

WHAT IS GOD'S GOAL?

Yet now Christ has been roused from among the dead, the Firstfruit of those who are reposing. For since, in fact, through a man came death, through a Man, also, comes the resurrection of the dead. For even as, in Adam, all are dying, thus also, in Christ, shall all be vivified. Yet each in his own class: the Firstfruit, Christ; thereupon those who are Christ's in His presence; thereafter the consummation, whenever He may be giving up the kingdom to His God and Father, whenever He should be nullifying all sovereignty and all authority and power. For He must be reigning until He should be placing all His enemies under His feet. The last enemy is being abolished: death. For He subjects all under His feet. Now whenever He may be saying that all is subject, it is evident that it is outside of Him Who subjects all to Him. Now, whenever all may be subjected to Him, then the Son Himself also shall be subjected to Him Who subjects all to Him, that God may be All in all. (1 Cor.15:20-28)

“ALL IN ALL”—such is the august goal of our God! He will yet be everything to every one of His creatures, as it is fitting that He should be. Nothing less will satisfy His heart or the heart of our Saviour. Nothing less will vindicate His love or form a fit conclusion for the tragedy of the eons. Let us with joy believe it. Let us exult as we receive it! May these three simple syllables, that an infant's lips can lisp, become the very basis of our being, the background of every act, the key to every occurrence, a light in every

darkness, a balm for every wound. They are the pole star of all true philosophy, the consummation of all wisdom. They are the heart of that compend of divine revelation, “Out of Him and through Him and for Him is all” (Rom. 11:36), and reflect back upon the dismal story of sin and suffering the bright and beneficent beams of the immanent love of God, for which the darkness and death we now endure is but a fleeting foil.

Well do I recall the days when this part of first Corinthians was utterly incomprehensible to me. The “truth” which held me in its thrall turned it into a dark riddle, which I had no hope of solving, at least in this life. Its beams were too bright, and, in place of illuminating my whole being, as it does today, it blinded my eyes, as Saul was blinded by the brightness of our Lord's presence on the way to Damascus. But gradually the scales fell away, and now that which was the most obscure has become a light for illuminating all the rest. This experience has taught me to bear with much patience the blindness of others, and to wait until God graciously restores their sight so that they may gaze upon these universal glories. Let us pray that God may open many eyes to discern that far future infinitude of bliss—God All in all.

The paragraph which closes with these wondrous words must be illumined by their light, or it will prove an insoluble enigma. The vivification of all, the abolition of death, the abdication of the Son—these truths are too much for the mortal whose heart is still confined in the confessions of human theology. In fact this part of God's revelation is far too magnificent in its scope to be cramped into the creeds of men. Hence we urge all who read these lines to remember at all times, when studying this superlative section of divine revelation, that the object of all which the apostle brings before us is a two-fold universality in regard to God. *Every* creature of His will find in Him its *all*. Keep-

ing this constantly before us we will be able to examine the steps which lead up to it, beginning with Him in Whom it has already found a fulfillment, the Firstfruit, Christ.

CHRIST THE FIRSTFRUIT

Christ *has* been roused from among the dead, and not only so, but He is the Firstfruit of those who are reposing. Just as, each year, a sheaf of grain (Lev.23:10) was waved before Yahweh as a token and promise of the coming crop, so Christ, in His recall from death, was but the beginning, to be followed, in due course, by the whole harvest. All is reckoned as being in the Firstfruit, so that, in another place, the apostle says, "If the firstfruit is holy, the kneading is also" (Rom.11:16). What is true of one is germinally true of all the rest. So that we need only look at Christ to see what God's heart has in store for all the creatures which His hands have made. His vivification is the sample and gives certainty to all the rest.

In his epistle to the Romans, the apostle shows how Christ's work parallels and far more than corrects the one act of Adam, to which is traced the entrance of sin and death. His conclusion was that, as it was through one offense for all mankind for condemnation, thus also it is through one just award for all mankind for life's justifying (Rom.5:18). In fullest accord with this he now develops the same thought in connection with *life*. In this also, Christ is far more than the equivalent of Adam. Death, as well as sin, came in through the first man. So life, as well as righteousness, comes in through the Second, our Lord Jesus Christ. Indeed, this goes far deeper, for it is death working in us which is the cause of our sin.

