

# THE FIRST BOOK OF MOSES, CALLED

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## GENESIS

### CHAPTER 1

**I**N the beginning God created the heaven and the earth.

2 And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved over the

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was good: and God divided the light from the darkness.

5 And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6 ¶ And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7 And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8 And God called the firmament Heaven. And the evening and the morning were the second day.

9 ¶ And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

10 And God called the dry land Earth; and the gathering together of the waters called he Seas: and God saw that it was good.

11 And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

12 And the earth brought forth grass, and herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself,

after his kind: and God saw that it was good.

13 And the evening and the morning were the third day.

14 ¶ And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, for seasons, and for days, and years:

And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 And God made two great lights; the greater light to rule the day, and the lesser light to rule the night: he made the stars also.

17 And God set them in the firmament of the heaven to give light upon the earth,

18 And to rule over the day and over the night, and to divide the light from the darkness: and God saw that it was good.

19 And the evening and the morning were the fourth day.

20 And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good.

22 And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let

## THE GIFT OF GOD

by L. A. Canning

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bring forth the living creature

## Preface

In the final publication of this book the author has had a constant problem. The thought that in my circumstances my end might occur at any day urged me to complete the work and publish as soon as possible, while at the same time I was finding, and from others being given, fresh knowledge. So I have had to draw the line and say that is that. For the reader I ask you to treat it as a 'taster' especially as regards the appendix. It is by no means complete. For help I am indebted to Mr. and Mrs. G. Bosner of Canada, Denis Stoner, Stuart Allen, my wife Rene bless her and of course the One making it at all possible, the Holy Spirit.

I have done my part, it is up to you the reader to ask What is this 'babbling' trying to tell me. I close by quoting the response the Berean Publishing Trust has had from Mr. H. Oldham who ministers at "St. Paul's Evangelical Mission", Brierley Avenue, Failsworth, Manchester, England. He has ordered more than £100 of our books and is steadily wading through them. He is amazed he did not find the truth we teach years before, an experience testified by many. The present Distribution Secretary is Mr. Alan Schofield operating from The Berean Publishing Trust, Tyler's Court, Rowland Road, Cranleigh, Surrey GU6 8SW. Price lists and catalogues will gladly be sent on application.

Unless otherwise stated, Bible passages are King James Version (KJV) based. But, for unknown historic reasons, this item has no 'use of italics, to indicate English words added by the KJV translators, to try to clarify the meaning of the Greek or Hebrew', (as is normal in KJV Bibles, and is © in the UK) - instead 'not identified ...'.

## THE GIFT OF GOD

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

We present another small booklet on the subject of our title, emphasising for a change, God's interest in us that prompted such an amazing demonstration of love by our Creator. We believe that the channel by which He has made the approach to us in these days to be by the Bible. The marginal numeral indicates you will find under that number in the appendix at the end of the book, a Scripture reference which will support our discourse. These can be verified at leisure without disturbance of the narrative.

### *The Gospel of John, the Initial Source for the good news of our Salvation*

John, an apostle of the Lord Jesus Christ, wrote his gospel late in the first century and addressed it to the world, a word mentioned by him 79 times, so you can be sure he had you in mind. All the Bible is for us, and so profitable. But because the greater part is not to us much confusion in Christendom has been the result. John must have been instructed by the risen Lord as indeed was the apostle Paul, as to the words and content of his writing, for no man out of his imagination would have dared to invent the solemn statements that he makes, as for example his opening words:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made" (John 1:1,2).

A word is a unit of a spoken language. Christ said I have given them Thy word. We find that God manifested Himself as Jehovah in the O.T. (Old Testament) and if you look up the references given you will find other names by which He wishes to be known, as well as the word 'Lord'. We feel, therefore, justified in stating that John's first reference to *the word* has the whole of the Bible in view. This inspired record is God's expression of Himself; His character, priorities, plans and purposes.

