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Volume XXI
Issue 505

Does "Chance" Happen to Us All?

by — Clyde L. Pilkington, Jr.

Most versions of the Bible have Ecclesiastes 9:11 similarly translated as the *King James Version*:

For time and chance happens to them all.

The Hebrew word translated "chance" in this verse is *pega*. The following words are associated with its definition:

impact – (Strong)

happening (Brown-Driver-Briggs)

occurrence (Bullinger, Wilson, Young)

incident (Barnes)

encounter ... intercession ... to come together in meeting (Ancient Hebrew Lexicon)

circumstantial event (Baker-Carpenter)

literally, the coming to meet (Dabhar, footnote)

Any insertion of "chance" into the definition of *pega* is merely human interpretation.

Green's Literal Translation renders the phrase,

For time and occurrence happen to them all.

Albert Barnes (1798–1870) wrote regarding this phrase,

[*Pega is*] that which comes to us from without, one of the external events described in Ecclesiastes



3 (cf. Ecclesiastes 2:14 note). The word does not mean "chance," independent of the ordering of Divine Providence: the Gentile notion of "mere chance," or "blind fate" ... (Albert Barnes' *Notes on the Whole Bible*, 1834).

The various other ways that the KJV translates *pega* are:

come, cause to entreat, fall, meet, reach, intercession, intercessor, entreat, lay, light, prayer, reach, run.

For example, note how the KJV translates *pega* in Genesis 32:1,

And Jacob went on his way, and the angels of God met [pega] him.

Was this meeting by "chance," or divine appointment?

Here is what John Gill (1697-1771) said on this subject:

(see *CHANCE*, page 4443)

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Bible Student's Notebook™ Weekly

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication is dedicated to:

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

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).

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ABBREVIATION KEY

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

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The Place of the Nations Under the Ministries of Christ and Paul

by — A.E. Knoch (1874-1965)

THE CANAANITISH WOMAN: THE KEY TO CHRIST'S EARTHY MINISTRY (Matthew 15:21-28)



The incident of the Canaanitish woman is of surpassing interest to us, for it shows clearly what was the status of the nations in our Lord's ministry. Her very mistakes are instructive. The nations have no part in the Son of David. He is Israel's King. No matter how much she may implore the Son of David, He answers her not a word.

Let no one suppose that His heart was not touched or that He did not wish to be gracious. She has come to the wrong door. Yet He will not dismiss her. Finally, He tells why He cannot help. The Son of David, the character she approached, has no commission outside of the nation of Israel. An oriental king is considered the father of his people. They are his children. The Canaanitish woman had no claim on His bounty.

This is the key to Christ's earthly mission. He was a Servant of the Circumcision, not of the Uncircumcision (Romans 15:8). During His ministry the nations did not even have the place they received in the Pentecostal era. After much preparation, the apostles were taught that proselytes, such as Cornelius, could share a little of Israel's spiritual blessings (Acts 10). Later, at Pisidian Antioch, the door was opened by Paul to some who were not proselytes (Acts 13:46-47).

NOT UNTIL THE END OF THE ACTS ERA IS SALVATION SENT DIRECTLY TO THE NATIONS

But it was not until the end of the Acts era that the salvation of God is sent directly to the nations (Acts 28:29). The latter half of the second chapter of Ephesians (2:11-22) is an elaborate statement show-

ing that, in the present administration of God's grace, the nations are no longer in the inferior position accorded to them in Paul's earlier ministry.

Christ is Lord of all (Acts 10:36). Under this title even the Canaanitish woman was within His jurisdiction. She worships and calls for help. Yet even thus, she is by no means on an equal footing with the favored nation. Only the scraps are for her. If she will take the place of a cur, she can have a little of the leavings.

UNTIL PAUL'S IMPRISONMENT THE NATIONS WERE STILL GUESTS AT ISRAEL'S TABLE

This is the place that we gentiles have in the ministry of Christ. Our position was improved in the succeeding Pentecostal era; but it was not until Paul's imprisonment that we were brought nigh and entered the family of God (Ephesians 2:18-19). Until then we were still guests at Israel's table, if not puppies under it. ■

Concordant Commentary on the New Testament, p. 33

CHANCE (continued from front page)

[Pega], or event, [is that] which is under the wise direction and order of the providence of God, with respect to Whom nothing comes by "chance"; and it is rendered "occurrent" (I Kings 5:4, [KJV]); and so it is here, by the Septuagint version, "occurrence" or "event"; ... and Aben Ezra interprets it ... "superior ordination"; it is something we meet, or meets us, by divine appointment.

