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Weekly

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

Volume 22
Issue 526

The Mystery of Evil

by — William Mealand (1873-1957)

Whatever of mystery there may be in the origin of evil, its presence in the universe is a great outstanding fact. Explained or unexplained, evil exists, and it is just this fact which presents a problem of absorbing interest. Philosophy is unable to account for the mystery, and science can infer only that some inscrutable law is operating in the play of two great forces, good and evil. While acknowledging the fact of evil, many hope for its elimination by way of evolution, regarding it as a present imperfection which the human race will shed as it ascends the hill of life. Others, in their eagerness to exonerate God from responsibility, give evil a permanent place in the universe, ascribing its origin and continuance to the devil. However, there are those who cannot reconcile the thought of perpetual sin and suffering with a just conception of God, and to these the writer specially commends this brief study of a great theme.

In the realm of romance, genius vividly portrays the conflict of vice and virtue, and with unerring instinct depicts the triumph of good and the eclipse of evil. Now, this longing for the ascendancy of the noble and praiseworthy is no small token of that perfect state which shall ultimately prevail. The difficulty with many is to see how evil can be conducive to good, and a necessary factor in the accomplishment of Divine purpose.

That evil was no mere accident, but an integral, indispensable part of the Divine plan, is proved and illustrated by the entire range of sacred narrative and history. Bold in statement, strong in truth, Scripture still offers the clearest solution of the problem of evil. Shall we be less bold in reception, or must we modify and water down its strength to suit our fixed notions and ideas?

The fiat of God has gone forth: "I make peace, and create evil" (Isaiah 45:7). Surely, then, there must be a purpose in its creation, since nothing can be purposeless that comes from Him. Absolutely supreme, God is responsible for the guidance of the universe to its appointed climax. Evil is God's prerogative, and its employment subserves the purpose in view. He takes full control, and is at the helm of affairs in such manner that He "worketh all things after the counsel of His own will" (Ephesians 1:11). Truly, "all is of God" (cf. II Corinthians 5:18), and though we may not be able to fully comprehend His ways, yet we may see sufficient of His ability to assure us of a purpose marvelous in wisdom and rich in love.

There is no real good, no vital virtue apart from conflict with and victory over evil. Suffering in some form is inevitable, but is transfigured when we see that it is the Divine means to an exalted end. Herein there is much point in the thought expressed of Christ that "though He were a Son, yet learned He obedience by the things which He suffered" (Hebrews 5:8). We even read that Christ was "delivered up by the determinate counsel and foreknowledge of God" (Acts 2:23). Thus we see that the machinations of wicked men were instrumental in the fulfillment of the Divine purpose.

The story of Joseph finely illustrates the inter-weave
(see *EVIL*, page 4611)

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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

<u>Scripture Version</u>	Concordance (Knoch)
(Unless otherwise noted all Scripture quotations are taken from the Bible Student's Version).	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	
<u>Reference Sources</u>	<u>Reference Notations</u>
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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EVIL (continued from front page)

ing of good and evil. His brothers planned his death, but eventually sell him into slavery, concealing their crime by crafty deceit. Years roll by and Joseph, the obscure, becomes ruler of Egypt, and a thoughtful benefactor of the people. Revealing his identity to his brothers, who fear reprisal for their misdeeds, Joseph makes a fine acknowledgment of God's overruling power. He consoles them by saying,

Now therefore, be not grieved nor angry with yourselves that ye sold me hither, for God did send me before you to preserve life. ... So now it was not you that sent me hither, but God ... (Genesis 45:5, 8).

Truly, what we term circumstance and chance attend upon His will in the accomplishment of His manifold purpose.

WORLD EVENTS PRE-ORDAINED

In such quotations as the following we see the sovereignty of God in the great forces of good and evil. Referring to Israel God says,

... Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them. ... As I have watched over them, to pluck up, to break down, throw down and destroy and afflict, so will I watch over them, to build, and to plant ... (Jeremiah 32:42; 31:28)

And again:

Who gave Jacob for a spoil, and Israel to robbers? Did not Jehovah? ... (Isaiah 42:24).

We also read that,

He made of one every nation of men for to dwell on the face of the earth, having ordained appointed seasons, and the bounds of their habitation (Acts 17:26).

Thus we see that the events of history, rise and fall of kingdoms, changes in the world's map, have been all foreordained.

It may be said that, if God thus acts in sovereign

power, He must therefore invade the domain of what is termed "free will"; but Scripture, experience, and observation show conclusively that man is not absolutely "free." He may be free in the realm of *will*, but not in the sphere of *action*. He may plan and purpose, determine and devise, but there is a controlling power above himself which ever and anon restrains the execution of his will. Man is often the creature of circumstance. In the words of Byron,

Men are the sport of circumstances, when circumstances seem the sport of men.