Parallel with this expression by words, is His creation of the cosmos, as well as the world and its inhabitants. Psalm 19 is a wonderful example of this dual expression. The first six verses speak of the universe, while the remaining verses extol His words. John follows this dual pattern and testimony in our opening text and repeats himself for emphasis. This physical creation we see around us was used by the Son of God when He was with us 2,000 yrs ago to illustrate spiritual truths which defy human definition. Thus we find Christ talking about eating His flesh and drinking His blood, which when rightly understood means accepting and living out in daily life His teaching, and being empowered and directed to so do by His indwelling spirit. 6

Our Lord having fasted in the wilderness for forty days was hungry. Satan appeared to Him saying "If Thou be the Son of God turn these stones into bread". Christ replied by quoting the O.T. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God". Notice how the Scriptures endorse the close link of the Father's mouth, the word and the homely commodity, bread. In John 6 Christ enlarges on the fact that He was the true, over against the typical, bread that came down from heaven, calling to mind of course the manna. We need all the chemical ingredients of old fashioned bread with the wheat germ etc. to support our earthly bodies. We need the Scriptures enlightened by the Holy Spirit, to feed our new spiritual nature that we have yet to expound and explain. 7 8

*The New nature or New man that God the Father  
has provided for those who become His children*

A leader of the Jews came to our Lord by night. He had a problem. He had witnessed many of the mighty miracles done by the Lord Jesus and could not reconcile them with what he knew of Christ's origin, the son of Mary and Joseph as the Jewish leaders supposed. The cronies of this man, Nicodemus, on the Sanhedrin rated Christ as a fraud, deceiving the people and in any case He had shown sharp opposition to them and their position as leaders of the religious life of the nation. Nicodemus opened what he thought would be an informative discussion by admitting what he could not deny, that Christ having such power to perform miracles must come from God. While he secretly did not share the doubting conclusions 9

of his fellow ecclesiastical leaders there was here some mystery he could not understand. His problem was all too clear to our Lord. He goes at once to the heart of the matter: "You must be born again". This divine dictum is the key to all spiritual knowledge and understanding. You will not be left to fantastic imaginings into which Nicodemus plunged by his wild talk about experiencing again a physical entry into this earthly life, instead we will lay before you those passages from the Bible which outline the steps God ordained necessary to become a child of His.

First let us see what John has to say. He stresses that this birth is the work of God:

"... as many as received Christ, to them God gave power to become the children of God, even to them that believe on His name" (1:12).

10 His name was pronounced by the angel sent by God to His mother that she might know that the One conceived in her was due to the miraculous work of God, that His name was to be Jesus, the Son of the Highest and to the shepherds at His birth an angel named Him as a Saviour and Christ the Lord. What Nicodemus needed was to understand that here was the Christ of God and with faith accept His position as the Son of the Highest, even God.

There is still more that Nicodemus and the aspirant to adoption by Almighty God needs to know and accept. Going back to the first three sentences of John's gospel already quoted in full on our first page, the Word is specifically equated with God Himself. Now in verse 14 we read: "And the Word was made flesh and dwelt among us". The implication is a deliberate claim of identity of *God, Christ, the Bible and the Truth*. The Holy Spirit is the operating power through which the Father is able to communicate to the believer all the understanding, wisdom and knowledge by experience, but this is the important prerequisite, the believer must be a believer indeed, accepting as truth the equation of *these four manifestations*. As we have said, the understanding or proof by human logic or argument is impossible and therefore, for so many, full freedom and enlightenment is denied, but alas, that is their loss and folly. We give one common example. To the Jehovah Witnesses Christ is the Son of God and thus revered, but He is not God, they want our text  
12 watered down to read *a god*.

We will leave the witness of the apostle John for a moment and look at the witness of one who claimed to be the apostle to the Gentiles. A Gentile is any one who is not a Jew. This witness is Paul and in his letter to the Galatians he says that the gospel he preached was by the revelation of Jesus Christ, denying specifically that he was taught or received it from any man. So we read what the risen Christ taught this man of God, the apostle sent to enlighten you and me:

“Faith is the substance (title deeds) of things hoped for, the evidence of things not seen . . . Through faith we understand that the worlds were framed by the word of God, so that the things which are seen were made not of the things which do appear . . . But without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him” (Heb. 11:1,3,6).  
“. . . faith cometh by hearing and hearing by the word of God” (Rom. 10:17)

Faith is the personal acceptance of a statement as truth or reality although one knows and admits there is no possibility of logical proof that it is so. Men we have met or whose writings we have read often evince in their pride of erudition, that they cannot accept Biblical assertions through doubts of their origin’s reliability, or the facts recorded being physically impossible as for example Christ walking on the water. It is against this world opinion and scepticism and it is increasingly a world conclusion, that the newly born child of God has to put his or her trust in the divine record. We would remind our reader of the text in the previous paragraph – “that God is the rewarder of them that diligently seek Him”, and if He says that He means it. While we are on the subject we would mention God’s attitude to those proud doubters. Our apostle Paul gives voice to divine dictum by quoting from Isaiah 29 in 1. Corinthians 1:19 “I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent”. Paul goes on to ask “Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world?”

