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

Volume XIX
Issue 460

Relax: Father Has Everything Under Control

by — Clyde L. Pilkington, Jr.

Be still, and know that I am God (Psalm 46:10)

Though it's hard to understand from our vantage point, *Father has a plan.*

Do you sometimes feel that your life is tossed to-and-fro and that you have reached a dead end? That the walls are slowly closing in on you? That the water is steadily rising?



1. To make or become slower; slow down: *The runners slackened their pace. Air speed slackened.*

2. To make or become less tense, taut, or firm; loosen: *I slackened the line to let the fish swim. The tension in the board room finally slackened.*

No need to worry: there is never a single moment that you are not in His care, all of the time – and all in *His* time.

3. To make or become less vigorous, intense, or severe; ease: *slacken discipline; afraid that morale might slacken.*

Sometimes when we are so busy and rushing around we tend to think that we're somehow in control of things. It's then that we need to be still long enough to remember just Who God is.

Beyond simply being still, the word is used to “express the idea of leaving matters with God, or of being without anxiety about the issue ... In this place the word seems to be used as meaning that there was to be no anxiety; that there was to be a calm, confident, trustful state of mind in view of the displays of the divine presence and power.”³

Be still, and know that I am God (Psalm 46:10).

The Hebrew word translated “still” in the *King James Version* is רָפַח (râphâh). It comes from the primitive root meaning *slacken*¹ and carries the meaning of relax, to let go, to show oneself slack.²

Based on this meaning, note how other versions have translated râphâh:

Slacken and know that I – Elohim ... (Exegesis).

Slacken and know that I am God (Psalm 46:10).

3. *Albert Barns' Notes on the Bible.*

The *American Heritage Dictionary* defines slacken as:

(see **RELAX**, page 4085)

1. James Strong, *Strong's Exhaustive Concordance* (H7503).
2. *Brown, Driver, Briggs Hebrew Lexicon.*

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This free weekly electronic publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to 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 since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, 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);
 - identity in His death, burial, and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. 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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God as Judge and Adjudicator

by — A.E. Knoch (1874-1965)

Daniel probably denotes the *Adjudication-by-the-Deity*: this gives us a summary of his prophecy in one word. It reveals to us God's dealings with mankind during the era in which the nations displace Israel as rulers of the earth. From the rejection of Israel's kings until the coming of Christ in glory, the headship of the world is transferred to gentile monarchs in order to humble the chosen people and to prepare them to be the kingdom of priests and the holy nation (Exodus 19:6), through which the blessing shall flow to all of the rest in the eons of the eons. Then they will rule the nations *for* God and bring them *to* God. During the interval, the other nations under the leadership of His Adversary show how futile man's efforts are apart *from* God. Yet all is according to His intention, and is foretold by Him. It is the background of evil needed for the display of God's goodness and grace and glory in the eons of the future.



GOD IS NOT JUDGING NOW: HE IS ADJUDICATING

It is of the utmost value, especially in times of stress and distress, to realize the purpose of the eons. Too many, who think of the matter at all, wonder why God allows conditions so opposed to His apparent will, and why He does not interfere to set things right. As a result, He appears to be either helpless or heartless, and all confidence in Him vanishes. Yet when we see that all is in accord with His ultimate, and carries out His intention, we are comforted and assured and view the course of human history in a new and glorious light. Moreover, the men of prominence, who play the part assigned to them without realizing it themselves, will be viewed with sympathy instead of being judged with harshness. To us they may appear monstrous or out of their minds, but let us remember that they are playing a part assigned to them by Another.

God's goal is to be All in all, when all are subject to Him. In order to reach this consummation, He reveals to His creatures, by numberless object lessons, their utter helplessness apart from Him. Collectively as nations, as well as individually, man is a failure, for the flesh will not be subject to God, nor the spirit give Him the worship which is His due. Adam sinned at the first opportunity, and each one of his descendants experiences his own innate incapacity to do God's will. This they are shown in situations of infinite variety, either in this life or in the judgment to come. Thus also with human government and religion: When man congregates, he only emphasizes his Godless impotence. Kings and high priests were never intended by God to fulfill their function perfectly, but rather to fail in order to reveal their futility, so that God Himself will be the only Refuge of His creatures when every other one has disappointed.

