# Unsearchable Riches

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for God and His
Word

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A. E. KNOCH
EDITOR

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# EDITORIAL

THE MOVEMENT known in England as "Plymouth Brethren", or simply "Brethren", in Germany also as "Darbisten", from John Darby, the early leader, has about sixty or seventy thousand adherents in the latter country. Through their literature, especially their "Elberfelder Bibel", they have had a profound influence on free churches. This organization was suddenly suppressed in the spring of 1937, but is now being reorganized. Their confession has much in it which we may all take to heart. Therefore I have translated some of it and print it herewith. The following is part of a statement issued by their leaders. It seems that they called themselves the "Christian Assembly", and had an organization. We trust the following will be read with sympathy and prayerfulness, for it deals with dangers which especially afflict those who have light, but are lacking in love.

On the twenty-eighth of April came the decree suppressing the "Christian Assembly". It struck us like lightning out of a clear sky, unexpected and destructive. By one stroke of the pen a proud structure was made a wreck and ruin. An organization of 60,000 to 70,000 persons, with its treasury, real estate and other effects no longer existed. And what we could least understand was this, it struck *the* organization which, indeed, did not claim to *be* the church of Christ, nevertheless to exhibit or represent it, to take its place according to God's thoughts. For on this point there can be no doubt. God aimed at *us*, and no other group of believing Christians, but us, and us only.

It has always been a basic principle with the "Brethren" that no evil has occurred in the city unless the Lord has done it, and that no hair falls from our head without the will of our Father in the heavens. Therefore, whenever anyone was taken ill or some other evil happened to him, the Brethren would say to him, he should not simply seek to escape out of

his troubles, but first make sure what God intends to teach him through them. In this misfortune which has come to us, and in this decisive hour it is necessary that we ask, *what has God to say to us through these things?* That He is speaking, clearly, intelligibly and earnestly, no one will deny. . . . May no one be blind and haughty and imagine he is suffering for his faithfulness! *We have been struck by God on account of our unfaithfulness!* Why?

The answer here given does not pretend to be full or final. It must by no means be understood to be charges against single persons or groups. Be it far from us to transfer the blame to others, as if we were blameless. We include ourselves in the judgment which we pronounce. Yet these things must be expressed, for the sake of clarity and truth. If we have made mistakes, and have been disciplined on account of them, not by men, but by God, then we must recognize them and name them, lest we should make them again.

God has given our fathers and us an august commission: His people are split into fragments, and we are called upon to witness to God's thoughts as to His church. We are to announce that there is *one* body, only *one* true church composed of all believers. But what have our fathers and we made out of this truth? Is there another church known in history which has had as many divisions in a century, or such debasing pictures of strife among brethren? Only recently one among us gave expression to the following, which is only too true: "We knew the Scriptures so well—but we could not get along with one another." We were not the only ones who did this, to be sure. Everywhere fences have been built, over which we could still shake hands, but which could not be removed. We were not willing to recognize this state of things as scriptural, and doubtless were right in this. We wanted to do better —and, in place of the fence, we have built a *wall.* When we began to build it we had good intentions, we wished to separate the good from the bad. Soon, however, we counted as bad all groups of believers whose views differed from ours.

The earthquake which God has now allowed to visit us has laid *this* wall level with the ground. God has broken it down. We would be working against God should we seek to rebuild *this* wall of separation. We wish to separate from all that is had in doctrine or walk, *but not from children of God who are serving their Lord faithfully.* What haughtiness was in our hearts, that we considered them to be "bad", and "vessels of dishonor", from which we must purge ourselves in order to be a "vessel for honor"! And what a superabundance of intolerance that we could not bear their interpretation of passages of the Scriptures, though we were forced to admit that they accorded with the measure of the knowledge given to them!

We should be ashamed, and should publicly humble our-

selves because of our haughty and intolerant attitude toward our brethren, and it is our duty to confess it frankly. How often have we ourselves preached that God gives grace to the humble alone, and withstands the proud? To whom has He graciously given the right to assemble for the Lord's supper, and prayer and the study of His Word—to us or to them? He has left this to *them*, and has so scattered us that we ought to be glad to find a place among them if we are to have any fellowship with believers or an opportunity to have part in divine service. Did this come because we were pleasing God—or because we had become a hindrance? O that we may have our eyes illuminated by God to see that *He* has been dealing with us! It is not a question here of that which pleased God among us. Such things there were—thanks be to Him! Now we are concerned to recognize the things which caused God to allow this decree against us. And no one with eyes to see can doubt that, in the midst of the general desire to realize the unity of believers, our insistence that it must be done on our own grounds, was a hindrance. We forgot that the true "gathering" was outside of all human organizations.

And why were we so intolerant with our brethren? Because we deemed the measure of our knowledge to be greater than all others. We deemed this alone to be truth. To be sure, we had to act according to our knowledge, but we had no right to force it upon others who were not convinced that it was correct. It was characteristic of our whole position that we were contenders for traditional teaching, the "teaching of the Brethren", so that we contended for the teaching *and* for Christ, and not for Christ alone. Had *He* filled our souls more, and the teaching, the dogma, less, then there would not have been the wall between us and others.

For years many brethren have called attention to these things, more and more openly and urgently. Yet those who did this were looked upon as enemies and slandered. Now God has confirmed their warnings. But this should not lead us to talk about "this one" and "that one", or "us" and "you". We are one, one also in the fellowship of the misfortune which has come to us. Therefore we will frankly acknowledge our fault and try, with God's help, to make a fresh start. *Religious requirement for our renewal—toleration.*

A new start does not mean the laying of a new foundation for faith. Our faith remains what it was. The special religious possessions of the "Brethren" remain, insofar as they appear to each assembly to be scriptural, for they were to a large extent good. But the distortion in which they often appeared must fall away, especially the endeavor, which has grown stronger in the last few years, to make them the settled creed of each one and of every church. *Coercion of conscience or thought shall have no place in the new organization.* The principal basis shall be *toleration* in regard to interpretations

which are possible according to the Scriptures, even if they are not to be found in the writings of the "Brethren", or even if they contradict them.

New also must be the sense of responsibility in regard to the spreading of news about persons and events. It was shameful how lightly rumors were taken up and spread without the least attempt to verify them. It is the business of the local superintendents to see that peace and order reigns in the local assemblies. It will be their duty to suppress the evil of irresponsible gossip.

There may be much else which needs renewing. One thing however shall be fundamentally and radically new: *our relations to other groups of believers.* The question will be earnestly weighed whether there really are scriptural grounds for separation from other believers. Therefore we look upon the organization now being built up as preliminary and our offices as transitional. We hope that ere long a single organization will be formed in Germany which will include *all believers outside* of the state churches, in which our new organization will vanish. Our special convictions we will hold fast, but we will vanish as a special organization. This seems to us to be the will of God, which He wishes us to understand by His suppression of the "Christian Assembly". Yet we must create the organization allowed us by the state, in order to become a legal communion. Should many of us, without it, go over to other communions, we might be the cause of their being suppressed also. The government has allowed the formation of this new organization under definite conditions. These conditions show what the government objected to in the "Christian Assembly". These were not the only things, yet they had much weight.

First of all it must be emphasized that the *government did not issue its decree because it is against Christianity.* The fact that we may form a new organization, *without in the least touching our biblical or Christian creed* shows that the government is not aiming at our Christianity. It was expressly declared by the proper officials that there is to be no interference with our Christian creed. It remains the same as it always was, and has as its foundation *the belief on Jesus Christ as the only revelation of God, the only Redeemer, as well as the holy Scriptures which make known the will of God.*

The conditions made by the government are these:

"Only such Christians may be included as are for the government. This is not merely a negative or an indifferent attitude. For a Christian it means to recognize it as an authority given by God, which deserves not only passive subjection, but positive promotion, as each one is able. That has already been done by many of us. Not a few of us have helped in some organization or the party. Yet it cannot be gainsaid that some among us were of the opinion that such an affirma-

tive attitude would not be consistent with the heavenly calling of a Christian. These opinions rested on a mistaken understanding of our celestial citizenship. Yet not only irresponsible persons but authorities held and taught them. Because of this we all are suffering now. For the new organization the word of our Lord will determine this matter: "Give to Cæsar what is Cæsar's, and to God, what is God's." This demands a positive *giving* and forbids a negative withdrawal. The government demands no more than we, as Christians, may do, and are obliged to do: recognize our country and state as God-given conditions of our being. It does not demand that we accept worldly philosophies which clash with the Word of God. Yet it wishes that we, in conformity with our biblical and Christian faith, should work together for the welfare of the German people. We should and will joyfully do our part for the common good, seeing that, in God's order, we are bound up with the fate of the German people, for God gave us as leader, Adolph Hitler, to save us from the threatening terror of Bolshevism, which repudiates Him and is His enemy. It is not right that we thankfully accept the security and tranquillity in our fatherland, yet do nothing to maintain it. As has already been done in many places, we will *pray* for our leader and his government, and *work* in conformity with our biblical point of view, as each one is able.

[Then come a few paragraphs in which it is demanded that they do not take an extreme position as to the things of this world.]

When the government demands that we form a clear and transparent organization, in which no efforts to harm the state can be hidden under the mantle of Christianity, it calls for nothing which we cannot do with a good conscience.

The organization shall be called "Union of Freechurch Christians". We hope that we have made the bases of this association clear, and repeat them briefly:

1. Biblical and Christian faith.
2. Unobjectionable walk and good reputation.
3. The will, in word and deed, to witness for Jesus Christ.
4. For the government, as explained.
5. The endeavor to be one with all believers.
6. Tolerance.
7. Openness for the things of this life.

It is the wish of our hearts that the local assemblies be sanctuaries in which the evangel and peace may be found to the glory of God and Jesus Christ, our Lord.

We hope that this document, even though it may not all receive the assent of our heads, will stir our hearts. God seems to be working among His people. What seemed to be a severe trial may bring much blessing.

Indeed, so far as I have been able to judge, the church in Germany is suffering principally because of its departure from the Scriptures. The state church wants power which it should not have. If they should all conform to the Word, there would be little probability of friction with the government. I have been thoroughly ashamed and mortified at the attitude of foreign magazines in this matter, especially the religious press. They only make the situation of the saints more difficult by their unjust and distorted criticisms.

In the experience of these "Brethren" there is much that should make us reflect, for we are liable to the same failings. Light alone does not unite. Even they have not yet fully learned that lesson, for they have no intention evidently, of associating with those whose *doctrine* is "bad" according to their estimate. It seems, alas, as if light divides. I myself was cast out of a "Brethren" assembly merely because I had accepted more light, principally because I thought that the church is not the bride. The experience was good for me. I have never since refused fellowship with anyone on the ground of doctrine, though it was most awkward at times. Is it not a most humiliating confession to be compelled to say, "We knew the Scriptures so well—but we could not get along with one another"? It is extremely trying for some of us to bear with those who we feel quite sure are teaching contrary to God's Word, and are demolishing that which has cost us much, and for which we have suffered so long, yet the trial comes from God, Who does not make a "way of escape" by separation, but gives us power to bear it by showing us the sequel. Some day we shall all be agreed. In the meanwhile we all need to be borne with and should bear with one another in love. Our chief fault is pride. The unity of the spirit can only be kept by the humble. Knowledge tends to puff us up, hence has been a fruitful cause of division. Not that we should have less of it. But it should be held in humility, and

dissensions which arise from differences of opinion ought to be most humiliating to us, when we reflect upon the dishonor which they bring upon our blessed Lord, and how little they accord with the grace which He has shown to us. May the example here presented help us to see that we are not pleasing God when we build fences and walls over which the feeble in faith cannot climb, or which divide us from others who are equally zealous for God's truth. These last days are most difficult, and there seems not the least possibility that all believers will ever be united until they are in His presence. Nevertheless, we may be sure that we are pleasing Him when we *endeavor* to keep the unity which He has made in the tie of peace, even though we are sadly conscious of our own tendency to intolerance and pride, barriers which need to be constantly breached, lest we also add to the most woeful spectacle in God's universe — the division and enmity between saints who are one in Christ. A. E. K.

### OAKLAND, CALIFORNIA

OUR RECENT SERIES of meetings with Brother W. B. Screws was deeply enjoyed and appreciated by all who attended. Even though the weather was rainy part of the time, the meetings were well attended and Brother Screws expounded the Word to us in a wonderfully clear manner. May God bless him and his ministry, not to forget his beloved wife. We hope to see him here again sometime (D. V.).

Beginning in 1938 the Oakland ecclesia will hold a convention at 2136 East Twenty-Second Street on the fifth Sunday of each month in which there is a fifth Sunday. The meetings will start at 2:30 p. m. All are cordially invited to come and bring their luncheon. Coffee, tea, milk, and sugar will be served free.—THE OAKLAND ECCLESIA.

### WOLVERHAMPTON, ENGLAND

THE CLASS at Wolverhampton has now moved from the Christian Volunteer Hall to the more suitable hall at the Y. M. C. A., Berry Street, Wolverhampton. We thank God for His goodness toward us in our attempts to serve Him and hope that He will continue to guide us as He has done in the past. In the short time we have had the opportunity of spreading the truth here, the response is not disappointing and we are glad to have been able to make the CONCORDANT VERSION more widely known. May the Lord bless our efforts.—K. R. HILDITCH, *Secretary*.

Dear Fellowsaints in Christ:

Greeting! Through the good providence of our heavenly Father we have closed one of the most gratifying years in all our ministry. Picking up the threads at the close of our last report, we will give a brief account up to the close of the year.

In June we went to Roanoke, Virginia, and had two weeks of enjoyable meetings with the saints and much grace came to all. Closing there, we went to Danville in July where we conducted five weeks of meetings. The attendance and interest began high and continued to grow until the close, with quite a number of new ones hearing and being readjusted to a richer measure of understanding and joy to their hearts. Our next engagement was in the Concordant Tabernacle at Fairview, South Carolina, where we had one of the best meetings we have ever had during our ten years of ministry in that community. Closing in South Carolina we returned home and filled an engagement for two weeks of meetings in the Presbyterian church of Erwin, Tennessee, just fifteen miles from Johnson City. We delivered from two to four messages each day. In the afternoons we conducted a series of lecture studies on Paul and his epistles. At 6:30 p. m. a special series of messages were given to the young people of the church. At 7:45 we spoke on the general theme of God's Eonian Purpose. On Sundays special messages on "things to come" were given. At noonday, under the supervision of the Y. M. C. A., we spoke to the employees of the C. C. & O. railroad shops. Brother Miller, the pastor, expressed enthusiastic appreciation for the constructive and helpful ministry among his people and extended to us an urgent invitation to come back and preach for them at any time I was at home and had an open date. And I am gratified to say that on our return home for Christmas holidays, we were called to come over and fill his pulpit on Sunday, December 26.

After the Erwin meetings, we departed for the Middle West, making our first stop with friends in Cedar Rapids for one meeting, which was very enjoyable. The next day we arrived in Minneapolis where we opened meetings on Sunday afternoon with a large hearing. This was our sixth series of lecture studies with the saints in Minneapolis, St. Paul and vicinity, yet a richer measure of understanding, grace and peace came to the hearers than in any series we have ever conducted there. Minneapolis enjoys the distinction of being one of the largest concordant ecclesias in the United States and probably in the world. Under the able and gracious ministry of Brother H. W. Martin the saints are richly instructed and led from glory to glory in the Scriptures.

Closing in Minneapolis, we went to Worthington, where considerable interest had been aroused through Sister Agnes Sterling. A chapel was secured for the meetings, but when the announcements were mailed out, two or three of the pastors

of the city raised objections and the promise of the building was withdrawn! The meetings were conducted in a home with an average of about 35 present. A study class was formed with much interest and concern for a deeper knowledge of God through His Word.

Leaving Worthington we hastened to Melvin, Illinois, where my uncle and aunt live, Mr. and Mrs. A. B. Loudy. We had a most enthusiastic home meeting, after which a study class was formed for them.

Our next stop and engagement was in Dayton, Ohio, where the Men's Bible class of the Trinity Baptist church, and their teacher, Mr. Frank C. Lyons, sponsored a two weeks' series of meetings. The attendance and interest were gratifying from the beginning, and the fellowship of the pastor, Brother Luman F. Marsh, was most enjoyable.

While in Dayton, we drove over to Cincinnati to see Brother and Sister McDonald and daughter Christine, whom we had not seen for ten years. We found them still rejoicing in the truth and desiring further light and knowledge in the deep things of the spirit. We called on Brother Lampkin, forty years a minister of the Christian church, but for several years now giving study and investigation to the Concordant Version and literature, as well as doing some very interesting and instructive writing on the Scriptures. There is some prospect of our returning to Cincinnati for a series of meetings in the new year.

Our next engagement was in Detroit, where we had planned for two weeks, but continued three. It is not possible to recount all the things of interest in the meetings and the blessing that came to the saints in the brief space we have for this report. I will say that Brother Rood has made contact in another section of the city in prospect of opening a new field for the ministry. I also made contact with old acquaintances in the ministry which may open the way for our return to Detroit for further ministry in the new year. While in Detroit, we drove out to Almont and enjoyed a most refreshing fellowship with the saints at the home of Brother Howard Hough.

Closing in Detroit, we drove to Toronto, Ontario, were we conducted a week of meetings with Brother W. F. Salter and the saints with him, who recently were severed from the fellowship of "Jehovah's Witnesses" and are giving devoted study to the Scriptures concordantly translated and rightly divided. The interest and progress of their readjustment was most gratifying. Later reports of their faith and concern in sounding forth the witness to the truth in its concordant purity and fullness of expression for enriching others is very refreshing.

Our meetings being concluded with the Toronto saints, we hastened on to Pittsburgh, where we had another enjoyable week of ministry among saints with whom we were privileged to share spiritual grace in January and February, 1927. It was

our first return during the ten years, and the days of fellowship and ministry were mutually refreshing to our spirits.

Leaving Pittsburgh, we went to Washington, over the Allegheny mountains, covered with snow and ice, which was the most hazardous journey we have ever made in all our more than three hundred thousand miles of travel; but through the good providence of God we made the trip safely. In Washington, we spoke in the auditorium of the Columbia College of Christian Education through the kind invitation of the president, Miss Elsie Wade Stone. The hearing and interest rejoiced our hearts, and it is our purpose to return in the new year for further ministry in the Capital city.

Our next stop was in Richmond for two services, during which plans were made for our return for meetings in January of the new year. Leaving Richmond, we hurried home, finishing an itinerary of thirteen weeks, covering more than four thousand miles.

Our hearts overflow to God with thanksgiving for His manifest grace and blessing on our ministry for the year of 1937. It was filled with opportunities and privileges, testings and trials, joys and sorrows, and we commit it to Him Who supplied the grace and wisdom, strength and provision for the service, praying that it all may redound to the praise of His glory.

The holiday season at home with the children has been very restful and enjoyable, and for this we are grateful and most thankful. We are now making preparations to leave January 1 for Danville, Virginia, where we will open our first series of meetings in the new year, January 2. We are praying that God may be pleased to grant us even a wider and greater ministry for the saints during 1938 than in the past year. We ask the prayers of all, and the coöperation of the saints in every place wishing our services during the new year, in getting in touch with us early, that our itinerary may be worked out so as to reach all possible during the year.

We extend our sincerest love in the Lord to the saints in every place, praying for grace and peace upon your spirits until the day of Christ and our assembling with Him in glory. We remain by His grace,

Faithfully yours in His service,

MR. AND MRS. ADLAI LOUDY,

Johnson City, Tennessee *Ambassadors for Christ.*

## ONNASPEURLIJKE RIJKDOM

ANOTHER UNSEARCHABLE RICHES! In Dutch, this time. Our brethren in Holland have just issued the first number of the new monthly and should have our prayers and all the encouragement which it is in our power to give them. After a word to the reader, A. Lukkien writes of "Three Discoveries", that the Scriptures mean what they say, that God justifies the irrever-

ent, that He will be All in all. This is followed by "The Salvation of the Unbeliever" by A. Oosterhuis, and a short study in concordant translation. All who can, help! The price is f 1.50 per year. Send to A. Oosterhuis, Rozenstraat 93, The Hague, Holland.—A. E. K.

