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Volume 25
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God's Revealed Purpose

**Showing that in introducing sin and evil into the universe,
God was giving the greatest proof of His wisdom, love and goodness.**

by — H.W. Fry

We recognize God to be the great intelligent Source and Center of infinite wisdom, and infinite knowledge, infinite power and infinite goodness, and in addition to these unlimited attributes, He is the God of love, of light and of life.

We cannot comprehend infinity, but we can and we do believe and accept it in reference to God. Our heavenly Father could not be the center of perfect or infinite love, or light, or life, if His attributes were less than the above, for, just as far as these attributes lack infinite perfection, so far would love, light or life be incomplete.

Having come to this conclusion, let us remember that God's gracious purposes apply to *all things* in heaven, in the earth and under the earth, thus including the whole of His universe in its scope, and then let us throw our thoughts backwards to the past – past “*in the beginning*” (Genesis 1:1).

Nothing has been revealed to us, or next to nothing, concerning this past, but we conclude from the opening words of Scripture that God Himself existed, and that He was then, as He is now, infinite in all of His attributes.

We also assume that hosts of heavenly beings surrounded His throne, as now, but we have no reason to believe that sin and evil then existed, but that the heavenly hosts were entirely actuated by the heavenly principle of love – they knew nothing but love – they were created by love, in love and for love, and

they intuitively served God in the only principle they knew, which was love.

It seems as though a time came, when the wisdom and the goodness, and especially the love of God initiated the introduction of sin and evil which would result in further satisfying His desire for a more exalted *principle* of love than was then, practically automatically, prevailing in His courts of glory.

We are, however, approaching such exceedingly solemn considerations that I wish to say that I do so with the utmost reverence, and must impose full responsibility on any reader only to consider the following lines with an equal sense of reverence, whether the suggestion is fully approved or otherwise.

The origin of evil is very mysterious to many. It seems to them impossible that God Himself caused or originated or committed evil. However, at the same time does it not seem impossible to imagine any other source of origination, for evil or anything else, than God Himself?

Before the introduction of sin and evil into the universe there could have been no evil beings of any kind. Who then, or what, could have caused the “fall” of heavenly beings who had never known anything but good?

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I form the light, and create darkness: I make peace, and create evil: I the LORD do all these things. (Isaiah 45:7).

Can we trace any reasonable solution of the perplexing problem, *why* God acts thus? I think we can, for possessing the attribute of infinite knowledge, He knows, “*the end from the beginning*” (Isaiah 46:9-10), and He knew, of course, all that the introduction of sin and evil would involve of sorrow and suffering, not only for His creatures, *but also for Himself!*

He, however, not only knew of the sorrow and suffering which would result, but, knowing “*the end from the beginning,*” He knew of “*the glory which should follow*” (I Peter 1:11-12).

Let us now briefly consider the “*sufferings,*” and then the “*glory,*” as well as the gracious *principle* which prompted the entrance of sin and evil and the establishment of both the “*sufferings*” and the “*glory.*”

First, the sufferings. Who was to suffer? We all recognize that the human race, individually and collectively, was to suffer, and we know very well by painful experience, that they have suffered and do suffer; but what we are slow to appreciate is that God has and does suffer far infinitely more seriously.

Was not even our blessed Lord “*the Man of sorrows*”?

Did He not have to say in the garden of Gethsemane, “*My soul is exceeding sorrowful, even unto death*” (Matthew 26:38)?

Was the Father unaware that His purpose would result in this? Did He not persist in His purpose notwithstanding this, yet with full knowledge of it?

How frequently, and in what terrible measure, has not the love of God been continually outraged since sin and evil were introduced, and does not this mean continuous suffering for Him?

We human creatures, in our individual experience, sin and suffer during the brief term of our own natural lives, but God suffers in His infinite measure, during the whole continuance of sin and evil! The measure and the duration of His suffering infinitely exceeds ours.

What must it have cost the God of love in painful grief when multitudes of His angelic hosts first embraced evil and betrayed Him? What must have been His further sorrowful suffering when His chosen people, Israel, on whom He had lavished so many favors, rejected Him and had finally to be rejected by Him? Does He suffer any less grief when we, His children, are unfaithful to Him in the present day?

However, we may rejoice in the knowledge that this



84 pp., PB

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The Deity of God

by – John Henry Essex (1907-1991)

Nottingham, England

Creation cannot help itself that all of its achievements are futile because of the slavery of corruption, but we take immense comfort from the fact that, in spite of all of its present “groaning and travailing,” it was subjected to vanity in expectation of the eventual realization of that glorious freedom which is now already being enjoyed by the children of God.

