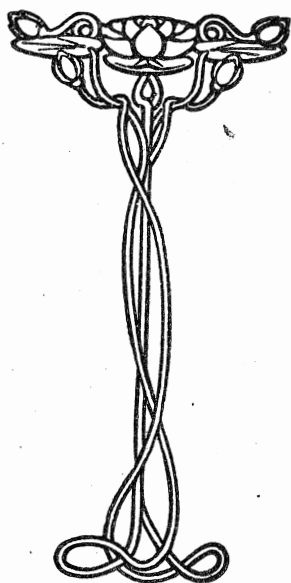


The
Divine Mysteries
A General Survey



Second Edition
Revised

A GENERAL SURVEY OF THE DIVINE MYSTERIES

Love longs for love responsive. It has one aim: to kindle a kindred fire from its flame. We share our heart's secrets with those we love. God is not a man, but He too, reserves His secrets for His own.

To Abraham, his friend, Jehovah unbosoms Himself with regard to Sodom's awful doom. To us, His beloved ones, He has revealed the Mystery of God, which can only be finished by the fiery judgments which usher in Jehovah's day.

Prophet after prophet inquired as to the periods of time connected with Messiah's suffering and His glories. But it is to His disciples that the Master reveals the Mysteries of the Kingdom (Matt. 13:17). And the nations that sought not after Him are told the secret, as to the duration of Israel's blindness, which Isaiah longed to know!

But from all of these He had concealed His latest, choicest secret, now at length revealed. If Israel spurns the love He lavishes upon her, it must needs find outlet in another channel. The present Secret Economy—of which the patriarchs and prophets, disciples and apostles, never dreamed—leads His own into the most secret treasuries of His heart.

In this balmy spirit we desire to inquire into God's secrets. With the apostle we are convinced that "though I understand all mysteries, and have not love, I am nothing." We know, too, that He who bids us do everything in love is the first to fulfill His own request. All His things are done in love, but some of His words excel in displaying His affection. Chiefest among these fond tokens are the secrets He has confided to His own. Indeed, it is only as we grasp the breadth and length and height and depth of the mystery of the present dispensation that we are enabled to appreciate and respond to the love from which it springs.

And, since it has pleased Him to tell us these secrets, shall we turn a deaf ear to the heart beats that only those who lie in His bosom can detect? Shall we spurn His confidence and count His words as idle tales, profitless and vain?

Men spend their lives to force from "nature" one of the secrets of that sphere. They spend fortunes in uncovering buried cities to unlock the secrets of past history. We may need to remove much rubbish, much decayed theology; we may need to gird the loins of a degenerate intellect; but with so rich a prize in view, such a wealth of incorruptible riches awaiting us, and withal the continuous smile of Him Who is the Only One we care to please, what can be more worthy of our efforts?

Whatever others may desire, let it be ours to sit at His feet and hear His word, and learn the lesson of His love and satisfy its longings. God Himself will see to it that this place is not taken from us (Luke 10:42).

But the very word "mystery" seems to shut the door of love in our faces instead of opening its portals. It seems large and dark and shadowy. It seems to defy knowledge. None but the wisest may even attempt the solution of a "mystery"! Not so with the mysteries of God's holy Word. They were simply *secrets*. Once they were hidden and could not be known. After God told them they were easily understood by all who had ears to hear.

The Greeks were noted for their "mysteries." The key to these was not learning or wisdom, but *initiation*. A knowledge of their secrets could only be obtained by the initiates. The outsider might try ever so hard, but he could not find out the simplest secret. The greatest mental effort, the keenest insight, could never discover their mysteries, but the meanest mind could grasp them once they were unveiled.

All God's ways are secret in a sense, for none can be known apart from His revelation. But the mysteries are concerned only with those of His ways which He was pleased to positively hide, to veil from mortal gaze, until His own appointed time.

