



Bible Student's Notebook™

The Herald of His Grace

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

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Does God Suffer?

by — Hans Kaser

Does the Creator suffer, also, when the whole creation suffers? Does God take part in the woes of the universe that He called into being?

According to Galatians 5:22, one of the fruits of the spirit is *patience*. Patience is always connected with suffering.¹ If God's spirit generates patience, it is clear that patience is a part of His nature. The patience that God's spirit brings about in a human is really a reminder of His super-abounding patience.

In Romans 15:4 Paul mentions God's endurance.² This is much the same thought. The literal meaning of the Greek word is "UNDER-REMAINING." The basic idea is to remain under a load or heavy weight. God's endurance is no sham-fruit. As everything in Him is His very essence, His sufferings, which He bears patiently, are likewise a part of His very being.

God's sufferings are caused by His compassion with creation. The word "*compassion*" comes from the Latin and means "with-suffer" or "suffer-together." Romans 8:22 shows us that the entire creation groans and travails. The *ecclesia*³ of the redeemed, which is

- [Editor:] For more information on *Suffering*, see:
 - *Suffering: God's Forgotten Gift*, Clyde L. Pilkington, Jr. (book, see order form), also available in *Bible Student's Notebooks* #203, #204, #205, #206 under the same title;
 - *The Sequel Which Sustains*, Frank Neil Pohorlak, *Bible Student's Notebook* #258; book by the same title (see order form).
- [Editor:] See:
 - *Endurance*, Clyde L. Pilkington, Jr., *Bible Student's Notebook* #401.
- [Editor:] The Greek word often translated as "*church*" in most English versions is *ἐκκλησία* (*ekklesia*, or *ecclesia*). The word is a compound word meaning "called-out" (*ek* = "out"; *kaleō* = "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. For more information see:

by the holy spirit baptized into one Body, also groans, awaiting the deliverance of the body. Even the spirit that dwells in all members of the *ecclesia* is pleading for us with articulate "*groanings*." This sighing and groaning of God's spirit is a testimony of His compassion (WITH-SUFFERING). Scripture shows us how the Lord had compassion on the people who had to bear pain and sorrow.

Here one could enlarge and quote passages containing the words compassion and mercy. How deep the misery of chastised Israel went to the heart of God can be seen from Hosea 11:8.

Paul calls God "*the Father of pities*" (II Corinthians 1:3, *Concordant*). This shows us that there is no suffering which He does not bear with us.

All suffering is in some way connected with sin. Paul exhorts the Ephesian believers,

Do not be causing sorrow to the holy spirit of God (4:30).

According to Genesis 6:6, God "*regretted*"⁴ that He had made humanity on the Earth and was "*grieved*" to His heart. He did not regret it in the same sense as

- *The Outsiders*, Clyde L. Pilkington, Jr. (see order form);
 - *The "Ecclesias" (Churches) of the Scriptures*, Adlai Loudy (see order form).
- [Editor:] For more information on the "Regret/Repentance" of God, see:
 - *Does God Repent?* Andre Piet, *Bible Student's Notebook* #323;
 - *God Regrets*, A.E. Knoch, (this issue of the *Bible Student's Notebook*).

Does God Suffer?.....	5881
God Regrets	5885



we do when something goes wrong. He knew from the start what was *the secret of His will* (Ephesians 1:9). He does not create something only to regret it later, when He discovers that it is a failure. All His work is known to Him from the beginning (Acts 15:18). That means that God was fully aware from the beginning of how things would work out.

His “*regret*” can be understood only in the light of the next clause – it was “*grieving*” to His heart. He did not enjoy His actions, but it was more merciful to do this than to let them go their own sinful ways. Nevertheless it caused Him suffering. Everything that His creatures suffer hurts His own heart, even the woes of the animals⁵ (Jonah 4:11).