THE PROCESS OF DYING

Far more than our decease was brought in by Adam, and something which affects our souls much more than the

sleep which closes our career. God did not say to Adam, "In the day that thou eatest thereof thou shalt surely die" (Gen.2:17). If He had, Adam would have died the very day in which he was judged. He might then have had no progeny of sinners. In the precise language of the Hebrew, He said, "to die you shall be dying." That is, there would be dying as well as death. As we now know, there is a long process of disintegration, with which we are all acquainted, even though we are accustomed to calling it life. Ever since Adam sinned, he and his descendants have been dying. Like ripe fruit plucked from the tree, our bloom soon passes away, and we show a slow process of decay. In Adam, all are dying, even while they are still alive. That is the "life" that we inherited from our disobedient parent, which not one of his descendants has ever evaded.

Thus, we read, *shall all be vivified*. The contrast is not between the crisis of actual death and the resurrection, but between the dying process and a life process, beyond the touch of death. Indeed, it is not strictly true that all in Adam are doomed to die. Many have longed to be among the favored few who will not expire, but be vivified at the coming of our Lord. We who survive to the presence of Christ are slowly dying, but we will not complete the process when we hear the shout that will wake the dead and infuse immortal life into our dying frames. Not all of Adam's descendants will die, but all begin to tread the path that leads down to the grave as soon as they are born.

The contrast in this glorious promise is between mortality and immortality, between our present mode of existence and the glory before us. That vivification is far more than resurrection is abundantly evident, for it is for those who have not died as well as for those who repose. Our Lord is not only the Resurrection but the Life (John 11:25). Not only could He call back Lazarus from the tomb to life like that he had before, and thus be his Resurrection, but, in

the days to come, He will call Lazarus once again, to a life indissoluble and incorruptible, and thus become his Life. That is why, especially in relation to Lazarus, our Lord calls Him self by this double title. Lazarus has already experienced His power in resurrection, but he waits in death until His future presence before he makes His acquaintance as his Life. His resurrection was a passing occurrence, but the life that he will receive will be enduring, constant, incorruptible, eonian.

For death the cure is resurrection, but for dying we need life. The crisis of death is a single act and so is resurrection. Each may occur in an instant of time. This is not before us in this parallel (1 Cor.15:22). The words “are dying” and “shall be vivified” are in the incomplete tense in the Original, which denotes an action in progress. The long drawn-out activity of death in dragging men down to the grave is put in contrast with the endless activity of life in imparting incorruption, power and glory. All who endured the first shall enjoy the second. Here is a message for mankind which should lift it above its misery! Knowing this, we can even enjoy the weakness and humiliation of our present state in anticipation of the glory for which it is the necessary prelude.

THE THREE CLASSES

Perhaps all of us are like the prophet, and our hearts cry out, “Till when?” We are like children, intent only on the immediate sensations of our souls. God uses wisdom and waits until the proper preparation has been made. He does not wish to lavish His gifts on thankless, unresponsive hearts, so must reserve His bounty until sin and death have prepared them to appreciate His boons. Only thus can He become everything to them. So the longed-for glory cannot come at once. Moreover, some will be ready before the rest. The great Firstfruit is already glo-

rified. Not only has He been roused from sleep as to His soul, and raised as to His incorruptible frame, but He has been vivified, as to His Spirit, and possesses a life indissoluble (Heb.7:16), beyond the reach of death.

Of His soul we read that it was not forsaken in the unseen, or, more literally, the imperceptible (Acts 2:27). That is, in death all perception had ceased. His eye did not see, His ear did not hear, nor had He any sensation whatsoever. As to His soul, death affected it just as it does the souls of all humans. But it was not abandoned in that condition. He was *roused*, and sensation was restored, and every perceptive faculty returned. This is what constitutes consciousness. The return of His spirit to His body was the means of recalling His soul, for sensation is not an entity like the body or spirit, but an effect, which appears and disappears with the combination which causes it in mankind.

Of His body we read, “nor was His flesh acquainted with decay” (Acts 2:31). In this He was unique. His frame saw no corruption, notwithstanding it was dead. Decay is not an essential feature of death, merely a possible after-effect, dependent on the environment. If it should be very cold, decay may be prevented for thousands of years, as has been the case with mammoths encased in ice. By artificial refrigeration, flesh may be preserved for many months. In the hot climate of Palestine, however, dissolution commences almost at once, so that the dead are hurried away and buried on the day of death. But in His case God would not suffer it (Acts 2:27). Indeed, from the time when His work was finished His humiliation ceased. His body was not flung away and dishonored, but was entombed in a costly memorial. His honors began in the tomb, even before His resurrection. His corpse saw no corruption, and He was with the rich in His death (Isa.53:9). Though crucified with robbers and malefactors, He made His grave with the honorable of the earth.