Stated briefly, in the order of their occurrence in the divine records, the mysteries are as follows:—

1. The Mysteries of the Kingdom (Matt. 13:11; Mar. 4:11; Lu. 8:10).
2. The Duration of Israel's Blindness (Rom. 11:25).
3. The Mystery of the Gospel: the Conciliation (Rom. 16:25; Eph. 6:19; Col. 1:26, 27).
4. The Mystery of the Resurrection (1 Cor. 15:51).
5. The Mystery of the Messiah (Eph. 1:9; 3:4; Col. 4:3).
6. "The" Mystery (The Secret Economy) (Eph. 3: Col. 3, 9; 2:2).
7. The Mystery of Marriage (Eph. 5:32).
8. The Mystery of Lawlessness (2 Thess. 2:7).
9. The Mystery of Godliness (1 Tim. 3:16).
10. The Mystery of the Seven Stars (Rev. 1:20).
11. The Mystery of God (Rev. 10:7).
12. The Mystery of Babylon (Rev. 17:5, 7).

Besides this, the mysteries in general are referred to in 1 Cor. 2:7; 4:1; 13:2; 14:2; 1 Tim. 3:9.

In all there are twenty-seven references to twelve distinct and separate secrets. To the student of numbers as used in the Scriptures, these facts are highly significant. Twenty-seven is the cube of three, telling us that we have here the fullest revelation of God, while twelve, by introducing the factor four, speaks of its connection with the earth.

Speaking generally, the literary order is also the chronological order. This is most important to observe and study.

Just as the student of geometry lays down a series of self-evident propositions, called axioms, before entering upon his subject, so we too will need to acknowledge two simple yet vital principles before considering the mysteries.

As a mystery is not merely a revelation, but the revelation of something which had been *concealed* (otherwise it would not be a mystery) we conclude:

AXIOM I. *Each of God's secrets was unknown until the time when it was revealed.*

The second is but a corollary:

AXIOM II. *It must not be forced into previous revelations given at a time when God was hiding it.*

Foolishly simple as these axioms appear, their importance cannot be overrated, for their neglect has brought the subject into confusion and contempt. It is just such simple axioms as these that form the ascent to the portals of the Divine Mysteries.

We will always need to bear in mind the time when each secret was revealed.

THE TWO GREAT GROUPS

All of the mysteries, with the exception of the Mystery of Marriage, follow man's failure, either individually or nationally.

The failure of Adam is the root of the **GENERAL MYSTERIES**. These are:

The Mystery of God.

The Mystery of Marriage.

The Mystery of the Messiah.

The Mystery of Lawlessness.

The Mystery of Godliness.

The failure of the nation of Israel is the root of the **SPECIAL MYSTERIES**. These are:

The Mysteries of the Kingdom.

The Mystery of the Seven Stars.

The Mystery of Babylon.

The Duration of Israel's Blindness.

The Mystery of the Gospel (The Conciliation).

The Mystery of the Resurrection.

The Secret Economy.

The prophet Isaiah foretold Israel's defection and blindness. But that out of this blindness should come a seven-starred constellation rivalling Orion in its brilliancy, he never dreamed. His only thought was "How long?" (Isa. 6:11.) He would have it as short as possible. In

these mysteries we are not only told "How long," but are fully initiated into the various events and dispensations which fill the interval of Israel's blindness.

The message given to Isaiah is quoted on three different occasions as being fulfilled by Israel. (Matt. 13:14; John 12:38; Acts 28:25-27.)

Each occasion chronicles the rejection of God and His sentence upon them from a different standpoint.

In the thirteenth chapter of Matthew the speaker is *Jehovah* Himself by His prophet. It follows the rejection of the Kingdom; it calls forth the *Mysteries of the Kingdom*. When the Kingdom is rejected, what is going to be done? The *Mysteries of the Kingdom* answer this important question. In seven-fold perfectness the apostasy is traced from the Kingdom point of view until judgment has consumed all opposition.