THE SECRET SUFFERING OF GOD

“*God no one has ever seen*” (John 1:18). Also His sufferings man cannot perceive. The word of prophecy alone reveals them to us. In order to make us comprehend His sufferings He uses human language. He uses the expressions for human sensations to describe what He feels. Otherwise we would never understand this. Even patience as we know it is in the best instance only a weak shadow of God’s inherent long-suffering.

What is true of love is true of God. God is foregoing all. God is enduring all (I Corinthians 13). Is there

5. [Editor:] For more information on Father’s care of creation, see:
- Redemption of the Lower Creation, A.E. Knoch, [Bible Student’s Notebook #375](#);
 - All Creatures: The Lot of Animals in God’s Ultimate Plan, Rick Longva, [Bible Student’s Notebook #437](#);
 - The Premonition: The Best is Yet to Come, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #597](#), also chapter 6 of *Divine Lockup* (see order form).

a greater Burden-bearer than God? Is there anyone who suffers more and heavier than He? As He is perfect in everything, so also His suffering is perfect. Human language is not able to describe His suffering adequately. So the suffering of God – this is the remarkable thing about it – is mostly hidden from us.

THE REVEALED SUFFERING OF GOD

Jesus, the Son of God, sent into the world, said of Himself,

My food is that I should be doing the will of Him Who sends Me, and should be perfecting His work (John 4:34).

This work is crowned through His suffering. What one can see of God and His work, one has seen in His Son. We read in John 14:9:

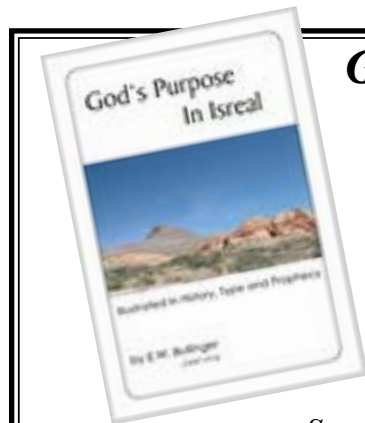
He who has seen Me has seen the Father.

Whoever sees the sufferings of Christ, then, perceives the sufferings of His Father.

In Matthew 26:38 we read that His soul was sorrow-stricken to death, and in Hebrews 5:7 it states that in the days of His flesh He offered both petitions and supplications with strong clamor and tears.

Furthermore, in Luke 22:44 we read that He came to be in a struggle and that His sweat became as if clots of blood, descending on the Earth. Do we recognize in this agony the countenance of God’s love?

His sufferings are the revealed sufferings of the Fa-



36 pp, BK

See order form.

God’s Purpose in Israel: Illustrated in History, Type and Prophecy

by — E.W. Bullinger

Starting with the call of Abraham, progressing through Jacob and his twelve sons, and continuing through the rest of the Old Testament and much of the New, Bullinger does an excellent job of tracing God’s Purpose in Israel. If the importance of a subject can be measured by the amount of space given to it by God in the Scriptures, then this is one of the most important. Indeed, in order to have a good overall understanding of the Bible we must have some appreciation of God’s Purpose in Israel.

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ther. Jesus placed Himself in His suffering from under His own word:

He who is beholding Me, is beholding Him Who sends Me (John 12:45).

How the sufferings of the Son are connected with the still greater sufferings of the Father is shown to us in the story of Isaac's sacrifice through Abraham.

GOD SUFFERS VOLUNTARILY

The life of Jesus stood under the maxim,

Not as I will, but as Thou (Matthew 26:39).

He emptied Himself. He took the form of a slave. He came to be in the likeness of humanity. He humbled Himself, becoming obedient unto death, even the death of the cross. His agony in Gethsemane shows us what a struggle it was for Him to surrender His will.

That all of God's doings were wholly voluntary we do not need to declare. If any power in the universe could influence God He would not be God. If He decided to let His Son suffer, He chose to suffer Himself, because "God was in Christ, conciliating the world to Himself" (II Corinthians 5:19).

Concerning the Son we read,

Lo! I am arriving ... to do Thy will, O God (Hebrews 10:7).