"THE LANTERN"

THE OCTOBER number presents a study of "Prayer" by E. H. Clayton, a discussion of "Belief" by R. Allsopp, and a continuation of the studies on "Structures" by R. B. Withers. An instructive issue.—A. E. K.

BLACKHEATH, NEAR BIRMINGHAM, ENGLAND

THE SAINTS of the Bible Hall send greetings to all the brethren:

The first week of November last was attended with much blessing from our Father through the visit and ministry of Brother Porteous, of Dundee, who as already announced in this magazine is free to go anywhere in the British Isles for the proclamation of the evangel and exposition of the Scriptures. Meetings were held every night from Saturday, October 30, to Sunday, November 7, all of them being well attended.

The main theme of the meetings was the ministry of our beloved apostle Paul. The first Saturday night was taken up by a lantern lecture (which was repeated by request on the following Friday night), demonstrating principal scenes in the life of Paul. The intervening week-night meetings were mainly devoted to expositions on the development of his ministry from glory to glory, after which questions were invited, and much profitable interest was aroused in discussing them.

The two Sunday nights were given over to the proclamation of the evangel, which our brother, by God's grace, presented with simplicity and power.

For some time we have been praying that the Lord would open a door of utterance, and prepare us to go through when He saw fit to open it. We feel that God has raised up His servant to fill a great need in this country for the spreading of the evangel, and also for establishing the saints, that they may be able to stand in this evil day.

We invite all who read these words, to join in prayer to the Lord, that boldness may be given to Brother Porteous to speak as he should speak, to make known the secret of the evangel, also that the saints in all places may respond to the Word of the Lord, and that many sinners who are ordained to eonian life may believe and be saved through his ministry.

May the grace of our Lord Jesus Christ be with your spirit.

Your fellow slaves in the Lord

## CONCORDANT MISSION NEWS

OUR WORK has kept us quite closely at home since our last report. We are continuing our services, to our own great spiritual enjoyment and edification, and with an occasional visit from others of the local people who have been persuaded to give us a hearing. The sermons Sunday mornings are on various subjects, but the other services follow a more regular schedule. Following the message, we have a Bible study. Having gone through Ephesians and Colossians, we are now engaged in the study of Philippians. Thursday evening we have been pursuing the study of Romans, and at this writing, have just reached the ninth chapter.

We brought south with us a stereoptican and a large number of slides which we are showing every Sunday evening except when we make our De Land trip. The slides carry through the whole story of the Bible and much religious history of later eras. They are rousing considerable interest in this community—interest which we hope can be carried over to the more important services.

We are hoping that all interested in our work who may journey in this direction will make us a visit. We are on one of the main routes south through the state and on a good route to the east and west. We have had visitors already, Brother and Sister Clendening of Connecticut, who were going to West Palm Beach. We much enjoyed that visit.

We are continuing our monthly trips north to De Land, where there is a small group of the saints. At almost every trip, we find more assembled to listen to the message. We enjoy this service very much. It makes that day a full one for us, as we have our morning services as usual, then make the sixty-mile trip and have services afternoon and evening, and then return afterward. But we are glad to be spent in the Lord's service.

One other trip has been made during the last two months. There is a small class of Bible students who meet at Largo, near Clearwater, on Saturdays. By request, we visited them; had a long conversation and discussion with the leader, and addressed the group on the subject of The Four Secrets of Ephesians. Most were unsympathetic to the message, but we found one brother who was much impressed and ready for further light. The day on which this service was held made it possible to serve these saints, and yet not miss our regular services.

We have in prospect one evangelistic trip in the near future, which we will report when it is accomplished. We are hoping that other opportunities may be opened up in this section of the country. Pray for the success of our work in all its features.—HAROLD L. CARVER, Kissimmee, Fla.

# THE CAUSE OF ISRAEL'S REJECTION

ROMANS 10:1-4

THE CHAPTER division has unfortunately obscured the close connection which exists between the ninth and tenth chapters. Theological bias makes some ignore the tenth chapter and others ignore the ninth. When both are read together each corrects some of the extravagances of partisan interpreters. God has insisted on His rights as the divine Potter. Now He will show us the human causes of Israel's rejection, and will place the blame wholly upon them. In this indictment of the chosen people it is shown why Christ was a snare and the evangel an offense to them. No reference is made to the preaching of John the Baptist, Jesus Christ Himself, or the ministry of the Twelve, though the reason for rejecting their preaching was much the same as their reason for rejecting Paul. The gospel of the Circumcision maintained the distinction between Israel and the gentiles, while Paul proclaimed an evangel that was for all without distinction.

The statements made in 9:30-33 are now developed and proved. The chapter division was probably determined by the second expression of the deep affection for his kinsmen that filled Paul's heart. What occasions this declaration of his hearty goodwill and petition to God for them is the fact that he is bringing a most serious accusation against them. He is so far from a spirit of vindictiveness that his ruling desire is that they may be saved, 1; he bears witness to their commendable zeal for God. even though their zeal is accompanied by ignorance of God and of what He has done for them, 2; being ignorant

of God's method of righteousness, and clinging willfully and blindly to their own mistaken and self-flattering method, they do not subject themselves to God's revealed way, 3. They made three mistakes: They did not see that the path on which they sought to travel had been closed; they did not see that the way of faith had been opened; nor did they see that this way was open to all without distinction, 4. The faith method will be stated in verses 5-10; and receive corroboration from the Hebrew prophets in verses 11-13.

1. *Indeed, brethren, my heart's delight and petition to God for them is for* [their] *salvation.* Paul is full of tender solicitude and petition for his brethren whom he ruthlessly exposes. In this indictment there is none of the deplorable *odium theologicum* which enmity usually injects into theological controversy or censure. Neither does he so interpret the fact of God's elections as to dam up or destroy his affection for his unbelieving kinsmen. His theology did not destroy his God-given instincts, therefore the tragedy of Israel's failure awoke in him a profound compassion such as made the Lord Himself lament over Jerusalem. And it is by the inspiration of God that he interrupts the argument to make this most significant declaration of his loving interest in his people. The *brethren* are the community of saints in Christ Jesus. These constitute a new spiritual kinship from whom Israel has excluded itself.

*Petition to God* for their salvation is not inconsistent with God's rejection of them. Nor is it useless, for some of them have been saved, and there is always a remnant. Bengel says: "Paul would not have prayed for the Jews had they been absolutely reprobate." No, because God can remove the cause in them that demands their rejection. Moreover, Paul was speaking of prayers that God inspired him to utter. Again, the idea of anyone being "absolutely reprobate" in any final sense is utterly repugnant to all that Paul has to say concerning human

destiny. It is true that Paul speaks of those who are perishing, but it is precisely for the salvation of such that he makes his petition to God, even for the people upon whom the wrath of God has fallen in the most conspicuous way. Nothing he has said about God's election and calling prevents him from praying intelligently for all men. No false reasonings about election should silence the instinctive cry of our hearts and of our spiritual instincts on behalf of the unsaved, or reconcile us to the error that any man is hopelessly lost. Paul's example is more conclusive than all human reasonings. If we loved our fellows as Paul loved his kinsmen, we should not lightly consign anyone to eternal reprobation.

2. *For I am testifying to them that they have a zeal for God, but not in accord with recognition* [of Him]. Whenever he can say something good of those he is trying to correct, Paul does so. And he has a quick eye for goodness of any kind. Zeal for God is praiseworthy. It was one of his own gains, though it was ignorant and made him a persecutor (Phil. 3:6; Gal. 1:14; Acts 22:3). Israelites were proud of their zeal, for because of it they had maintained through centuries of fierce struggle their monotheistic belief and worship. They had sought to guard the honor of Jehovah's name, and had thrilled to the words, "Hear, O Israel: Jehovah our God is one Jehovah." Such earnestness and zeal in men who are without any heart knowledge of God is pathetic to behold, but alas! it is found among many religious Gentiles to this day. The fact that men can be zealous for God or for some truth, and yet be ignorant of Him and without His salvation is one that should cause us much heart searching. Few, if any, can measure up to the religious stature of Saul of Tarsus. Zeal, sincerity, strong convictions and great sacrifices were thought to establish a claim upon God. That is still the thought of the religious man, but the end thereof are the ways of death. Paul came to know that his religious excellence

only made him the chief of sinners and brought him into violent conflict with Christ. When he was most zealous for God he was the most opposed to Him.

But not in accord with *epignōsis*. The word *epignōsis* has been found difficult by translators. It is knowledge of a kind, but it differs from the knowledge, *gnōsis*, that inflates men with conceit. Israel had a good deal of the latter kind of knowledge. But there is a truer, deeper knowledge of God, of His law, and of oneself, which makes one walk humbly with Him. Such knowledge is always accompanied by brokenness and contrition of heart. Someone has said that "*epignōsis* is always used of a knowledge which powerfully influences the spiritual or moral life. We may speak of a false *gnōsis*, but not of a false *epignōsis*". But perhaps the best illustration of the meaning of these two words is to be found in the case of Israel. The mass of the nations never had any true knowledge of God either as Creator, as Lawgiver, or as Saviour. While there were others of the nation who realized God by means of all His revelations, men who, like David, came through a profound conviction of sin into great appreciation of the mercy of God. These men really knew God.

God had given many revelations that should have led Israel to the true knowledge of Him, as they did in fact lead some. The law for which they were so zealous was one of God's self-revelations. For He is all the perfection He requires (Mat. 5:48). And they might have learned from the story of Abraham's justification by faith that such an evangel as Paul preached agreed with Scripture and met their own need. It is remarkable that a people who knew so much *about* God could be so ignorant of Himself. The explanation is that with all their zeal they were so insincere and superficial, so proud and self-satisfied with their partial knowledge, that they did not realize how ignorant they were. The phenomenon is not rare in these days. Men are so zealous for truth, and so occu-

pied with "the fundamentals", that they fall short of the realization of God. Christendom is in a perilous condition today because it possesses enough religion to satisfy the religious, and enough worldliness to satisfy the worldly, but it has not enough spirituality to keep it alive and to show the way of righteousness and of faith to the perplexed.

3. *For they, being ignorant of the righteousness which is of God, and seeking to establish their own righteousness, were not subject of God's righteousness.* These words explain the ignorance of the mass of Israel, and expose the radical error which keeps the religious man, both Jew and Gentile, from becoming believing and spiritual men. With the Hebrew Scriptures before them Israel should have learned that there is a righteousness far beyond anything that they had attained by their most strenuous effort. How little men learn from their failure to keep the law of God! If the law had done for them what it did for the man in the seventh chapter of Romans, they would have come to the faith of some of their fathers. Because of their superficiality and misuse of the law they were ignorant of the righteousness of God.

Two methods of attaining the righteousness of God are mentioned in this verse. God's righteousness was revealed at Sinai and again at the cross and in the gospel. The law as an enactment was the expression of the righteousness of God and the righteousness He must require of those who are to dwell in harmony with Him. All the ritual sacrifice instituted at Sinai proclaimed that man fails to attain to the righteousness required by God. Every drop of ritual blood proclaimed that those for whom it was shed were unrighteous and needed remission of sins. The whole history of the nation, their experience under law, the need for sacrifice, the stern chastisements that had fallen, and their use of the Psalms should have taught them how far they fell short of the righteousness

of God. None of the sacrifices justified them; they were never more than sinners who were pardoned by grace and redeemed by sacrificial blood. Everything proclaimed the fact that they had not such righteousness as is seen in God.

But what Paul is more immediately speaking of is the righteousness of God revealed in the evangel which he proclaimed. It is the same righteousness as that revealed in law, because it is God's, and He has only one standard of righteousness—Himself. But there is a difference in the way of attainment. The legal way, which is still the popular way, is to seek to attain to righteousness by doing what is right. That is so much in accord with man's natural self-perfecting aspirations that to many it seems to be the common sense way. In the absence of law men make resolutions for their self-betterment. This legal way is the way of ignorance, both of what God requires and of what man can do, an ignorance which the discipline of the era of law banished from the hearts of all who thirsted for God.

The righteousness of God revealed by Paul was the bestowal of His grace upon the ungodly and unrighteous who had reached the end of all legal effort (3:28). This righteousness first lives in God, then it is vindicated by Christ in His propitiatory death, then it lives in the risen Christ. It is reckoned to those who believe in Him, and it is also imparted to all who share His life. Of the righteousness of God, however revealed, Israel was ignorant. They did not recognize the righteousness required by the law as actually and fully realized in the Messiah. Nor when He was roused because of our justification would they believe as children of Abraham should. Because this is a revelation which demands faith, common sense'' rejects it.

The crowning proof of Israel's ignorance is that they were and are *seeking to establish their own righteousness.* They wanted their own, private, *idian,* righteousness,

something that they could bring to God as proof of their merit and religious worth. Perhaps most of the saints begin their religious life before conversion on the same principle. We have failed and are conscious of it, but we will do better tomorrow, and then we shall not be ashamed to come before God pointing to our victories and achievements. Thus we expect to win His approval of our good intentions. But the marvel is that men can go on failing day after day without seeing the impossibility of attaining righteousness by that method. It can be explained only by the fact that they lose sight of the high standard of God's righteousness and judge themselves leniently by the standards of men. They know that morality is better than immorality, that the respectable get more approval than the disreputable, and that when this is linked with organized religion there are certain gains. And surely, they think, they have a right to ask God's help that they may keep their good and pious resolutions.

Such people believe that God is, but they are disastrously ignorant of His righteousness. To say to such people that no flesh shall be justified before God and that a man is justified by faith apart from the works of the law is to be most offensive to them. It hurts their self-respect and seeks to overthrow the monument they are building for their own glory. It comforts human pride to think we can become good men and reputable without being debtors to God's grace. Just how far this feeling persists even in saints it is impossible to say, but it is certain that few can carry even a little distinction humbly and reverently.

God alone can judge how much of the effort of so-called evangelism is motivated by some desire other than the glory of God and the salvation of men. Saints still have in them the disposition of the flesh, and the flesh always seeks self-glorification. That preacher was surely ignorant of God's righteousness who objected to the idea

that God's grace would ultimately save all because, if He did so, it would take away all honor from those good men and believers who went to church. And the Fundamentalist who objected to the statement that God is the Saviour of all, because, if He is going to save all, it would take away the joy of soul winning, was just as ignorant as the Modernist. So-called "soul winning" seems to be the quickest way to win distinction in some circles, and supposed success often inflates these little human saviours with a fleshly conceit. We saints are so fleshly that if the grace method of salvation drives out pride, it immediately seeks to entrench itself in the realms of service. So inveterate is human pride that when it is defeated and humbled in every other field of endeavor it flees to religion, where it roots itself and has a rank growth. Religion will persist because it is the great saviour of human pride and demands neither spirituality nor intelligence.

It will profit us nothing to blame Israel if all the while we are giving a place to the effort to establish something of our own in independence of the grace of God. Salvation by character is the way of the religionist. Of all who walk in the way of Cain it may be said that they *were not subject to God's righteousness.* The alternatives of this verse are put in vivid contrast. *Their own righteousness* is opposed to *God's righteousness; seeking to establish* is in contrast to *not subject to.* Ultimately God will constitute every one righteous through the obedience of Christ. No other righteousness than God's ever did or can exist. Efforts to establish a human righteousness that will meet God's requirements are ignorant and vain. Therefore only the unwise stubbornly refuse to be subject to the righteousness of God. The word *subject* throws light on the meaning of faith, which is not only a matter of intellect and emotion, but is a willing submission of the whole man in the obedience of faith. It is subjection not to a law but to the Lord Christ, Who is made unto us righteousness.

The initial obedience of faith to God's revelation determines the attitude of subjection to God's righteousness revealed in the gospel. Any lapse from faith is insubjection. Such a lapse is marked by self-effort and self-righteousness. Christ is the great Example of faith and of subjection. As a dependent Man He was always subject to the will of God (Heb. 10:7). In His person and work He was always that righteousness which others vainly sought. Yet He, being without sin, became obedient to death, even the death of the cross. So by His death He demonstrated God's righteousness, and became God's Righteousness to all who believe (3:21-26). God's righteousness cannot be known except as it is revealed in His evangel concerning His Son. Insubjection to Christ is insubjection to God's righteousness.

People are not ignorant because there has been insufficient light. Righteous Job had not all the truth of subsequent eras, but He was subject to what he had. The sight of the glory of God as Creator made him abhor himself and repent in dust and ashes. The eonian gospel, which speaks of the Creator, should do as much for all as it did for Job. Later revelations failed to dispel the ignorance of such a one as Saul of Tarsus till the man who was the chief of religionists met the One Who is the Righteousness of God. Then he ceased all his efforts to establish his own righteousness and learned that he was the chief of sinners. His subjection was complete and unwavering.

4. *For Christ is the consummation of law for righteousness to everyone who is believing.* The connective *for,* found in four successive verses, shows how closely the statements are linked. In this verse *for* serves to introduce another proof of the futility of seeking to establish one's own righteousness. That way is forever closed; a new way, the way of faith, has been opened; it is opened to all believers, and to believers only. This is a decisive answer to the Jew who argues that in pursing righteous-

ness by the method of law he is really subject to God, because He gave the law through Moses. Paul recognizes the economy of law, but declares that the advent of Christ has terminated it, and that law keeping as a method of attaining righteousness is obsolete.

Various meanings have been given to *telos,* end. Some have seen in these words the meaning that the law reached its *aim* in Christ. While this thought is inadequate, it is true that one reason that law terminates with the advent of Christ is that in Him it has reached its aim. It was a means of shutting up men to faith in Him and to escort them to Christ. The law itself identified Him as its aim, but much more as its terminus. He was not an arbitrary sequel to the law, for the law demanded such a Fulfiller as He, Who should also endure its curse and reclaim those who were under the law (Gal. 3:13; 4:5). But, while all this is true, the chief point is that the law for righteousness is dispensationally terminated by Christ's advent. The law was given through Moses, grace and truth came through Jesus Christ. With Christ as the Saviour of men legal righteousness must become a thing of the past. Faith that sees Him will not dally with law observance for righteousness. Christ Himself speaks of the terminus of law (Luke 16:16). As Moses brought in the law system, so Christ brought in the faith system. The law system is more than nineteen centuries out of date. Christ is the end of law as life is the end of death. "Although the moral law is eternal, yet under the gospel it loses its form of external law, and becomes an internal principle of life."

The words *for righteousness* must be linked with *law.* The law abides, but it is terminated as a way of attaining righteousness. The law insisted that only those who obeyed it were righteous and safe, and it put men to work for their salvation. Christ did not terminate law itself; he terminated it as a way of righteousness. He did fulfill it Himself and gets it fulfilled in others. The

people who failed under the Mosaic covenant will fulfill and perfectly exemplify the law under the new covenant (Mat. 5:17-19; Heb. 8:8-12; 10:16). "Jehovah our Righteousness" will be the name which Israel will call their Messiah (Jer. 23:6; 33:16). Every jot and tittle of the law will then be accomplished in the nation. But Christ, not the works of the law, will be their Righteousness, because He imparts His life to them. Paul also declares that we do not make the law of no effect by the faith method, but that by it we establish the law (3:31).

