

Romans 1 versus Romans 12

“Knowing God, not as God do they glorify or thank Him, but vain were they made in their reasonings, and darkened is their unintelligent heart...wherefore God gives them over, in the lusts of their hearts, to the uncleanness of dishonoring their bodies...” (Rom. 1:21, 24).

As believers, God enables us to overcome many of the deficiencies of Man’s Day.

The chief characteristic of Man’s Day is a nearly universal inability—even among the religious—to glorify God as God (that is, to recognize Him as the Subjector of all), to thank Him for everything (including evil) and to believe His declarations (the substitute to belief being reasoning). Because of these things, man’s heart becomes darkened, and the terribly litany of sins (verses 26-32) ensues.

The remedy is to 1) glorify Him in everything, 2) thank Him for His salvation, and 3) believe His Word. Paul, realizing this, proceeds to write chapters 3-11, detailing the utter sovereignty of God, the inability of man to save himself, and the singular work of Christ for sin. The result? Romans 12:

“I am entreating you, then, brethren, by the pities of God, to present your bodies a sacrifice, living, holy, well pleasing to God, your logical divine service, and not to be configured to this eon, but to be transformed by the renewing of your mind” (Rom. 12:1-2).

The key word in the above passage is, “then.” The thrust of it is: I am entreating you, *because of what you just read in the previous nine chapters*, to present your bodies a sacrifice.

We can never hope to live uprightly without realizing and meditating upon the glories of God and Christ. Thus, the understanding of Romans 3-11 must precede the walk of Romans 12. Only by contemplating the excellencies of God and Christ will our minds be renewed and changed, not in accord with this eon, but in accord with Him.

Martin Zender's Clanging Gong News

“If I know all mysteries and all knowledge, but have no love, I am a clanging gong” --1 Cor. 13:1-2



Two out of three isn't bad.

The Lord’s day

What is the Lord’s day? For the answer, do not look on your calendar.

That paper instrument with the 30 or 31 squares—though helpful for remembering your hair appointment—is useless here. The Lord’s day is not Sunday, and neither is it Saturday. It is not Monday or Tuesday—or Wednesday, Thursday, or Friday. To understand it, we must raise our viewpoint. The apostle John, on the Greek island of Patmos in the Aegean Sea many years ago, provides us with the answer. Hear him in Revelation 1:10—

“I came to be, in spirit, in the Lord’s day.”

John does not say “on” the Lord’s day, as the King James Version has it, but *in* the Lord’s Day, as we read in the Concordant Literal New Testament. These connectives (*epi*, “on” versus *en*, “in”) are easily distinguishable in the Greek. That the KJV has transposed them is unconscionable. Had it been “*on* the Lord’s day,” we might be tempted to take “day” literally; our rule of interpretation is: “literal if possible.” But “*in* the Lord’s day” prevents us from doing this.

The Lord’s Day is an epochal day.

God has set apart three “days,” during which He operates and reveals Himself among men. These days are: 1) the day of man, 2) the day of the Lord, and 3) the day of God.



Saint John at Patmos by Gustave Doré

Three squares, encompassing four eons. That’s a pretty big calendar.

Paul defines the day of man in 1 Cor. 4:3—

“Now to me, it is the least trifle that I may be being examined by you or by man’s day.”

In his Companion Bible, E.W. Bullinger explains this day as, “The day in which man is examining and God is silent.”

The purpose of the day of man is to show

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MAN’S DAY

1 Cor. 4:3

From Adam to the Unveiling
Gen. 1:27-
Rev. 1:10



THE LORD’S DAY

Rev. 1:10

From the Unveiling to the destruction of the second earth
Rev. 1:10-
Rev. 21:1



GOD’S DAY

2 Pet. 3:12

From the new heavens and earth to the consummation
Rev. 21:1-
1 Cor. 15:24-28



...the Lord's day

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man's inability—apart from God—to rule righteously and live contentedly. The truth concerning Man's Day answers one of the most anguished yet common cries of humanity:



IF GOD IS ALL POWERFUL, WHY DOES HE LET THE WORLD GO ON THE WAY IT DOES? WHY DOES HE ALLOW SO MUCH EVIL? IF HE IS ALL LOVING, WHY DOESN'T HE STOP ALL THIS HATE?