Daniel's name is usually given as *Judge-of-God*; but that would suggest that it is formed from the usual words for *judge* (*shpht*) and *God* (*Alueim* or *Elohim*), instead of from *adjudicate* (*din*) and *Deity* (*El*). The distinction between the two words JUDGE and ADJUDICATE seems hopelessly lost in our versions and can hardly be regained until we have a more nearly uniform rendering which keeps them apart. When JUDGE (*shaphat*) is rendered *avenge, condemn, contend, defend, deliver, execute, judge, needs, plead, reason* and *rule*, it is difficult to grasp the significance of this word alone. The confusion is further complicated when *adjudicate* (*deen*) is translated *contend, execute, judge, plead, strife*. It uses the same English words as JUDGE. It would take an arduous and prolonged examination to discover the difference between these two terms. It may be that we can avoid this and arrive at a satisfactory conclusion by comparing Daniel's name with his prophecy.

The true import of the word *judge* has already been established. It means to *set right* what is wrong. ►

We can see this clearly in Abraham's question (Genesis 18:25), "Shall not the Judge of all the earth do judgment?" (AV). It does not necessarily imply the infliction of evil, as most of us think. In Psalm 82:3, the *Authorized Version*, "Defend the poor and fatherless" should read "Judge" them, that is, see that they get their rights. Except in Daniel 9, when he confesses his people's sin, this word does not appear in this prophecy (9:5, 12 (twice)). Nor can we consider the book as a whole a description of God's judgment. Rather it gives us a prolonged tragedy of evils which will culminate in judgment. It deals with God's ways, preceding His direct intervention in the affairs of His people as well as of all mankind.

Perhaps we can get the best definition of adjudication from Nebuchadnezzar's experience, and his ascription of praise to the King of the heavens when he says that "all His deeds are verity, and His paths are adjudication, and all walking in pride He can abase" (Daniel 4:37). From this we see that *adjudication* is a much wider thought than judgment, though it includes it. Is it not confusing to say that His ways are judgment (AV)? We think of God's judgments as future occasions when He rights the wrongs of the nations of the earth or those of the individual sinners. Yet the Deity *adjudged* it well to abase him. It is very likely that all of God's dealings with His creatures will have this effect eventually; otherwise He could not become their All.

Besides this, we may bring in the career of Daniel himself. It also may better help us to form an idea as to the meaning of his name and the contents of the book than the words of any definition we could formulate. Although it was the custom for eastern political dignitaries to sit in the gates of a city to judge the cases brought before them, and Daniel sat in the gate of the king, nevertheless there is no record in this prophecy of any act of judgment on his part. No cases are brought before us which he decided with the wisdom of Solomon, though there may have been many. Daniel does not appear as a judge, but in the higher realm of an administrator, able to cope with the problems and guide the government of a boundless kingdom. ...

JUDGMENT DEALS WITH GOD'S WILL, ADJUDICATION WITH HIS INTENTION

It seems clear that Daniel's name and prophecy deal not only with those crises in human history when God judges evil, but rather with the whole course of His operations when He disposes evil by adjudication. It goes deeper than His will, and bares His intention. His will is to bless Israel, and the nations through them; but that is not practicable until He has adjudicated them during the era of the nations and judged them at its close. Even though God's will is not done today, the Deity is carrying out His intention with mankind.

There are strata of truth in the Scriptures, and it helps



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much in their understanding if we group together the terms which belong to each stratum and keep them separate. *Christ's* death was for *sinner*s and His *blood* leads to *justification*: this is one stratum of truth. In contrast to it, yet based on it, the death of God's *Son* was for His *enemies*, leading to *conciliation* and salvation in His *life* (Romans 5:8-10): this is another stratum of truth. Thus we may associate *judgment* with the *will* of God, and *adjudication* with the *intention* of the *Deity* [*El*]. The latter is the substratum on

1. It is not easy to distinguish between the title *Alueim* (or *Elohim*) and *Al* (or *El*). The former is the one so often rendered *God*, and so well established by its uniform rendering throughout that no other can come in question. The latter is also rendered *God* in the *Authorized Version*, as a rule, except where it is part of a proper

which the former rests. It is this lowest layer which is especially revealed to us in Daniel's vision. Evil is not judged nor set right as a rule. Rather, these prophecies predict its rise and describe its career as only He can do Who is the Source of all, and Who shapes its course in accord with His ultimate purpose. ■

— *Concordant Studies in the Book of Daniel*, pp. 9-13.

name, i.e., Beth-*El*. After much consideration we have given it the standard *Deity*, since this seems to satisfy its contexts.

RELAX (continued from front page)

Let loose and know that I am Elohim ... (Dabhar).

