

2 Corinthians 4:3 (Armistead Mason Barry) 216432

Burbank Conference: 1973, Breaking of the Earthen Vessel (4:3)

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Have before me beloved friends to speak to this afternoon on the breaking of the earthen vessel. And perhaps, if I have time, I might have a word too on the dissolution of the earthen vessel. We have these two subjects in the Second Epistle of Corinthians. And the breaking of the earthen vessel you'll find in the 4th chapter of this epistle. And then you have the dissolution of the earthen vessel in the 5th chapter of Second Corinthians. And we'll begin reading at the third verse. 2nd Corinthians 4 But if our gospel be hid. Are veiled, it is veiled to them that are lost, in whom the God of this world hath blinded the minds. Them which believe not. Lest the light. Of the glorious gospel of Christ, who is the image of God, should shine unto them. Or we preach, not ourselves. But Christ Jesus the Lord. And ourselves your servants, for Jesus sake. For God, who commanded the light to shine out of darkness. Has shined in our hearts. To give the light. Of the knowledge of the glory of God. In the face of Jesus Christ. But we have this treasure in earthen vessels. That the Excellency of the power may be of God and not of us. We are troubled on every side. If not distressed. We are perplexed but not in despair, persecuted but not forsaken, cast down but not destroyed. Always bearing about in the body the dying of the Lord Jesus. That's a life also of Jesus might be made manifest in our body. For we which live are always delivered unto death for Jesus sake. That the life also of Jesus. Right be made manifest. In our mortal place. So then, death worketh in US. That life in you we have the same spirit of faith according as it is written. I believe, and therefore have I spoken. We also believe. And therefore speak. Knowing that he which raised up the Lord Jesus shall raise up us also by Jesus. And shall present us with you. For all things are for your sakes. That the abundant grace might, through the Thanksgiving of many, redound to the glory of God. For which 'cause we faint not. But though our outward man perish. Yet the inward man is renewed day by day. For our light affliction, which is but for a moment. Worketh for us a far more exceeding. And eternal weight of glory. Why we look not at the things which are seen? But at the things which are not seen. For the things which are seen are temporal. The things which are not seen are eternal, You'll notice in that third verse. The apostle says R. Gospel Elsewhere he speaks of my gospel. Paul's gospel was the gospel of the glory of God. Now the gospel is looked at in two ways. The gospel of the grace of God. And the gospel of the glory of God. And the Gospel of the Glory was specially committed to the Apostle Paul. Because the only place he ever saw the Lord. Was in that bright glory after his work here below was finished. The other apostles had seen the Lord in his life. And with him and even that. Had eaten and drink and drank with him after his resurrection. But we find this all of tarsus, perhaps deliberately.

Avoided ever getting to see the Lord down here because his heart was so filled with imitate awarding and God overruled that for his own glory, because when he did see him, he saw him as a man there in the glory of God. And that formed the character of his. His whole preaching. That there's a man in the glory of God. He tells us here that if this Gospel be hid is really veiled. It's veiled to them that are lost. Hello, it's friends here this afternoon. There may be 1 here or more. To whom this Gospel is still veiled. It's a very solemn thing because you're in a lost condition. And if you go on as you are. You'll be lost for all eternity. You had this morning in Sunday school that those whose names were not written. In the book of life cast. There's a little lake of fire fallen. Awful solemn thought to consider. Well, now the devil has spoken of here. As the God of this world, the Lord called him the Prince of this world. When he was on his way to Calvary. So the devil has those two positions. More solemn, connected with this world, it should give us its true character. That that he is the Prince, that is the political leader. Of this world's affairs, all beloved, let's. Avoid having any connection with this world. And its political ambitions. But he is also the God of this world. That is, he's its religious. Head and leader. And so has the. The God of this world, he blinded the minds of them that believe not. And for what purpose? Lest the light of the glory of God in the face of Jesus Christ? Should shine unto them. And he has many ways of keeping that light from that glorified man from shining right down into your dark soul. He brings forward a false Christ. And false religions, anything, it makes no difference if it's just a little pleasure in this world. He cares not if he gains it as what he's seeking. And that is to shut out that light that streams from the face of that glorified man, from every entering your dark soul. So if you have never let that light, that glory shine into your poor dark heart, my beloved friends, defeat the God of this world. Listen to His gracious appeal to you, telling you of His love and how He's waiting there, longing to have you enfolded in His arms of love and mercy. Listen to His voice. Accept Him as your savior. They lay no longer to go on in your sins and folly, and oh what? What blessing, what joy is, what delight will fill your soul? So he says. He speaks of the light of the IT should read a better reading, as the gospel of the glory of Christ, who is the image of God, should shine unto them. Now, as we are saying, the gospel of the grace of God teaches us that there's a man come down from heaven. He has lived for 33 years in this world. He's on all the will of the Father. And then in low, a humble Greece, he went to the cross. And suffered so that any poor Sinner, regardless of who he is, could be saved. Then he rose. The disciples saw him in his resurrection glory, and were with him until he led them out as far as to Bethany, and lifted up his hands to bless them. And then he was received back into heaven, and a cloud received him out of their sight.