In this will we are hallowed through the offering of the body of Jesus Christ once for all. This offering

has two sides. God offered His Son, the Son offered Himself. It was God Who began; the offering was according to His will. He decided first to give up His Beloved One; the Son bowed to His Father's will by offering Himself.

SIN AND SUFFERING

The cause of all suffering is sin. Without sin there is no death, no evil, no pain, no clamor, no mourning. When God chose for Himself to suffer, He did it because of sin. Therefore God decided to suffer when He made sin a part of His plan. Do we doubt that He did it?

Does He not say in Isaiah 45:6-7 that He created evil and darkness? Then, when we read this, we hesitate and say that He meant only *physical* darkness and that evil could not mean moral wrong but only misery and distress. That is twisting God's Word to suit our own conceptions. We will accept this solemn declaration of His will with all that it implied. If we, with our limited understanding, cannot grasp this, it is because God's counsel is too marvelous for us.

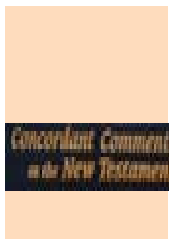
When God created Satan⁶ in order that He should introduce sin into His fair creation, He decided to suffer all that this would bring about. We have the tendency to believe that God only *permitted* evil, but it is only scriptural to say that He *created* it. This act was a grand, most sublime deed; it was the revelation of His love for His creatures.

Sin is an insult against God's majesty. He bears this indignity. Sin is disobedience, disregard of His revealed will. He bears this offense. Sin is defilement of His creation. He lets this uncleanness corrupt His handiwork. Sin means torture for all creatures subject to vanity. God feels their pain, for He is the Father of compassion.

In the Son – Who had life in Himself, and nevertheless gave it up in death and so made Himself subject to vanity – the Father Himself subjected Himself to vanity. Terrible curses persecute the sinner. God Himself becomes in the Son the curse for us. The ►

6. [Editor:] See:

– The Deity of God, Part 4: God and Satan, John H. Essex, [Bible Student's Notebook #350](#), or the book by the same title (see order form).



The Concordant Commentary on the New Testament
by — A.E. Knoch (1874-1965)
407 pp., HB
See order form.

First published more than 60 years ago, this work is more valuable than a seminary education! A must-have for every student of Scripture!

ration of sin is death. In the Son, the only One Who was capable of tasting death in its full horror, the Father also tasted death. For who has seen the Son has seen the Father.

What did the creation of evil mean for God? It was the greatest sacrifice imaginable, which He offered in His Son. The Son was made perfect through suffering. Now that the victim has been slaughtered, God can wait for the fruit of His suffering. For in the Son the harvest has begun. Those who sow with tears will reap with joy.

THE SUFFERINGS OF THE CREATURES

Only darkness can teach us what light is. Only through evil can we learn to know good. Only by suffering and dying can we realize the glory of life and health.

God wants us really to appreciate His gifts and thank Him for them from the bottom of our heart. Therefore He leads us into darkness, lets us feel the horror of evil, the terrors of wrath and the hopelessness of death, but behind all paths of misery and the curse stands His unchangeable *love*.

Love does not seek its own ends. What joy and wonder can already be ours in this life, when God opens our eyes to behold the glory of His grace in the Son, in the crucified Christ. God foresaw Him as the Lamb that was to be slaughtered long before there were messengers or men, long before there was any sin.

We do not doubt that God Himself chose to suffer long before there was any trace of sin. However,

God also saw in the Son the final repudiation of sin. Through Him He will reconcile the world.

So can we, even in this mortal body, still sighing under pain and weakness, live in much closer communion with the Father than Adam in Paradise. He knew no suffering, no sin and bad conscience, but also nothing of grace or mercy. God's love was hidden from him. He could not cry, like Paul,

The love of God is poured out into our hearts
(Romans 5:5).