God cannot abrogate the law because it emanates from Himself. It demands a righteousness which He must require of His creatures. But no sinner can ever keep it. It lives in God, in Christ, and also in those in whom Christ lives. For a long period God allowed Israel to seek righteousness by law that they might come to realize their sin and that their offense might abound (3:20; 5:20), and it seems that most individuals try this method for a while. Some never wholly cease from legal effort to become righteous. The saint who walks in accord with the spirit imparted by Christ really fulfills the just requirement of the law, and thus faith establishes law. All real righteousness is conformity to the law of God. The difference between law and Christ is that one works wrath and death to legalists and the Other imparts life and righteousness to believers. The law is good, but not good for men dead in sin.

Christ terminates works of law for righteousness *to everyone who is believing*. Primarily Paul is speaking of those whose faith is reckoned to them for righteousness, those who have the in-uncircumcision faith of Abraham. To all who have such faith there is a realization of the incompatibility between faith and law. They welcome the evangel that they are made dead to the law and that they stand in grace. But do the words *everyone who is believing* include the believers of the Circumcision also? Did they believe in Christ and at the same time seek right-

eousness by legal effort? Did they give their allegiance partly to Moses and partly to Christ?

The Circumcision apostles never spoke of being made dead to the law, and inasmuch as they had received circumcision they were debtors to do the whole law (Gal. 5:3). But it is evident that they were saved by faith in Christ and not by law keeping. Hebrews points away from the old covenant to the new, and demonstrates that Christ has introduced something much better. James uses the law for conviction, but not for salvation. Peter, John, and Jude in their epistles do not even mention the law. What happened when they broke the law? They had recourse to something better than the ritual sacrifice, better sacrifices and a better covenant established on better promises. Instead of ritual blood, the blood of Jesus cleansed from every sin. They had the spirit of Christ, which gave them an earnest of the new covenant blessings. Christ gave life and practical righteousness.

A strange notion, fortunately held by few, is that the gospel of the Circumcision requires the circumcision of all who receive it. "The Circumcision" is simply another name for the covenant people. When this gospel was preached Gentiles were not required to be circumcised. Peter never speaks of circumcision. He did not require Cornelius to be circumcised (Acts 11:3, 18; 15:7). Nor when he visited the Greek believers in Antioch did he demand that they receive it (Gal. 2:11-12). Further, at the council at Jerusalem it was determined that the Gentiles were not to be circumcised. No commission requires it of Gentiles either in this age or in the next. Circumcision is a sign of nationally and is the advantage of Jews only. The gospel of the Circumcision is found anywhere outside Paul's epistles. There were two genuine gospels, recognized by both Peter and Paul, the gospel of the Circumcision and the gospel of the Uncircumcision (Gal. 2:8). What is known as the gospel of John is much used today. It says nothing of circumcising Gen-

tiles, or of putting them under the law. Nevertheless it presents the gospel of the Circumcision, and does not mix with the Pauline gospel.

There was a third and quite distinct "evangel" which some preached. Paul calls it "a different evangel which is not another" (Gal. 1:6). It differed from both Paul's evangel and that of the apostleship of the Circumcision. No mixture of these two genuine gospels could produce this "different evangel". Paul could not possibly say that what Peter preached was not another gospel. Indeed there is much that the two gospels have in common. The spurious gospel said that Gentiles could not be saved unless they be circumcised. "They must be circumcised and be charged to keep the law of Moses" was the cry of a sect of the Pharisees who had believed. But inasmuch as they had not believed a genuine evangel Christ had not become the termination of the law for them. They believed Moses rather than Christ, they were zealous of the law, and very probably were the apostates warned in Hebrews. Christ met such men during His ministry and rebuked their proselytizing zeal (Mat. 23:15).

The error of the Galatians was that they were forsaking Paul, not to turn to Peter, but to the preachers of this spurious gospel. The "Galatian heresy" of today does not demand circumcision. It says that those who began in spirit and by grace shall be perfected in flesh by law. Those who so preach fail to see that Christ has consummated the era of law and that righteousness is now by faith alone. The Circumcision party must not be confused with the apostles of the Circumcision. The theology of the sect of the Pharisees was derived from the Mosaic economy, while the basic theology of the apostles of the Circumcision is found in the non-Pauline writings, especially in the epistle to the Hebrews. No genuine evangel calls anyone to seek righteousness by works of law. Both evangels preach Christ and magnify the grace of God. And both enable men to become really righteous,

so that the law is established. Love is the fulfilling of the law, and love is the law of Christ.

Christ terminates law only to those who believe. The chosen nation chooses to be under the law. They endure its curse. To reject Christ is to remain under law as a means of justification before God. Many reject Christ in this way, hence the prevalence of "the Galatian heresy". Some believers say, I need Christ and law. The alternatives are law or Christ for righteousness. Without Christ the just requirement of the law is never fulfilled in any life.

## QUESTIONS

What is the chief teaching of this chapter? How does it complement the previous chapter? Does this chapter destroy false conclusions drawn from what precedes? Can you pray for the salvation of any man? Is religion an advantage to Israel?

Does God reveal Himself in many ways? Can a spiritually intelligent person hope to attain to the righteousness required by Him? Is there a gospel apart from Christ? Did the Mosaic institutions speak of Christ? What did the Levitical offerings declare about man?

Is self-righteousness a snare to some Fundamentalists as well as to Modernists? How can one be subject to God's righteousness? Does the law require the same kind of subjection? Did Christ abrogate law?

Did the Circumcision apostles preach law as a means of gaining righteousness? Who did this? (Acts 15:1, 5; Gal. 2:4) Does any part of the "different gospel", the Galatian heresy, persist till this day? Does Moses ask for *faith* in the law?

GEO. L. ROGERS

# THE GAMMADIMS

WORDS which occur very seldom in the Scriptures present a delicate problem. We should make the most of the scant evidence we possess, and weigh whatever outside evidence may be available. The stem *gmd* appears only twice in the inspired text. Once we have it rendered as a proper name. In Ezekiel's dirge over Tyre we read of the *Gammadims* who were in their towers (Eze. 27:11). Except the immediate context, which seems to show that they were distinct from the "army", which was on the walls, and that they were bow-men, whose arrow-cases were hung about, there is nothing to give us a clew as to their identity or the meaning of their name. Gesenius complains that the conjectures of interpreters are wearying.

The only other occurrence is more promising. We read that Ehud made him a dagger, or rather sword, which had two edges, of a *cubit (gmd)* length (Judges 3:16). It is not easy to see any connection between the *gammadims* and a *cubit,* nor is it likely that there was. In the first place the evidence *against* the rendering "cubit" is quite conclusive. If we read the context we would soon come to the conclusion that this is much too long. He wanted to use it with his left hand, and hide it on his right thigh. When he did use it, there is no record that it went *through* Eglon, as it would have done if it were so long, even if he was very fat, yet the handle also followed it into his body.

Confirmatory is the reading of the Septuagint and Theodotion, who render it *span,* about half of a cubit, a

very short sword indeed. Yet this is not the Hebrew word for span, which is *zeth*. The rabbinical Targum on this passage also appears to mean a contracted, or shortened sword. So that *gmd* means *dwarf,* or something of this nature. A dwarfed sword would suit the context well in Judges.

Nor would there be any serious objection to the term in Ezekiel. Dwarfs would hardly find a place in an army, or on the walls, but in the towers, as bowmen, they might be very useful indeed. Perhaps that is why they were assigned this special duty. At any rate it is far more probable than the "bold, brave, fierce" conjectures which are usually made. A. E. K.

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## "THE BIBLE IN BRIEF"

"THE BIBLE IN BRIEF, or The Theme of the Scriptures", by Brother William C. Rebmann, is a sixty-page booklet which gives one a bird's-eye view of the theme of the Sacred Scriptures in the space of an evening. We feel sure that many of our friends will find the book helpful, as well as useful in missionary work. We confess that we ourselves became so fascinated that we read a good portion of the book, when we had intended merely to glance through it before writing this review. It has been mentioned in these columns before, but may now be ordered direct from the Concordant Publishing Concern. Include a copy with your next order for literature. The price is thirty-five cents, or three for one dollar.—E.O.K.

# THE NEW COVENANTS

THE "OLD" COVENANT, made by Jehovah with Israel at Sinai, was a literal contract, with mutual obligations. Indeed, in contrast to the figurative covenants which will later engage our attention, it laid much stress on the works of man, as Moses reminded the sons of Israel: "He declared unto you His covenant, *which He commanded you to perform,* even ten commandments; and He wrote them upon two tables of stone" (Deut. 4:13). Indeed, if we study these ten precepts, it seems as if God had not engaged Himself to do anything, and man all. Yet Jehovah, on His part, was to look after their welfare and to prolong their days in return for their obedience (Deut. 4:40).

Covenants are usually divided into "conditional" and "unconditional". This, however, rests upon the fact that man is mortal and incapable of performing nearly every obligation to which he binds himself, so God undertakes the whole. The real nature of a covenant is more easily seen among men, who are equal. In some countries a contract is not even legal if there are not mutual obligations. I have signed contracts into which the fictitious sum of ten dollars was inserted, in order to comply with the law. In reality *all* literal covenants are *mutual,* and *both* contracting parties assume obligations, and must meet conditions. So-called "unconditional covenants" are figurative, being literal promises or gifts, and are called covenants because of some notable relation or association, and because the one active party assumes the gift or promise as an *obligation,* which goes far deeper than a promise.

We should seek to get beyond the facts to the profound *feeling* expressed in God's "unconditional covenants". A contract is a formal promise in which the acts of the one party *oblige* the other to perform his part. If a man kept the law of Moses, Jehovah was *bound* to see to his welfare. In His covenants God does not simply *promise* to do this or that, but *binds* Himself to fulfill His Word. It is this precious quality which is brought over into the "unconditional covenants" by retaining the word "covenant", when, in reality, there is no second party who could hold Him to it by fulfilling his part. In fact there cannot be an "unconditional covenant" or a contract with no obligation for one party. In figure it is a glorious reality that God, knowing that we can do nothing in return, nevertheless engages Himself to bless us just as if we could pay Him for it to the last mite!

### THE COVENANT OF CIRCUMCISION

The covenant with Abraham and his seed, to be their God, and to give them the land for the eons, was dependent on the rite of circumcision (Gen. 17:7-14). Although it is a very one-sided contract, in which God performs much and man almost nothing, still it was a literal covenant, with mutual obligations. It was a covenant in flesh and confined to the Circumcision. It explains how the nations, in the era preceding the present, were "without God" in the world (Eph. 2:12). God became the God of the Circumcision, not of the Uncircumcision, in regard to the covenant. The nations will never be included in this covenant, though they may receive benefits through it, as guests.

### THE NEW COVENANT

A clear grasp of what the new covenant really is will assist us to understand some important matters which will make clear to us God's mercy to Israel. Some think the new covenant was made with the nations. They think it is in force now. Others say that it was in force in the

past. It is often taken to be a literal contract. Others insist that it is figurative. All of this can be settled by a careful reading of its terms. Therefore we reprint in full the quotation of Jeremiah (31:31-34) which we find in Hebrews (8:8-12):

"'*Lo!* the days are coming', the Lord is saying,
'And I shall be concluding with the house of Israel and with the house of Judah a new covenant,
Not in accord with the covenant which I make with their fathers
In the day of My taking hold of their hand
To be leading them out of the land of Egypt,
Seeing that they do not remain in My covenant,
And *I* neglect them', the Lord is saying,
'Seeing that this is the covenant which I shall be covenanting with the house of Israel after those days,' the Lord is saying:
'Imparting My laws to their comprehension,
Even on their hearts shall I be inscribing them,
And I shall be to them for a God,
And *they* shall be to Me for a people.
And by no means shall each be teaching his [fellow] citizen,
And each his brother, saying, "Know the Lord!"
Seeing that all will be acquainted with Me,
From their little to their great,
Seeing that I shall be propitious to their injustices,
And of their sins and their lawlessnesses should I under no circumstances be still reminded'."

FUTURE IN TIME

The days of the new covenant have not yet come. It was future in Jeremiah's days and when Hebrews was written, and is still unfulfilled. According to its terms *all* of Israel and Judah will become acquainted with Jehovah. Today the number is so small that it is not worth considering. The great bulk are ignorant of Jehovah. Many who know a little of His laws have never had them inscribed on their hearts. They are *lo ammi,* not My people. Their heart is stout, their ears are heavy, their eyes are shut, lest they should perceive and hear and understand, and Jehovah should heal them (Acts 28:27).

But did not our Lord speak of the new covenant?

Did not the believers at Pentecost and in Acts come under it? And did not Paul intimate that the nations are included in it? These cannot all refer to the covenant whose terms we have just examined, for its fulfillment is still in the future. There may be more than one new covenant. It will be worth while to examine the facts and the figure more carefully in order to lift a veil which seems to hang over this theme, so that few are clear as to what is meant in each case by the new covenant.

### WITH ISRAEL AND JUDAH

The houses of Israel and Judah on the one hand and Jehovah on the other are the only contracting parties in the new covenant. It is quite impossible to include the nations as a whole or any one of them in this contract. Of course, if an individual joins the holy nation and becomes one of them, a real proselyte, it may be that such would be included. But, at the time when it will come in force, this is practically out of the question. It is made with the nation whose fathers came out of the land of Egypt, who broke the first covenant, who received His laws, who are the subject of prophetic promises. None of this applies to the nations.

Let us, then, settle this once for all. *This new covenant is future, and is with Israel and Judah exclusively.* Let us allow nothing to cloud or confuse these revealed facts. It is mainly due to unbelief as to these that there is so little clearness on this theme. Our Lord did not inaugurate the new covenant. Peter did not put it into action. Paul did not bring it to the nations. The passages which have been made to teach that the time and terms of the new covenant have been altered now claim our attention.

### THE CIRCUMCISION AND THE NEW COVENANT

Israelites have a monopoly of the covenants of which we are speaking (Rom. 9:4). It will be well, therefore,

to consider first those who really have a title to the new covenant, before taking up the relation of the nations to it. If the reception of the evangel of the kingdom by some of Israel brought them under the new covenant in the past, then the whole nation must have been saved, and the history of Acts would have been the very reverse of what it was. As a matter of fact Acts never refers to the new covenant, only to that of circumcision with Abraham (Acts 3:25; 7:8).

### THE BLOOD

In place of the new covenant itself our Lord gives His disciples the memorial, which should span the time from His betrayal until the covenant is brought into force by His return. This brings before us two different aspects, one under the figure of *blood,* the other of a *cup.* Where there is a covenant it is necessary to bring in the death of the covenant victim. Even the old covenant was dedicated in this way, for the scroll and the people were *sprinkled* with the blood, and Moses said, "This is the blood of the covenant which God directs for you." Cleansing is alone by blood, apart from which there is no pardon (Heb. 9:15-22).

It is impossible for the blood of bulls and of he-goats to be eliminating sins, so those recurring sacrifices could never be the basis of the new covenant. For this the precious blood of Christ alone is sufficient. In the memorial they were reminded by the wine of this, the sinward side of the new covenant. It spoke a living language to their hearts, and said, "Of their sins and their lawlessnesses shall I under no circumstances be reminded" (Heb. 10:17). Literally, it was *wine,* although our Lord said, "This *is* My *blood*" (Mat. 26:28; Mark 14:24). Yet He immediately goes on to speak of it as "the product of the grapevine" (Mat. 26:29).

At this point may we parenthetically implore our readers to bear with us when we seem to commit the

crime of unbelief and deny categorically the literal sense of some expression? This is necessary if we are to impress our friends with the difference between the language of fact and that of feeling. We realize that this course lays us open to the most serious charges, such as distorting the word of God to suit our views, of not being consistent, and many like crimes. May God be gracious to those who charge us with them! Here we have an example which should make us pause. Our Lord Himself says that *blood is the product of the grapevine!* Credulity, under the guise of faith, will insist that it is a fact. But intelligent faith will say that it is a figure.

But we may go further than this. If it ever is turned into actual blood, it must have occurred on the first occasion, when the great Miracle Worker Himself was present. Then the disciples would have eaten blood, which was contrary to the law (Lev. 17:10). Then the memorial never could be observed by a true Israelite. It is not a question of faith, but of intelligence. Faith believes what our Lord said, that *it is the product of the vine.* And it also believes that this *is,* or *represents* His blood. Happily, enough is known of this figure of speech so that those who "deny the express terms of Scripture", that it was blood, are no longer put into the pillory on that account. But, in the case of other figures, such a fate still awaits those who point out obvious figures of speech in the Word of God.

### THE CUP

The cup presents a different picture. The blood is the sinward side, the cup points to blessing (1 Cor. 10:16). What happiness is his whose sins are gone! What joy to be rid of hearts that cannot cease from transgression! What exultation to know that God is their God, and they are His people! Supreme is the happiness of those who know Jehovah! All this is a part of the new covenant, and it is beautifully illustrated by the cup. As the covenant contained these blessings, so the cup was filled with

that which cheers the heart of God and man (Judges 9:13). The wine was, at the same time, a symbol of the blood, which is resembles, and of joy, which it produces.

The cup is called a covenant. Surely no one insists that this miracle actually occurs each time that the memorial is observed! Are not all guilty of "disbelieving" this statement? We press this point to show that it is not lack of faith to recognize figures of speech in the Scriptures. So long as the actual new covenant is not operating in Israel, this memorial, which looks back to the shed blood of its great Mediator, and forward to its blessings in the kingdom, takes its place. What could be more apt and suggestive and helpful during the distressing interval between the Sacrifice and the fulfillment?

### THE NATIONS AND THE COVENANTS IN FLESH

Though the nations are not contracting parties in any of the covenants of the kingdom, they are beneficiaries, especially of the Abrahamic covenant, for its object was to make the chosen nation a channel of blessing to the others. In the thousand years, which are figured by the wedding festivities of the Lambkin, they will be the guests at Israel's board. And this is practically the place they had in the past, *in flesh,* in the era covered roughly by the book of Acts. They were *guests* of the promise *covenants* (Eph. 2:12). The anticipatory powers of the coming eon were shared by them in some degree, not as a party to the new covenant, but as invited guests.

### IN SPIRIT

Paul claims to be a competent dispenser of a new covenant (2 Cor. 3:6). Before dealing with this, as we are especially interested in figures of speech, let us note some of the picturesque images which introduce this statement. "You," he says, "are our letter" (3:2). Then he contrasts this with the covenant with Israel,

which was engraven on tablets of stone. With this setting as a background he continues, "who makes us competent dispensers of a new covenant, not of the letter, but of the spirit, for the letter is killing, yet the spirit is vivifying". One was a dispensation of death, the other is a dispensation of spirit. In one the glory faded. The other went from glory to glory.

What new covenant have we here? Let us compare it with the new covenant promised to Israel and Judah in the future. As Paul is commissioned for the *nations,* this covenant is for *them,* not for Israel. As the spirit was already being dispensed, it was not future, but present. But there were also points of likeness. Indeed, in many ways, the two new covenants correspond quite closely. Both are inscribed on hearts rather than on stone, as was the old covenant. But Paul's covenant is more emphatically *spiritual.* It is a dispensation of spirit. As Israel's new covenant is limited to that nation, it still has much of the flesh. Righteousness, dispensed by Paul, goes far beyond the propitiation and the non-remembrance of the Israelitish covenant.

We have already seen that the new covenant for Israel lacks the essential features of a literal contract, for it demands nothing in return for the wonderful blessings that it confers. Literally, it is a *promise,* by Jehovah, to replace the old covenant, which failed because they did not fulfill their part, by a different relation, in which *He alone* would be the active Agent and they merely the recipients of His blessing. If this is true of that future covenant, how much more so of the Pauline one? What part had the nations in fulfilling it? On what conditions did they receive their blessings? Every literal covenant puts definite obligations on both contracting parties. What did the nations take upon themselves? Nothing! It was not Israel's covenant, nor any literal covenant which Paul dispensed.