That's where their gospel takes us. Love the Apostle Paul. Was taken beyond the cloud and sees the glorified man. And that, again, we say, is the reason why his gospel is the gospel of the glory. Of that man that's now seated at God's right hand and you can see, beloved, why that gospel has such importance for our souls that when the gospel of the glory is received, it immediately separates us from the whole course of this world because it. Unites our souls. And gives us the. The very presence of Him whose glory has reached our hearts and brought us into the knowledge of His blessed Presence. He goes on in the sixth verse. For God, who commanded the light to shine out of darkness. Has shined in our hearts to give the light to the knowledge of the glory of God in the face of Jesus Christ. Now that verse takes us right back to the first chapter of Genesis and the second verse, and there we read. The earth was without form and void and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters. And God said, let there be light, and there was light. Now the one who is giving us the gospel of the glory. Had experienced this in a very special way himself. For his heart was just as dark. Else is that. Seeing that's described there in Genesis, where darkness was upon the face of the deep, the Spirit of God brooded, as it were, over the face of the deep. And amidst that darkness, there came a voice saying. Let there be light. Or light be. And light. Now the apostle in his days, the Saul of Tarsus.

Was on his way to Damascus. Just think he had through persecution driven the Christians out of Jerusalem, and he wasn't satisfied. He pursued them, as he said, to strange cities, and in all the fury and hatred of his wicked heart, he was going there to bind those devoted Christians and bring them back and change to Jerusalem to punish them. He said when they were put to death, I gave my voice against him. The friends of light shone out of heaven upon him, and he heard a voice out of that glory that shone upon him. And we're told that he saw the face of Jesus. Barnabas took Paul to for Saul, you know, to Jerusalem, when he went to Jerusalem and told him how he had seen the Lord in the way. Oh, what a. He saw the face of Jesus. He heard his voice. And the response was, Who art thou, Lord, as he sees the light shining in that glorious face? He hears to his astonishment, I am Jesus of Nazareth, whom thou persecutes, the very one he hated in love and grace, with all the beauty and loveliness of his blessed face shining upon him, he learns that that was the Jesus of Nazareth that he hated. What was the next word He says, Lord? What wilt thou have me to do? Well, afterwards in his ministry in Romans 10 and 9, he says, If thou shalt believe in thine, if thou shalt confess the Lord Jesus and believe in thine heart that God hath raised him from the dead, thou shalt deceive. That's when we get saved, when we own Jesus as Lord, when we submit, when we surrender to him. And beloved friends, when that has been wrought in our souls of surrender to Him, a work is accomplished that will last through the ages of eternity for glory to His name. He'll never cease to be our Lord. We may fail Him.