It is in the prison epistle of Paul to the Ephesians that we find the most absolute expression of the Deity of God in relation to the points we have been considering. Here we find the phrase which puts all other Scriptures into their perspective:

According to the purpose of the One Who is operating all in accord with the counsel of His will (1:11).

God is the captain of the ship of the universe; all of His creatures are its passengers. He is guiding the vessel across the ocean of time from the port that is called “*All in God*” to the haven that is termed “*God in all.*”

“suffering” is to culminate in such a super-abundance of “glory” that all will eventually gladly acknowledge that the suffering, both for God Himself, and for His creation, consequent on the introduction of sin and evil, was well worthwhile, when its final result is taken into due consideration. Well may Paul say,

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us (Romans 8:18).

To appreciate these wonderful facts more fully, we must realize the great *principle* on which God’s mysterious action appears to be founded. I submit that we find this principle laid down, revealed to those who can accept it, in Luke 7:47, where our Lord said of the woman who was a sinner,

Her sins, which are many, are forgiven, for she loved much; but to whom little is forgiven, the same loveth little.

The angels who have never sinned, and who consequently have never been forgiven, cannot love as that woman loved! Still less could they love as Paul loved! He was the chief of sinners, because he was the relentless persecutor of the people of the Lord. Yet, when he appreciated his own sin, on his conversion he became the chief of the saints! Whoever offended more than he? Yet whoever, after being justified, loved more than he?

In Romans 12:20-21 we read,

If thine enemy hunger, feed him; if he thirst, give him drink ... overcome evil with good.

To do this, to overcome evil with good, is the same principle, applied to the same purpose, as where much is forgiven, the same love much.

In Matthew 5:44-45 our Lord says,

Love your enemies, do good to them that hate you ... that ye may be the children of your Father which is in heaven.

Surely the above texts indicate that God not only

commands His children to act on these principles, but does so Himself in an infinitely perfect degree.

We get then, do we not, in this principle, the solution of the problem, *why* God introduced sin and evil? It seems that His loving heart yearned after a more intelligent love than His unoffending and therefore unforgiven angels could render Him. *When we consider what it cost Him to attain this purpose, what greater evidence of His goodness and love, could be granted to us?*

THE MANNER IN WHICH HE ACCOMPLISHED HIS PURPOSE

Having considered these important points in the great purpose of God, we will turn our attention, very briefly, to the manner in which He decided to accomplish that purpose.

Let us again cast our thoughts back to the time spoken of as “*the beginning.*” It appears that He then definitely marked off a certain period of time, lengthy to us, but probably not so to Him to Whom a thousand years is as one day, and He divided that whole period into a certain number of what are called “*ages*” in the Bible.

Special events were to characterize these ages, but the full purpose seems to have been that He would have some of His heavenly beings, under the leadership of Satan, at one time the most exalted of His creatures, to lapse from their loyalty to Him, and introduce sin and evil, with all of their terrible consequences, into His universe.

This, however, He does, fully recognizing the frightful depths of sin into which these beings would “fall,” and into which they would lead the human race. Yet He determined that, however desperately “*sin abounded,*” His grace would “*still more abound*” until, in due time, He would ensure the “*reconciliation of all things*” at such a cost to the sinners, and such a still greater cost to Himself.

He will “*heap coals of fire*” eventually upon the heads of all, bringing them to realization, sooner or later, of “*the love of Christ which passeth knowledge*” ►

(Ephesians 3:19). The result will be that all will finally be subdued unto Him in gratitude, eternal love and affection!

Then will He be surrounded with a glorious company of beings, intelligently appreciating the “*exceeding riches of His grace*” (Ephesians 2:7) in a measure impossible to those who have never gone through the terrible experiences, resulting first from their “fall,” and subsequently from their undeserved reconciliation.

Sin and evil will have accomplished their wonderful purpose by introducing into the heavenly regions a more exalted and a more trustworthy quality of love than could otherwise have so adorned it, and satisfied the infinite love of God.

This sublime subject, “*the love of God*” (Romans 8:39) is exceedingly sacred! We have seen in others, or perhaps experienced ourselves, the wonderful power for self-sacrifice and suffering which love to others – wives, children or friends – can originate.

Sometimes this love is expressed in ardent yearning after an erring child. Parents have given their all, and even themselves, to save their offspring. Moreover, how precious to the parent is the knowledge of the reciprocating love of the child!

If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things ... (Matthew 7:11).

If we, being evil, and with all our feebleness and many limitations, know what it is to love even to death, how much more does our heavenly Father, with His infinite capacity for love, suffer, if we may so say with the utmost reverence, when He feels Himself neglected by those He loves, and rejoice when they center their affections upon Him?