The fact that Paul dispensed a new covenant to the

Corinthians may be made the basis of an argument that they were Israelites, or that they belonged to the kingdom. Even were this the new covenant promised to Israel, such a deduction would be unwarranted. The nations in the kingdom will not have that covenant dispensed to them. Its provisions are national, and are confined to one nation. And it cannot be dispensed before the time. Paul's "covenant" is a figurative term to describe the blessings which have come to the nations through his ministry, corresponding to the blessings which come to Israel through their new covenant. Both are in contrast to the old covenant, and borrow its name because they take its place. In both, God is the sole responsible Actor, but one is for the nations, in spirit, the other for Israel in the flesh.

The blessing of the nations, like that of Israel, is future, at the coming of the Lord. Literally, they are promised far greater blessings than Israel will enjoy under the new covenant. Yet the basis of blessing in each case is the same—the precious blood of Christ, that is, His suffering for our sakes. It was the Lord's will that His death and their expectation be kept in remembrance, hence He instituted the memorial, and gave it to His disciples on the night in which He was betrayed. Similar conditions obtained later, when Paul went to the nations. Hence the Lord Himself gave the memorial to Paul also (1 Cor. 11:23), quite independently of His previous committal to the Circumcision. In doing so, He uses the same figure as He employed when giving it in the first place. Both Israel and the nations look forward to a "new covenant".

In the era preceding the present the nations had a double relation to the covenants, in the *flesh,* and in the *spirit.* In the flesh they were guests of the promise covenants of Israel. In spirit they had "covenants" of their own, that is, literally, God was engaged to bless them, both in the present and in the future. As they them-

selves had entered into no contract, and had not engaged themselves to perform any part, such "covenants" must be figurative. They are termed "covenants" in order to keep up the connection and contrast with the old covenant, which failed utterly because it depended on man for its fulfillment. They *bind* God to carry out His promises.

### THE DEMANDS OF GRACE

If Jehovah has already indicated the depth of His mercy to Israel by calling His promise to them a covenant, how much more fitting is it for Him to use this figure when revealing His grace to the nations! Oh, that we could all realize and enjoy the depth of grace which this figure conveys! Personally, all who know a little of God's grace realize that we have made no promise, we have executed no contract, we have assumed no obligation, either for present blessing or for future glory. If we had, the outcome would be questionable, or rather foredoomed to failure. How then can there be a literal covenant between us and God? But how delightful to realize that God has not merely made known His beneficent intentions toward us, but has confirmed them by transforming them into *obligations* on His part, which He, for His own honor, must fulfill!

What, then, is "the cup of the new covenant" in Paul's epistle? In spirit it means to the nations what the same expression means to Israel in the flesh. Such figures are not confined to Paul's earlier epistles. We find them in his latest. In Colossians we read that God transports us into the kingdom of the Son of His love, in Whom we are having deliverance, the pardon of sins (Col. 1:14). How easy it would be to get us into the millennial kingdom through this passage! The kingdom of that day will be literal, but *it cannot come before the King arrives!* This kingdom is present. It does not interfere with the kingdoms of the earth at all. We were not rescued from

the political powers of this world, but from the *spiritual* authorities of darkness, and we have been transported into a *spiritual* kingdom.

How far this figure is carried is seen by the introduction of the terms which belong to the earthly rule—the pardon of sins. In relation to this spiritual government, the term pardon is brought in by the same figure, which we may call "retention", because justification and reconciliation are terms, not for a kingdom, but for a court-room and for a family. So that we are now "in the kingdom", according to the latest and highest revelation! Paul's early epistles are not the only ones where such passages are found. Indeed, in *spirit,* the nations have the kingdom, the covenant, the glory — all that Israel waits for—*but not in flesh.* When, then, we find expressions borrowed from them, let us test them carefully to see if they are not magnificent figures rather than confusing facts.

Let us then, whenever we comply with His last request, and drink the cup, remember that it is "the new covenant" in His blood, for it not only announces the Lord's death in the past, but it looks forward "till He come". As in the case of the Circumcision, it spans the time from His sacrifice until our blessings are realized in His presence. It bids us look forward to the blessings which are based on His blood, and which are as sure to us as if we had a contract for them and God Himself had bound Himself to deliver them to us. Let us revel in the thought that He should condescend, for our assurance, to put His promises into the form of a "covenant", though we are utterly impotent to fulfill any obligations, and He is in no wise indebted to us. It is a precious token of the depth of His grace and love to the nation, when He binds Himself to bless them, and in spirit, gives them a "new covenant", like that to Israel in flesh, but far exceeding it in the exuberance of its grace. A. E. K.

## WERE THE CORINTHIANS JEWS?

**QUESTION: Some say that the first epistle to the Corinthians is written to Jews, not to gentiles, because Paul said that all their fathers were with Moses. Is this proof?**

Before answering the question, which seeks to reason out the answer, let us see if we can find a basis for *faith* in what is actually said on this subject in the Scriptures. The facts are clearly set forth in Acts (18:6). Paul had been arguing in the synagogue, and finally certified to the Jews that Jesus is the Christ. "Now at their resisting and blaspheming, shaking out his garments, he said to them, 'Your blood be on your head! *I* am clear. *From now on I shall go to the nations'.*"

That the Jews continued in unbelief is clear from the fact that, later, "the Jews, with one accord, assaulted Paul" (verse 12). So few Jews believed that he can speak simply of "the Jews" as outside, not inside. Paul worked among the nations in Corinth after the Jews rejected his message. Many were reached during the year and six months he was in the city (verses 9-11), Acts teaches plainly that the Corinthian ecclesia was *gentile,* with only a few Jews from the synagogue.

The epistle itself confirms this. Paul writes (12:2): "*you were of the nations*". Words could not be plainer. Faith will accept them. May I affectionately entreat all who wish to cleave to God's Word to take their stand on this divine revelation, and repudiate all attempts at reasoning to an opposite conclusion? The Corinthians were of the *nations.*

For the sake of those who have been involved in the reasonings which seek to show that the Corinthians were Jews we will briefly examine the question and seek to show that its deductions are mentally unsound. Paul says that "*our* fathers all were under the cloud". This is taken as proof that the ancestors of the Corinthians were with Moses, hence Jews. Had he written *your*

fathers, there would be no question but that the Corinthians were meant. But he said *our,* which grammatically *excludes* them, and, if it proves anything, proves the opposite, that the Corinthians were *not* Jews. This will be more clearly apparent from a few examples of the same form of this word in the Corinthian epistles:

Some occurrences of *hêmōn,* OF-US, in Corinthians

1 Co. 4: 8 you reign apart from *us*
10: 1 *our* fathers all were under the cloud
15:14 *our* heralding is for naught
2 Co. 1: 7 *our* expectation is confirmed over you
8 ignorant . . . concerning *our* affliction
11 you also assisting together by a petition for *us.*
12 *our* boasting . . . *our* conscience
14 we are your glory (even as you are *ours*)
18 *our* word toward you

These examples should show conclusively that the pronoun of the first person plural *(us, our)* refers primarily to the *writers* or *speakers,* and *not* to those addressed. This can be seen clearly in Ephesians 1: 3-12, where the apostle does *not* include the nations until, in the thirteenth verse, he brings them in by saying "*you* also".

The confusion has arisen from the fact that a writer or speaker *may* include those he addresses when using *our.* Thus I can say to my English readers that we are working on *our* German version, and he will *not* feel that he is included. But if I refer to "*our* Authorized Version" all English-speaking readers will feel that they *are* included. It is most unwise to reason from such shifting premises. Paul often used *our* in this inclusive sense, as *our* Lord, *our* God, *our* admonition (10: 11). Appeal to one set of passages and you can "prove" that the Corinthians were *not* Jews. Yet if you bring up the others, you can "prove" that they *were.*

Again we earnestly and lovingly entreat all who love the Word of God to take a firm stand against the misleading method of making this or that "Jewish" because of the way in which the nations are spoken of. Paul can

speak *of* the nations when writing *to* them. Here are a few passages from Romans, in which the apostle plainly says, *"I am saying to you, the nations"* (Rom. 11:13), which, according to this method "prove" that Romans was written to the Jews.

Rom. 2:14 whenever they of the *nations*, having no law
24 the name of God is blasphemed among the *nations*
9:30 the *nations* who are not pursuing
11:11 their offense is salvation to the *nations*
12 their discomfiture the *nations'* riches
1 Co. 5: 1 is not even being named among the *nations*
10:20 that which the *nations* are sacrificing

"Dividing" based on such false premises has led to the mutilation of the Scriptures. A sane and sober faith will believe the plain statements on this theme and avoid extremes. *Both* Jews and gentiles were in Corinth, but the nations predominated to such an extent that the apostle can ignore the Jews when he says "you were of the *nations*" (1 Cor. 12:2). A. E. K

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## NATIONAL, NOT INDIVIDUAL

THE JUDGMENT of the twenty-fifth of Matthew is not individual, but national. There the nations are given the place in the kingdom which is coming to them, on the ground of their treatment of Israel during the "times of the gentiles". Therefore the well-known words at the conclusion do not ascribe "eternal life" to an individual who succors a Jew, or "everlasting punishment" to one who fails in this duty, but gives life for the eons to the *nations* who have done this, and inflicts the due recompense on the *nations* who have not, until the consummation. As all authority will be nullified when the Son has subjected all to God, these words plainly prove that eonian *cannot* be endless, even in the passage most relied upon to prove it. *Nations* may live or be chastened for the eons, but not after they have ceased to exist. A fuller exposition may follow.—A. E. K.

# BITTERNESS OR BLISS?

THE QUESTION has arisen whether "the fruit of the vine" is really "the product of the grapevine" as the CONCORDANT VERSION has it, or corresponds to the "bitter (herbs, A.V.)" of the passover (Ex. 12:8), that is to say, "bitters" (a bitter *drink*), rather than bitter things to *eat*. It is worthy of note that the "cup" is never directly said to be wine. It is quite possible that bitter ingredients could be "the fruit of the vine", or at least of vines other than the grapevine. The question is, does the original settle this for us, so that we may be sure whether the cup at the Lord's dinner is to contain wine or "bitters"?

Recognizing the inadequacy of the word *vine,* the CONCORDANT VERSION always has *grapevine.* Greek, like some modern languages, had a special term for a grapevine. This will be clear to the most unlearned, when they know that the word for vineyard is *ampelōn* (OF-GRAPE-VINES), while *ampelos* is GRAPE-VINE. Everyone who attentively reads the passages in which *vineyard* occurs will be convinced that this is the correct rendering. All of the circumstances, especially its stone dyke, its trough and tower (Mat. 21:33), show that the vines are grapevines.

The evidence for *grapevine* is even more definite, for we read of the *grapes* of earth's *grapevine* (Un. 14:18), and the meaning of *grapes* cannot be called into question. These grapes were put into a *trough* and the trough was *trodden.* Our Lord does not compare Himself with any

kind of vine, but only with the grapevine (John 15: 1, 4,5). Israel was a vine that reverted to its wild state (Jer. 2:21). Christ fills their place. He is the true Grapevine. The evidence is beyond all denial that our Lord referred to *wine* when instituting the Lord's dinner, and not to any other drink.

The *fruit* of the vine must be grapes. But our Lord did not refer to *fruit,* but to the *product* of the *grapevine,* that is, *wine.* Of this He will not drink henceforth until He ddinks it with His disciples in the kingdom. That wine will be drunk in the kingdom there can be no doubt. That "bitters" of any kind should be used as a beverage in that day is altogehter out of tune with its character.

Had the word *wine* been used by our Lord, it would not have been so explicit, for this word was used in even a wider sense than in English, of fermented liquors such as palm wine, or barley beer. It could perhaps, even be strained so as to include "bitters". But by using a whole phrase, *the product of the grapevine,* He made it impossible to miss His meaning, and limited the source of the wine to one plant; which, in the figurative language of prophecy, is associted with the joys of the kingdom, all of which were included in the cup.

### THE BITTER (HERBS)

The Hebrew word *mrumim* (TO-BITTER *pl*) simply denotes *bitter* things. In Lamentations 3:15 we read, "He surfeits me with bitter things. . . . He patiates me with wormwood." *Satiates* refers to drinking and *surfeits* usually to eating, in the Hebrew. There must be more than one bitter thing. The Jews speak of five different herbs which they ate at the Passover, though there is nothing in the text to confine it to *herbs.* The Septuagint likewise simply says *pitkridōn, bitter* things. The evidence settles three points: There must be more than one. They must be bitter. They must be eaten.

In the passover, as instituted in Egypt, no drink is mentioned. All is to be *eaten* (Ex. 12:1-10). The lamb and the unleavened bread and the bitter things were to be eaten. That our Lord is not continuing the passover celebration in His dinner is evident, for the one essential is lacking—*there is no lamb*. The blood, instead of being sprinkled outside, is now found within, figured by the contents of the cup. It is the blood of the new covenant. It looks forward as well as backward. It is a cup of blessing, for the new covenant has no bitterness in it.

The contents of the cup figure the blood (Mat. 26:27, 28; Mark 14:23; Luke 22:20; 1 Cor. 11:25, 26). This in turn figures the abiding efficacy of the sacrifice of Christ in the presence of God. As in Egypt the blood on the lintel was seen by the messenger of judgment and sheltered them from his stroke, so now the blood is inside the curtain, in the presence of God, and is the basis of all our blessing. In Egypt the blood gave no sensation of bitterness. That was left to the bitter things which were eaten. Now nothing but the bread is eaten. The lamb and its bitter additions are no longer used. The cup, containing the product of the grapevine, is brimming with the blessings brought us by the blood.

In Egypt the blood of the lamb brought protection from the judgment. It did not speak of any bitter thing. In the Lord's dinner it is likewise a memorial of death and a bringer of *blessing*. It is quite impossible to see any bitterness in it for the Israelite in Sgypt. Far less is there any such thought in the new memorial. The Lamb *has been slain*. The blood brings nothing but blessing. And the Scriptures connect the cup with the *blood*, and not with the bitter accomplaniments of the roast lamb.

It is not difficult to see the significance of the bitter things which were eaten at the Passover. Israel was *sheltered* by the *blood* of the lamb and was *sustained* by its *flesh*. But the nation has many bitter experiences in connection with the true Passover Lamb. Peter was a

picture of this when he denied his Lord. It is suggestive that a form of this very word is used, when we read that he lamented *bitterly* (Mat. 26:75). Israel, as a nation, as no other earthly people, will enjoy the blessings which flow from the sacrificial Lamb. But this is associated with much that is most bitter, due to their national rejection of the true Lamb. They turned the altar into the cross, and called down the curse upon themselves and their children.

Of the Passover, our Lord did *not* continue the lamb or the bitter things. He did perpetuate the bread to symbolize His broken body, and the blood as symbolic of our blessing. But, as there is no lamb, neither can there be literal blood. Were there such, it could not be eaten according to the law (Lev. 3:17). So a new symbol is introduced which effectively sets forth the blessings which come to His saints through the blood. The product of the grapevine literally cheers the heart as the blood blesses our spirits.

The Lord's dinner is concerned with the body and blood of our Lord (1 Cor. 11:27). One was broken for us. The other was shed for us. One sustains our spirits as bread does our bodies. The other exhilarates us as wine does our souls. For *Him* there was suffering and death. For *us* there is joy and life. Let us be thankful to God that *His* cup was bitter indeed, but ours is blessed! His sacrificial death, His suffering for sin, were *for* us indeed, but He has not given us any part in them. The bread, when broken, does not harm our frames. The cup does not make our souls bitter. In this He was alone. We share only in the blessing, not the curse. No bitterness there for us! How unutterably thankful we should be that the cup is not filled with bitterness but with bliss!

A. E. K.

# THE EXAMPLE OF CHRIST

PHILIPPIANS 2:1-18

PRACTISE is more powerful than precept. Deeds may do more than declarations in directing our lives. In Ephesians we have already been told how we should walk. In Philippians we are given examples of such conduct in the careers of others. We are pointed to the kenosis of Christ, the forfeits of Paul, the solicitude of Timothy, and the suffering of Epaphroditus. These are the special characters in Holy Writ who are presented for our emulation within the boundaries of this present secret administration. Hence they should be frequent and foremost in our exhortations. They should be the leading characters in Christendom.

How far have we failed in this matter! More picturesque characters occupy the attention of Christians, and are hailed in their literature and songs. Even the children sing, "Dare to be a Daniel, dare to stand alone." But who does it? He would not be a second Daniel, but a fanatic. It is well to be reminded of the patience of Job. But we must not count on his reward. And it is excellent to consider the heroes of faith in the eleventh of Hebrews. But the object and end of their faith are not the same as ours. All of this is instructive and profitable, but cannot compare with the special examples selected by God for us, to guide our feet in His service in this era which is so different from all that preceded, or that will succeed it. Let us henceforth focus our attention on these models exclusively for a while, and see if we can profit by their example.

This is especially true of the Psalms. In the dim

light of the Reformation and even among those more enlightened in later days, the Psalms have been acclaimed as the greatest source of strength for communion and conduct. Good as they are, they never attain, not even in their highest strain, to the grace and glory which should empower our conduct at the present time. In one way, indeed, the Psalms are in antithesis to present truth, and we fear, hinder its full apprehension. Being concerned with Israel and the kingdom, they are disposed to the terrestrial, which we should not be. When we leave them in their own setting, unmarred by mixture with celestial strains, they are even more wonderful and helpful than if we seize them as spoil and appropriate them to ourselves, for whom they never were intended.

This celestial character of our walk is especially clear in connection with the example of Christ. In setting forth a synopsis of His humiliation, no details of His earthly life are given. The earth seems to serve only as a place on which to erect the accursed tree. There is no mention of His ministry to the Circumcision, or of His royal rights. He comes in the form of a *slave*, in the likeness of *humanity*. His life on earth serves as the supreme example for the Circumcision. He was their copy, their "underwriting". They are to follow Him in His footprints (1 Pet. 2:21). For them no other example is needed. But with us it is different. Only His relation to the earth as the place of humiliation is put before us. The details must be filled in by others. These are involved in His cross, but they are not apparent until the depth of human infamy has been sounded by the apostasy of Israel.

### EXHORTATION TO A MUTUAL DISPOSITION

We now come to the first of the four exhortations which are found in Philippians. It is strikingly like the opening exhortation in Ephesians (Eph. 4:1-6). There

humility was coupled with *unity*. The unity of the spirit is to be kept in the tie of peace. Where pride prevails this unity fails. So also here. Humility is associated with a *mutual* disposition. The slight difference in viewpoint arises from the character of the epistles. It may be seen in the words used. In Ephesians it is *one*. In Philippians it is *same*. The spirit's unity consists in *one* body, *one* spirit, *one* expectation, *one* Lord, *one* faith, *one* baptism, *one* God. Corresponding to this, in service there should be in all the *same* disposition, the *same* love, souls joined *together*, disposed to *one* thing (2:2). This might be called the unity of the soul, for it is the effect of the unity of the spirit, the outward evidence of the inward power.

Unity of spirit and a mutual disposition are the great need for effective service, even among the saints. This is because we are by no means perfected as yet. We are still selfish. We are prone to two sins which should be utterly absent—strife and vainglory. These are products of pride. If we consider ourselves better than others it will lead to contention. If we desire that our superiority be recognized it will be naught but vainglory. No one knows how subtle and widespread these failings are because no one recognizes them as such. They are not condemned, but condoned. We do not expect anyone to allow his pride to be touched. We almost demand that this be resented. Humility—*true* humility—is considered a weakness unworthy of a man and a Christian.