So the Scriptures testify to it, that all of our suffering leads to a glory that cannot be described. Without it that super-abundance of joy that God predestinated for us would be impossible. Behind all pain God Himself is standing, dealing out to us the measure of suffering we need in order to enjoy the greatest degree of bliss. The cause of all suffering is sin, is evil. So now we can see that, when God created evil, He made preparation for the masterpiece of His love. Love's excellency is revealed by the fact that it meant for God the bitterness of all sufferings, made manifest in the cross of His Beloved. ■

— *Unsearchable Riches*, Volume 50 (1959)
(edited & abridged)

TOPICS:

Major: Evil; God; Patience; Suffering
Minor: Repent; Satan; Sin



66 pp., PB
See order form.

Though I Spoke with Tongues

by — Dr. A. Jackson Roddy (1919-1997)

“This was written by one who, for a number of years, was a member of a modern ‘Pentecostal’ group. The author simply outlines his own personal testimony and observation. Coupled with the simple, clear explanation is a commendable charity. Indeed, often it seemed that the writer went out of his way to avoid any charge of unfairness.” – Leslie K. Tarr, *The Gospel Witness* (January 6, 1955)

Roddy was Professor of Greek and Hebrew at New Orleans Baptist Seminary, and Chairman of the Department of Modern Languages at California Baptist College (Riverside).

God Regrets

God Feels for His Creatures – He Sympathizes with Us

by — A.E. Knoch (1874-1965)

Knowing that all occurs in accord with the Subjector's pre-eonian¹ plan, and is the fulfillment of His will, it may seem strange that He *regrets* that He made humanity (Genesis 6:7).

God would be hard-hearted, indeed, if He had no *feeling* for the sins and sufferings of His creatures but looked upon them with indifferent complacency. He is Love, and He wishes to bring this home to all of humankind.

Yet this cannot be done without the background of just such evil as ruined² the earth before the flood. All who lived in those days will someday be roused to live again in perfect subjection to Him. This they would take as a matter of course, with little or no appreciation of their blessings, if they had no experience of evil³ as a background. Only then are they



ready to *appreciate* the blessings they will enjoy, and praise Him for His fatherly affection. His regret shows that, *even in judgment*, essentially, *He is Love*.

The Hebrew word *nchm*, translated “*repent*,” “*comfort*” and “*ease*” in the A.V., is composed of two elements, the stem *chm*, meaning WARM, as in Genesis 8:22,

seed-time and harvest, and cold and warmth, and summer and winter.

The *n-* before it is the usual indication of the passive voice, so changes the stem to “*warmed*.” The A.V. usually translates it “*heat*,” but this is expressed by another stem *chr*, which is used with anger, while *chm* expresses the milder feeling of *regret*. “*Repent*” is after-MIND, a mental change, but “*regret*” is after-CARE, a feeling of the heart. Hence it is also rendered “*comfort*” and “*console*.”

The Septuagint uses about twenty Greek expressions for the Hebrew *chm*, including the usual word for “*repent*,” but the great variety shows that it has a wider meaning.

God does not change His mind, or repent. He is operating all according to the counsel of His will (Ephesians 1:11). All is out of Him and through Him and for Him (Romans 11:36).⁴ During the eons He ►