"Chance" never comes into play in God's creation; the simple fact is that divinely appointed "times and events" happen to us all. ■

God Is a Self-Revealing God

by — Fred Schneider

I revealed myself to those who did not ask for me; I was found by those who did not seek me (Isaiah 65:1).



My relationship with God is one-sided. Though He initiates everything, he does not wait for my response, or to assess the quality of my response. Any good that I can say or do is just dung. He does it all. That's what frees me to love Him all the more ... or not. He is, has always been, and will always continue to be LOVE.

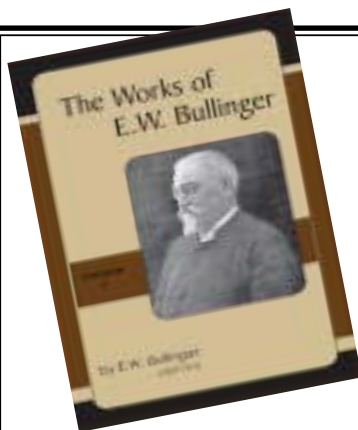
He is 100%, and I am 0% of this relationship. So, therefore, I am free ... and He is All in all. Maybe, in a relative sense, there is some affect from my devotion. "For he that comes to God must believe that He is, and that He is a rewarder of those who diligently seek Him" (Hebrews 11:6). But if the absolute truth is that I came to Him and diligently sought Him *because* it was His will, and that I couldn't have done anything other than that, then the absolute truth is that He still accomplished 100% of the feat. ■

Knowing and Understanding God and His Plans

by — Fred Schneider

Thus says the Lord, "Let not the wise man boast of his wisdom, or the strong man boast of his strength, or the rich man boast of his riches. But let him who boasts boast about this: that he understands and knows me, that I am the Lord who exercises lovingkindness, justice and righteousness on the earth, for in these I delight," declares the Lord (Jeremiah 9:23-24).

So much of life is uncertain, and many concentrate on acquiring "intel" (wisdom), guns and ammo (strength), and provisions (riches) in order to meet approaching challenges. However, I believe the most important thing is that we know and understand God, and His plans, all the while resting in the fact that He is large and in charge. ■



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Divine Activation

by — Clyde L. Pilkington, Jr.

Recently a new debit card came in the mail from the bank. It had a sticker on it that stated "Activation Required." Until this necessary activation took place, for all intents and purposes, this card was like any other piece of plastic. However, once it was activated, it took on a meaning and purpose quite distinct from other plastics. It was activated to begin its specifically designed purpose. The card was then ready for use in its predetermined function.

So it is with the believer; there comes a time when God "activates" those whom He has called. He grants them faith: the eyes to see and the ears to hear. This activation sets in motion a progression of divine utilization. God cultivates in the believer a responsive relationship – one of intimate, conscious participation in the divine will, decree and course – not limited to His direction and control of the ages, but in the details of our lives and those with whom we interact as well. Believers become more and more aware of His hand in everything, and that they are channels of His life.

For example, by realization and growth in and of Him, even our first conscious thoughts in the morning can progress to be,

Good morning Dad. I'm thankful that I know You – Who you really are – and that I know who I am. I am eager to see what you have written for me today. I am thankful that you have granted me the awareness of your active direction and control of

all things, including me and this day. My heart's desire is to live keenly in that awareness today, as your willing servant, as well as your faithful son."

Concerning our divine beginning and progression, Paul wonderfully writes,

Being confident of this very thing, that He Who began a good work in you will perform it until the day of Jesus Christ" (Philippians 1:6).

God Will Judge in Grace

by — Clyde L. Pilkington, Jr.

In the day when God shall judge the secrets of men by Jesus Christ according to my gospel (Romans 2:16).

Contrary to what Christendom commonly teaches concerning the day when God judges, the judgment ultimately will be about "grace." The standard of Judgment will be Paul's "my gospel" of Romans 2:16, which is the "gospel of the grace of God" of Acts 20:24. God is going to judge by "grace," and with that unmerited favor the result will then be that "every man shall have praise of God" (I Corinthians 4:5).

What grace; what good news; what a God!

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The Seeking God

by — Charles Carroll Albertson (1865-1959)

Jesus came to make up what was lacking in our view of God. He had much to say about God – more than about any other subject. He called God a Father:

I ascend unto My Father, and your Father
(John 20:17).