The waters of controversy have been muddied by various causes. Satan unbeknown to the world, is a prime mover in acrimonious argument on religious matters, causing unnecessary divisions. Then as we have seen, many will not accept a new view of an old theme without proof of a matter that only faith can settle. Many will not move from parental teaching or that denomination in which they were reared. By far the majority are confused by not having had the

- 15 good fortune of hearing a good exposition of the principle of 'right division of the Scriptures'. We will in due course devote a brief paragraph to this subject for the benefit of any who have not heard of it.

Before we leave the Christ given doctrine of the cross as dispensed by Paul, we refer again to the new birth taught by John. Paul looks upon this work of God as adding to himself a new nature or a new man, an internal mental force which is in direct opposition to the mind with which he entered this life, and with which his five natural senses are linked and directed. In Romans 7 the apostle explains in detail this internal conflict that can exist against that which Paul describes as the inner man. Verse 25 proclaims that none  
16 other than the Lord Jesus Christ, elsewhere referred to as the spirit of truth, can give the victory to the believer over his natural self which Paul bemoans and confirms is in daily conflict and opposition to the inner man, the spirit of Christ which the new birth has provided. While this victory is assured, the believer has to play his part by remembering that he has this divine umpire at his side and therefore there must be the constant habit of conscious reference to the new man to decide every problem where good and not so good choices are offered. Such choices that spring to the mind are books, viewing, comment in discussion, type of employment, character of child discipline, attitude to world, political and local problems. This latter is important so that having considered the problem you can serve as a useful witness for the Lord and His truth as well as being a valuable member of the community, in these days of vanishing standards of good behaviour.

- 17 We return to John's gospel for another important lesson. Christ in the course of His ministerial journeys had to go through Samaria, and being tired out and weary sat on the side of a well. A woman came to draw water and was asked by our Lord for a drink. From their conversation we will only refer to the question the woman raised as to the place in which God wanted to be worshipped. As with Nicodemus our Lord did not give the direct reply expected but countered with the statement that 'salvation was of the Jews'. The term 'salvation' here refers to the channel through which it would be preached and not the means by which it would be effected. The reply of Christ was true at the time of utterance, and during the time occupied by the Acts of the Apostles when there existed the possibility of the Jewish nation entering into the long prophesied

role of a nation of priests under the Kingship of the Saviour to convert and teach the world.

At John 4:23 we have what is considered to be a personal interpolation by John, writing after the events he was recording. Thus he writes "But the hour cometh, and now is, when the true worshipper shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is spirit: and they that worship Him must worship Him in spirit and in truth". Twice John, for emphasis, uses the words 'in spirit and in truth'. Not two things are really meant but one, 'spiritual truth'. From one point of view that same thought is covered. But what areas of human knowledge and thought are open to us by which we can hope to offer our Creator the worship He desires from us? Surely the answer lies in the Bible, that inspired account of how and why He created all things, and further the methods He employed to govern and discipline its inhabitants, His channels of communications, His rewards and penalties etc. If we are to worship or weigh up the worth of such actions and plans, the first move on our part must be to make of them a diligent study. We believe it was to this end the Bible was recorded, preserved through the ages and finally completed and purged of all uninspired accretions so that here was a living means whereby we could go hand in hand with our Father through the ages, and where we can be trusted by Him, perhaps to take a peep into the future.