We may grieve him as we have so many times, but he'll never cease to be our Lord. Through all the journey, through all the ways down here in this sea. Well, that is the way the. That the light shines into the dark heart of man. Have with Paul's experience, and it was exceptional. Or, you know, there's never been two conversions alike. God has taken different ways to reach our souls, but it's always the same result. Now this Blessed One reveals himself. To the dark heart, to the United soul of a Sinner going on in his sins. And stops his mad career then immediately he says. But we have this treasure in earthen vessels, that the Excellency of the power may be of God, and not of us. Come on friends, when we got saved that we've got perfect bodies. So that we didn't have any of the infirmities around us and we became supermen. Who would get the praise? Oh, they'd say, what a wonderful people those Christians are. Well, they don't have the the trials of other people. What wonderful bodies they have. But God saw that that would not do. So in order that Christ might have all the glory. He puts the treasure. Into a poor earthen vessel, with all its infirmities, where Peter tells us that the same affliction we are in your brethren, which are in the world. So we have the same diseases. The Lord could have healed all the diseases and left this world without any pain wrecks. What did the world do with the one who had the power to heal the the sick wherever he went? They just put him on the cross and said we will not have this man to reign over us. So the world goes on in its darkness and misery. But all over this dark scene the light of the glory of God shines down in the heart of a poor Sinner. And then there is this treasure. What is the treasure? Oh, it's that glorified man. That and is now. The object, the one that the soul has received and accepted as his own Lord, that's the treasure. That we have in these earthen vessels. And the very fact is, the poorer. Unworthy creature of earth that possesses this treasure. The Excellency of the knowledge goes up to God. And not unto man. Now this was especially true in the life of the Apostle Paul. Because he was not a man that. That had exceptional. Powers as an orator. In fact, he says, I was with you with weakness and fear, and much trembling, and my speech was not with Excellency of words of man's wisdom, but in demonstration of the Spirit and the power. And these Corinthians to whom he is writing said of him that his bodily presence was weak, but his speech was contemptible. And yet there was one who so thoroughly submitted his life to the Christ of God. To whom Christ was everything that God was pleased to commit to him that great and mighty power that shook the whole world. In a way that nothing else ever had. I've read the writings of even unconverted men that were amazed how that one man a poorer. Once persecutor named Saul, afterwards Paul the Apostle could have been the means of carrying the gospel of the Lord Jesus Christ to all the the known civilized worlds of those days. It amazes the men of the world even to think what he accomplished, and yet it wasn't his eloquence.

It wasn't his oratory, it was simply that he committed himself. So entirely to the Holy Spirit that that power went out in all its wonderful, in all its Excellency that has brought in the work of God, that continues, and we're in the good of it ourselves to this very day. Well, in our little measure, whenever we. Submit to the one that God has glorified. There is a little of that. Reflected glory that we see in the face of Jesus Christ coming out in our lives. And beloved, we don't want to just think of the wonderful preaching of the apostle Lord. We want to think of his hair's devoted life. For they went together. For the more he followed Christ, the more his testimony shown out. And I doubt not when he says here that if our gospel be veiled, it is veiled to them that are lost. That is, that when Paul had preached, led by the Spirit of God, such was the convincing. The soul of soaring effect of the gospel that went from. From his lips that those who rejected that were were an irrecoverable class. The enemy had blinded their minds, had shut the gospel out from them. Now I surely would say that no one else was ever so devoted to whom God could commit His gospel to in such a way as he did to the Apostle Paul. Well, now what we were saying at the beginning of our meeting is. The breaking of the earthen vessel. And that immediately begins in the next verse. In the eighth verse, we are troubled on every side, yet not distressed. We are perplexed, but not in despair there. If you follow those verses, you get how God smashes the earthen vessel to pieces. So that this glory of that treasure that is within me shine out in its brightness to be reached the the heart of those that know Him not. Well, he said. We are troubled on every side. That's the vessel. Yet not distressed, that's the treasure. We are perplexed, that's the vessel. But not in despair, that's the treasure. Persecuted, that's the vessel. But not destroyed, that's the treasure. Cast down again the vessel, but not destroyed. There again we get the treasure. Now when we consider this subject, I feel that the Spirit of God was as it were. Getting his thoughts from Gideon's victory over the Midianites that you find in the 7th chapter of Judges. The 7th chapter of Judges. It says in the 16th verse. And that 7th of judges. And he divided the 300 into 3 companies. And he put a trumpet in every man's hand, with empty pictures and lamps within the pictures. And he said unto them, Look on me, and do likewise. And behold, when I come to the outside of the camp, it shall be that as I do, so shall ye do. When I blow with the trumpets I and all that are with me, then blow ye the trumpet also on every side. Of the all the camp and say the sword of the Lord and of Gideon. Well, when they carried out Gideon's instruction, well then the whole host of the Midianites.