In the twelfth chapter of John's Gospel, Isaiah's solemn message is quoted once again. The significant words are added that Isaiah spoke these words "when he saw His glory and spake of Him." So the *Son* is the speaker, too. He had just foretold his death at the hand of the apostate religious system which will blossom into great Babylon in the coming day. When the King Himself is rejected, who was their only hope of blessing and dominion in the earth, what will become of that false nation which still keeps up its religious show, so much as to cast out of the synagogue all who were true to Him? (Jno. 12: 42-43.) What is the end of this hypocrisy? *The Mystery of Babylon* shows this apostasy full blown and ripe for judgment.

The closing words of the book of Acts sum up its ministry by once more quoting the passage from Isaiah. This is its third and final occurrence. The *Spirit* is the speaker, even as the Spirit is the One Who has been rejected. Now, for the third and last time, we learn that the nation's ears have been stopped so that they cannot hear. But they are not cast off forever. *They* may reject *Him*, but *He* cannot forget His people and His covenant. But how can He reach them when He takes them up once more, now that their ears are dull of hearing? *The Secret of the Seven Stars* explains this to us. He cannot indeed speak to them directly, but His Spirit sends His letters to them through

messengers and thus reaches all who have "ears to hear."

Israel's blindness was no secret, but its duration was the subject of anxious inquiry by the prophets of old. "The manner of time" was not revealed to them. When Isaiah asks "How long?" he is given a general indication of the desolations which occupy the time, but the period itself is hid. It is only after Israel finally refuses the ministry of the Spirit that the duration of Israel's blindness is at length discovered. It is to continue until the "fulness of the nations be come in" (Rom. 11:25).

This opens to our view the last three of the Special Mysteries, which are of surpassing and excellent glory. They are concerned with this "fulness" of the nations which must be completed before Israel's ears are unstopped and her eyesight restored.

These secrets possess an intense interest for us in this present day.

If we insist once more that these secrets must be viewed in the light of Israel's final apostasy—the rejection of the Spirit—it is because it will be impossible to understand them apart from this solemn fact.

As Israel's refusal of the Spirit's ministry becomes increasingly manifest, Saul and Barnabas are separated *by the Spirit*, and sent to a special work among nations. Many of the Jews among the nations, like Bar-Jesus, not only refused to believe, but oppose the Spirit's gracious work, inviting a like fate. So the apostle turns from them and proclaims the glad news to the foreigners. A distinct company, formed of believing Jews and Gentiles who have received the Spirit's message, is the result of this ministry. This assemblage is not guilty of Israel's crowning and unpardonable sin of rejecting the Spirit (Matt. 12:32).

And now the question arises, How shall they be shielded from the judgment about to visit that nation and the whole earth?

The answer to this is the *Mystery of the Resurrection*. Their bodies are to be changed in a moment, whether asleep or living, and they shall be gathered unto Himself during this dreadful judgment period.

Israel will not thus escape the judgments of that day. The Mysteries of the Kingdom tell us of a furnace of fire for the tares; the Mystery of Babylon reveals its awful doom; and the Seven Stars hold out a promise to those who overcome during that terrible time of trouble.

Israel's fearful failure leads to another notable secret. So long as that nation was Jehovah's especial depository of light and blessing, the nations must be content to approach and receive through them. But when they fail, God opens up the avenues of His heart so that the aliens may enter His inmost affection. This is the *Mystery of the Gospel*—the Conciliation.

And now the destiny and inheritance of those thus brought into God's family must be settled. The earth and its dominion belongs to Israel. No failure on her part can annul a single promise Jehovah has engaged Himself to perform. If the blessing of the nations is to be on earth, it must be subordinate to Israel.

And now we see the need for the last and most precious (for us) of all the mysteries. Heaven, and not earth, is the scene of our future glory, and there, unlike the future glorious earth, both Jew and Gentile are of *equal* exaltation. Paul and others of the Chosen Nation will partake of the celestial inheritance, but they will have no pre-eminence over us poor sinners of the Gentiles. We rank equally with them in this supernal glory! This we commonly term "The Mystery," or the *Secret Economy*.