It is not easy for us to recognize the justice of this. If we really possess superior qualities or have advanced to attainments beyond others, why should we not claim due recognition? The answer is very simple. All *true* worth will be rewarded in the future. But now is the time of *service*. It is most likely that, in that day, only that will be found genuine which did not fight for recognition. All other glory will be found without solid contents, an *empty* shell. It is impossible for us to decide

even of ourselves, nor is it necessary. The truth for today is found only in unity, and the service for today should be a mutual effort, unmarred by strife and vainglory.

Even the highest gifts are no ground for self-exaltation, for all comes from God and should be a cause of thankfulness, not pride. The best of us have nothing that we did not receive. Nothing has originated in us. We have no more right to it than the most despised of humanity. It is only when we lose sight of God's deity and our creaturehood that we preen our feathers or blow our horn. Then it is that we resent any lack of appreciation of our gifts or interference with our work. And this soon leads to dissension and division, which constitute the most glaring faults of Christendom, and are the conclusive evidence of its apostasy and shame.

Normally, we should look to Christians and Christendom to see the fruit of evangelical truth. That is what the "heathen" are compelled to do, apart from reading the Scriptures. What a consolation to look away from such hypocritical Christianity to Christ! Self-abasement, not self-exaltation—such is His disposition. What a comfort there is to be found in His love, which was fixed on others, not Himself. Here we can have real communion of spirit if our eyes and hearts are open to the truth. With Him we can have compassion and pity for those beneath us, not disregard or contempt. It is only by meditation on His career that we may realize the shortcomings of our own. His disposition is the test and corrective of our tendency to exalt ourselves.

There is a notable difference between the ecclesias of Corinth and Philippi. In the former there seems to have been much in the way of gifts and physical endowments. They sneered at the apostle's style of speaking. Yet they were full of factions. They wanted to reign. Yet they were fleshly and immature. Notwithstanding their own estimate of themselves, the apostle could not reveal to

them what was on his heart. We do not read of many gifts in Philippians. Instead of criticising Paul's oratory they contributed to his support. So that we do not read of any schisms among them. And to them Paul writes as to those who have received the highest truth.

May every gathering of saints take these things to heart! It is far more important to have the humble disposition of Christ than to have the most perfect spiritual and physical equipment. A good speaker, with an agreeable presence, and equipped with much truth, is not to be despised. But, alas, too often, as in Corinth, he may divide instead of unite. Apollos did not wish to split the saints, but he did so by his good qualities. What should be cultivated by us all is this *mutual disposition*, for, apart from our own pride, we have the *same* objects before us. And this can come only in the measure in which we partake of the disposition of Christ Jesus, as summed up in the phrase: *He stooped to serve.*

### THE DESCENT OF CHRIST

As the *kenosis*, or emptying of Christ, is fully discussed elsewhere, we will confine ourselves here to the lesson which it should bring us. It is the ideal for all creation in relation to God. Christ humbled Himself: God highly exalted Him. With us, alas, the tendency is just the opposite. We exalt ourselves so that God must humble us. In His case we have true humility exemplified as in no other, for He went from the place supreme to the deepest depth, and God has made Him Lord of all. Leaving the form of God He took that of a slave. Becoming like a man, He humbled Himself, becoming obedient unto death, even the death of the cross.

Apart from being God Himself, nothing can be higher than having the *form* of God. God Himself is invisible (1 Tim. 1:17; Heb. 11:27). To bring Him within the range of human comprehension He must be depicted by an Image, having a Form. The living God cannot be

made known by lifeless representations. Hence He has chosen One, His creative Original, in Whom all was created, to represent Him, to be the visible Image of invisible Deity. His shape or form must be that which is suggestive of God, especially of the character which He assumes on any occasion, in order to reveal Himself to His creatures. Christ Jesus was that Form. In Him God was seen in such a theophany as suited the weakness of the human frame. Yet in visions He appeared in soul-dismaying splendor, as when Isaiah beheld His glory. This passage, as all else in this epistle, deals with service, not essential being.

As the subject of this passage is the height from which Christ descended, it does not treat of His relationship to God in other respects. The equality here spoken of does not arise from intrinsic identity but extrinsic form. Outwardly, to human gaze, He was God, Elohim and Jehovah. This it was which He did not deem pillaging. The fact that He could take the place of God without taking anything from Him is here introduced to show His supreme position in the universe. He was the Effulgence of God's glory, the most magnificent and sublime percept to be found. As there was no higher height, He could not be exalted without a previous descent.

Our disposition, and that of the world, is to hold fast to all the wealth and power and dignity to which we are able to attain. Indeed, we are disposed to seek still more, even when that which we possess has become a burden. The motto of the respectable and esteemed is "Excelsior!" It is pressed upon the aspiring youth and preached as gospel in our churches. Ever higher is the aim of the ambitious man. Even in the church this has found its full expression. It is seldom that a preacher does not desire a larger church, or welcome a higher ecclesiastical position. Alas, the most prominent men in Christendom have gone up and not down, and in most

cases, have given an example just the reverse of that which our Lord has set before us.

That, despite His supernal dignities, the disposition of Christ was one of love and compassion, and utterly lacking in selfishness and pride, is shown by his self-abasement. He *empties* Himself. What this means is clearly indicated by the change in *form*. He was not God and He did not become a slave. But He had God's *form*, yet He took a slave's *form*. He did not carry with Him any of the former into the latter. This is clearly shown by the word *empties*. Only when He was trans*formed*, as on the holy mount (Mat. 17:2), then His face shone as the sun and His garments became white as the light. In this vision He anticipates the form which He will have in the kingdom, after His exaltation. But it was not a permanent form, only a vision. When He descended the glory was gone.

Not only does He *empty* Himself by taking the form of a slave, but He also *humbles* Himself, seeing that He came to be in the likeness of humanity. It is humiliating to belong to the human race. Let us take our place among the messengers from other spheres, who have visited the earth, and know something of human history. What a sad, sordid, sinful spectacle do we see as we contemplate man's mistakes and misery! Apart from his future, I question whether any creature outside the earth would care to belong to our sin-cursed, death-doomed race. Normally we should be like our first parents, and hide ourselves for very shame. Were we not blinded to our state, and hardened to our fate, we would humble ourselves because we are not merely *like* humanity and *fashioned* as a man, but we actually belong to this base band.

Christ Jesus was not a human being as we are, for God was His Father, yet He bore our likeness. He was not a man like the rest, for He had no sin and had life in such abundance that it would counteract the disease

and death which is our portion. Though He had the likeness and the fashion of a man, He did not possess the mortality and the sin which is the cause of our humiliation. He was human in appearance, not in fact. He did not humiliate Himself simply because, like all of us, He shared the general disgrace. So sensitive was He to sin, that His association with it was enough to humble Him. Thus it was that He became the Man of Sorrows, and made close acquaintance with our grief.

We must not think that all this was independent of the will and heart of God. Quite the opposite. It was a path of *obedience* to God. And it was a revelation of the Deity quite as much as His previous condition. Indeed, the highest service lies in the lowest sphere. His humiliation revealed God's heart as His more glorious condition never could have done. Becoming like a man is only a step in His humiliation. He must stoop lower still, and become like the very worst of men, like the outcast of society, like the very vilest criminal.

It is disgraceful to die, but we do not discern the dire dishonor of it because we all share the shame. But it is far more humiliating to be executed as a criminal, to be deemed unworthy to live even among such sinners as mankind. Even here there are degrees of disgrace. But an agonizing and lingering death, exposed to public scorn, and in the special form on which the curse of God had been pronounced, with every token of human and divine displeasure, such a death is the deepest depth of degradation which can be imagined. Christ did not merely descend to share our common fate of dying and death, but to suffer so as to bring upon Himself the utmost humiliation from man and the deepest abhorrence from the Deity.

The cross of Christ! How little do we realize the abyss to which He sank! As men cover the grave of a corrupting corpse with flowers, so Christendom has sought to obliterate the offense of the cross by giving the

rude stake itself an artistic form. No cross-piece gave the crude pole on which He was gibbeted picturesque proportions. It was never intended to beautify the architecture of our churches or to be fabricated of precious metal and costly gems to adorn the vain worship of the flesh. How terribly has this so-called symbol been altered, both in form and in intent! It should be a symbol of shame, to be shunned with shuddering. In its popular form it has become a symbol of man's utter failure to grasp the deep and dire significance of the manner in which God's Christ was done to death by human hands.

O that the saints could grasp the vast distinction between the death of Christ and the manner of it! Too often, when we speak of the cross, we merely mean His death. Had He died a common death, it would not have revealed the heart of man or the indignation of God. That human beings have brought upon themselves the blood of God's Anointed tells the tale of their alienation as no other act could do. That this was done by those in closest official touch with God, the priests of Israel, is the best evidence of human depravity. Not only was Christ humiliated at the cross, but men were shown to be so low and vile, that naught but divine grace and love could ever give them the right to exist. Indeed, Justice demands that *they* be crucified for this deed. Not only Christ, in fact, but the world, in truth, was on the shameful tree of Golgotha.

### CHRIST'S EXALTATION

"Wherefore, also, God highly exalts Him . . ." (2:9). Christ emptied and humbled *Himself*, but *God* exalts Him. He did not exalt Himself. Only God can truly exalt His creatures. For them the way to the heights lies through the depths. They should share the disposition of God's Anointed, and, in due time, God will raise them up. As the result of His descent to the deepest humiliation He is now on the way to the highest place

in God's universe. Already, in countless hearts, His name ranks far above every other name. It is not merely great but gracious. None of the names on earth can compare with it. It does not inspire fear or admiration merely, but love and adoration.

The word here used is full of precious significance. God has *graced* Him with the name which outranks all others in the universe. The root thought of this family of words is JOY. The verb *chairō* means *rejoice.* One of its nouns *charis* is *grace, favor, gratitude, bounty.* So this verb *charizomai,* JOYize, speaks of an act that brings joy. Usually this is produced by granting an undeserved boon, or bestowing benefits where the opposite is deserved. But here this winsome word tells us of the pleasure which the Name delectable will bring, not only to Him Who bears it, but to those who find it a Shelter and a Satisfaction to their hearts.

The name Jesus is full of precious significance. It is the Greek equivalent of the Hebrew Joshua. This seems to be shortened from Jehovah-Hoshea, Jehovah-Saviour. Jehovah is the title of the Deity as associated with time, especially the eonian times, that great group of eons in which God is revealing Himself through darkness and light, evil and good, sin and salvation. The cross of Christ stands in the very midst of these eons, and through it He will transmute all the evil into good. Jehovah is He Who will be and is and was. Hoshea is added to describe His work. Jesus is the appropriate name of the *Saviour* Whom God has given to rescue the creation from the thralldom of sin and destruction and death, during the eonian times.

The worship and acclamation of the Universe—such is the reward which comes to our blessed Saviour for His descent and humiliation. And this will not wait until the consummation, when all are reconciled to God. During the eons many shall bow the knee to Him and acclaim Him Lord, for the glory of God, the Father. Even now

His saints adore His name, and own His lordship in their feeble way. Already He is at God's right hand, messengers and authorities and powers being made subject to Him (1 Pet. 3:22). When He comes the earth will own Him King. Even beings under the earth, of which we know so little, will adore and obey Him. Celestial, terrestrial and subterranean—all will bow the knee in worship and use their tongues to acclaim the Crucified before the eons end. Low as was His humiliation so high will be His exaltation.

"For the glory of God, the Father." This is the object of it all, as well as the key to our understanding of it. Christ descended in obedience in order to glorify God, His Father. He was exalted for the same reason. And it is for this cause that every knee shall bow and every tongue acclaim Him Lord—because this not only elevates Him to the place supernal, but at the same time brings to God the glory which is His due. But it is not to God, as Creator, or as Judge. The name Jesus sets forth the *Saviour;* He glorifies the *Father.* There is no constraint here, except that of love. Those who worship Him as Saviour and acclaim Him as Lord become children of God, and give Him glory.

### THE SAINTS' OBEDIENCE

Having meditated upon the obedience of Christ Jesus and its blessed results, Paul exhorts the saints to emulate His disposition in their own small sphere. Hitherto the Philippians had always been obedient to the truth which he had imparted to them when he was present with them. Now that he has still greater and grander grants of glorious grace for them, which he must send to them in his absence, he exhorts them to carry this out also, in their daily life. It is a high salvation indeed, but it calls for a lowly walk in humiliation and suffering. It leads down, not up, so long as we are in these bodies of humiliation. With fear and trembling, bowing ourselves under the

mighty hand of God, Whose spirit in us is the effective force, we should seek to work *out* what is within.

Salvation is not only a future event, but a present power and should be the preponderant influence in our lives. God has a glorious goal for each one of us, just as He has for His Anointed. Let us learn from His example that self-emptying and humiliation, with all their discomfort and distress and agony, are God's will and the only way to attain the future exaltation. Let us not strive against it but be disposed to it, when it lies in the path of obedience, even though it brings fear and trembling with it. Let us be satisfied when *our* will is not consulted, and *our* work is not done, realizing that God's will and work are to be carried out through us, for His delectation. It is God Who wills as well as works in us for His delight. So great is the light shed upon the human will by this word that we will devote a later chapter to its discussion.

When we realize that God is the power of our life, it is revolutionized. Nothing enters it by chance, or by any means without the will of God. Why then murmur when it is not to our liking? It is a comfort that He *knows* our trials and a consolation that He *sympathizes* with us in our sorrows, but how much better to realize that it comes from Him and is a step, into the depths it may be, which leads to our exaltation? It is not a cause for murmuring, but for thanksgiving. Murmuring had no place in the life of our Lord. Not that He lacked occasion. The wise and intelligent in His day did not receive His message. Was He discontented? Quite the opposite. He said, "I am acclaiming to Thee, Father, Lord of heaven and earth, that Thou hidest these things from the wise and intelligent and Thou dost reveal them to minors. Yea, Father, seeing that thus it became a delight in front of Thee" (Mat. 11:25, 26).

This is a very practical point with the writer and readers of these lines. We have marvelous things to

teach. Humanly speaking, it seems impossible that the intelligent, even scholarly, leaders in Christendom should not grasp them eagerly. But they do not. Their wisdom seems to be useless in the realm of revelation. The fact that they do not receive it seems to reflect on our message, and we are tempted to murmur. Then, again, it is far pleasanter and more respectable to have many men of mental ability and high standing in the world to support and propagate the truth. Would it not have been better to choose priests and scribes as apostles rather than ignorant fishermen? By no means. Let us not murmur at God's ways in choosing the stupid and the weak and the ignoble and the scorned, for only thus can He give the flesh its proper place. Let us rather rejoice.

How many of us are prone to reason that, if *this* had only been so, *that* could not have happened. But all such reasoning is vain and a delusion. So intricate are the complex interrelations of human life and conduct that no rational reasoning is possible. It is almost invariably the product of unbelief. God's ways are not to be the subject of our syllogisms, for we are not at all equipped for logical deduction. Once we believe and realize that God's hand is operating all things in our lives, as well as in the universe, all desire to reason will leave us. Faith will replace reason, and dissatisfaction and perplexity will be replaced by contentment and understanding.

Should we come to be in complete concord with the control of God, it will make us "blameless and artless, children of God, flawless in the midst of a crooked and perverse generation . . ." (2:15). The world, and the saints who have not yet given God His place in their lives, do not fall in line with His will (even if they fulfill His intention), hence they lie athwart His way and are perverse, or they vary their course, and are crooked. So long as we parallel His course, and do not plot and scheme to improve or evade His plans for us, we will be like His children, in Whom no flaw can be found. Such

is the conduct which should come from the contemplation of the course of Christ. It should be the glad obedience of those who make God all in their lives and cheerfully acquiesce in His way for them, seeing that the suffering must precede the glory.

### LUMINARIES IN THE WORLD

Such saints are not only a delight to God, but the light of the world. This world is a very dark and dismal dungeon. In their day, the disciples of our Lord were the light of the world (Mat. 5:14). Since then the light has left Israel, as figured in the olive tree, some of whose boughs were broken off (Rom. 11:17). Now the oil is found among the nations, some of whom have been grafted in. But the real luminaries are only those among them who live the evangel, "having on the word of life". They are clothed, as it were, with the luminous garments of God's revelation, and shine in a manner like our Lord when He was on the holy mount.

It is a glorious privilege to give expression to God's truth by verbal utterance or the written pages, by means of the words He has given us to make Him known. But here we have a different method, and, perhaps, a more effective mode of shedding the light of God. Not words for the ears, but works which can be heard by the hearts of our hearers, are the means brought before us in Philippians. These deeds will appear again in the day of Christ, to receive the reward which is their due. In these is Paul's boast, for they show, as nothing else could do, that his efforts had not been empty of results (2:16).

That the path of the Philippians had been a painful one, yet pleasing to God, is apparent from Paul's description of it. It was a *sacrifice*. The sacrifice of "burnt offering" or ascent offering, which was wholly God's and ascended to Him as a savor of rest, was accompanied by a libation of wine, to express the joyful character of the sacrifice. How well this fits the circumstances here!

Paul also suffers in his service, yet rejoices in it. The sacrifice is a joyous one. They rejoice, and he rejoices with them, and, to make it mutual, he would have them rejoice with him.

Notwithstanding its strong strain of humiliation and suffering, our service is one of joy and rejoicing. Short as it is, no other book contains the word rejoice as often as Philippians. Paul made his petitions with joy (1:4). He rejoices and will rejoice in the announcement of the evangel (1:18, 18). He will abide for their joy of faith (1:25). He would have them fill his joy full (2:2). He joys and rejoices with the Philippians and asks them to joy and rejoice with him (2:17, 17, 18, 18). He sends Epaphroditus that they may rejoice and receive him with all joy (2:28, 29). He exhorts them to be rejoicing in the Lord (3:1). He calls them his joy (4:1). Again he exhorts them to be rejoicing in the Lord always, and repeats it (4:4, 4). He rejoiced that their disposition toward him found expression in their contribution (4:10). What other book can match this overflow of happiness?

Let us note also that this joy is not in their salvation but in their service. Undoubtedly they enjoyed the grace which had come to them in Christ. But this is a different matter. This joy is in the *Lord*. They were happy in serving and suffering in the midst of weakness, poverty and distress. This is the joy which accompanies our present path of hardship and humiliation. Indeed, it is the first fruit of our downward disposition in obedience to the will of God.

Let us, then, cultivate the disposition which was in Christ Jesus, which is the very reverse of that which inspires the world and the flesh and the Adversary. Let us not strive to rise high, but to become low, not to rule but to serve, not ourselves but others. Let us leave all exaltation in the hands of God, Who will raise us up and give us glory in His own good time, as He did with

Christ Jesus. He that exalts himself shall be abased. But he whom God exalts shall share with Christ the glories which are His because He emptied and humbled Himself, becoming obedient unto death, even the death of the cross. A. E. K.

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## A FRAGRANT ODOR

OUR LORD JESUS gives Himself up to His Father as a fragrant odor (Eph. 5:2). The apostle wishes us to do the same, to present a sweet perfume to God, a perfume produced from one ingredient, love. Prostitution and uncleanness or greediness, stupid speaking or jesting, idol worship, and love of self, have produced an odor which is unpleasant to Him, and because of these things, God's indignation is coming on the sons of Stubbornness. Adam was once the center of attraction, and with the added joy of a loving Eve, the garden presented an odor that attracted God, as He walked and talked with His creatures. But once he missed the high mark, or sinned, the odor vanished; love and loyalty had given place to disobedience. The garden had lost its fragrance. For over four thousand years the earth produced practically no perfume, and then comes our Beloved Lord Jesus, offering Himself as a sacrifice to God. And Paul, writing to the saints, asks us to become imitators of God, as beloved children, and to present daily a fragrant odor at the throne of grace. At present only the saints know Him their All; only the saints can produce the pleasing odor, as we daily walk in love. All perfumes are the outcome of concentration from some particular flower, each having received its fragrance from the light. May God grant us more of His grace, so that we, the sons of light, and the special objects of His love, may present to Him a fragrant odor, produced exclusively by walking in love, being imitators of God, as beloved children.