Broke into what we might call a Stampede and they began to mow each other down. Every man's sword was turned against his fellow, and there was a great victory, and the other tribes came in and pursued them over Jordan and the Midianites. Were completely vanquished. Well, we learn the most profitable lesson here. You notice Joshua, or I mean Gideon, tells them to keep their eye on him. Oh beloved friend, keep your eye on Christ when the enemy is seeking to turn you away from the path of obedience. And then they were to do what Gideon did. For he gave each one of his 300. Lamp inside of a pitcher. And then they had a trumpet in the other hand. I thought this is rather extraordinary, that they were to say the sword of the Lord and Gideon. But where was the sword with a pitcher and a lamp in one hand, and A and a trumpet in the other hand? Where was their hand for the sword? The friends. It wasn't man's sword, it was the sword of the Lord. That won the victory over the enemies of Israel that day. So there they were on three sides of the army, 100 in each company, and all of a sudden they break their lamps. They break their pictures and the light shines out, and then they blow with the trumpet, and they shout the sword of the Lord and of Gideon, and that won the victory that day. Well, now the. Apostle here is using that as an illustration. Of this treasure. That we

have that glorified Christ. In these earthen vessels, our poor bodies. But in order that the light might shine out, these earthen vessels must be broken. And then there is the testimony that goes out as well, for you have in this chapter we preach not ourselves, but Christ Jesus the Lord and ourselves your servants for Jesus sake. That's this. That's the trumpet of Gideon. That we preach, not ourselves. That Christ Jesus and leave out the word, the Christ Jesus Lord that is, It's again owning the Lordship of Christ. And as far as the one who proclaimed the message is concerned? Where he says we're only servants or bomb slaves. For Jesus sake, there was a man that had his eye, as it were, on our Gideon. The one that was doing just what the Lord commanded. And then all those lights suddenly burst out. And what a glorious, what a marvelous victory followed. But the lesson we have before us is this. The subject of the breaking of the earthen vessel, and that's what we were going over where he says we are troubled on every side. But not distressed, perplexed, but not in despair. That is all the trials of this life. They break our wheels. Know what wheels we have? Oh, we are opposed to submitting. How often we have brought harm to ourselves and to our brethren by stubborn wheels. Did not I were unwilling to own when we had made a mistake, when we were wrong? Oh, the Lord alone knows how to break these stubborn wills of ours. And it's not just by sitting in our rocking chairs and reading the synopsis, much as I value the synopsis that this work is brought out. Is by putting us in some of the most difficult.

Trying and heartbreaking circumstances. That they are possible to experience in this life. And that's the way he has of breaking these earthen vessels. Oh, he has a purpose That the light of the knowledge of the glory of God might shine out of these poor hearts. Of yours and mine. Well, now. It goes on for we which for always bearing about in the body. The dying of the Lord Jesus. That the life also of Jesus might be made manifest in our body, you will find in a better translation that the word Lord is not there, the dying of Jesus. The life of Jesus and then the next verse. Delivered unto death for Jesus sake, that the life of Jesus. All that blessed name that's above every name that we had in our Bible class this morning. That name that every tongue shall confess, and every knee shall bow to the glory of God the Father. That precious, precious name of Jesus, so he says, always bearing about in the body the dying of the Lord of Jesus. We are seeing somewhere recently in the 1st chapter of Colossians, I believe it is in Los Angeles, in Los Angeles. The the truth of. Our having died with Christ, ye are dead. We also saw that in the 6th chapter of Romans. If we're told to reckon ourselves dead indeed unto sin, and alive unto God. Well, here we have the practical daily carrying out of the truth that we have died with Christ. For it isn't just something we experience at the beginning of our Christian life and testimony. It's something that's to be carried out as long as the Lord leaves us in the scene that is that when the blessed Lord Jesus. Died on that painful cross. But he not only died for my sins, but I died with him, and that was the end of my Adam life. That brought to a close all the ambitions of the worldly desires of the natural man. We're now there has been a complete break with everything connected with what the old nature desires and oh we have that old nature and we have to be on our God for it consumed display itself. But if we are reckoning ourselves dead. Indeed under sin then then it is as we go on in this daily experience, then the life of Jesus isn't that wonderful. Now that's just not that's not said just to these old Gray haired brothers that said to you young people. That the life of Jesus. Just think of it. Think of it, boys and girls, the life of Jesus manifested in your mortal place. I think of the lowly Jesus. Think about how he went about doing his father's will. Think of his humility, Think of his love, think of his tenderness. Think of that grace that abounded over everything of man. And something of that can be seen in you and me if we just put ourselves in the place of having died with Christ. But you know, we have. We're not up to that. Maybe we say. Well, the Lord knows that too. And so he sees to it that we go through that which will produce that. At always being delivered unto death for Jesus sake. Read the next verse now. So then he says in the 11th verse, For we which live are always delivered unto death for Jesus sake. That the life also of Jesus might be made manifest in our mortal place.