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Now let us stop for a moment. All we have written and that which we hope to add will be in vain unless we are assured of a resurrection, for that death comes to all is only too certain. This is where the quality of our faith is tested to the extreme. What therefore has the gospel of John to say on this vital theme? As if to anticipate our enquiry chapter 14 starts off with the words "Let not your heart be troubled, ye believe in God, believe also in Me. In My Father's house are many mansions (abiding places): if it were not so I would have told you. I go to prepare a place for you". The next time Christ uses this Greek word for 'abode' is in verse 23 where we have the wonderful phrase: "Jesus answered . . . if a man love Me, he will keep My words: and My Father will love him, and we will come unto him and make Our abode with him". Now we may feel that some if not all of these words were addressed to these intimate disciples rallying round Him in those days, but see what He says in that moving prayer He addresses to His Father in 17:20 - "Neither pray I for these alone, but for them also which shall believe through



their word". So we surely are intended to take to ourselves much of these gracious intentions and sentiments.

John 6 records the miracle of feeding a multitude of people with five loaves and two fishes. The folk were intrigued by this act and followed our Lord and the disciples about, bringing from Christ the rebuke "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for Him hath God the Father sealed". (6:27). They had to believe the doctrine that Christ taught as coming from God which would lead on to their being raised from the dead. The fact that God would raise first His Son out from the dead was tantamount to God sealing a legal document. The apostle Paul realised the great importance of this testimony when he rehearsed with the Corinthians the six occasions when the risen Christ was  
19 seen by men, including an instance of a simultaneous sighting by five hundred brethren. Finally we see John closing the chapter by equating Christ as the bread which came down from heaven giving life, real life to the world in and by the resurrection from the dead to which reference is made in verses 39 and 40.

We hope the reader will realise that the One behind the purpose of issuing John's gospel was not John so much as God Himself. The Lord knew that for 2000 years we would look to this record to guide us into the basic way we should regard Him and the way we should live out our lives and in so doing acknowledge His headship as well as being the controller of our thought life, attitudes and priorities; and all this with a thankful heart.

*The central plan of God to teach the world about Himself.  
The Jewish nation the chosen channel to carry out His plan.  
The first kingdom sowing yielding a firstfruits, then failure.  
Such partial implementation now giving us Gentiles a 2000  
year's period of opportunity for conversion on our own account.*

20 We will now turn our attention to the subject that occupies most of the Bible, that is the calling out of the Jewish nation. They had their origin in a man whose name was Abraham living in Ur of the Chaldees in B.C. 1964. His character and manner of life pleased God. Who could foresee that he would prove faithful. With this man God made an unconditional covenant. Abraham as instructed and following Eastern practice, laid out certain animals cut in two, and was then put into a deep sleep by God.

“When the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces. In the same day the Lord made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates” (Gen.15:17,18). “And God said to Abraham, Thou shalt keep My covenant therefore, thou, and thy seed after thee in their generations. This is My covenant . . . every man child among you shall be circumcised . . . it shall be a token of the covenant betwixt Me and you” (Gen. 17:9-11). 21

This covenant was confirmed with his son, Isaac and his grandson, Jacob (Israel). We should note however a limitation of these descendants quoted by Paul in Romans 9:7 “In Isaac shall thy seed be called”. God made another covenant with the nation of Israel through Moses.

“Ye have seen what I did unto the Egyptians, and how I bare you on eagles’ wings, and brought you unto My self. Now therefore, if you will obey My voice indeed, and keep My covenant, then ye shall be a peculiar treasure unto Me above all people: for all the earth is Mine: and ye shall be unto Me a kingdom of priests, and a holy nation” (Exod. 19:4-6).

This is the covenant that the nation broke and will be replaced by a new covenant between the same parties:

“Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt: which My covenant they broke, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel After those days, saith the Lord, I will put My law in their inward parts, and write it in their hearts; and will be their God, and they shall be My people. And they shall teach no more every man his neighbour, and every man his brother, saying Know the Lord: for they shall all know Me from the least of them to the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more . . .” (Jer. 31:31-34).

Now what we have written about this nation is like the synopsis you get on the fly leaf of the modern novel. The complete story is nearly all the Bible. Let us attempt to bridge this lengthy account with a suitable précis.

Stephen was a man said to be filled with the Holy Spirit. He was apprehended by the elders and scribes in Jerusalem and brought before the council. Faced by false witnesses he used his defence to make a masterly denouncement of the response of the Jewish nation to God’s gracious kindness and generous intentions towards this

people. Stephen ranged over the span of the Bible from the call of Abraham to the dastardly murder of the Prince of Peace. This inspired defence and accusation of the assassins occupy chapter 7 of the Acts of the Apostles and we implore you to sit down now and read it carefully. Note the double knock on the door of the heart of this nation before they accepted their God-sent deliverer, Moses, and looking into the future – Christ.