His spirit He had entrusted to God. When He expired He cried, "Father, into Thy hands am I committing My spirit" (Luke 23:46). David, in the Psalms, whom Peter quotes on the day of Pentecost, not only foretold the whereabouts of His soul, and the condition of His body in death, but goes on to deal with His spirit, not indeed, by name, but by its manifestation, which is life. Not a word is said of the spirit in death, for there is nothing to say. After its committal to God when He expired, the next we hear of it is in vivification, for the spirit makes alive. It returned to the lifeless frame. In the words of David, "Thou makest known to Me the paths of life" (Acts 2:28). This is more than the rousing of the soul, or the raising of the body. This is vivification, expressed in the fine figurative fashion of the ancient Hebrew. Although His spirit was in the Father's keeping, He did not ascend to the Father until after His resurrection (John 20:17).

The *Firstfruit*, Christ! To be sure, all men will be raised for judgment. All shall be roused to give an account of their acts to God. But that is not what these words convey. He was not the first to be raised from the dead. Even before He came some received their dead by resurrection (Heb. 11:35). He Himself raised more. Others were roused from among the dead before Him. He was *not* the Firstfruit of resurrection or rousing, but of those who are vivified. No one before Him entered the portals of eonian life. No one was clothed with incorruption and immortality. Only as such is He the Firstfruit. We look for all who are in the tombs to hear His voice and come forth, some to life, and some to judgment (John 5:28, 29). But only the first group finds Him their Firstfruit. The second must find Him this, as we learn elsewhere, at a later time, and in another class.

The three classes of the vivified are distinguished from each other in character and time. Christ is a class by Himself. Then there is the group of faith, those who are His.

Thereafter, to complete the "all," come the remainder, who have no special designation, except that, at present, they may not be called His, hence do not believe. This agrees with the classification elsewhere given, where God is called the Saviour of all mankind, especially of believers (1 Tim.4:10). And it harmonizes also with the gift of eonian life, which is not the portion of unbelievers. Hence the apostle, instead of describing the third class, gives the fact, rather, of the consummation, and this fixes the time of their vivification after the eons. Hence the third class is not promised eonian life, here, for vivification is not theirs until the eons end.

THOSE WHO ARE CHRIST'S

The time of vivification varies with each class. Christ, as we know, has been beyond the dominion of death ever since His resurrection. "Those who are Christ's" will be vivified at His presence (1 Cor.15:23). This seems to be at the crisis of the eons, between the three evil and the two good ones. As the great object of the apostle here is to show that *all* will be made alive, he does not give details concerning this second class, or tell us when this presence takes place. The term he uses, the *parousia*, the BESIDE-BEING, is broad enough to include all that is written elsewhere concerning the coming of Christ to Israel (cf Acts 1: 11) and, before that, to us (1 Thess.4:16,17). The main point of this part of Paul's presentation lies in the last word, the *consummation*. This is fully described as to both character and time, in the words that follow.

Before going on to consider the consummation, let us note the consistency which has carefully kept from even mentioning the resurrection of condemnation, which takes place at the great white throne. The moment we seek to insert it we find ourselves in conflict with the line of thought. "Those who are Christ's" certainly will not appear

in that judgment. And those who are not will certainly not be vivified, with Christ as Firstfruit, when they are called to stand before Him as Judge. This is more abundantly evident from the fact that they enter death once again. This section does not deal with such resurrections, for they do not introduce any to God as their All. In them Christ is the Resurrection, not the Life. And only this latter character of His comes into play in “making alive.”

THE CONSUMMATION

In place of naming the third class to be vivified the apostle simply tells us that after the vivification of the second class there will be a consummation. He names an event, not the dead who are left. The fate of the third class is so involved in this event, that we need only to understand it in order to be informed of their future. This grand truth seems to be almost unknown in Christendom. Although the very climax and fulfillment of all revelation, it has been eclipsed by human perversions. As a result the god of Christendom has lost the essential attributes of Deity. He is like the foolish man who started to build but could not finish. Theology brings nothing to a conclusion. It attains no definite goal. Sin, suffering, and insubjection are never conquered. God is compelled to work an eternal miracle in order to maintain a never-ending eyesore in His creation, once so subject, so sinless, and so good.