Jesus pictures God as a compassionate Father. Such is the teaching of the parable of the Prodigal. Not the son, but the father, is the central figure of that matchless picture. Then there is the parable of the Lost Sheep. Not the sheep, but the shepherd, is the chief character of that touching drama. Put these two parables into one, and we have a God represented not only as going out to meet the lost one, but going into the mountains of the far country and seeking him with eager heart and aching arms. This is Jesus' idea of God.

The **last**, the **least**, the **lost**, are ever Jesus' favorite words.

The last shall be first.

Inasmuch as ye have done it unto one of the least of these My brethren.

The Son of man is come to seek and to save that which was lost.

The life of Jesus from Bethlehem to Olivet is God's invitation to man to think of Him as a Father. Everything He is and says and does beckons us Godward. ■

— *The Distinctive Ideas of Jesus* (1914), pp. 24-25, 30

The Nature of Paul's Early Epistles

by — Clyde L. Pilkington, Jr.

Consider the following questions related to selections from Paul's early epistles to help assist in understanding their doctrinal nature.

- Are you a partakers of Israel's "spiritual things" (Romans 15:27)?
- Are you a wild olive branch grafted into Israel, fearing being broken off (Romans 11:17-18)?
- Are you "Abraham's seed" (Galatians 3:29)?
- Is Jerusalem your "mother" (Galatians 4:26)?
- Are you a minister of Israel's "new covenant" (II Corinthians 3:6)?
- Do you partake of the "Lord's supper," being careful not to do so unworthily, lest you become sick or die (I Corinthians 11:30)?
- If you are married, do you behave as though you have no spouse (I Corinthians 7:29)?
- Do you speak in tongues (I Corinthians 12:10, 28, 30; 14:5, 18)?
- Do you work miracles (I Corinthians 12:10, 28-29; Galatians 3:5)?
- Do you weekly set aside part of your income to send to Jerusalem (I Corinthians 16:2)? Do you regard "the

(see *NATURE*, next page)

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by — A.E. Knoch (1874-1965)

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“So shall we ever be with the Cord”

by — Clyde L. Pilkington, Jr.

Where will the Lord Jesus Christ be during the last two remaining ages (eons)? This is an important question for those who had the past hope of I Thessalonians 4:17.

According to Luke, Paul’s beloved physician, the answer to His whereabouts is quite clear:

He shall be great, and Son of the Most High shall He be called. And the Lord God shall be giving Him the Throne of David, His father, and He shall reign over the house of Jacob FOR THE AGES ... (Luke 1:32-33).

There are only two more ages (eons), and plainly Christ will be on the earth during both of them. The throne of David is not in the heavens, but on the earth.

The hope for today precedes this earthly hope. We have a pre-expectant confidence (Ephesians 1:12) that pre-dates the so-called “rapture” or “snatching away” of the Second Coming. Instead of such a terrestrial expectation, we will appear with Christ, not in the earth’s atmosphere (*i.e.*, “air”), but in the glorious celestials. This will take

place when Our Lord will be revealed “*in Glory*,” on His Heavenly throne, at the right hand of God (*i.e.*, Ephesians 2:4-7; Colossians 3:1-4).

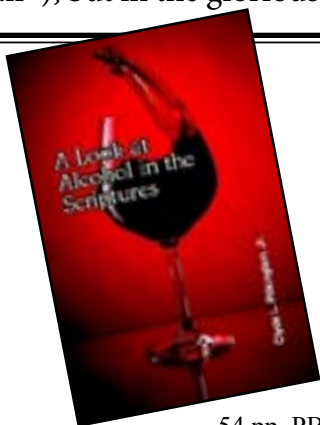
Having been given the “*revelation the secret*” (Ephesians 3:3), it was Paul’s passion and prayer that Father would grant to us “*a spirit of wisdom and revelation in the realization of Him*” that we would have the enlightened eyes to “*perceive what is the expectation of His calling*” and “*the riches of the glory of the enjoyment of His allotment among the saints*” ... “*among the celestials*” (Ephesians 1:17-20).

Don’t settle for the mere crumbs that fall from Israel’s table. These are not your calling. ■

NATURE (continued from previous page)

Jew first” (Romans 1:16)?

- Do you have the gift of healing (I Corinthians 12:9, 30)?
- Do you have the gift of prophesy (Romans 12:6; I Corinthians 12:10; 13:3, 9; 14:1, 24, 31)?
- If you are a woman, do you wear a head covering when you pray and prophesy (I Corinthians 11:5)? ■



54 pp, PB

See order form.

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.

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.

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