The tabernacle, its contents, design, feasts, sacrifices and ritual were all a preparation for the advent of Christ and an education of a nation for all that was necessary to find access to the God of heaven. Moses was responsible for receiving all the instructions from God, and the wisdom for their implementation. The record of the stewardship is found in Genesis to Deuteronomy, known collectively as the 'law'. As you will have read from Stephen's speech, Israel's history was one of a succession of rebellions and disappointments for their merciful God. In B.C. 649 God announced a momentous decision from His throne on high. The prophet Isaiah was entrusted with its record in Isaiah 6:9,10: "Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed". One wonders at first at the word 'lest', for the words that follow one would have thought were the desired goal of God. The explanation is that this was a divine judgment on all Israel except a remnant, blinding them to God's truth concerning their Messiah for 2000 years, giving the Gentiles in this interim period the opportunity of receiving the truth, and through their faithful response, to inherit the inestimable riches of eternal life in resurrection, plus a fuller life while living out their life on this pilgrim journey.

This judicial sentence was passed on Israel by God for their gross rebellious response to His mercy and kindness. See the closing words of their historical record: "And the Lord God of their fathers sent to them by His messengers, rising up betimes, and sending; because He had compassion on His people, and on His dwelling place; but they mocked the messengers of God, and despised His words, and misused His prophets, until the wrath of the Lord arose against His people, till there was *no remedy*" (2. Chron. 36:15,16). The time span of this sentence was not revealed at the time it fell

which is why the epistles relevant to the years when Israel could have responded and convert are full of expectation of our Lord's return.

What was the period during which Israel had this opportunity, and what was written to minister teaching, and what historical account records the events? For events we turn to the gospels of Matthew, Mark, Luke and the Acts of the Apostles. For teaching – the epistles 1 & 2. Corinthians, Galatians, Hebrews, James, Jude, 1 and 2 Peter, Romans, 1 & 2 Thessalonians and Revelation. This teaching was directed in the first place to the Jews, the Gentiles only being included for the purpose of making the Jews jealous by the sharing of the gospel with those they despised as outsiders. It should be noted that at this time in addition to the Holy Spirit being given to all believers there were gifts of supernatural powers added. These gifts were distributed so that believers had one or more as the Spirit thought appropriate. They consisted of aids to the dissemination of the gospel, powers of healing, necessary because when the millennium began they would have their bodies changed in the twinkling of an eye to ones that would last for 1000 years. Other gifts were the ability to be understood in other dialects and languages, thus speech would have no barriers; knowledge would be added to their mental equipment for teaching purposes; the ability to pass from one location to another as the Spirit found necessary. These unprosaic qualities and accomplishments seem unreal and far fetched today, but for a few years were a stark reality. They were, as it were, a first fruits of the powers of the age to come on earth in the future. In about A.D. 58 coincident with the events of Acts 28:28 these gifts were withdrawn for the national repentance of Israel failed but would occur again in the near future.

The religious practices and ordinances associated with this short period of time, when the second advent of our Lord seemed imminent, have been a source of confusion to the churches down to the present day, as they have sought to perpetuate practices accompanying this pre-millennial period into the present dispensation or economy or stewardship. This distinction is at the root of the principle of right division to which we have previously referred. John in his gospel for the world would not have left out any ordinances he thought were necessary for salvation or the full Christian life. Where does he mention the ordinances that are stressed by the modern denominations of today?

We now come to a group of epistles written about A.D. 65, that is after the time of Acts 28:28. They were all written by Paul while a prisoner at Rome, for they all mention his bonds. They concern a second commission from the risen Saviour which God thought not politic to reveal to the world before. They are described as being hid in God and not the subject of prophecy. There is therefore no reference or hint of these in the O.T. This complete and separate body of truth concerns a company of Christians foreknown and chosen before Gen. 1:1. The Lord could look down the ages some 4000 years and more, and know that this company of Christians would exhibit faithfulness to study the Bible, receiving with thankfulness the help of the Holy Spirit and to discern the things that differ. They would have understood all the matters we have covered and then observed that here was something extra built on the foundation of the gospel set forth in Romans and John, but preparing those who had sufficient spiritual maturity to embrace a calling having a different hope and purpose in resurrection.