If this scanty outline of the Special Mysteries has shown that the key to them lies in Israel's apostasy, the way is clear for a more extended notice of each, together with a glance at their relation one to another.

If Israel had not rejected Messiah, the Kingdom never would have had a secret phase, the Seven Stars never would have received their solemn messages, and Babylon never would have crowned their awful apostasy.

And, more than this, if Israel, after her murder of Messiah, had accepted the Spirit's offer of the Kingdom, where would there be occasion for an eclectic Resurrection, a Conciliation, or a Secret Economy?

THE SPECIAL MYSTERIES.

THOSE CONCERNING ISRAEL

The Special Mysteries fall into two systems, those which concern Israel, and those which especially concern the other Nations.

Those concerning Israel all find fulfillment in the period bounded by Israel's rejection in the past and Israel's reception in the future. Internal boundaries are also fixed by the insertion of the mysteries concerning the nations. While Israel is set aside, there can be no secrets concerning her in course of fulfillment.

THE MYSTERIES OF THE KINGDOM

The first four of these mysteries are the only ones which were given in such a way as to be mysterious or difficult to understand on the part of those who heard. They were spoken in parables to those without and explained in plain language to His own disciples. They were hid from those whose ears were stopped by Isaiah's fearful words. Like the messages of the Seven Stars, they were only for those who had ears to hear.

The parable of the *Sowing* shows the cause which led the Kingdom, as proclaimed by the Master, to be rejected. These were, (1) the opposition of the devil, (2) the weakness of the flesh, and (3) the world and its riches.

The Wheat and the Tares traces the fortunes of the Kingdom to the end of the era, when the Son of Man will clear the field of all the intruding hypocrites.

The Mustard Seed shows the outward greatness which the rejected Kingdom will yet attain, and the further fact that the false greatness will afford a covert for malignant spiritual powers.

The Leaven likewise shows that corruption is the secret of its greatness, and the corruption, introduced by Israel herself, will permeate the whole. Nothing can stop it but fire.

These four were spoken without to the multitude. Though themselves the actors in these parables, their ears did not take them in. But they were explained to the disciples.

The following three were spoken to the disciples and needed no further explanation.

Now that the Kingdom had not been brought about by the proclamation which had been made, a new way is revealed by which it will be established. Once He preached it openly; now He hides it in parables. How, then, was he to get this hid treasure? By nothing less than the death of the cross, where He gave all that He had for the *Field*.

But to some the Kingdom was not hid. They had accepted Him as their Messiah *ben David*. He was the King of Israel. This was not like the treasure hid in the field which a man *found*. This was what the great Merchantman *sought*. Had all been like them there would have been no mysteries. For them He not only laid down all He had, but He had already condescended to earth on their behalf, and would yet give all that he had to get the *Pearl of Great Price*.

The Drag Net is concerned only with the last phase of this mystery, when Israel is gathered out of all nations, and brought into their own land and purged of the rebels.

THE MYSTERY OF THE SEVEN STARS AND THE SEVEN LAMP STANDS

After the return from Babylonian captivity there was also a return to the study of the Scriptures. This led to the rise of the synagogue, which eventually became the center of the spiritual life of Israel. The temple still remained the place of ceremony and sacrifice.

While the nations' fulness is brought in, Israel remains both blind and deaf to the words and ways of Jehovah. But when this economy is passed and Jehovah turns once more to His people, it is to the assemblies of the synagogues, the spiritual centers of Israel, that He first addresses Himself.

In their spiritual condition, it would be useless to address the nation as a whole. So the message is addressed to those who have ears to hear.

The seed of Abraham is divided into two classes. These were described to him as the dust of the earth and the stars of heaven. The former represents his physical, the latter, his spiritual progeny. In the days of old when Israel was apostate, Jéhovah no longer spoke to them directly. He spoke to His servants the prophets *about* them.