1. [Editor:] There are a total of five ages (or eons) in God's revealed plan. We currently live in the third “*evil age*” which began with the flood of Noah and continues until the Second Coming of Christ. For a further look at God's plan of the Ages (or Eons), see:
 - A “Handy” Chart of the Eons, E. Lynwood Crystal, [Bible Student's Notebook #518](#);
 - The Eons of the Bible (with Concordance), Joseph E. Kirk, [Bible Student's Notebook #433](#);
 - The Divine Calendar, A.E. Knoch, [Bible Student's Notebook #434, #435](#), or see the order form for the book edition, same title;
 - The Eons of the Ages (a chart) [Bible Student's Notebook #353](#);
 - The Purpose of the Eons (a chart) [Bible Student's Notebook #352](#);
 - The Ages: God's Time Periods, Edward Henry Clayton, Part 1: [Bible Student's Notebook #371](#), Part 2: [Bible Student's Notebook #372](#).
 - Eons and Worlds: A Preliminary Overview, Frank Neil Pohorlak, [Bible Student's Notebook #446](#);
 - “Ages” or “Eternity” and the English Versions, John Dokas, [Bible Student's Notebook #309](#);
 - Definition of Bible Terms: Æon and Kosmos, Arthur P. Adams, [Bible Student's Notebook #517](#);
 - Definition of Bible Terms: Eternity, Arthur P. Adams, [Bible Student's Notebook #518](#);
 - [Forever, Eternal and Everlasting](#), Clyde L. Pilkington, Jr. [Bible Student's Notebook #83](#).
2. [Editor:] For more information about the disruption, see:
 - The Disruption, A.E. Knoch, [Bible Student's Notebook #522](#).
3. [Editor:] For more information about the creation of evil, Satan and the purpose of sin, see:

- [The Problem of Evil](#), A.E. Knoch (1874-1965) (see order form);
 - The “Fall” of Satan, A.E. Knoch, [Bible Student's Notebook #547](#);
 - The King of Tyre, E.H. Clayton, [Bible Student's Notebook #569](#);
 - Evil and Sin, A.E. Knoch, [Bible Student's Notebook #322](#);
 - The Genesis and Exodus of Sin, Alan Burns, [Bible Student's Notebook #514](#);
 - Charging God Foolishly, A.E. Knoch, [Bible Student's Notebook #448](#);
 - The Mystery of Evil, William Mealand, [Bible Student's Notebook #526](#);
 - The Ministry of Evil, William H. Walker, [Bible Student's Notebook #585](#).
4. [Editor:] For a further look at the Divine Cycle, see:
 - Romans 11:36 The Cornerstone Truth (Portals: Gateways to Divine Orientation – Part 1), Clyde L. Pilkington, Jr., [Bible Student's](#)

is carrying out a definite purpose which does not change (Ephesians 3:11). The minutest details are under His control.⁵ All of this must necessarily be so or He would not be divine. Otherwise He could never accomplish His purpose but would be defeated in His plans.

Even in the early Hebrew Scriptures, when God was only beginning to reveal Himself, this truth was made known. In I Samuel 15:29 we read, “*The Holy One of Israel is not regretting,*” or “*will not regret*” (The Hebrew implies both).

As sons of Adam, our minds are astray and alienated from the truth, so that there can be no approach to God and His revelation apart from a radical change of mind. It is our wisdom to repent and believe God, but He is not in our predicament. Repentance is not only unnecessary, but incompatible with His Deity. One Who possesses all knowledge and all wisdom has no call to change His mind or revise His thinking. That is only for mortals, whose thoughts are mostly infirm and false.

What shall we say, then, to those passages where the Scriptures ascribe “*repentance*” to God? We read that God “*regretted*” that He had made mankind on the earth (Genesis 6:6-7), that He had made Saul King (1 Samuel 15:11, 35). He “*regretted*” when the messenger stretched out his hand to destroy Jerusalem (II Samuel 24:16; I Chronicles 21:15). He promised to regret the evils He had pronounced against Judah if they should mend their ways and doings and obey His voice, as He had done in the days of Hezekiah

[Notebook #508](#);

- All is Out of God, A.E. Knoch, [Bible Student’s Notebook #429](#);
- Circularity, J.E. Jacobsen, [Bible Student’s Notebook #539](#);
- The Pre-Creation Era of the Universe: God Alone – All in God, M. Jaegle, [Bible Student’s Notebook #644](#);
- *The Law of Circularity* (May 1); *All is of God* (May 8); *God is the Creator* (May 28), Clyde L. Pilkington, Jr., *Daily Goodies* [book] (see order form).