The terms of this new calling are covered by the first three chapters of Ephesians. The last three chapters set out the walk or manner of life which should accompany such a high calling. The other six epistles, namely Philippians, Colossians, 1 and 2. Timothy, Titus and Philemon concern various aspects of teaching that the new calling had made necessary. From our experience of the general public we have found that there are only ones and twos who understand what we are seeking to make clear so that if the reading of this book does not ring a bell you will not be alone but you may well have missed a pearl of great price.

To get back to Ephesians, Paul talks about two mysteries, that is not something mysterious but something hidden. The first concerns the person of Christ. This was made known by the apostles during the Acts period but Paul particularly laid claim to being the prime exponent to the Gentiles: “. . . the grace which is given me of God. That I should be the minister of Jesus Christ to the Gentiles, ministering the gospel of God, that the offering of the Gentiles might be acceptable by the Holy Ghost” (Rom. 15:15,16). Paul emphasises that seeing he had been so equipped and empowered by God to teach this body of truth regarding Christ, his authority should be accepted to speak about this new revelation.

The second mystery or secret is mainly set forth in the first three chapters. The members consist of Gentiles and Jews but having

absolute equality, so that each had no dispensational status or lack of the same as persisted during the Acts period. Of course the same equality existed for those coming under John's gospel as regards *salvation from sin* but in Ephesians we have higher destinies and hopes in resurrection. The first distinction is that each member was chosen or marked out in Christ before the first creation of Genesis took place (let us remind the reader that "was void" should read "became void"). No puppet like fate is in view but the power of God's foreknowledge, and our side references give other examples. 35  
This company would find their destination in resurrection to be in the highest heavens where Christ sits enthroned but when, in human time is not recorded. They themselves are said to be an inheritance for Christ, in the same way that God treated the tribe of Levi in the O.T. This amazing undeserved treatment is said to be an exhibition to the Principalities and Powers in those heavenly places, of God's manifold wisdom. 36 37

These epistles will repay detailed scrutiny with the help of a book such as *Letters from Prison* (see appendix for details). Philippians attempts to explain how it was necessary for the Lord of glory to empty Himself and to descend to the status of a slave and die even on a tree to meet the claims of sin and death. Colossians on the other hand seeks to show that in His time in the flesh He exhibited all the fulness of the Godhead bodily. These are indeed deep and profound conceptions but space does not allow us to say all that the subject cries out to be said. 1 and 2 Timothy cover much practical teaching that was relevant in Paul's day and equally well today. It would seem that public morals and standards of juvenile behaviour in Paul's day had sunk to the low ebb to which we are approaching now. The old world was destroyed because of the effect on human character of 'many inventions'; our wonderful bodies, spoken of as the temple of the Holy Spirit became befouled by unnatural practices; and worst of all angels from outer space joined themselves to the daughters of men, for which our appendix references provide an eye opening study. 41

Regarding the Church of the One Body and the epistles of Ephesians and Colossians, Paul in each stresses the annulment of those ordinances that separated the Jew from the Gentile, so making, as he described the innovation, one new man. This new doctrine was vital in order that every member should be on a perfect equality. Paul could then use the phrases, fellow-heirs, fellow-

42 members and fellow-partakers. This departure from a position of national supremacy bore hard on the Jew. One has only to recall the fury of the mob when Paul mentioned the despised word 'Gentile' at Acts 22:23. Nevertheless such change was now ordained for this particular company in the wisdom of God.

If now we consider the calling of John's gospel, written after Acts 28, although written to both Jew and Gentile, John makes no suggestion in his message that the Jew was to be considered no longer a Jew. John's gospel only touched salvation and no more. But with resurrection to an earthly hope, the millennium and the New Jerusalem in view it was essential to maintain the distinction of Jew and Gentile. The eight miracles or rather signs recorded by John when taken in sequence show the hidden prophetic meaning of  
43 Israel as the bride of Christ and the Gentiles as the guests at the marriage of the Lamb, Christ the Bridegroom. God sets much store on this typical role of parts as portraying in no other way possible the specific relations of each to each. Let us note, remember and revere this future magnificent spectacle.