Lord, as it were, he says. I know that you are poor, unstable. On worthy things. And so I'll put you in circumstances that will bring about what I desire. And that was true in a very special way in the life of the Apostle Paul. For he had just been through the very thing that he's Speaking of. If you look at the 1st chapter, this epistle. He says in the eighth verse, where we would not, Brethren, have you ignorant of our trouble. Which came to us in Asia that we were pressed out of measure above strength. Inasmuch that we despaired even of life, but we have the sense of death in ourselves, that we should not trust in ourselves, but in God, which raiseth the dead. Well, when you think of a devoted man like the Apostle Paul having to be put right at the brink of death to bring out the sweetness of Christ, we needn't wonder if ye in his wisdom sees to it that we have to go through circumstances to so that something of Christ might be seen in our life in ways. So if I like the apostles. That he despaired of life he doesn't know from day-to-day, but thought that would be his last day on earth. Well surely make that day to the glory of Christ, the little time that's left me here. And so self had no place whatever. And thus the life of Jesus. Jesus, yes, that Blessed 1 was manifested in the life of the apostle in this blessed and wonderful way. And beloved friends, we who sit here on these seats this afternoon. Are enjoying the results of Paul being brought down to those circumstances where. He despaired even of life. Because we have his writings here that are so rich and so. So precious to our souls. So then he says, death worketh in US. But life in you, that is the very fact He was brought so low, brought out that precious ministry, the ministry of the glorified Christ that is occupying our poor hearts at this moment. Oh, what spiritual length is the result of Paul being brought down to the very brink of death? We have we have the same spirit of faith according. As it is written, I have believed and therefore have I spoken. We also believe and therefore speak. That's the quotation from the 116th Psalm. And Paul, Coach said in reference to himself, we believe and therefore we speak, that is, in giving out the full revelation of God. Here he doesn't hesitate because of the consequences or the troubles it would bring upon him. If it brought stripes, stonings. Imprisonment. He was going to give out the whole counsel of God. Regardless of the suffering it would cause him. Well, that was blessed. It wasn't that God had a man that was willing to give out the whole council of God. For the eternal blessing of his own, then he says in the next verse, knowing that he which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you. Well, He looks at the consequences of speaking the truth, what it might incur, what it might bring upon him. But then he looks at another side of things. Oh, he gets his eye on the Lord Jesus. He said he did all the will of the Father down here and they crucified him. Where is He? Oh, God raised him from the dead. And he said, if he raised his blessed son from the dead, I know that same power that is operated in my soul will result in his raising me up. The same as he raised his beloved son and raised as he said here.

Raise up the Lord Jesus shall raise up us also by Jesus. That same word Jesus, you know, appears especially here again. And shall present us with you. For what deep love he had for the Saints to whom he was writing that, he said, if it cost me my life to minister what I'm ministering to, your soul says the Lord God is going to raise me up with that blessed one. But he doesn't stop there, He says, with you. So if I lose everything down here that nature designs, he says. I'm going to enjoy that scene of glory in company with you and with my blessed Jesus that has won my heart for all things are for your sakes. That the abundant grace might, through the Thanksgiving of many, redound to the glory of God. Well, all, beloved, is for our sakes as well As for the sake of those Corinthians. The one that's the vessel was addressed. All the ministry that we have is for our spiritual encouragement and blessing. And here's the higher thought, though, not just thinking of our own. Our own gain, for we gain infinitely in this way, but As for the glory of God? And the love is when we get his glory before our souls, we have the right object in view before us. And that's what Paul leads on to. Not merely that he was going to be with them that, but the very fact that