5. [Editor:] For more information on “God’s Sovereignty,” see:

- Now We are Aware [Romans 8:28], James Coram, [Bible Student’s Notebook #510](#);
- God in Everything, William Sibthorpe, [Bible Student’s Notebook #527](#);
- God Determines, Not Permits, Norman Grubb, [Bible Student’s Notebook #528](#);
- What God Wills, Happens; What He Wills Not, Won’t, George Howe, [Bible Student’s Notebook #334](#);
- What a Sovereign God Will Do and Will Achieve, Peter Fedema, [Bible Student’s Notebook #335](#);
- *Daily Goodies* book, Clyde L. Pilkington, Jr. April 28 – May 28 (see order form).

(Jeremiah 26:13, 19). He regretted, and did not overthrow Nineveh, after Jonah had predicted its doom (Jonah 3:10). In fact, God laid it down as a rule that, if any nation, against whom He pronounced evil, regrets and turns back from their evil, He also will regret (Jeremiah 18:8).

The effect of this apparent contradiction⁶ is heightened when we see that, in the very same chapter which says He will not regret, not being a man, (I Samuel 15:29), He is twice said to regret! He regretted that He had set up Saul to be king over Israel (:11, 35), then not only insists that He would *not* regret this course, but denies the possibility of regretting at all, like men. The same word is used in all three cases. The A.V. usually has “*repent*” for this form of the word, but it renders it “*comfort*” eighteen times, as, indeed, it does almost always in the active form.

However, “*repent*” is a *mental* state, rather than an expression of the *feelings*. This is confirmed by the stem WARM. God’s *feelings* change with circumstances, but not His *mind*.

THE FIGURE CONDESCENSION

God is spirit and invisible, hence has no form or shape, no body with members. How then does the Scripture speak of His “*arms*” and “*hands,*” His “*mouth*” and “*eyes,*” as if He were a member of the human race?

All these are figures, called *condescension*, because the Deity condescends to our low estate and speaks to us in human language. Otherwise we could never understand Him or enter into His thoughts or feelings. It corresponds to His gift of Christ, Who is His Image.⁷

6. [Editor:] For more information on KJV translation errors, see:

- *The KJV: 400 Years of Bondage*, by Clyde L. Pilkington, Jr. (see order form). Also available in three parts in *Bible Student’s Notebooks #276, #279, #281*;
- *The Plowboy’s Bible: God’s Word for Common Man*, by Clyde L. Pilkington, Jr. (see order form);
- Translation Corrections, A.P. Adams, [Bible Student’s Notebook #415](#);
- Contradicting Contradictions, Stephen Hill, [Bible Student’s Notebook #381](#).

7. [Editor:] For more information about Christ as God’s Image, see:

- The Image of God, Clyde L. Pilkington, Jr., [Bible Student’s Notebook #362](#).

We learn through sensation, the effect of outward forces on our sensory nerves. When God impresses us through His Word, it is as if a man speaks to us with his “mouth,” so this feature is ascribed to God. He sees us as a fellow man does with his “eyes,” hence God speaks as if He also had organs of sight.

Had we made the human race we would have been sorely disappointed with it and wished that we had never engaged in the venture. This is because we know of no remedy for its ills and cannot cope with its evil. God wishes to impress this forcibly on our minds and hearts. From *man’s standpoint* the race is such a failure that it should never have been created.

Few men realize this. It is of immense importance to God’s purpose that it be known. So God steps *out of character* for an instant and speaks *as a man*, as if He regretted making man. So it is in other cases where He is said to regret. Nothing could more clearly indicate a hopelessly sinful condition, *apart from God*.

God does not literally regret, but He appears to change His course as if He had. This arises from the presence of evil and God’s use of it to humble His creatures.

Failure is the essential background for the revelation of His grace and love. Man must experience his own unworthiness before he can appreciate God’s favor. God deals with mankind so as to expose their corruption. When He wipes the race away with a flood,

He bases it on so-called “regret,” as if He had not known from the beginning what would happen. Israel wanted a king, so He gave them the kind of a king that they craved, in order to teach them by experience what they refused to learn by faith. Then He “regretted” that He had made him king, although all had fulfilled God’s *intention*, which was to exhibit the failure of the flesh.