*Various aspects of the Scriptures  
which are worth time spent in their study*

The body with which we enter into new life after the experience of death is of prime interest to all except those who cannot give respect  
44 to God's example of a grain of wheat. The Scriptures tell us that  
45 even our idle thoughts will be judged. For that judgment to be righteous we must carry our memory over to the judgment day. You cannot imagine anything that one or more of your five senses have not experienced so that God is unable to describe the entire conditions of our new medium of life and especially is this so in the spiritual realm. Paul goes as far as is permitted and useful to the Corinthian believers in view of the possibility that they might have  
46 their bodies changed without going through the process of death. It transpired that this event did not take place. Under the reference we give, Paul gives a discourse on the subject which would be useful to study.

God has appeared to members of His earthly creation on special occasions and for a specific purpose and in harmony with the latter His manifestation has taken on different forms. God in essence as spirit is unknowable, Whom no man has seen or can see. The

manifestation has therefore to be something less than His essential glory for the beholder to live. To Adam and Eve in the garden of Eden one would assume from the text that He appeared like themselves. To Job in the context of Governor and Author of the world's natural wonders, a still small voice from the midst of a whirlwind. On Mount Sinai to a people coming to know God for the first time, He appeared amidst awe inspiring sounds and sights of earthquake, fire, smoke and earsplitting trumpets. To Joseph He appeared through dreams. To Nebuchadnezzar and Daniel's three friends He appeared in the fiery furnace as a glorious vision. To Isaiah He spoke from His throne an important proclamation and judgment on Israel. Even here the prophet had to sustain the cleansing touch of a coal from the heavenly brazier in order to live. In the N.T. Paul had a vision of the ascended Christ which being brighter than the sun, it is thought damaged his eyesight. These are only some of the Lord's appearances. 47

God's character as righteous, gracious, merciful but terrible in wrath, is evidenced by many instances in the Bible. We find too He argues patiently with His people Israel through the mouth of a prophet. 48

The mystery of iniquity, the opposition of Satan runs right through the Scriptures. In the book of the Revelation he is finally destroyed in the lake of fire along with many others. The human mind always asks why delay so long. As with so many unanswered questions of the Bible in this life we have to continually affirm that our God and Saviour is perfectly righteous and that we shall trust, praise and glorify His Name for ever and moreover with a thankful heart. 49

We turn finally to some of the evils of our day. When Adam fell he was told the ground was cursed with weeds and that he would have to get his bread by the sweat of his brow. As in the world before the flood man sought to lighten and escape this burden by means of inventions and today we are reaping the reward by the curse of unemployment. The practice of sodomy and other unnatural habits have been plainly condemned by God as an abomination to Him. These subjects are delicate ground for comment and while we apologise for the intrusion yet there has been abysmal lack of lead or guidance based on the word of God from ecclesiastical leaders from whom we should have expected a positive mandate. In the same 50 51



vein we will quote Paul, the amanuensis of the Holy Spirit that the reader may therefrom make his own inference for such goes further than first reading might suggest. "For this is the will of God, even your sanctification (separation in harmony with a moral stance), that ye should abstain from fornication: that every one of you should know how to possess his vessel in sanctification and honour" (1. Thess. 4:3,4). "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself . . ." (1. Cor. 3:16,17,18). The mutual duties, standards and responsibilities of family life require an overhaul and review if the life of every nation is not to sink to fresh depths.

Now of that which we have written this is the sum. God has expressed Himself by the words of the Bible. He came Himself in the form of human flesh both to confirm the words of His prophets and by suffering, dying on the cross and demonstrating his power over death by rising from the tomb on the third day without trace of corruption. Subsequently He made his appearance to selected witnesses, again to confirm the meaning and purpose of His resurrection out from the dead. To accommodate human understanding He assumed for those who could receive it the role of Father and Son. God knew that there existed a gulf between the earthly and spiritual spheres that faith alone can bridge apart from evidence of a miraculous character and therefore those who showed a varying degree of faith God rewarded in appropriate fashion.

The central concept to be held fast and fostered is the unity of yourself, the Lord Jesus Christ, the Bible, the truth and the Fatherhood of God. Devote the remaining days of your life to the welding together of these five factors and you will grow in grace and knowledge day by day to the joy of yourself and to all who are your friends.