Realizing the purpose of Man's Day brings dawning light, a settling of the heart, and a degree of divine patience. God is not "doing this day" to us, but for us. Man's day is a necessary demonstration of human futility, and man must try *his* way in order to experience this futility for himself. He will not believe a theory, or even an axiom; he must live the lesson. What a profound revelation this brings us:

MY GOD. IT'S SUPPOSED TO BE THIS WAY. GOD HAS NOT LEFT US AT ALL. HE IS WORKING IN THE FRUSTRATION TO HUMBLE US AND PREPARE US FOR THE

BLESSED CONTRAST OF HIS RULE AND SWAY.

What Bullinger calls divine silence is only relatively that. I wish to call it *active* divine silence. This apparent absence of God is, to me, so purposeful that it shouts. For those with ears to hear, the silence of God is divine wisdom trumpeted. It is God actively displaying *His* wisdom through chronic human blundering.

No wonder Paul would write:

"Now to me, it is the least trifle that I may be being examined by you or by man's day."

Man's day is revealing a set of principles, a way of life, and a mode of thinking that is opposed to everything godly. Why, then, should Paul be subject to it? The apostle says, in effect, "Man's day can examine me all it wants. It is a trifle to me, because this day has everything backwards. Man's day demonstrates, not the wisdom of man, but his foolishness. Shall I, then, let the foolishness of man try me? Shall I be examined and judged by it, and conform myself to its decrees?"

Man's day is winding down. Usurping it will be that great epochal day in which Christ at last gets the glory due Him. In spirit, John entered that day, and shares with us details of its inauguration, duration, and completion. The day will finally and convincingly dash all human pride to pieces. The hand of God—for the first time in millennia—will smash through the heavens. His silence will end, and no one will wonder, *Where is He?* ■

What a Revelation!

HUMAN HISTORY BEGINS WITH "YAHWEH" (LORD) NOT "ELOHIM"

"In the beginning, Elohim created the heavens and the earth" (Gen. 1:1).

"Elohim" is one of God's titles. It means, "Placer." This title puts Him above time, for He, through Christ, made time. In the title, "Elohim," we see God's power. But is He not also a God Who cares for us down here in the nitty gritty of everyday life? He is! But for this, He calls himself, "Yahweh," (in the Hebrew), or (in the Greek), "Lord."

Yahweh is his time name. It is, strictly, the tetragrammaton, YHWH, which, translated, means, "WILL-BEING-WAS." Not only does God exist in the future ("will") He is also the God of now ("being") and the God of the past ("was").

This title first appears in Genesis 2:5-7. Many people wonder why there are two creation accounts of man, one in 1:27 and the other in 2:7. The former account shows God's power, the latter His care. In 1:27, He is Elohim and *creates* Adam. In 2:7 He is Yahweh Elohim, and *forms* him. Same God, different aspects.

As Elohim, God sets the stage. As Yahweh (Lord), He "joins" human history from the standpoint of time.

Place and time; Elohim and Yahweh. The history of humanity continues to tick away.

Q&A

What is the day of God?

The apostle Peter (2 Peter 3:12) speaks of "hurrying the presence of God's day," and then describes the dissolution by combustion of the present heavens and earth, followed by a new heavens and new earth, "in which righteousness is dwelling." This is Eon 5.

On this new earth, there is no need for a temple, for God Himself dwells with mankind (Rev. 21:3). It is called, "God's day" to contrast it with the Lord's Day, when God still hides behind the veil of a priestly temple.

The Lord's day reverses everything

GOOD-BYE, HAUGHTY HUMAN INSTITUTIONS; HELLO, CHRIST EXALTED

If Man's Day continued without end, then the above revelation—that God is humbling man for his own good—never arrives at the good. The purpose of the crisis in Revelation (and of all personal crises), is for man to be abased and God glorified. This hurts in the interim, but ultimately blesses. What good is a crisis that does not eventually bring its human cargo through to change? Even more absurd would be an eternal crisis. We, as members of the body of Christ, learn hard lessons now. The world at large, and apostate Israel in particular, learns by ten-fold terror. The Lord's day begins with terror, and ends in blessing.