Once more, Israel becomes fearfully apostate. But there always was a remnant who were true to Him. So again there are individuals who can both see and hear. These are Abraham's spiritual seed, "the stars of heaven."

While the Secret Economy was in force, these were included in its embrace. Now that it is passed and Israel's hope is once again in view, the "stars of heaven," the spiritual ones, are those whom the Son of Man can use (being in His hand) to convey His message to the assemblies in the synagogues. Through these He reaches down into the corrupt mass and encourages the overcomers in the dark and dreadful days of Jacob's trouble.

As these messengers were to the assemblies as the light of the stars of heaven on a dark night, so too each assembly was to the world which was passing through its darkest hours, as a "lampstand" to hold up the last glimmering of Divine light still left in the earth.

THE MYSTERY OF BABYLON AND THE BEAST THAT CARRIED HER

Israel was Jehovah's wife. Her blessing and strength and sustenance came from Him alone. Time and again she left Him for all other lovers, till at length He divorced her. According to the law she can never be His again. But, in spite of this, He holds her for Himself and Himself for her. "Thou shalt not be another's: so will I also be for thee." (Hos. 3:3). So it is that the sons of Israel abide many days without a King.

But when he came in lowly human guise, ready to receive her as His bride, she spurned His proffered blessing. "We have no King but Caesar!" (Jno. 19:15.) And they crucify their King.

But if Jehovah will not bless her while estranged from Him, she will find other lovers to give her the delights and blessings which she craves. She will lay the kings of the earth under tribute to furnish the luxuries which He withholds.

We can see, even in this waning economy, how the sons of Israel have obtained, through their wealth, power before which even kings must cringe. By this means they will yet establish themselves in luxurious style in the great city which they will build in the land of Shinar.

The secret of Babylon lies in the woman and the nation that carries her. In plain words, it lies in the apostasy raised to millennial bliss and power by the assistance of earth's kings. Jehovah and His blessings are spurned. His curses are derided.

But the awful heat of His jealous rage consumes her in a moment.

THE DURATION OF ISRAEL'S BLINDNESS

Having no glory in itself, yet binding together the vast constellation of Special Mysteries, the prophecy of Isaiah is like some great dark star, which forms the sable center of a great sun system. In it we have Israel's apostasy set forth. To this apostasy we can trace all the Special Mysteries. Apart from that apostasy these mysteries could have found no place.

The *duration* of the apostasy is the subject of one secret. It was to last until the "fulness" of the nations was come in. The best definition of this "fulness" is found in the consideration of the three grand secrets which, in a special sense, while not excluding Israelites, are characteristically non-Jewish, or Gentile.

THE SPECIAL MYSTERIES REFERRING TO THE NATIONS

Three mysteries, together with the celestial side of the Mystery of Messiah, are of transcendent interest to us now. They are harmoniously intertwined; they cannot be severed; yet each has its own peculiar glory and each a setting different from the rest.

The Mystery of the Messiah has been gradually unfolded through the eons. It was first revealed in heaven, and was the occasion of Satan's fall. On earth it dimly shone in Eden's garden, when God foretold of One Who should bruise the serpent's head. Prophet after prophet added to its glorious beams. But mankind never knew that He was to have dominion in any other realms than those which earth afforded. His heavenly headship was not revealed until the destiny and blessing which accompanied the Secret Economy demanded it. The mystery had been revealed, but not "as it is now revealed." (Eph. 3:5. The parenthesis should be extended from the end of verse four to the end of verse five, before "in spirit").

Quite different are the other secrets. They were not partially made known.

One of them, it is true, the Mystery of the Gospel, had been shadowgraphed upon earth's earliest eras, but it had been "hushed up." This is the force of the Greek verb *sigao* (cf. Luke 9:36, 20:26, Acts 12:17, 15:12,13, 1 Cor. 14:28, 30, 34).

But the secrets of the Resurrection and of the present Economy were *absolute*. That concerning the Resurrection was made known some time before the Secret Economy.