Thus, man's proposals are ever at God's disposal.

Profoundly wise and beautifully simple was the attitude of the poet who penned the following lines:

I have no answer for myself or thee
Save that I learned beside my mother's knee:
All is of God that is and is to be,
And God is good. Let this suffice us still,
Resting in childlike trust upon His will
Who moves to His great ends unthwarted by
the ill.

Evil is but temporary, though its reign seems long. The will of the creature shall yet be swayed into perfect correspondence with the will of the Creator. Within the majestic monitions of His will, punishment and judgment there may be; but all the minutiae of His marvelous guidance and government is ordered with a view to the ultimate issue, and when the mystery of His will is seen in the light of full accomplishment, there will be joyous acquiescence from the lips of all.

The presence of evil in conflict, crime and catastrophe may mystify and perplex, but once grip the grand concept that the winding ways of men, though a seeming tangled skein, is not purposeless with God, and we have enlightenment and assurance. We may safely trust the destiny of mankind to Him Who created, Who fashioned and formed in august pursuance of a sovereign purpose. Therefore, we may rest heart and intellect in His power to bring to glad fruition the operations of His majestic will. ■

(edited)

— *Unsearchable Riches*, Vol. 10 (1919)

Two Bodies, or One?

and the Dispensational Landmark Created by Acts 28

by — A.E. Knoch (1874-1965)

As the present writer had the privilege, many years ago, of first pointing out the dispensational landmark created by Acts 28, he will not be charged with minimizing its importance. If, however, the truth as to what “the mystery” really is had been clearly apprehended, no such absolute severance of Paul’s earlier from his later epistles would ever have been suggested. It is supposed [by some] that “the mystery” introduced a system of things so radically different from what prevailed before that none of his previous teaching is in point at present. Paul’s own explanations in I Corinthians 13 and elsewhere do not bear this out.



The question arises: Are there two bodies of Christ, one according to first Corinthians and one according to the third of Ephesians, a *joint* body, or is there only one? The answer is clear:

*There is **one** body* (Ephesians 4:4).

Hence the body in Corinthians and Ephesians are the same, only the mystery has so modified the body of Corinthians, in which the members were of *various* rank (I Corinthians 12:22-25), so that it becomes a *joint*-body in which the members all have the same rank. That such a thing is not known in nature is no argument, for neither is there such a word as *joint*-body in Greek: it was coined by the Spirit to express this truth.

In fact “the mystery” itself denies this position. It consists of three distinct items: first, that the nations are to be *joint*-allottees. They had been allottees, or “heirs,” before. Now they are *joint*-allottees. Secondly, they were to be a *joint*-body. That they were a body during the period when the first Corinthian epistle was written is evident from the twelfth chapter, for there we are told,

Now the third item of the mystery is far more explicit than the others as to its connection with Paul’s previous ministry. In it Paul states that the nations are to be,

... joint partakers of the promises, in Christ Jesus, through the glad message of which I have become the servitor ... (Ephesians 3:6-7).

For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is the Christ.

(see **BODIES**, page 4614)



The Best of J.R. Miller, Vol. 1

by — James Russell Miller (1840–1912)

Miller was a prolific author, born of Irish/Scottish descent to James Alexander Miller and Eleanor Creswell, near Frankfort Springs, Beaver County, PA. He was a graduate of Westminster College (New Wilmington, PA), and Allegheny Theological Seminary (Allegheny, PA). Miller pastored churches in New Wilmington, PA, Philadelphia, PA, and Rock Island, IL, and was the author of over 60 published books, as well as countless booklets and pamphlets. He also served as supervisor of over two dozen periodicals with a combined annual circulation of over 66 million copies at the time of his death. This is the first in a collected series of his best selected articles.

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Religious Hirelings

by — Clyde L. Pilkington, Jr.

He who is a hireling, and not the shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheep, and flees: and the wolf catches them, and scatters the sheep. The hireling flees, because he is an hireling, and cares not for the sheep (John 10:12-13).

The Greek word translated “hireling” is μισθωτός (*misthōtos*) meaning “a wage worker” (*Strong*), “one hired” (*Thayer*); our English word being defined as “one who is hired, or who serves for wages” (*Webster*). Truly, religious hirelings are the respected order of the day.



tables have turned. The fact is, Paul was not for “hire”: he was the bond-slave of Christ Jesus, making his living as a humble laborer – a “tentmaker” (Acts 18:1).