Knowing as I do, the power of this great truth, I urge everyone to make its acquaintance. To know the end from the beginning is no longer a divine prerogative, for in this passage (1 Cor.15:20-28) God reveals to us the goal He has in view, and the manner in which it will be attained. Few, even of the saints, have any clear idea of the object of all creation and revelation. They have no key to nature and to history. They are riding in an automobile without a steering wheel and have no idea whither it is bound. Most of

the perplexities and many of the pains we are called upon to endure are ameliorated, if not removed, when we see the great goal which God has set before the universe, to which all things tend, for which all are but the preparation. I am heartily sorry for all His saints who have never had their eyes opened to see the end—the purpose of the Lord for all creation.

The consummation consists in *subjection*. Christ Himself will be subject when He has subjected all. Here we have a key to all the evil in the world. It is due to *insubjection* to God. This is seen clearly in the character of the eons. The evil eons are either anarchistic or under human government. The good are under the scepter of Christ. The very name, the Kingdom, speaks of subordination. Adam's insubjection brought in sin. Christ's obedience and reign will restore all to its proper place beneath the rule of God. This is not an endless, hopeless task which never comes to fruition. It will be accomplished. It will find its finish at the close of the eons. It is the consummation of the eonian times. Intelligent and loving subjection on the part of all His creatures brings us to the goal, God All in all.

Christ will give up the Kingdom to *God as Father*. These two names reveal to us the object of the eonian times. They show us their root and their fruit. From being *creatures* of the great *Subjector*, who have rebelled against His rule, mankind is brought to loving obedience, as *children* of the *Father*. If that time could be described as a day, we might call it the day of the Father. Now we have man's day, for man is ruling. Soon will come Yahweh's day, to be followed by the day of God. Then will come the final, the finishing time, the “day” of the Father, in which God becomes the loving Ruler of His own household, and all creation will be one vast family, knowing no subjection except to Him, no laws but filial obedience. The Kingdom will be handed over to God, yet this will transform it into a universal family.

THE REIGN OF CHRIST

It is the office of Christ, God's Anointed, to bring this about. It is astonishing to note how this is to be done. The method is entirely negative and consists in making certain things *inoperative* (15:24,26). The word used to express this is most important, and it is both interesting and suggestive to consider the parts of which it is composed, for the idiomatic meaning is quite in accord with its elements. Its chief root is *erg*, which occurs frequently in the word family denoting *action*. To this is prefixed the Greek letter *a*, denoting UN-, *a-erg*, which combines, the *a* swallowing the *e*, making *arg*, which is the root for UN-ACT, *idle* (2 Peter 2:3). To this is further prefixed the connective *kata*, DOWN (dropping the last *a*), *kat-a-rg*, DOWN-UN-ACT, DOWN-idle, make inactive, or inoperative. Idiomatically it is most difficult to translate this word, for we use many terms to denote this where Greek uses but one. In this passage we may use *nullify* with sovereignty and *abolish* with death. But in our present meditation we shall prefer *make inoperative*.

It is usually supposed that the universe is so essentially wrong that it requires *positive* corrective acts to set it right. From this basic revelation it appears that what is needed is the negative abolition of activity in two distinct directions, the cessation of all subjecting powers over and *outside* of man, and the stopping *in* man of the force which subjects him to sin. In other words, man is now subject to external authorities and to the operation of death within him. Make these activities inoperative and he will be subject to God. Man was made by his Creator for subjection to the Deity. This is his normal condition, to which he returns as soon as alien restraining influences have been removed. Add to this negative removal the positive experiences which were his while insubordinate, and we have

all that is necessary to make the creatures of God not only obedient, but adoring children of the Father; children to whom He is Everything.

Death is the last enemy to be made inoperative. To many the inclusion of death in a discussion of subjection seems strange and misplaced. This arises from the mistaken idea of death which prevails. Not only do men make the death state one of life, but they fail to grasp the fact which appears at the very forefront of revelation, that death is operating in every descendant of Adam during this life. All are dying. Moreover, that great truth, that *death* is transmitted (*not* sin), so that we sin because we are dying, has been obscured by translators and is unknown to theology (Rom. 5:12). But once we understand that all of our insubordination is due to the immanence of death in our members and that we cannot be normally subject so long as it operates in us, then we are prepared to give death the place accorded to it in this discussion.