Our blessed Lord and Saviour on His last day on this earth said to  
52 the Roman governor I am a King and testify to the truth. We see the word truth smudged by all and sundry. The thought we would leave with you is that the King of kings Who made and sustains all His creation is the only One who can define truth with completeness and certainty and to this end He has left the Bible to testify against the world in the day of judgment. AMEN.

## Appendix to marginal references

### Marginal Reference

1. Heb. 1:1, 2; Num. 12:5-15; John 17:14; Gal. 1:12.
2. 2 Tim. 3:16; Deut. 32:1-4; Acts 17:22-31.
3. Matt. 15:24; James 1:1; Rom. 2:9. See covenants quoted on page all with the nation of Israel.
4. Acts 26:13-18; Num. 12:6-10; Gal. 1:11, 12.
5. Exod. 3:13, 14, 6:3; Isa. 45:22, 23; Phil. 2:10, 11; John 20:28.
6. 2 Pet. 2:22; Job 38; Luke 12:27; Prov. 6:6; Matt. 7:15, 9:36.
7. Matt. 8:2, 3; Deut. 8:3.
8. Exod. 16:4 and on.
9. John 3:1-12.
10. Luke 1:31, 2:11.
11. John 16:13, 3:6, 4:23, 15:26.
12. See 5 above.
13. John 6:19, 6:5-13.
14. John 8:44; 1 John 2:18, 4:1; Acts 13.
15. *Address on the envelope* 40p. from B.P.T.
16. John 14:17, 15:26.
17. Matt. 5:16.
18. Book of Revelation; Ezek. 36:22 and on, note why what He will do to restore the Jewish nation in the latter days.
19. 1 Cor. 15:6.
20. Gen. 12:1-4.
21. Exod. 25-40.
22. Rom. 10:19, most ch. 11.
23. 1 Cor. 12.
24. 1 Cor. 15:52; Acts 8:40; Mark 16:17, 18; Acts 28:3-6, 8; Heb. 6:5.
25. Paul unable to heal. Phil. 2:27; 2 Tim. 4:20; 1 Tim. 5:23.
26. The author has no dispute with any Christian denomination but asks do your services of worship give predominance of importance to teaching from the Bible and thus rendering to God the worship by 'spiritual truth' that John 4:24 demands?
27. Acts 26:16 "those things to be shown him".
28. Eph. 1:4.
29. 1 Cor. 2:13-16; Heb. 5:12-14.
30. Eph. 2:20.
31. Eph. 2:6, 1:11; The members are to be Christ's inheritance in the heavens. Purpose: Eph. 3:10, 11.
32. Eph. 4:11, 12 perfecting = teaching re terms of new calling. Not easy to assimilate, see 2 Peter 3:15, 16.
33. Eph. 3:9; Phil. 1:9, 10; Col. 1:5.
34. Eph. 2:11-22 (middlewall an actual wall in the Temple to separate Jews and Gentiles).
35. God's foreknowledge: Acts 2:23; Rom. 8:29; Eph. 1:4; 1 Cor. 15:24.
36. Eph. 1:18; Num. 18:20.
37. Eph. 3:10; The response by the members of this church (which will be His Body) is to be an exhibition to these beings in the highest heavens to justify the very gracious rewarding action by God to this chosen calling.
38. *Letters from Prison* by S. Allen see B.P.T. catalogue.
39. Phil. 2:5-11.
40. Col. 1:15-19, 2:9.
41. Gen. 6:1-6, 18:20 to 19:25. See also Rom. 1:17-32, which could also be looking back to these days.
42. Eph. 2:11-19, 3:6.
43. The Book of Revelations is a most wonderful record of future events. In 17:13, 14 a decisive battle is fought between the beast and 10 earthly kings and the Lamb (Christ) aided by those described as 'called, chosen and faithful, one wonders if these are of 'one Body' church. Again in 19:13 the title, amongst others, is 'the Word of God'.
44. 1 Cor. 15:37, 38.
45. Rom. 2:15, 16.
46. 1 Cor. 15:35 and on.
47. 1 Tim. 6:16; Gen. 3:8; Job 38; Exod. 19:17-25; Dan. 3:25; Isa. 6:1; Acts 26:13-18.
48. Exod. 32:10; Isa. 3:18.
49. Rev. 20:10.
50. Gen. 3:19; Eccles. 7:29.
51. Rom. 1:26, 27.
52. John 18:37.

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