he would be them, the mighty triumphs of the grace of God. But yet God would receive eternal glory in that way, for which 'cause we paint not that thou art man perish, yet the inward man is renewed day by day. But now that Saints of God, we need to be more concerned about that inner man than about the outward man that perishes. For, says James, what is your life? It is but a vapor that appeareth for a little while and then vanisheth the way. Well, we get everything that heart could wish in this life. How long does it last? How soon it's all over and over forever. But all that inner man. That is nourished and build up and strengthened and and gaining hopefully blessings. And the her maturity and enjoying. Before we reach the glory, that which lies before us. O what development there is for that new man, Well, that's what he would have, and that's why he was willing to suffer as he did. And this new man is renewed day by day. Oh, the Lord is looking after our spiritual needs. He doesn't forget our temporal needs. When the Lord had taught the multitude, then he said to his disciples. He said Whence shall we provide bread that these may eat? He doesn't forget that they were hungry. Men and women and young boys and girls there that day. He would look after their temporal needs. Well, if we're more concerned about our spiritual needs, we can be sure the Lord will look after our temporal needs. So he goes on for our light affliction, which is but for a moment worketh for us. A far more exceeding and eternal weight of glory. Rather, Macmillan has a way of illustrating what we've just read and. Or bring it before us. You notice it says glory at the end of the 17th verse. Wonderful to think of glory, isn't it? Allowed, Saints? We sometimes sing. The glory shines before me. I cannot linger here, though clouds may darken. Or me, my Father's house is near. Wonderful to think of a glory that awaits us. But he doesn't merely speak of glory, but he speaks of a weight of glory.

Oh yes. It has weight and then it's eternal. Oh, this is, this weight is eternal. Weight of glory. And then he says. They are exceeding and eternal weight of glory. And he doesn't. That isn't all. It's a far more exceeding. An eternal weight of blood. You know the Scripture never indulges in extravagant languages, never uses unnecessary adjectives. But when we do get to. Something like this? It's very exceedingly precious, isn't it? All the Spirit of God would have our poor horse. Just thrilled and filled with rapture. At the thought, the thoughts of what awaits us. In that coming day, why we look not at the things which you see, but at the things which are not seen. For the things which are seen are temple. But the things which are not seen. Our eternal. You know that to a man of reason, a man of the world wouldn't make sense. How can we look at things that are Nazi? Well, the The Unbeliever would scoff at that, but nonsense? Look at something you can't see. But when you bring faith in beloved. Quite a difference. For faith pierces the thin veil that shuts out the unseen world and lets us. Look into the future with absolute certainty. Think of that verse in the 2nd chapter of Hebrews. But we see Jesus. That's faith. And you know what is seen by faith is even more real than things that we can see with our natural eyes. Because so often we look at the beauties of nature and a beautiful scene like this city has this very fair day that I was remarking as we came along. While a beautiful city, it is the streets running from 1 mountain to the other. But then the sister reminded us that someday the smog settles over here. So even what is so beautiful in nature has it. Its disappointments. But are there any disappointments in what is revealed to the Eye of Faith? None want ever. And isn't it remarkable to that the soul that is in the enjoyment of the unseen and eternal things is the one who is contented with his? Lot down here. Crying, and with as many disappointments as it may contain. Because he has something infinitely better before him, whereas the man that has nothing but this world after he has accumulated and grabbed after everything that the world offers as pleasures, while then he is sadly disappointed and often. Goes to the extremity of committing suicide. Well. We have that vision of faith we brought before us, for the things which are seen are temporal. But the things which are not seen. Our return. I had thought maybe I would get to the dissolution. Of the area than Vassel, but I see our time as a. But you can read on and you see the apostle had been nearly at the point of death. Light, he'd nearly been martyred. Had he been martyred? Why, he can say this, that if our earthly House of this Tabernacle were dissolved, we have a building of God. And house not made with hands. Eternal in the heavens, that is, He looks at our body as to its present condition as a Tabernacle or a tent. Right here on a on a journey. You'll pitch your tent. And in the morning, you pull up the stakes and roll up the tent and you travel on. That's the way our body is in this present condition is looked at.

But when we are called to part from earthly seas. He tells us that we have a building of God. That's the glorified body. We have a building of God and house not made with hands. And it's eternal in the heavens that leads a song to see the glorified state or what the apostle says in Philippians 3 that. Who shall change these bodies of humiliation, that they may be fashioned like unto His body of glory, according to the working, whereby His evil even to subdue all things unto Himself?

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