I have coveted no man’s silver, or gold, or apparel. Yourselves know, that these hands have ministered unto my necessities, and to them who were with me (Acts 20:33-34). ■

Often the man who teaches God’s Word is looked down upon, as if he were not genuine, if he is not *religiously* salaried. It’s amazing how the

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The Present Economy Began at the Close of the Book of Acts

by — A.E. Knoch (1874-1965)

In Psidian Antioch there was a company of people who were gathered through the ministry of Paul. Here is where the church¹ began. But, if the church began there let us not imagine for a moment that the present economy began there.

We must distinguish between the two. Let us not imagine that the church there had all the truth that was revealed later. As Paul goes to Philippi, Thessalonica and Corinth he continues to gather together companies of people which are the church which is Christ's body. The church which is His body appears in the book of Acts, but it is not so spoken of because there *it is seen in connection with the kingdom*,

1. [Editor:] The Greek word often translated as "church" in most English versions is ἐκκλησία (*ekklēsia*, or *ecclesia*). The word is a compound word meaning "called-out" (*ek* = "out"; *klēsi* = "called"). The *ecclesia* is God's "called-out" ones. The *ecclesia* is not a building or denomination; not a meeting, or doctrinal creed; it is not somewhere we go, or something we do, it is who we as believers are.

and nothing is introduced but what is in accord with that kingdom.

The present economy, however, did not begin until after the book of Acts is closed and Paul is a prisoner in Rome. In the present economy, all that has been done in Paul's ministries is modified and changed.

The present economy did not commence until the close of Acts. The perfect expression of the truth for us was not penned until he was a prisoner at Rome, after the action of this book had ceased. Before we can appreciate the transcendent grandeur of God's grace as revealed for us in Paul's prison epistles, we must close the book of Acts. ■

(abridged & edited)

— *Unsearchable Riches*, vol. 7, pages 221, 223

BODIES (continued from page 4612)

In that previous ministry Paul definitely asserts that the nations were partakers (Romans 15:27), but it was of Israel's things, not their own. Now they are *joint-partakers*. The gist of all of this is that *Paul's previous epistles are preliminary and introductory to his prison epistles*, which are founded upon them. These previous epistles are not based on Israel's ascendancy and kingdom truth, but upon Israel's *defection* and their *discomfiture* (Romans 11:12).

The office of the prison epistles, then, is *not* the complete restatement of the truth for the present, but the revelation of the mystery by means of which the previously revealed truth which Paul had been promulgating may be *readjusted to the new grace*. ■

(edited)

— *Unsearchable Riches*, Vol. 6, pages 139-140
(excerpt)



The Witness of the Stars

by — E.W. Bullinger

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Paul's Transition From One State to Another

(From the New Covenant to the Secret Economy)

by — Edward H. Clayton (1887-1972)

If events had followed the normal course pointed to by the prophets, the Lord Jesus and the Twelve, the kingdom should have been established in spite of Israel's persistence in apostasy. The kingdom will ultimately become a fact because of God's judgments; repentance will bring preservation during such judgments.

During the Acts the "Day of the Lord" is impending; it was only necessary for the events consonant with such prophecies as Daniel to arise and then the judgments will lead to the kingdom.

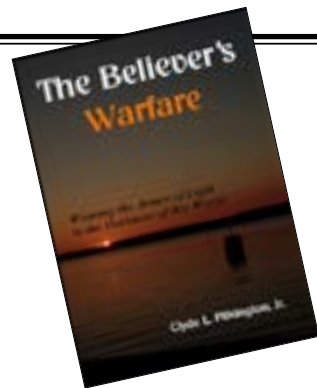
Paul's ministry is not strictly a progression, a progression involves a forward movement in the same thing; Paul's operations are only progressive relative to the Gospel of God; a full view of his movements is best defined as transitional – from one state to another – the subsequent state involving the essential elements of the original.

This is the Old Testament view, and before the initial events of the Day of the Lord those called together by the apostle Paul would be taken out of the way according to 1 and 2 Thessalonians.

Here again we have an aspect of the internal status of the Body prior to the Secret Economy, and this is why we have the New Covenant figuring in I Corinthians. Certain aspects of Paul's ministry in the Acts and early epistles are really enigmatical;¹ especially is this so in I Corinthians (see 13:12), and it is necessary to recognize this in order to give value to the character of it. ■

— Paul's Five Ministries

1. "Difficult to interpret or understand" (Oxford); "puzzling, or ambiguous" (Collins); "obscurely conceived or apprehended" (Webster 1828).



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by — Clyde L. Pilkington, Jr.

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