If we stop the activity of death in humanity we cannot be insubordinate of ourselves, for we were not only created out of God but *for* Him. I once wondered why death was the *last* enemy. Now I know that it must be so, for its abolition by itself would remove all the rest, were they not already abolished. If death (and, as a consequence, sin, which is its fruit) should be made inoperative at the beginning of the thousand years, there could be no reign and no rebellion, for insubjection would be absent. Where all are subject to God all other forms of subjection must vanish. Subjection to anyone but God is abnormal. That is what brought in sin. Its gradual abolition in the eons to come will lead mankind up to the consummation. Make death inoperative and the last vestige of insubjection vanishes. It must be the last enemy because its abolition completely subjects all to God.

The consummation, then, does not follow immediately

after the vivification of those who are Christ's. The second class are made alive in order to have a part in the *reign* of Christ. The end cannot come so long as there is such a thing as reigning. The interval between the second and the third class consists largely in Christ, with His saints, taking over the government of the universe. No rule, however, can exist where there is no insubjection, for no one who is subject to God needs any intermediary sovereignty or authority or power. These, taking the place which belongs to God, are in their very nature abnormal, opposed to God's ultimate, unless they are temporary and retiring, having their own withdrawal as their aim, being merely scaffolding to be removed when its purpose is accomplished. Such is the nature of the rule of Christ. It is not the object but the means. It aims at its own recall.

THE END OF INSUBJECTION

This passage, because it goes to the very bottom of things, bares to our gaze the true nature of rule. How much disturbance and distress have come to mankind through the operation of human government! From the days of Noah till the present, oppression and tyranny have been the order of the day, wars of aggression and succession have bathed the world in blood, and even the best of governments have left much to be desired. Human government is certainly abnormal. And will the reign of Christ with the saints restore ideal conditions? Is not the rebellion at the end of the thousand years an emphatic denial? The reign will be righteous and good, and will bring much blessing because God will be back of Christ, so that it will approximate the ideal. But evil is not banished from the universe by intermediate rule, but by the gradual and final withdrawal of all rule.

Almost all other rule tends to draw men away from subjection to God. Christ's rule will be devoted to restoring

them to the normal. It will continue until all rule is concentrated in His hands. All enemies will be put under His feet. All of this will be done with the cooperation of the saints, in whom death no longer operates, for they have been vivified. But all the rest are still hindered from yielding spontaneous subjection by the operation of death and sin within them. Others of His enemies are in the second death. What is needed to restore all to more than normal perfection is to stop the activity of death. This is done, at the last, by the vivification of all. The dead and the living, all who are still within the clutches of death in any of its manifestations, are made alive. This is the point of this passage. It puts universal life in place of universal death.

This passage affords a splendid lesson in intelligent interpretation. The apostle insists that Christ subjects all under His feet. He proceeds, "Now whenever He may be saying that all is subject, it is evident that it is outside of Him Who subjects all to Him." That which is self-evident and altogether contrary to the object of the whole, need not be stated. Paul need not say, "He subjects all *except God*." But a most important point arises, which is also self-evident, and that is *that there are no other exceptions*. And if the word "all" has no other exceptions here, why should it have them in similar connections elsewhere? Nor is it a sign of superior acumen to insist that stones and sticks are not included. Such an objection is only a sign that the objector is not yet fully subject in his mental operations. It suffices to know that, as a result of Christ's reigning, there will be no insubjection left in all the universe, so that He may hand it over to the Father.

THE ABDICATION OF CHRIST

The time of the consummation is given us, not in chronological fashion, but in relation to the vital events of the universe. When God has brought all into subjection to

Christ, "then the Son Himself also shall be subjected to Him Who subjects all to Him, that God may be All in all." What an utter contradiction of all our thoughts about empires is contained in these marvelous words! When the great conquerors of earth had gained universal control they made every possible provision for retaining it. We see what becomes of such an empire in the case of Alexander. When death tore the scepter from his hands, his vast kingdom fell to pieces. What is gained by force must be held by power. But Christ's reign brought all to *God*, not to Himself, except as He was the Mediator of the Deity. Hence His abdication will cause no great change in government. It will merely be the public acknowledgement of a patent fact. Christ brings men to God.