Thus we find these secrets marked by various modes of revelation. One is gradually revealed; one is typified but then "hushed;" the others are concealed until after Israel's defection.

In mode of revelation, too, they differ.

The Mystery of Messiah is made known to His apostles and prophets, in which we must include Peter (1 Pet. 3:22). The Mystery of the Gospel was the subject of prophetic writings. But the Secret Economy was made known exclusively through Paul. He alone was to enlighten *all* as to that secret.

In full accord with its character, the Mystery of the Gospel, having been hushed like a court secret, is proclaimed by *heralds* and administered by *ambassadors* in consonance with a *decree* of the Eonian God.

No such royal style attends the dispensation of the Secret Economy. Its scenes are private and in the family circle. As a *steward* serves out his delicious store, so Paul, the steward of this Economy, serves a rich portion to the members of God's family. The "deacons" or servants of the assemblies carried on this ministry. (1 Tim. 3:9.)

The Mystery of the Gospel is made known to all nations for faith-obedience. The Secret Economy is only for those who have yielded this obedience and received the Conciliation.

THE MYSTERY OF THE RESURRECTION

Perhaps the first of these Mysteries to be revealed was the secret concerning the Resurrection. As Israel's judgment was not to be shared by those among the nations

who believed, they must be removed from the earth during the judgments which impended. This was to be accomplished by catching them up into the air, as the apostle had told the Thessalonians. But the Corinthian mind found difficulties with the practical operation of such a course. What kind of a body must it be to be able thus to leave its accustomed sphere and fit itself to a totally different one? This is explained by the apostle that each body it attuned to its own place, but there are different kinds of bodies as well as different environments. But this only shows that our bodies as at present constituted cannot partake in the rapture he told them of.

So he tells them a secret. The bodies were to be *changed*. Bodies terrestrial, with the stamp of earth, were to be transformed in the half a twinkle of an eye into bodies celestial, with the stamp of heaven.

This change is entirely unnecessary for those who will be born from above and who will people the renewed earth.

THE MYSTERY OF THE GOSPEL

When sin entered, man was forthwith estranged from God. And God, sovereign as He is, forthwith moulds the scene into a silhouette of the Conciliation. In the epistle to the Romans we are told that the period from Adam to Moses, in all its darkness, pictures the present grace.

The intervention of Israel not only destroyed the picture, but also prevented and precluded such a thing; for if they were His especial people, who alone were on terms with Him, through whom alone He could be approached, the conciliation of the world was impossible.

God's attitude towards the Nations has been one of distance and enmity. This was absolutely necessary to maintain His righteous and holy throne. True He *had* planned to bless them, but only through and with Israel. Now that Israel had failed and is set aside there is no channel through which His mercy can meet them. In this dilemma, that seemed to bar all blessing from the Nations, He reveals a secret connected with the glad tidings. By the death of His Son his attitude towards the Nations has changed. He is conciliated. His righteousness and holi-

ness, which once hindered the native graciousness of His heart, have been satiated by the cross of the Messiah and now urge its display. There is now no longer need to wait for the new earth before He by His Spirit dwells amongst the aliens. All estrangement is gone on His side, and thus *peace* is the burden of the proclamation which hitherto had been a secret.

He proclaims peace to all and access by faith into His own presence without the intervention of Israel or Israel's ceremonies. And as this is based solely upon His *favor* it leads them outside the sphere of judgment altogether.

THE SECRET ECONOMY

The Mystery of the Gospel speaks of favor shown to those without. The Secret Economy, a later revelation, deals with the relationship of those within.

When Messiah's *heavenly* glories are revealed, a remnant of His earthly people are chosen to share His celestial honors. Their inheritance is transferred from earth to heaven. The aliens who believed did not have even an earthly inheritance. What place, then, shall be given them in the heavenly realms? Shall they, like those upon the millennial earth, be subordinate to the chosen Nation?

No! *They share equally in this high and overwhelming glory!*

This is the secret, till then unknown and unknowable.