JOS. A. FREEMAN

UNSEARCHABLE RICHES FOR MARCH, 1938
BEING THE SECOND NUMBER OF VOLUME TWENTY-NINE

# EDITORIAL

ABOUT FOUR YEARS ago the Codex Sinaiticus was brought from Russia and placed in the British Museum at a cost of £100,000. When in London a few years later, I went to see it in order to compare the Concordant collation with the part that happened to be on exhibition, as I had done with Vaticanus, in Rome. When the guard saw me at this task he came up and I told him what I was about. He immediately sent word to the assistant keeper of the department of manuscripts, and I was invited to meet him and the assistant who was at work on the Codex. We had a pleasant chat together about the Codex, especially the correctors, in which I was especially interested, as I held that one of them was an editor, and, as a result, his notations would give us the only early critical text we have.

After four years' labor they have now published a brief account of their work, and some of their conclusions in a daily newspaper. No pains have been spared in providing the manuscript with a suitable binding. Every page was moistened and stretched and pressed before being sewed. It is now in two volumes with white morocco backs, and sides of English oak. The whole has been compared with Tischendorf's full-size facsimile and the work of the great scholar found to be marvelously exact. They also examined it under the ultra-violet lamp for possible faded or erased readings.

The most interesting discovery is that, at first, the last verse of John's evangel was omitted. With the ultra-

violet lamp the tail-piece and the title, which now come after the twenty-fifth verse, were once after the twenty-fourth. But it seems to be in precisely the same handwriting, so may have been made by the original writer when it was first written. As no other manuscript of note omits the verse, it may have been only a temporary oversight, immediately corrected.

The most interesting part of the report to users of the CONCORDANT VERSION is the apparent countenance given to the thought that the correctors were really editors, and that there was "deliberate editorial revision". The text which was prepared for the Revised Version was supposed to be as near as possible to the primitive original, without changes or corruptions. It seems that scholarship has changed on this point, and now regards it as compiled from the best evidence then available.

We are told that the vast number of corrections in Sinaiticus puts the manuscript in a class by itself, and "bids fair to be the most fruitful field of research in the future". Those who have studied the CONCORDANT VERSION superlinear to any extent will heartily agree with this. After years of consideration, I have come to the conclusion that the corrections in Sinaiticus constitute a very valuable part of it, and should always be considered as well as the text. Lately we have made a card index of the readings. In these the correctors of *s* take a prominent place, and some good readings seem to have been preserved by them alone.—A. E. K.

A CORRESPONDENT writes: "You must answer this criticism." But if we replied fully to all the criticisms which come our way there would be room for little else. We take criticism from the hand of the Lord and seek to profit by it ourselves, and bring it into the magazine when we think it will help our readers. Paul told Timothy to *stand aloof* from some things (2 Tim. 2:16), so it is not always wise to reply. The case in point may be

illustrated as follows: Suppose you have been speaking of *horses* and your critic suddenly exclaims, "Are those *birds?*" What would you say? You never intimated that they were. Why continue the conversation? If you said *horses* and he insists that you mean *birds,* what will he say next?

For instance, one of the passages cited was: "Christ Jesus Who indeed *abolishes* death" (2 Tim. 1:10). Then the question is asked, "Is Christ *still abolishing* death?" The only sane form this question can take must contain a close repetition of the words to which objection is made. It should have read "*Does* Christ *abolish* death?" One of the features of the CONCORDANT VERSION is that it seeks to distinguish between these two functions of the verb. The aorist occurs thousands of times, yet probably is never rendered as in the question of the critic. It refers to a *fact,* apart from time, while he distorts it into an *action* going on in the present. I am well aware that it leads to unaccustomed renderings, but there are none which will not be welcomed by those who prefer truth to mere sound.

We leave it to our readers: If a critic uses such methods, which clearly show his incompetence, does he not thereby forfeit the right to be heard? This false procedure has been exposed before. There seems nothing that we can do to help such cases, except to commend them to God and His grace. The personal element may well be left until we stand before our Lord. The absurdity of rendering the Greek indefinite by the English indefinite, and the consequent defamation, is a special privilege which we accept as a gracious gift at the hands of our Lord. But we must not waste our time replying to a criticism which every intelligent saint ought to see condemns itself. Our only reply is, *No.* Christ is not *abolishing* death. Nevertheless, Christ *abolishes death.* Or does our critic insist that Christ does *not* abolish death?

A. E. K.

THE APPALLING POSITION of the Jews is the subject of an article by "Watchman", in *The Jewish Chronicle.* It gives us an insight into the way in which God is dealing with them. Hence I will seek to show what thoughts are coursing in the minds of such leaders, and the hopeless outlook they entertain at this time. A member in Parliament had appealed to the richer Jews to help their unfortunate fellows. But the writer points out the fact that this is no solution, and comes to the conclusion that only the other nations can save the Jewish people! Therefore he appeals to them to settle the question or at least to propose a solution!

He points out that the situation is not improving but daily growing worse, and a solution more urgent. In the last century many thought that the Jewish question was well on the way to a satisfactory settlement. Equal rights would be given the Jews among all nations, and this freedom would be the cure for all their woes. Yet now the tide has turned and emancipation is being repealed. It is considered a snare because the Jews had taken advantage of it and had entered fully into the life of the land in which they lived. This does not please the peoples, and now the Jews are being driven from the professions and from the businesses and even from the countries themselves, so that the old-time roaming of the Jews is to start all over again.

But now there is a difference. The wandering Jew cannot simply shoulder his pack and begin his endless tramp once more. Even this is no longer possible. As soon as Rumania threatened to send him out, the neighboring countries were seized with a panic and bolted their doors. This is the disheartening situation now. In the past, plans and appeals and committees did this and that to help refugees. Rich Jews, like Baron Hirsch, gave millions to settle the Jews in Argentina and elsewhere. But now the bare idea of a large Jewish immigration would hardly be allowed in any land. [I have just heard

of plans to settle 70,000 Polish Jews in Madagascar.—A. E. K.] The Jews are welcome nowhere.

Dr. Herzl conceived the idea of settling the Jews in their old homeland. This has been partly realized in Palestine. They threw themselves into this plan with great zeal and have had remarkable success notwithstanding many hindrances. But they made the old mistakes of taking the nations at their word. The country, already divided, is to be subdivided, so that it is far too small to be considered a solution of the Jewish question.

What is the use of calling on the Jews to do something? When they do send their representatives from all lands to meet and to devise relief this is pointed to as proof that they are a dangerous international body. They want to continue as before in Palestine. But that will probably be denied. They are not welcome in finance and trade and the professions. They are to be excluded from or segregated in the universities. They are hindered in every effort of their own to mitigate the situation. Therefore he appeals to the nations themselves.

Some have suggested that the Jews should assimilate. [The writer does not object to this on the ground of the law of Moses.] But this has been tried and has caused much suffering. Even if the Jews should commit self-destruction, as some have suggested, that would be the worst reflection on international morality that could be devised. It is the world's business to look after the fate of the sixteen millions of Jews. It cannot simply warn them away here, or keep them out there, or ignore them altogether. All the Jews can do is to give temporary relief. The Jews have tried "auto-salvation", but they cannot save themselves. It is now up to the gentiles.

Such is the outlook as seen by a Jewish "Watchman". The night is dark, and he sees no light. He has indeed learned that their own efforts will not bring salvation. The nation as a whole, however, will not stop seeking to save itself. It will succeed, in spite of all

opposition, in making its way in the world until the destruction of great Babylon puts an end to its efforts. But here we have the remarkable spectacle of some in Israel, as of old, forgetting their God, and leaning on the nations. Not, indeed, on one nation, but on the nations as a whole. There is every indication that the time of Jacob's trouble is not far ahead. A. E. K.

THERE ARE MANY RUMORS spreading over the world today, charging the Jews with sinister designs against the other nations, and with world domination through secret organizations, such as the Masonic Order, or by controlling the press and the news gathering agencies. Even Zionism is accused of being responsible for the unrest in the world. How much truth there may be in these accusations it is difficult to determine. But the clipping given herewith, which seems to be finding its way into many newspapers, even though it may be no more than a rumor, seems to be according to Scripture.

JEWS TO FIGHT ENEMY NATIONS

UNITED FRONT WILL WAGE ECONOMIC WAR ON STOCK EXCHANGES

LONDON, Jan. 2. (Exclusive) According to the Sunday Chronicle, leaders of international Jewry will meet in a village near Geneva this week to devise a counter-offensive to anti-Jewish moves in Poland, Rumania, Germany, Hungary and Austria.

"A united front composed of all sections of Jewish parties will be formed," the Sunday Chronicle says, "The great international Jewish financiers will contribute approximately £500,000,000. This sum will be used to fight the persecuting states."

The battle, it is said, will be "fought on the world's stock exchanges". Since a majority of the anti-Semitic states are burdened with heavy international debts, the Chronicle declares, "they may find their very existence threatened".—Los Angeles *Times*.

This looks like business. I doubt if it will stop at mere attempts to wage a financial war against certain nations. Such a combination could make money out of every move among the nations. It is said that a Rothschild, manag-

ing to get to the London stock exchange from Waterloo before anyone knew of Wellington's victory over Napoleon, spread the rumor that the battle had been lost. Stocks went very low, and he bought through middlemen, clearing millions by his clever trick. In this way and other more refined manipulations, those who control the news and the financial centers can easily divert the world's wealth into their own pockets, especially through war scares and preparations. Surely now we are commencing to see great Babylon begin to establish her kingdom over the kingdoms of the earth. Strangely enough, men of the world seem to sense the trend of events more clearly than the average believer, who has been taught that Rome is Babylon. Surely the time of the end is at hand! Those who have not seen it should read "The Mystery of Babylon", in this connection. They will find it intensely interesting—A. E. K.

ONNASPEURLIJKE RIJKDOM

THE SECOND NUMBER, for December, 1937, continues the series on the Salvation of the Unbeliever and commences two others, one on Peter and Paul (The Two Evangels), and the Introduction to an exposition of Paul's Epistle to the Galatians, as well as a concordant study of Hebrews 2:16, besides shorter articles.

The third number continues the series on The Salvation of the Unbeliever, and Galatians (1:1-5) and Peter and Paul, besides short articles on He shall Lead You into All Truth, and Binding and Loosing.

The fourth number (February, 1938) commences with The Saviour of the World. We have thought that a good pamphlet for the reconciliation of all could be made out of the objections taken to it, such as are quoted in this article, for instance: "Nowhere in the Bible is it said that the whole world followed Jesus." "The *world* does not include all mankind. We read of the foundation of the world, and that was not the foundation of all men." "Paul says in 1 Timothy 2:4 that God wills that all should be saved, but He also says in the first verse that we should pray for all men, and it is impossible to do this. What a long prayer that would be!" (!!!) Besides this, the Series on Galatians, The Salvation of the Unbeliever, and Peter vs. Paul are continued, and a concordant study of the word "Deacon" is given. A. Oosterhuis, Rozenstraat 93, 's-Gravenhage, Holland.

# In War-Torn China

Kaoyi, Hopei, North China
February 11, 1938

DEAR FRIENDS AND READERS OF UNSEARCHABLE RICHES:

Greetings in the precious name of Christ Jesus our Lord!

Many strange and dreadful things have happened here, since we wrote you last. Great changes have taken place, and poor, war-torn China is, at this time of writing, in the midst of the greatest life-and-death struggle of her history. Looking back over the past year, especially the last few months, there are many things made vivid in my mind. As I sit here and review it all, my heart overflows with praise and adoration, and words fail to express the gratitude of my heart to our Heavenly Father for His grace which He has lavishly bestowed upon us, and for the special guidance and sustaining power of His spirit, during this time of extraordinary trial and strain from every side.

We were at the coast during the time the so-called "Lukuchiao" incident took place outside of Peking. Immediately troops were rushed to the scene, and consequently communication on the two railways running south from Peking and Tientsin, was stopped, and the incident took on a warlike appearance. Consuls warned their nationals not to return to the interior, and advised evacuation of those who were still inland. But after much prayer and waiting upon God, we were led to return to our work in Kaoyi, and we left Tientsin September 2 on a British steamer, for Tsingtao, Shantung. From there we traveled by train via Tsinan (the Capital of Shantung), Hsuchow, Kiangsu and Chengchow, Honan. When we reached Hsuchow in the night, our train backed out from the station, while bombers circled over the city, and anti-aircraft guns were brought into action, and after the all-clear signal was given, we proceeded on our journey. In Chantehfu, Honan, we were delayed five days on account of floods. The embankment of the Chang river there had been washed away. After the water had receded some we crossed the river on a ferry, and walked to the next station north of the river, where we got a train and reached Kaoyi the thirteenth of September. We were glad to be back home, and our Christians and friends here were also happy to see us back. Several cities around here had been raided, and people were evacuating by the thousands. Some traveled on trains, and some on carts, but a great number walked carrying their babies and few belongings with them. It was a pathetic sight. When the people here learned that we had decided to stay on, women and children flocked to the Mission, and soon every vacant space was occupied. Over two hundred slept on the floor in the chapel alone. We acquired two more large courtyards, and for a while we had over six hundred refugees, and we still have about two hundred. The main Chinese forces were concentrated along the railroads, and a great number, probably half a million or more, were

north of here facing the Japanese. But as the oncoming forces pressed forward, the Chinese retreated southward by the tens of thousands, and the crisis came here when large bombers began to bomb the railway station about a mile west of here, and the retreating forces were machine-gunned from the air, and we began to hear the heavy artillery fire north of us.

The last night the Chinese troops were here they blew up bridges, the water tank, and other things along the railroad. The blasting together with the firing of big guns shook the very foundation of the buildings. Among the refugees, besides our own group of believers, were Catholics, Congregationalists, and Buddhists, but during those days they forgot about creeds and all knelt down together praying to God for grace and help.

During the turnover and afterwards, our city and nearby villages were thoroughly looted, and though the city and towns around here have in many respects resumed the appearance of a fairly normal life, the shortage of goods and stock is great, and difficulties of transportation, as well as fear of further possible losses, combine to discourage business. Government and order collapsed with the rest and banditry is rampant. The Japanese are in charge in Kaoyi, but a few mile west brings us under the rule of the Reds, and east of here various gangs of bandits rule or misrule according to their own discretion. People are being shot and burned to death and many are wounded. Whole villages have to flee at a moment's notice, and the suffering and hardship that these people go through, as they flee from place to place and hide in the fields and caves, is indescribable. Every night we hear shooting, and the noise of hand grenades exploding, and the rat-tat-tat of machine guns in between, and now and then the big guns roar, so it is rather nerve-racking. Last night was a real bad one, and we did not sleep very well. For about three weeks we slept with our clothes on, ready for anything that might happen. Twice drunk soldiers came during the night and broke into the Mission. The last time they beat our people with clubs and spades and eleven of our watchmen and one woman were wounded, some very badly. We tore up some old bed sheets and wrapped up their wounds as best we could. Once a soldier came and shot through the Mission door with his rifle. In all our years in China we have never seen nor gone through anything more dreadful, but on the other hand we have had a most wonderful time, and the work has prospered, and we are stronger spiritually. Many people come to the Mission, not only for help and protection, but they come to seek God and to pray as never before. They come to learn more about Christ, Who suffered and died for the lost. They come because they find no comfort and hope in anything or anyone else but God and His Christ. Many of them come full of fear and sorrow, they come from far and near, and we tell them of the love of God and His power to save, and many have accepted Christ as their per-

sonal Saviour. A young man, an atheist, was very much afraid, so that he could not sleep well for several nights. He came one day in October during an air raid, and he knelt down and earnestly prayed and God saved him and took all his fear away. He has been with us since and he is a good help to us in the Mission, a very sincere brother. His wife and sister besides others in his home have embraced Christianity, and are attending services regularly. We have Bible classes or devotional services every day, and on Sundays we have meetings in three different places and the attendance has been very good. People that have not been interested in hearing before have now been awakened to the fact that the gospel message is of vital interest. Praise God!

For about three months we did not get any mail or news, but now mail is coming through from the north, and Kaoyi is as far south as mail can go on this side yet. We have also been able to get some groceries lately. For a long time we could not get any, but we lived on native products.

We wish to thank all who have remembered us in prayer and who have sent offerings for the work and we earnestly request your prayers in the future. Pray that we may be granted divine strength and wisdom for meeting the increased trying demands of the work.

Yours in His glad service,
ABRAHAM HEIDAL

## MRS. EZRA CROSS

MRS. EZRA CROSS, of York, England, died on November 27, 1937. Never really robust, our sister had not enjoyed good health for a number of years, yet decease came somewhat unexpectedly. She was laid to rest three days later.

For many years Sister Cross acted as agent for the publications of the Concordant Concern, and this work was a particular pleasure to her, for she wished the saints to become acqainted with the deep things of our God.

In early life our sister came to desire "to stand unashamed" before God in regard to His Word. Dr. Bullinger's periodical, *Things to Come*, watered this desire, teaching her the necessity for "rightly dividing" the Scriptures. This joy was enlarged by UNSEARCHABLE RICHES and later the CONCORDANT VERSION. Sister Cross took an interest in Hebrew and Greek, seeking to acquire knowledge of these languages and thus to get very close to the very words of God's revelation. To our sister this was an imperative necessity; to her God had given His Word for instruction; to her His Word was the source of knowledge.

Contact with our sister impressed one with her spiritual mindedness: always calm and patient, she was an interesting personality, and ever appeared to be living in a trustful repose of her Lord, Christ Jesus. Her delight was to speak of spiritual matters: the evangel was her one theme, and at all times she

was eager to lead the unsaved into a knowledge thereof, and also to teach the weaker saints. She knew the poverty of this world, yet sought to make others wealthy with the true riches which are in Christ Jesus.

Sister! we will meet you in the air when our Lord calls.

E. H. C.

## A. K. EVERS

IN PATERSON, N. J., on the second of December, 1937, while he was busy entering the sublinear in the transliteration of Isaiah, Brother A. K. Evers quietly fell asleep in Christ.

Though not widely known among us, he furnishes a striking instance of the circumstances under which much of the work of making the Scriptures available to God's people is being done. Too ill with heart disease to work, Brother Evers was devoting as much time as his feeble strength permitted, to some of the essential drudgery that must precede the publication of the Hebrew Scriptures. In the midst of exceedingly straightened circumstances he was happy to have the privilege of a share in this obscure, unimpressive, tedious task. His devoted wife, in entire sympathy and fellowship with him, had to provide for the support of the ailing husband and the three small children for the last fifteen months of his life.

Brother Evers was born and raised a Roman Catholic. As a young man he became interested in the Word of God through quotations from it which he found in one of Marie Corelli's novels, though he did not, at that time, know she was quoting Scripture. When he learned the source of the quotations, he bought a Bible in a book store in Rotterdam, the Netherlands, the land of his birth. He was saved through reading it, and became an earnest and consistent witness for his Saviour and Lord.

Some two or three years before his death he saw the truth of universal reconciliation, and learned to revel in concordant truth, as a pauper who has come into an immense inheritance. He soon began to speak to others, and zealously strove to spread the truth, by word of mouth, letters, and literature in both English and Dutch. When he learned that he could have a part in the routine work of preparing the Hebrew Scriptures for publication, he eagerly took it upon himself to devote his failing strength to this work, and it was while he was so occupied that the Master put his weary servant to sleep, till He calls him to awaken, refreshed and forever strong and well, in the morning of the coming day.