The threat of evil is a powerful deterrent. God often threatened the nations yet did not always carry out His words. Jonah heralded to the Ninevites,

Further forty days and Nineveh shall be overturned! (Jonah 3:4).

When they regretted, He also regretted and did not destroy them. Jonah accused Him of being a gracious deity, and compassionate, long to anger and of much kindness, and regretting the evil. This was true. God has a heart and does not inflict evil unnecessarily, after its purpose had been fulfilled.

Many Evangelical preachers do not know Him as well as Jonah. They are very sure that God is neutral and unfeeling. They reason that, if His promises of blessing are sure of fulfillment, then His threats of judgment are irrevocable. This is *not* true. Every believer should be able to see this in his own case. He also was once subject to the just verdict of God. Yet God will not carry out this evil but has justified us gratuitously in His grace, through the deliverance ►



54 pp, PB

See order form.

This study briefly surveys alcohol related Hebrew and Greek words and some of their contexts, considers passages usually used to condemn the use of alcohol, and looks at a few common objections.

A Look at Alcohol in the Scriptures

by — Clyde L. Pilkington, Jr.

[God brings forth] *wine which makes man’s heart glad* (Psalm 104:15).

Wine was a blessing in Scripture (Proverbs 3:10), something to be received gratefully from God (Psalm 104:15). Like many things that God has graciously given to man, alcohol can be used or abused.

However, it is important that we do not confuse use with abuse, or drinking with drunkenness. To prohibit the use of alcohol, by pointing to verses about its abuse, would be like condemning the eating of food because of gluttony, or requiring sexual abstinence because of carnal sins. This is deceptive and erroneous religious reasoning.

which is in Christ Jesus (Romans 3:21-24). It was the same as regretting on God's part. Yet now we know that God had chosen us in Christ long, long before.

The same seemingly crass contradictions are found frequently throughout God's revelation. When dealing directly with the *facts* God is said to be *invisible* (Colossians 1:15). On other occasions we read of *seeing* Him (Exodus 24:10; 33:23). We are distinctly told that He cannot be seen (I Timothy 6:16). Yet in thousands of passages He is endowed with the attributes of humanity. He has "eyes" (Psalm 11:4; I Peter 3:12), "ears" (I Peter 3:12), a "mouth" (Deuteronomy 32:1; Matthew 4:4), a "nose" (Exodus 15:8; Isaiah 65:5), "arms" (Exodus 6:6; John 12:38) and "feet" (I Corinthians 12:21; 15:27).

Our bodily frame is the basis of many figures which contradict flatly the great facts concerning the Deity, if they are taken literally. Kept in their place they not only do not clash with the facts but are the most powerful means of conveying further truth.

Few seem to stumble at these clear contradictions, because they have become accustomed to them, but when it comes to the less tangible operations of the mind and heart, such as the will and the intention,

they are perplexed. This is especially true of "repentance," as regret is usually mistranslated.

There is no literal repentance, or change of mind, which is contrary to the great facts about the Deity and opposed to His definite dictum that He does not actually do these things; but, nevertheless, *in some respects*, He *feels* like a man does when he regrets.

The vast difference between God's *will*, which is always carried out, and His *intention*, which is the result achieved by both obedience and opposition to His will, is fully discussed in our work *God's Will and Intention*,⁸ so it will not be discussed here. It is most gratifying to be able to grasp these "deep things of God." ■

— *Unsearchable Riches*, Volume 47 (1956)
(edited & abridged)

TOPICS:

Major: God; Repent; Will of God
Minor: Contradictions; Sovereignty

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8. For more information on God's Will and Intention, see,
– God's Will and Intention, A.E. Knoch, [Bible Student's Notebook #370](#);
– God's Will, Council and Intention, William B. Screws, [Bible Student's Notebook #370](#).

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This free 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 (Ephesians 1:1-3);
- 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).

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