This is the climax of God's grace and love, the finishing touch that rounds out the moral universe. By it sin is dethroned from the heavens, whence it sprang.

Till now, revelation had been concerned with the earth and its restoration and re-creation. It is only by refusing to heed our second axiom that we have been reading this mystery into previously revealed truth. Earlier scriptures have been so colored by its presence that their true import is difficult to entertain.

Search the scriptures and see, where is there any license for introducing a heavenly destiny and hope before Paul wrote Ephesians? All things shall be heavenly as to *character*, but this refers to *position*.

It was a secret, not only unrevealed, but actually concealed.

THE GENERAL MYSTERIES

Like the Special Mysteries, the General Mysteries fall into two systems, having for their respective centers the Mystery of God and the Mystery of Messiah.

THE MYSTERY OF GOD

Since Adam parted company with Jehovah-Elohim in the garden, God seems to have deserted the earth as far as the bulk of mankind are concerned. His acts are done in secret; His ways, except to the anointed eye, are inscrutable. He is the Ascended God (*i. e.*, "Most High").

The mystery is enhanced exceedingly in this day of peace, when the blatant atheist may loudly curse Him to His face and still prosper. But the time is hastening on when the Mystery of God will be past. Men will find that they have to render an account to Him, not only when the judgment summons comes, but during their life on the regenerated earth.

THE MYSTERY OF MARRIAGE

The Mystery of Marriage is a purely physical phenomenon, confined to the human race. Since mankind consists of two sexes, physical unity is dual; husband and wife are not two, but one. It is only as thus considered that a comparison can be instituted between the duties of a husband towards his wife and the love of Christ for the assembly. In a spiritual sense the assembly is Messiah's own body: in a physical sense, the wife is the same physical structure as her husband. He should care for her as he does his *own* body, *just as* the Lord his *own* spiritual body, the assembly (Eph. 5:31-32).

THE MYSTERY OF MESSIAH

In considering the Secret Economy we have already touched upon the Mystery of Messiah. Suffice to say that God's Anointed, and His universal sway, was a secret long drawn out. Ray upon ray was added to its lustre, until He came Himself in human guise and descended into the depths of death.

And when Messiah is finally refused and thrust from the earth most shamefully, then heaven opens to our view and we find the despised Nazarene seated upon the Uni-

versal Throne, wearing the diadem that rules the heavenly realms!

THE MYSTERY OF LAWLESSNESS

Messiah's reign is future. At present His great enemy, who spoiled this fair scene to thwart God's purposes for Him, holds almost undisputed sway.

Satan's presence is not seen or known. His dupes are unconscious of his influence. He works in secret. The time is coming when he will work openly. The Man of Sin, his human embodiment, will make him manifest. But until then the springs of lawlessness will remain hid behind his hand. Men may proudly boast of doing as they please, but all the while they are but the puppets he can use to bring about his own exaltation. This secret is the key to human conduct in this evil eon.

THE MYSTERY OF GODLINESS

But the world is not only blind to that which actuates it, but is unable to understand the motive of a life fraught with the fear of God. As though set upon a pedestal and firmly fixed is the truth which eventuates in conduct. Truth may be denied, but conduct cannot be gainsaid. The secret of such conduct is the subject of this mystery.

Thus we have gone the gamut of the mysteries. We have found them mysteries in name only, and waiting for our earnest inquiry.

In them we find extolled the power and might, the knowledge and multifarious wisdom, and the surpassing greatness of our God. To know Him is the highest endeavor within reach of any of His creatures. But to man alone He has revealed His secret purposes. The heavenly hosts are pleased to learn them through mankind.

But not all mankind have been blessed with the complete number of the mysteries. That was reserved for us, sinners of the Gentiles.

And how many of us are ready and willing to lend their ears to hear? How many are ready to bend their hearts and knees in adoration of the great Revealer of Secrets?

And how many will not linger with a mere knowledge of the mysteries, but press on to love's elysium that lies just beyond?

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