It is well that the readers of UNSEARCHABLE RICHES should know something of the difficulties under which much of the work is being done. This brother, poor, sick, compelled to perform his labor of love in trying circumstances and under inconvenient conditions, having little expectation of ever seeing the completed Hebrew Scriptures appear in print, yet exulting in

the realization that he was having a part in the most important task that can occupy human mind and hand, is but one of many who, like him, are serving faithfully, with no expectation of reward in this life. May God use their example of faith and devotion to spur us on.—J. B.

## L. M. GALASSI

THE GREAT PLACER, on January 9, put to repose one of His "earthly lights", our dear Brother L. M. Galassi, pastor and editor of the *Vedetta Cristiana* (Christian Watch) of Pisa, Italy.

I had heard of him while in Rome and often wished to visit him and feel the warmth of his love, but circumstances denied me this privilege and our friendship had been maintained by correspondence. According to those near him, his name will never be forgotten, for it reminds them (in the period of his most intense activity in Florence) of being the greatest fighter for the doctrines of Protestantism.

Having served the Baptist Church for many years in Turin, Rome, and Florence, separated from it and graced from above, he boldly spoke and wrote concerning the Mysteries of the Gospel, of the Reconciliation of All, of the All in All ultimate goal of God, of What is Death and the Soul?, etc., heartily endorsing the Concordant system of study of the Sacred Scriptures, rightly partitioning the Word of Truth and differentiating the Gospel of the Circumcision from that of Paul for the nations.

The glorious truths as revealed by Paul were by him proclaimed with fervor and delight. God's Eonian Purpose as to the universe has always been the theme of his publications. Other subjects such as "How to scripturally study the Scriptures", "Pattern of Sound Words", and other Concordant scripts have always been welcome in the columns of the *Vedetta Cristiana* to the delight of all those who love the truth out of a pure heart.

His loss is keenly felt by all who knew him personally and by those who learned of him through his writings. Through adversity and illness His grace has continually assisted him in his efforts to glorify His name, refusing physical rest, deeming the evangelization of the Gospel of Grace the most important task of his life.

Repose, beloved brother, in Him Whom thou hast believed to be the Resurrection and the Life. To the dear ones of his family who remain: May His grace console you with His words in 1 Thessalonians 4:14, remembering that "The Lord is near" (Phil. 4:5).—V. CURTIS, Kissimmee, Florida.

## "THE PILGRIM'S MESSENGER"

THE MARCH, 1938, number devotes its whole space to answering the question, Will All Mankind be Saved?—A. E. K.

### BAGHDAD, IRAQ

WE HAVE BEEN having some good times in our Concordant Bible Study Circle, which has now been meeting regularly for more than four years. Our membership changes practically every year and we have many visitors. Most of the latter are missionaries so we are able to sow the seed in good ground, even though it is a little antagonistic at times. But we thrive on opposition, and some of our most bitter opposition comes from good Christian people who have a real zeal for God and our blessed Lord. Letters from old members of the class tell of continued interest and quiet and simple attempts to commence new classes in concordant study.

Some of our number come to us as strong opponents of concordant teaching and after a few months they begin to rejoice in God's wondrous grace, and commence spreading the gracious message around.—DONALD MUNRO.

### I MORGONVÄKTEN

THE JULY-SEPTEMBER, 1937, number contains Vessels for Honor, and the continuation of Truths which Satisfy, besides the editorial and some communications.

For January-February the magazine discusses The Philippians' Contribution to the Evangel, God Cannot be Unjust, and the closing instalment of Truths that Satisfy. We hope that our friends who have Swedish connections will seek to introduce this witness to them.—A. E. K.

### "THE INVESTIGATOR"

THE WINTER, 1937, issue contains articles on Presentation without Refutation, Correctly Partitioning, The Virgin Birth, With What Body Do They Come? The Resurrection Day, Sunday or Saturday?—A. E. K.

### "THE TORCH"

THE NINTH NUMBER deals with "The Galatian Folly" (V.G.), "The Quest of Truth" (Alan Burns), and closes the series on "What is Truth?" The publication office has been changed to 1014 College Avenue, Fort Worth, Texas.—A. E. K.

### "THE LANTERN"

THE FIFTH VOLUME commences "Word Studies in Romans" (G. H. Beak), "The New Covenant" (R. B. Withers), and "Suited to Transcendence" (C. J. Blay). S. V. E. Clark is now editor. —A. E. K.

### "OUR FAITH"

THE JANUARY ISSUE is almost wholly devoted to a study of "The Four Secrets of Ephesians".—A. E. K.

## DR. S. M. MARTIN

AFTER A LONG, severe illness, Dr. S. M. Martin, of Seattle, Washington, fell asleep on September 27 of last year. He had long been a well-known evangelist in the so-called Church of Christ, and in recent years had been the means of helping other leaders in that denomination toward a better understanding of God's Word, as revealed by means of the CONCORDANT VERSION. He attended the Seattle class quite regularly as long as his health permitted.—E. O. K.

## LOST IN FLOOD

IT BECOMES our sad duty to report that two beloved saints from Minnesota, who were visiting in California for the winter, were swept away in the wall of water and debris which rushed down the Big Tujunga canyon on March 2, where the cabin in which they were living was located. They were Miss Agda Phillips and Mrs. Johanna Aasen. As we go to press, no trace of the bodies has been found.—E. O. K.

## AN OPEN LETTER TO THE EDITOR OF "FELLOWSHIP"

MY DEAR BROTHER EDGELL:

Your recent open letter exposing your appreciation of my efforts to help the saints calls for a repudiation on my part. You say that we do not see eye to eye, and that this is not material. But we *do* agree in the most important point on which all "Fellowship" worthy of the name is based—a love for our common Lord and His glory and a mutual desire to serve His saints. The spirit shown in your magazine is one worthy of emulation. It is more commendable, in the present confusion, to bear with one another in love, than to agree in every doctrine, however desirable this may be, and however much it may further fellowship. Your example of sympathetic tolerance will, I hope, not fail to be followed more and more in the pages of other magazines, not excepting the one in which this appears.—EDITOR UNSEARCHABLE RICHES

# UNFORCED ACCLAMATION

WHAT KIND of fulfillment of Philippians 2:10-11 may be expected according to the Scriptures?

The usual interpretation given to this important passage of Holy Writ—to which I held for many years myself—runs like this: "Yes, it is true that in the end *all* will confess that Jesus Christ is Lord to the glory of God the Father. But here is the difference: Some will confess *willingly* and *joyfully;* others (the great majority) will confess because they *must.*"

Let us see by the help of God and in the light of His own Word if such a contention will stand the test. There are various reasons that speak *against* it.

1. The above given interpretation contradicts every known *linguistic law.* There isn't any language in the world in which by one and the same word *two* ideas may be expressed which are directly *opposed* to each other. Supposing I had two horses before me, the one *white,* the other *black.* Suppose a child, pointing to the white horse, would ask me, "Uncle, what's the color of *this* horse?", I would naturally say, "It's white!" But if the child asked me about the color of the *other* horse, I would not use the same word "white" to designate its color.

And yet such an absurdity is forced upon the Holy Spirit, the real Author of the Scriptures when it comes to the interpretation of our passage. It is assumed that the Holy Spirit used one and the same word to designate a *willing, joyous* confession on the one hand and a

*forced, unwilling* confession on the other hand. Is it possible? Are these not two *contrasts* as great as, for instance, light and darkness, or life and death? I, for my part, cannot concede that the Holy Spirit can ever make such a blunder.

If — as is stated here — *every* tongue will acclaim Christ as Lord and as Such *every* knee bow before Him for God the Father's glory—*that* certainly includes the confession of all true *believers.* Now, if there were such an essential difference between those who confessed out of faith and with a willing heart and those who confessed merely because they were *forced* to do so, not one and the same word could be used to designate these two kinds of confessions of which one is just the opposite of the other. The word used here in the original is *exomologêsêtai.* The Greek language is not so deficient in words and forms that it could not clearly set forth such a vital difference.

2. In 1 Corinthians 12:3 Paul declares definitely that *no one* is able to say "Lord Jesus" except by (the) Holy Spirit. In His discussion with the Samaritan woman at Jacob's well, the Lord Jesus maintains that the Father wishes to have such worshipers only as worship Him in spirit and truth (John 4:23). And we may be sure that *such* worshipers only will be the ripe fruitage of the redemptive and conciliatory work of God's Beloved Son who "tasted death for every man".

3. When it was announced to Joseph to whom Mary was betrothed, that she should give birth to a Son, he was told "And thou shalt call His name JESUS: for He shall save His people from their sins" (Mat. 1:21). That had already been proclaimed by the name of one of the personal types of our blessed Saviour, for "Jesus" is the Greek of the Hebrew "Jeschua" (Joshua) which signifies "Jehovah is salvation". Therefore, if Paul by inspiration says that in the *name* of Jesus every tongue will confess and every knee bow, it is self-evident that

all of these thus bowing before Him, have recognized and experienced Him as their personal *Saviour* and confess Him as such.

4. All of us know that God, the Holy One of Israel, always looketh at the heart and that mere formal lip-service ever has been an abomination before Him (Amos 5:21-23). Can we imagine that He would ever favorably accept a confession and make it redound to His *glory,* if the confessors only by *force* reluctantly confessed Christ as Lord with their lips, while inwardly their hearts were foaming in venomous hatred against Him?

When Christ walked on the earth in the flesh, the demons openly confessed Him as the Holy One of God (Mark 1:24; Luke 4:34). But the Lord Jesus rebuked them and did not allow them to speak. At that time He refused recognition out of such an unclean source. Would it ever be acceptable to Him?

5. But the strongest reason for the conviction that the confession announced in our passage as coming to pass, will be a *joyous willing* and *God-pleasing* one, is found in this fact: This verb "confess *(homologeō)* occurs in many other passages of the Scriptures. From these it may be ascertained beyond the shadow of a doubt what kind of confession this will be.

In Matthew 10:32 and Luke 12:8 the Lord Jesus promises: "Whosoever therefore shall *confess* Me before men, him will I *confess* also before My Father Who is in heaven." No one will be in doubt as to the nature of such confession.

In John 1:20 John the Baptist "*confessed* and denied not, but *confessed,* 'I am not the Christ' ". Not a trace of reluctance or coercion is to be noted.

In John 9:22 we are told that "the Jews had agreed already that if any man *did confess* that He (the Lord Jesus) was Christ, he should be put out of the synagogue". Most assuredly, if anyone under such circumstances dared to confess Christ, he was not forced to do

so, unless compelled by the inner urge of God's spirit.

In Acts 24:14 Paul *confesses* before Felix, the Roman governor, his unwavering faith in "Christ and the hope of a future resurrection of the dead, both of the just and the unjust". And he *so confessed* with great boldness and without fear of coercion.

Romans 10:9, 10 speaks twice of *confessing* with the mouth that *Jesus is the Lord* (similar phraseology as in Philippians 2). And it is added that such confession is made unto *salvation.* A confession that brings *salvation* can certainly not be a forced one nor one reluctantly given.

In Acts 23:8 it is stated of the Pharisees in contrast to the Sadducees, that they *confessed* both: a resurrection and also the existence of angels and spirits. I do not see any reason why we should not believe that they did so out of conviction.

In 1 Timothy 6:12 Paul asserts of his (spiritual) son Timothy that he had "*confessed* a *good confession* before many witnesses". Could Paul, the great champion of the cross, have called Timothy's confession "good" if it had been given reluctantly or under compulsion?

Not to become wearisome in our presentation — you may also compare the other passages for yourself: Mat. 7:23; 14:7 (where *homologeō* is rendered "promised"); John 12:42; Heb. 11:13; 13:15 ("giving thanks"); 1 John 1:9; 2:23; 4:2, 3, 15; 2 John 7; Rev. 3:5.

As to the noun "confession" *(homologia)* the following passages are to the point: 2 Cor. 9:13; 1 Tim. 6:12, 13; Heb. 3:1; 4:14; 10:23.

For the sake of the ordinary reader who has not access to the Greek original, be it noted that the verb *homologeō* is composed of two words. The first one is the adjective *homos* which means "alike". The second one is the verb *legeō,* "say" or "speak". Thus results the significance: "to speak *alike*" (in harmony with another)— therefore "to confess".

By studying all the passages cited, you, dear reader, are in a position to convince yourself that in all of these cases, the word is used of a *willing, obedient and joyful* confession.

From this rule I can find only *one* exception, and that is Titus 1:16. Here Paul says of some Jewish Cretians: "They profess (confess) that they know God; but in works they deny Him, being abominable and disobedient, and unto every good work reprobate." Their confession evidently was a *feigned* one only.

I am quite sure that now some one will be ready to jump at me and sneeringly retort "that this *one* exception is sufficient to knock out your whole argument. It at least admits the possibility that the confession of some of those in Philippians 2:10, 11 may not be *genuine.*

To this I reply: It does not state in Titus 1:16 that those Cretians confessed "that Jesus Christ be the Lord" but that they "knew God". And they certainly were not *forced* to make such a confession, which is the point so strongly stressed in the usual interpretation of our passage. It is true that there is plenty of *feigned* worship in our days and there may be some even in the next eon under the rulership of the Son of Man. But *forced* worship has *never been one of God's methods* and the thought is *foreign* to Scripture.

But so far we have been dealing with the simple form only of the verb *homologeō.* The fact is that this verb (confess) appears frequently in a *"strengthened"* form in the New Testament. In all these cases a so-called *prefix* precedes the verb in its simple form. That prefix is the preposition *ex, "out"* or *"out of".* Thus we have *exomologeō* in the active and *exomologeomai* in the middle voice (of which a little more, later).

In the strengthened form the little prefix *ex* denotes the fact that the confession came *out of the innermost* (heart). And *that's the form used in our passage* and it is *never* used of any feigned, or reluctant or forced con-

fession. Can that leave any doubt as to the nature of the confession here?

We find *this* form in passages that deal with confessions of *sins*. So in Matthew 3:6; Mark 1:5; Acts 19:18 and James 5:16. Here the usual form *homologeō* is preceded by the prefix *ex* to emphasize the fact that these confessions came out of the heart.

Twice the Lord Jesus Himself makes use of this verb (Mat. 11:25; Luke 10:21), and in the latter passage it is preceded by the assertion, "In that hour Jesus *rejoiced* in spirit and said . . ." Accordingly in these two passages *exomologeō* has been rendered "I *thank* or *praise* Thee, O Father that . . ."

This same jubilant, rejoicing note is sounded by this strengthened form in Romans 14:11 (where we have the same phraseology as in Philippians 2) and in Romans 15:9. Can there be any doubt as to the nature of the confession in our passage?

And last—but not least—it must not be overlooked that in our passage the verb *exomologeō* appears in the so-called "middle voice" *(exomologeomai)*. In modern languages we have the active and the passive voices only. But in the Greek there is a *third*—an intermediate between the active and the passive. Winer in his grammar says that the Greek used this middle voice, when they wanted to convey the thought that a person did something by *himself,* out of his *own volition.* And *that's* the form used in our passage.

We have cited every verse in the New Testament where this verb is used and we have found but *one* instance where in its *simple* form it is used of a feigned confession and that in an altogether different environment. In all other cases—even in its simple form it denotes a *willing, obedient* and *joyful* confession.

And the strengthened form of *homologeō clinches* our argument, for it is *never* used of any *feigned* or *forced* or *reluctant* confession.

When by God's grace this blessed truth dawned upon me, a sense of deep gratitude welled up in my heart. Methinks, by this chain of positive evidence, the Holy Spirit wants to remove the last particle of doubt as to the nature of the future confession of "those in heaven and of those on earth and of those beneath" (under the earth).

How glorious that we have a God Who, through His only beloved Son, is more than able to deal in grace and judgment with *all* of His creatures *so long,* until the will of every creature belongs to *Him.* And He can and will reach His goal through His Son, according "to the energy by which He is able even to *subject all things to Himself*" (Phil. 3:21).

In the light of these facts you learn to understand Romans 11:32-36, and all you can do is to fall down on your knees and worship Him and glory in His Name!

C. F. DALLMUS

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## CHANCE

In future days oh will there be
Another chance to yet make good?
Does God intend to let us see
If lessons learned were understood?
To let us start life o'er again
With stronger faith, and greater pow'r—
A life without the sin and pain,
Without temptation hour by hour?

Oh no! God nothing leaves to chance,
He made a settled perfect plan,
Each move well thought out in advance
With overwhelming good for man.

Creation all He'll reconcile—
The whole of it—both heav'n and earth.
Though evil may all minds beguile,
Yet in His cross true peace had birth.

Yes—having made this perfect peace
He'll draw all men to Him at last;
He'll give a weary world release,
With sin a thing forever past.
He'll make anew a sin-cursed earth,
Put ev'ry harmful thing away.
No fear or pain, no dreaded dearth
Will in creation wend its way.

What rest and joy such life would mean—
It surely would be "life indeed",
No rift to ever come between,
No more of selfishness or greed.
Since God has planned this future good
For ev'ry creature ent'ring life,
Tell out the tidings as you should,
So sorely needed in the strife.

For hearts are weary of unrest,
Of disappointment, discord, pain;
Of trying hard to do the best,
Yet proving in the end how vain.
So tell them of the future fair,
Pass on the message with delight;
That day of joy each soul shall share
When Christ has come to put things right.

L. C.

# TIMOTHY AT EPHESUS AND MACEDONIA

BEING INTENSELY EAGER to clear up all questionable renderings before the German CONCORDANT VERSION is published, I have had my attention focused once more on the opening sentence of the body of Paul's first epistle to Timothy. To be sure, the question as to who remained in Ephesus and who went to Macedonia does not seem to play any important part in the understanding of the epistle, so should not be the cause of any great spiritual loss, whichever way we may translate, yet it is a part of God's Word, and we would not be guilty of falsifying its most minutest detail.

The difficulty is that verses three and four seem to have no leading verb. On this account the Authorized Version adds one at the end thus: *"so do"*. The Revisers have kept this, but added two more words thus: *"so do I now"*. It is very seldom that any translator goes so far as to add a complete sentence to the Word of God, and it is almost a sure indication that something is wrong somewhere. If we compare the Authorized Version renderings with the Greek we are struck with the fact that the pronoun "I" (Paul) is also added without warrant, though not put in italics. The Greek reads as if Timothy were entreated to remain in Ephesus at the same time in which he is going to Macedonia, which seems impossible.

I had high hopes that the best German versions would offer a solution of this enigma, but the two which we found most reliable simply translated as usual, without really making any statement. Then they put a few periods thus: . . . . , to show that the sentence was un-

finished. But this can hardly be considered a solution, though this does not deny the general excellence of these translations. As a final resort I looked up the scholar's version, but that did not even indicate the lack of a verb. The popular modern version *(Menge)* simply puts the popular tradition into good German, useless for us.

At my first efforts to translate this passage it seemed to me that the Greek very clearly sent Timothy to Macedonia. The sublinear reads, GOING INTO MACEDONIA THAT YOU-SHOULD-BE-charging. This, it seemed to me *must* be Timothy. This conviction has remained with me. *The Greek does not say that Paul went to Macedonia,* as almost all translations read. I fixed upon the infinitive TO-TOWARD-REMAIN, as the disturbing factor, which has since been confirmed. As *remaining* and *going* seem incompatible, however, I made the same mistake as the rest, and brought Paul in to clear up this difficulty. The situation in Acts 19 : 22 seemed to confirm my conclusion.

In order to arrive at this rendering, however, I had to translate TO-TOWARD-REMAIN with the words "by remaining", a somewhat questionable proceeding which has left me with an open mind and on the lookout for some better solution. This has not come, as I expected and hoped, through some facts out of our reach, but through a more exact examination of our own apparatus. The word TOWARD-REMAIN, both in meaning and in grammar, needed readjusting. It does not denote to remain *permanently,* as we will show, so there is no conflict between *remaining* and *going.* Timothy, on his way to Macedonia, could remain for a time in Ephesus. Secondly, it is not necessarily the infinitive (TO—), but may be the middle indefinite future imperative (—YOU), which gives the sentence a verb.