Relax and know that I am Elohim ... (Concordant).

Breaking down this part of the verse, let's consider three points.

Relax

Relax and know that I am Elohim.

There is a call for relaxation. Give yourself some slack; lighten up, as all matters belong to God.

He has a definite plan and purpose, and even our trials and failures are a part of His plan for us. He is teaching us to *trust Him – no matter what!*

Know

Relax and know that I am Elohim.

If we could just really *know* Him! Here is the root of all of our discontentment, frustration, anxiety and regret. We don't *know* Him – and we certainly don't know Him *as God*.

I am Elohim


Relax and know that I am Elohim.

El is the root word for **Elohim**. **Elohim** is the active, creative form of **El**. It is the placing of His omnipotence as Creator into operation with His creation.

God is the **El** of Scripture. The word *God* is a translation of *El* (אֱלֹהִים) from the Hebrew and *Theos* (θεός) from the Greek. The first means "Subjector," the latter, "Placer." God has placed everything in His universe where it belongs – even the things and people in your life – and He subjects everything in His universe, and in your life, to whatever circumstances that His wisdom and love decree, even to the smallest details.

Not only do we need to slow down and reflect on Who God really is, but we need to slacken – to relax and rest – in Him, since He has *everything* under control. We who have been blessed with this grand awareness are truly rich beyond the ledger of earthly wealth.

For us, who love God, who are the called according to His purpose, there is an awareness that He is working all together for good. (Romans 8:28).



Flawed by Design
by —Martin Zender
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Thank you for the work that you do. I have been comforted and encouraged by the videos that both you, Martin and others have put out. I feel less alone whenever I watch them. I thank God for you and your work! – **CO**

My journey into the reconciliation of all began with a Christmas gift of a Logitech Squeezebox internet radio receiver. This gift, from my son, surely arranged by our Father, finally led me to the discovery of [Bible Student's Radio](#) while searching for internet Christian broadcasts.

Being Plymouth Brethren, as I understand Dan Sheridan was, I thought it first to be heresy, but as I looked up the scriptural references, all fell into place for me. Thank you Clyde and family, Dan Sheridan, Martin Zender, James Flanders, and all broadcast and tech people behind *BSR*. You continue to bless, encourage and feed me every time I tune in, which is often!

I also wish to thank you for your faithfulness in sending the [Daily Email Goodies](#), and [Bible Student's Notebook](#) to my e-mail address. It is a blessing beyond words to receive these gifts from you. I look forward to the *Goodies* every single day. May I also say that I really am blessed by the short videos by Clyde that have been showing up in my emails as of late ... more of these, please ... they are a blessing. – **Email**

I feel like I know you, I've watched everything that you and others have put on YouTube. I have come to a knowledge that God has indeed decided to open my eyes to the truth – it only took 58 years. It is amazing, and I crave everything that is being taught. Thank you for your sacrifices, I know that it is hard! – **MN**

I just wanted to let you know that I appreciate these [Daily Email Goodies](#). Some of them, like today's,

are very short, but get to the point quickly and are a great encouragement. It's also great to hear about all of the different people from years past who proclaimed a message that sometimes seems like "something new" because it runs counter to orthodox/historical Christianity. History in general fascinates me, also, so hearing views from times past is especially interesting and encouraging. – **OH**

I was greatly encouraged in what the Birmingham conference imparted to me and to others that I spoke with. – **MN**

I would like to express my gratitude regarding the wonderful and awesome time we had with all of you, and the warm hospitality we experienced with you. It was simply amazing and fantastic! – **The Netherlands**

Thanks so much for being that voice in the wilderness crying out the wonderful message of the gospel. – **GA**

I read *The Church In Ruins* and rejoiced in the truths that you set forth in the book. I left the church in 1999 for similar reasons that you did. I also have come to see the truth of the Reconciliation of all mankind in the Scriptures. What an awesome, life-changing Truth! – **TX** ■

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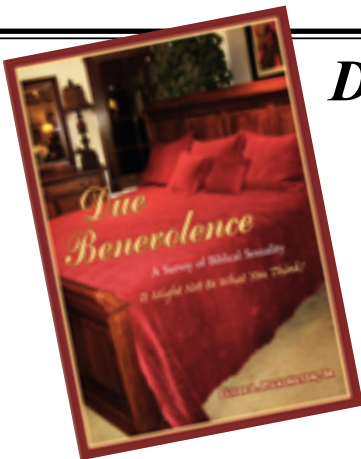


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