Look what the Day of Man did to Christ. It doubted Him, hated Him, stripped Him, beat Him, and nailed Him to a cross. He claimed to be a king, so Man's Day made a crown of thorns and jammed it onto His head until He bled. The day of the Lord reverses this. The day of the Lord says: NO MORE! On this day, the head of Christ wears a crown of many diadems, while the haughty head of man is abased. Read this verse from Isaiah 2:11—

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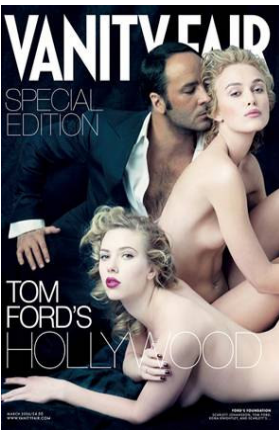
Rants & Stuff

The Apostle Paul says we should not murmur (Philippians 2:14). Therefore, I shall rant.



Called to higher ground

You are not the only one who reads *Clanging Gong News*. In last week's edition, I listed the names of the magazines published by media mogul Sam I. Newhouse. Upon waking this morning, I read that article for the first time as a reader. God caused the names of the magazines to strike me hard, especially four of them: *Vogue*, *Vanity Fair*, *Allure*, and *Self*. *Vogue*, *Vanity Fair*, *Allure*, and *Self*. I thought to myself: *These are the four horsemen of human worth, the cellophane-like sheen that keeps humanity from the revelation and realization of God*. Is anyone immune to this? How much had I, myself, been infected by the intoxicant?



I have not escaped the dispositions these magazines represent. I was raised on popular television and hit music. (I was also raised on sugar, but that's another story.) I often describe myself as "a rock and roller." I'm a man of God first, but the Beatles and Led Zepelin claim me soon afterward.

I have embraced, in my soul, the spirit of the eon. The spirit of God is there too, but the competition is fierce. How did it happen? Those taken by drink ask themselves the same question. The intoxicant of Babylon need not come in buckets. It can creep slowly through the human bloodstream, one capillary at a time.

Before I quit the Postal Service to pursue and publish God full-time, I lived and died with 2 Timothy, embracing especially those parts concerning warring like a soldier, competing in the games, exposing, rebuking and entreating, and suffering evil as an ideal soldier. These things, by the grace of God, I have done. 2 Timothy 1: 8 also struck me then, but not as deeply as it does now:

...reverses (continued from page 2)

"The haughty eyes of humans are lowered, And prostrate is the height of mortals."

Verse 19 of the same chapter expounds upon this, and corresponds to the sixth chapter of Revelation:

"And they come into the caves of the rocks, and into tunnels of the soil, from the face of awe-inspiring Yahweh, and from the honor of His pride, when He rises to terrify the earth."

After this destruction and terror, however, God brings humanity through the crisis and into great change. From the fourth verse of Isaiah, chapter 2:

"And He judges between the nations, and corrects many peoples. And they pound their swords into mattocks, and their spears into hooks for pruning. And they shall not, nation against nation, lift up the sword, and none shall longer learn war."

3 1/2 years of discipline leads to 1000 years of peace. It's tough love, yes, but a decent rate of exchange. ■

"For God gives us, not a spirit of timidity, but of power and of love and of sanity."

Timidity? Never a problem. Power? God gave it to me in droves. Love and sanity? Well, I...*hm*...love and sanity?...Well...I...I...I suddenly feel the need to slap that famous Christian bumper sticker on my car: *Be patient; God isn't finished with me yet*.

In spite of my flaws, God has appointed me as a herald and a light to the world. Perhaps God has appointed me because of my flaws. Flaws of any kind contribute to a message of grace, as only a broken vessel is fit for the Master's use. And yet I do not live fatalistically. I desire, more and more, to walk worthily of my calling. These days, I feel the tug of God to higher ground.

I wish to be sober and sane in all things. I am not yet the ideal soldier either in the evangel or in life. But this is my goal. And so, Lord, I commit my path—anew—to You.

You are my Rock—and my salvation. ■