Great are the mediatorial glories of God's Christ! No prophet ever spoke His words more faithfully. No other priest is in His class. No king can compare with Him. But what distinguishes His word above all others is the fact that He carries it on to a conclusion. He is Priest *to a finality* in the day of Yahweh. Hence there is no temple and no priesthood in the day of God. Then He still continues to reign, but it is to such purpose, that He finally rules rule out. This is the greatest of all His glories, the eternal halo, which is composed of the surpassing excellence of all the rest.

A temple, even with all the golden glories of Solomon's majestic pile, is the symbol of a distant God. In Yahweh's day one will be reared once again in the holy oblation. It will far surpass even the splendors of Solomon's. But how much greater, to the anointed eye, is the glory of the day of God, where He dwells with mankind, without any barrier between! Nothing would so dim the luster of Christ's priestly glory, as to shut God up once again, in the day of God, and bid men approach Him as of old, through mediatorial means. The fact that it is not needed in the last eon,

is the highest praise that can be brought to the Melchizedek priesthood. In a thousand years it accomplished its mission, and finished the task God intended it to do. All other priesthood retires because of its weakness and inability to bring aught to perfection. His retires with honors, having accomplished its glorious mission.

A throne, even in the day of God, is the symbol of enmity and of insubjection. We are accustomed to associate it with majesty and splendor, and do not readily perceive that it rests upon resistance to the will of God on the part of those who come under its control. Perhaps our imaginations can conceive of a beneficent governor of some island realm whose subjects had so profited by his rule that, when he left them for a year, he could suspend all government until his return. That would border on the miraculous. The ideal government is that which brings God into the hearts of its subjects to such effect that He alone is needed at the helm, and all intermediaries are idle and superfluous.

At the consummation, as *Christ*, our Lord's work is finally finished. His anointing made Him a Prophet, a Priest, and a King. Not one of these functions is needed when the consummation comes. Hence it is not as *Christ* that He subjects Himself to God, but as the *Son*. In His official glories He was always subordinate to Him, yet, at the same time, He subjects others. Then He lays these glories by, and in the unofficial relationship of Son, He is subjected to the Father. His mediatorial glories will take on the added luster of success, the splendor of achievement, the sublimity of consummation. Oh, how it drags His highest honors in the dust to distort God's Word so that His priesthood is eternal and His Kingdom everlasting! May God forgive the ignorant zeal which seeks to gild the glory of His crowns with the tarnished tinsel of man's imagination! What He starts He will finish, and what He commences He will consummate.

GOD ALL IN ALL

The purpose of all of this, as, indeed, of all God's eonian dealings with mankind, is that God may take the place in every heart which His love deserves, so that each member of the human race becomes, at last, no longer a lost creature but a fondled child, no longer a distant enemy but a delighted son. Death brought in the breach, and life will much more than remove it. Death nearly made God nothing to anyone. Life will make Him All to everyone. In Adam all are dying through no choice of theirs, and so, in Christ, this same all will be made alive. All were created in the Son of His love (Col.1:13-16), and all will be reconciled by the blood of His cross (Col.1: 20). Death, in all its manifestations, will be discarded. Life will be universal, for only so can God be All in all.

A. E. Knoch

GOD'S FINISHED WORK

It is something to know that history, despite its sinister aspects, is after all God's work; we are not standing helpless in a world set adrift by an enemy, but are in a personal world, a moral world, where character is being wrought out and God's purpose is being realized. In such a world it is permitted to us to see a vision of God's finished work, and devote ourselves to the service of the highest and best, in the sure faith that the whole universe will enter into His rest and move in unison with His will.

V. M. Gelesnoff

Here let us direct our attention to the result of God's eonian dealings. God is ALL in ALL. The kingship has been delivered up to Christ's God and Father (1 Cor.15:24), and the Son is subjected to Him (v.28)—as if to suggest that the family, rather than the kingdom, characterizes the ultimate state. The Adamic dead have *all* been raised *in Christ* (v.22); and now, perfected in His perfections, God Himself becomes ALL *in them*. Humanity in the Son, and God in humanity—do we wonder if the eyes of faith at times have blinked when called to gaze upon that wondrous goal?

Alan Burns