What a claim He has, together with the Lord Jesus Christ, upon our heartiest and most enthusiastic affection as a reflection, poor at best, of His own affection for us, His unworthy children? Let us beware of wounding such ineffable tenderness and goodness, and rather do our utmost to render Him every acceptable gratification.

God’s purpose as revealed in the Bible will not be accomplished until that time comes, when,

At the name of Jesus, every knee shall bow, and every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:10-11).

Inasmuch as no man “*can call Jesus Lord except by*

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the Holy Spirit" (I Corinthians 12:3), we may be quite sure that all of these bended knees, and all of these confessing tongues, will belong to those who have been reconciled to God, however far away from Him they may once have been, for His faithfulness will be manifested, and the whole universe, and every intelligent creature in it, will acknowledge with ecstatic acclamations (now so sadly withheld), that where sin once most deeply and apparently most hopelessly abounded, even there, grace, literally and actually, did still more abound!

EDITORIAL (continued from page 5270)

all of those of Jesus' day would have believed. Israel's Messiah "had done so many miracles before them," it took an act of God to prevent them from seeing Who He really was.

There is no need to be frustrated or irritated at the divine work of blindness among our fellow man. Faith will not belittle, make fun of, or mock them. The blind merely play their part in the divine drama.

Be careful that we do not fall into a carnal mindset: being demeaning, condescending, insulting, disrespectful and sarcastic toward those who are blind. All such reactions are childish and irresponsible.

Our response toward blindness is compassion, kindness, tenderheartedness, empathy and graciousness regarding their handicap. It has been thrust upon

We will conclude with the eloquent words of Paul in Romans 11:33, where he says,

O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!

— *Unsearchable Riches*, Volume 12 (1920)
(edited)

Fry was an associate of E.W. Bullinger, and contributor to *Things to Come* magazine.

them, as equally as has been our sight.

For who makes you to be different from another? What do you have that you didn't receive? Now, if you received it, why are you proud, as if you hadn't received it? (I Corinthians 4:7).

By the grace of God I am what I am: and His grace which was bestowed on me was not in vain (I Corinthians 15:10).

In the grace of God,



Clyde L. Pilkington, Jr.



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Nothing Will Be Lost! The Truth About God's Good News

by — Clyde L. Pilkington, Jr.

Is the Creator wasteful? Has He brought His creation into existence just to abandon it to a "Christless eternity"? No! God is the true Savior of His Own creation, and nothing will be lost. The realization of this truth about the true nature of our Father will completely change the way we look at Him and everyone around us.

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Editor's Desk



Our Response to Blindness

The world is filled with blindness: relatives, friends, neighbors, co-workers. As impairing as physical blindness can be, this is not the one to which I refer. Instead, I speak of one far worse: *spiritual blindness*.

Most go through life groping in the darkness. Only those granted the spiritual eyes to see have any divine light. It is not hard to see the effects of such a condition all around us.

The blinded condition is as divinely ordained as is sight, for,

Who appointed a mouth for man, or Who appointed him to be dumb, or seeing, or blind? Is it not I Jehovah? (Exodus 4:11-12).

Listen as John's Gospel (12:37-40) describes the true condition of unbelief.

*But though He had done so many miracles before them, yet **they believed not** on Him: that the saying of Isaiah the prophet might be fulfilled, which he spoke,*

"Lord, who has believed our report? And to whom has the arm of the Lord been revealed?"

*Therefore **they could not believe, because that Isaiah said again,***

*"**He has blinded their eyes, and hardened their heart; lest they should be seeing with their eyes, and should be understanding with their heart, and be converted.**"*

Those who "believed not" simply "could not believe, because" God had "blinded their eyes," "lest they should be seeing."

The reason for their blindness is certain; it is divine.

Without the imposition of divine spiritual blindness, (see *EDITORIAL, previous page*)

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- 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);
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- the completeness of the believer in Christ (Colossians 2:10), with:

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- union in His death, burial and resurrection (Romans 6);
- adult sonship position (Galatians 4).

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This publication is not connected with any "church," "denomination," "movement," "organization," "mission," "creed," "meeting," "school," "conference" or "fellowship."

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PO Box 265, Windber, PA 15963

Office: (800) 784-6010

Local: (814) 701-0063

bsn@studyshef.com

Clyde L. Pilkington, Jr. – Editor

André Sneider – Managing Editor

Managers and Assistants

Clyde L. Pilkington, III, Keith Martin, Nathan H. Pilkington, Janet L. Maher, Stephen Hill, Aaron Locker, Mark Peters, Cindy Pilkington, Nadine Sneider

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