We may therefore translate as follows: According as I entreat you, remain with [them] in Ephesus [when] going to Macedonia, that . . (1 Tim. 1 : 3). Perhaps we would say "stop over", or "drop in at", or "visit".

The true sense may be best seen by a parallel. In Acts 18:18 "Paul, *remaining* [TOWARD-REMAIN*ing*] still a considerable number of days *with* the brethren, taking leave, sailed . . ." In this case the remaining was numbered by days, and ended with his leaving, and going on a long journey. In Matthew 15:32 and Mark 8:2 the throng *toward-remain* with our Lord *three days.* So that, if Timothy remained in Ephesus three days on his way to Macedonia, it would fall within the scope of this word. It does not necessarily denote a permanent stay. With the participle, *going,* it may denote a short break in a journey.

The word REMAIN *(menō),* as will be seen in the CONCORDANT VERSION concordance, makes many combinations with prepositions, which we have tried to keep separate in the version, though this sometimes seems impossible. There are ABOUT-REMAIN, BESIDE-REMAIN (abide), DOWN-REMAIN (reside), IN-REMAIN, ON-REMAIN (stay, persist), THRU-REMAIN (continue), TOWARD-REMAIN, UNDER-REMAIN (remain behind, endure), UP-REMAIN (wait for). We have given no idiomatic equivalents for TOWARD-REMAIN, for we cannot find any that are fully satisfactory. There does not seem to be any single word, like *endure* for UNDER-REMAIN, and no preposition, like remain *about.* English does not use *toward* with *remain,* though the thought seems clear enough. We are compelled to say *remain with* persons, and *remain in* grace (Acts 13:43) or petitions (1 Tim. 5:5). When the preposition IN follows, it seems necessary to insert *them* in order to preserve the force of TOWARD.

The situation seems to be this: Timothy is going to Macedonia. Paul had entreated him to meet him in Ephesus on the way. Paul himself expects to come to him speedily (3:4) nevertheless he writes, should he be too late, so that Timothy will know how to conduct himself on his mission. Now, in writing, he asks him to wait a while in Ephesus, so as to see him before going.

A practical consideration is worthy of mention. Such passages as 2:8, "I am intending, then, that men pray *in every place,*" and the general instructions as to order in the ecclesia, seem to give the letter a wider range than the city of Ephesus. Timothy, in Macedonia, would find many opportunities of applying the injunctions in the epistle, as he went from place to place. This would hardly be the case if he remained with a single ecclesia in Ephesus. The body of the epistle seems to confirm our finding that Timothy, rather than Paul, went to Macedonia. A. E. K.

## FINDS IN UR OF THE CHALDEES

THE IMPRESSION of a golden seal and the picture of a golden inlaid lyre, adorned with the head of a bull, of excellent beauty, which was found at Ur of the Chaldees and dates back before the time of Abraham, has been kindly sent us by our friends, J. H. and Mrs. Lampard and Donald Munro, secretaries of the Baghdad Y.M.C.A. The harp may be the oldest musical instrument on earth. As it was made not so very long after the flood, it is eloquent evidence of a culture very much higher than is usually associated with those ancient times.

Most of the theories of scholars which questioned the age and authenticity of the biblical record have been destroyed by the finds of the archæologists. Men imagined that mankind was primitive and barbarous and has gradually evolved its culture and refinement. The more we find of those early days, the clearer it is that the bulk of mankind has gone backward and not forward. There are barbarous peoples all over the earth today who cannot compare with these early sons of Adam. And we must remember that very little remains after all these centuries. How much would there be left of our own boasted civilization after five thousand years. The earth is opening its mouth in mute witness to the Word of the living God. A. E. K.

# RIGHTEOUSNESS OF LAW AND RIGHTEOUSNESS OF FAITH

ROMANS 10:5-13

THE TWO RIGHTEOUSNESSES are now contrasted. The righteousness which is of law requires doing, while the righteousness which is of faith requires believing. Moses mediated the first method and Paul heralded the second. The following verses confirm the statement of verse four. The two methods of attaining righteousness are mutually exclusive. Righteousness by doing the works of the law is the way Moses speaks of, 5; but the righteousness which is of faith speaks differently, 6-8; Paul makes an evangelic application, 9-10; and then shows by use of two quotations its worldwide scope, 11-13.

5. *For Moses is writing of the righteousness which is of law, that a man who does the same shall be living in it.* Paul quotes Leviticus 18:5 and alters it slightly. Moses said *them,* referring to ordinances and judgments, but Paul evidently refers to doing and refers to *it.* This emphasis on doing is most necessary in our day when so much has been taught about the efficacy of faith. The law does not call for faith, but for works. To believe law for salvation is like clinging to a sinking stone instead of a lifebuoy; instead of saving it draws one down to certain death. The law enunciated the principle, level to the intelligence of all, that if one did that which was righteous, he would be righteous, and that one who was really righteous could not be condemned to death. Righteousness and life are as indissolubly united as are sin and death. The words of Moses are reiterated by Jesus

Christ. To the lawyer who asked what he should do to obtain eonian life He replied, "This *do,* and you shall live" (Luke 10:28; Mat. 19:16-21). Paul has shown, especially in Romans seven, that no one can keep the law perfectly, but that to the legalist it ministers death.

The question is being asked with a persistence that cannot be ignored, Did Moses mock the people with an ironical promise of life based upon impossible conditions? And the same question may be asked concerning our Lord's words, This *do:* and thou shalt live. But could any other answer be given to legalists? The legalists of today need to have such a high and impossible standard thrust before them that they may come to the realization of sin. Grace must not be thought to lower the standard of the law's requirement. It is useless to speak of mercy and grace to the rapidly increasing number of those who deny the reality of sin and death and doom. Such need the ministration of law and the coming judgments to bring them to their senses and the realization of the exceeding sinfulness of sin.

Those who were no longer legalists but believing saints found in the law something more than moral requirement. There was a gracious side of the law. Even the Ten Words began by reminding the people of the gracious deliverance from Egypt. The law was mediated to a people who had sheltered under the blood of the Paschal lamb. It was, in its largest meaning, the only divinely given religion. Though imperfect, it taught by eloquent ritual how a law breaker could approach God and find acceptance through a sacrificial death. Paul did not institute a religion: Moses did. And this religion did not promise life to the self-righteous. It did give the penitent access to God, and it proclaimed in every drop of ritual blood the impossibility of attaining righteousness and life by one's own effort. To keep the law as the legalist understood it is just what many are still seeking to do. But to keep the law as penitent David and the Cir-

cumcision apostles understood it was an altogether different matter. As we listen to such worshipful words as David utters in his Psalms, especially the nineteenth, and the one hundred and nineteenth, we feel that we are listening to one who has almost entered into the new covenant relation with Jehovah. Paul would not need to contend with David and the other Hebrew saints, any more than with the apostles of the Circumcision after the council (Acts 15). These were men of tender conscience and contrite spirit, who rejoiced in the mercy of Jehovah. Their experience had made them cry, "Create in me a clean heart, O God."

Moses really did escort men to Christ. His writings are full of the Messiah. Those who have come to know Him catch many glimpses of Him in the Scriptures which Moses and all the prophets wrote. No one who grasped the significance of the legal covenant, dedicated by blood as it was, with the various evangelic offerings instituted at Sinai, could ever again become a strict legalist. Anyone who brought his sin offering with sincerity and intelligence had already abandoned the strictly legal method and was looking Christward.

The pious Israelite was first of all a broken-hearted worshiper. But many were impious ritualists who felt no need of the evangelic element in the Mosaic institutions. Against their formal, unrighteous, and stupid substitute for worship, Jehovah protested time and again, as He does in Isaiah 1:12-17. So much that God required He had made possible for men to do. Micah asks, "What doth Jehovah require of thee but to do justly, to love kindness, and to walk humbly with thy God?" In this, he says, Jehovah has shown man what is good (Micah 6:6, 8). With the successive spiritual declensions of Israel came the prophets in whose messages there was a blending of divine remonstrance, of judgment, and of the wooing of divine love. Some heard and obeyed, but probably the majority of the nation were unconvicted sinners

upon whom the law of God had not done its work. Neither moral nor ceremonial law broke down their impregnable conceit.

Not only Paul, but the Hebrew prophets themselves, had to fight the spirit and the pretensions of the legalist. While these self-righteous disciples of Moses boasted of their great lawgiver, they did not really hear any part of his message. Because of this both Christ and Paul had to thrust the inexorable demands of law in the face of every self-complacent legalist. Moses himself saw the larger content of the law. For those who were exercised by the impossible requirement of pure law and came to recognize their sin Moses had a gracious word that did not mock men or require of them what was impossible. In the present argument Paul is not dealing with penitents, but with legalists who were under the curse of the law and did not realize it. For the most part Israel does not even yet realize that the curse is upon them. For unrepentant Israel we may give Moses' words all the ironic meaning and all the antithetical force they will bear.

It is as true today as ever that the righteousness which is of the law must be a purely human achievement and one hundred per cent. perfect in order to entitle one to life. If any creature succeeded in always living up to this standard, his righteousness would be wholly his, and he would be independent of God's help, not to say of His salvation. That would not mean an attainment or a self-development: it would mean that such a man had never sinned. One occasionally meets those who deny that they have sinned. To preach grace to them is to cast pearls before swine. Only the day of judgment will prepare such to accept the grace of God, and that is the chief purpose of judgment. No legalist will survive the judgment of the great day, but until then Pharisaic men go on refusing to admit a doubt of their own righteousness. Happily there were many who found more comfort in other of Moses' words than those here quoted by Paul.

How precious the record of Exodus 33:12 to 34:9 must have been to the saints in the long era of law and national failure!

6. *Now the righteousness which is of faith* is personified as speaking. This righteousness was Paul's theme in the early chapters of this epistle, where the evangel of God's righteousness by faith is fully revealed. But even Paul does not preach his gospel till he has indicted all men, and especially those who had the law (1:18–3:20). When Paul here refers to his evangel he uses words of Moses which had become proverbial. Moses is not the speaker: the righteousness of faith is speaking. Neither Moses' authority, nor the authority of Scripture, is claimed. Paul's unsupported word is quite as authoritative as that of any other inspired writer. The language he borrows is weighty because it has the flavor of inspiration. Moses cannot be conscripted and made a witness to Paul's evangel. We must forget Moses and listen to the present speaker, which is *the righteousness which is of faith.* This is purposely contrasted with the righteousness which is of law. There must be no confusion of these two, nor between the present speaker and Moses.

*You may not be saying in your heart,* that is, in your inmost thought, *who will be ascending into the heavens?* This presents the height of what is impossible. Possibly this gives the real reason for Paul's use of the well-known figure of the impossible. The religionist and even the convicted sinner usually seeks to do some unnecessary and impossible thing. Such efforts frequently run to the extravagant, the spectacular and the sensational. Almost any substitute for quiet faith and obedience is acceptable to the religionist. Ritual is preferred to reality. Spiritual operations are expected to be accomplished by physical sensations. Not only the Jews, but the devotees of modern revivalism, seek a sign. God is not thought to be working when conviction and faith dawns in a human heart, unless it be accompanied by some outward demon-

stration. God must make those whom He calls go to the "mourner's bench", or "hit the sawdust trail", or sign a card or a pledge. Otherwise His presence and working are doubted. Religion demands an external show. God speaks with a still, small voice, works silently in human hearts, and manifests His power in a spiritual walk.

Paul explains, *that is, to be bringing Christ down.* These words he substitutes for the words of Moses, "to bring it unto us, and to make us hear it and do it". Just as the law had previously been brought near to Israel, so now Christ, to Whom the law pointed, had been brought near to all men. The hearing of faith is as simple as the hearing of law. Christ has come down and His descent makes efforts to climb useless. Faith is what He requires and it is as easy as hearing. The gist of this statement is, Do not attempt to do great things, just believe Christ. He does not need to be sought; He is seeking. He has come down from heaven, come under the law and taken its curse from us, has stooped beneath our sin and borne it away. And now the righteousness which is of faith tells us that our righteousness is in Him, and that He invites our faith. It is not faith that asks how Christ is to be brought down, nor does faith seek to ascend into the heavens or do any other impossible thing.

7. *Or, who will be descending into the abyss?* These words are substituted by Paul for "who will go over to the further side of the sea for us?" Paul must reject Moses' words as unsuitable for his purpose. Then he adds an explanation, *that is, to be leading Christ up from among the dead.* The abyss and heaven seem to be the extreme opposites. The abyss is not Hades, but the abode of evil and imprisoned spirits, as an examination of all the occurrences shows (Luke 8:31; Un. 9:1, 2, 11; 11:17; 17:8; 20:1, 3). Christ did descend there and made proclamation to the spirits in prison. To this lowest point He went after He was quickened from the dead by means of the Spirit of God. It appears that no human

being, but the beast, ever goes into the abyss. It seems to be identified with Tartarus. Dead men go to Hades. Christ both rose from among the dead and ascended from the abyss. Satan will go to the abyss during his thousand-year imprisonment. The abyss is not the lake of fire. Nor is the lake of fire said to be the second death for Satan and the beast and the false prophet.

It is not faith that thinks of Christ as a dead Saviour still among the dead. When we hear that Christ is risen, faith grasps that fact, and there is no saving faith now that does not cling to the risen Christ. Faith that is reckoned for righteousness believes on God as the One Who raised Jesus our Lord from the dead. Our Lord not only came down in incarnation, but was also given up because of our offenses and was roused because of our justification (4:25). Christ has done what man is powerless to do, and our faith involves the confession that we can do nothing but rest upon what God has done in Christ.

8. *But what is it,* the righteousness of faith, *saying? The declaration is near you, in your mouth and in your heart.* Paul again omits Moses' words, "and in thy hands to do it," and adds the explanation, *that is, the declaration of faith which we are heralding.* The declaration of faith is not like some "declarations of faith", a statement of the doctrines of some sect. It is a declaration which requires faith as the only condition of salvation. *We are heralding,* says Paul, the evangel, just as a herald makes proclamation. One who hears this proclamation and believes it is no longer a truth-seeker. Some have heard, but their unbelief is proclaimed whenever they call themselves truth-seekers. They have really refused the truth and, like the Athenians whom Paul met, they are always seeking some religious novelty. The decisive fact is that the truth has come so near that one must either believe it or definitely reject it. Christ is thrust upon men by the proclamation, which asks, What will

you do with Christ—crown Him as your Lord or crucify Him?

Surely in view of all the omissions, additions and alterations in the quotation from Moses it cannot be said that Paul is *interpreting* Moses. Such treatment of Scripture does pass as interpretation in some circles, but Paul would not call it interpretation. He could not fail to recognize that the use he made of Moses' words was too remote from the lawgiver's intention to claim them in support of his argument. Why then did he use this language? The value of the words is that they had become proverbial, and so were familiar to the Jews whom he was addressing. Such proverbial language may be legitimately used as a literary device, because familiar terms may be used to commend an unfamiliar truth. But the shrewdest critic of Paul could not say that he was attempting an exegesis of Moses' words and failed in the attempt, for he appeals neither to Moses nor the authority of Scripture. Incidentally it may be noted that Paul attributes Leviticus to Moses. He says nothing in this passage about the authorship of Deuteronomy.

Having made this protest, we rejoice to state that Moses saw the way of pardon and peace for the lawbreaker. In view of all that Paul says about the law, it is a little difficult to understand the words of Moses, recorded immediately before those which Paul has taken and adapted. He says, "For this commandment which I command thee this day, it is not too hard for thee, neither is it far off" (Deut. 30:11). Now if he is speaking of the moral law he seems to be contradicting such words as, "For as many as are of works of law are under a curse" (Gal. 3:10; Rom. 3:20; 4:15; 5:20 and Peter in Acts 15:10).

Why does Moses say "this commandment"? He uses the singular because he is not speaking of the commandments, but of a particular commandment. He is looking forward to a time "when all these things are come upon

thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither Jehovah thy God hath driven thee, and shalt return unto Jehovah thy God and shalt obey His voice according to all that I command thee this day . . . then Jehovah thy God will turn thy captivity and have compassion on thee, and will return and gather thee from all the peoples, whither Jehovah thy God hath scattered thee. . . . And Jehovah thy God will circumcise thy heart and the heart of all thy seed" (Deut. 30:1-10). What is "this commandment"? It is "if thou return unto Jehovah thy God with all thy heart and with all thy soul". Moses is looking to the time when, under the new covenant, Israel's heart would be circumcised and the law would be written in their heart. He was not talking of a righteousness which is of faith, but a righteousness which is imparted, so that Israel "will keep his commandments and his statutes which are written in this book of the law".

Paul could no doubt have given a splendid exposition of Moses' oration had that been in line with his evangel, but he left such an exposition to the writer of the epistle to the Hebrews. The preachers of the evangel of the Circumcision would not have needed to add to, to take from, or to change a single word of the Deuteronomy quotation. Perhaps Paul alluded to this passage as a subtle reminder to Israel that the curse was to fall on them as surely as the blessing, and that all their blessing followed their manifest failure under law. When the nation returns to God it will not be in self-righteousness but in deepest penitence. The insistent call to Israel is to repent, and repentance is not too hard for anyone who would escape the doom of sin.

Throughout the era of law there were those upon whom the law did its proper work of making the offense abound, thus causing men to seek the mercy of God. They heard the words of Moses and turned to God, find-

ing Him plenteous in mercy and ready to forgive. No one in the Mosaic economy was saved in any other way. They have left shining examples, and their noble psalms, and especially the penitential psalms, have become the current speech of penitents in every succeeding generation. They experienced both the curse and the blessing, but all these blessings were found in the old covenant, a covenant which was dedicated with blood. According to the law all things were cleansed with blood. Every defiled sinner could under its provisions find cleansing and pardon. The law convicted, but by the shedding of blood there was remission for every law-breaking Israelite.

The Hebrews epistle is the foundation epistle of the gospel of the Circumcision, as Romans is the foundation epistle in the Pauline revelation. An essential part of the Pauline evangel is that those who are united to Christ are dead to the law. But Hebrews says nothing of this release from the law. It speaks of the better things that came with Christ, and declares that there is a better priesthood, better blood, and a better covenant instituted on better promises. "For the priesthood being transferred, of necessity there is coming to be a transference of law also" (Heb. 7:12). All this required a real turning to God in faith and gave the covenant people a new relation to the permanent law of God. Hebrews and Romans are as irreconcilable as Moses and Paul. Only those who blend the gospel of the Circumcision and the gospel of the Uncircumcision can think that Paul finds a confirmation of his gospel in the words he quotes from Moses.

9. The requirement of faith is *that, if you should be avowing with your mouth that Jesus is Lord, and should be believing in your heart that God raised Him from the dead, you shall be saved.* The order of the words "mouth" and "heart" is simply due to the fact that this is the order in the quotation. The apparent antithesis of avowal and faith is merely one of literary style

corresponding to the quotation. Moses and Paul agree that consent of heart and mouth is involved in salvation, and this is in contrast to assent to an external law. Avowal by the mouth is the issue of faith in the heart. Yet confession with the mouth is not another condition of salvation added to faith. To assert that avowal is a separate, additional condition of salvation would be to deny all the declarations of Paul that righteousness is out of faith. What it does mean is that the faith that embraces the revelation of God's righteousness is evidenced by oral confession. Such an avowal faith rejoices to give. It is faith's declaration of loyalty to God, and is a trumpet sound to His enemies. Avowal and faith must not be separated and regarded as two mutually supplementary conditions of salvation. A confession without faith in the heart would be false. Where faith really accepts Christ as Lord there will be confession.

The supreme fact to the believer is that Christ is Lord just as God is our Father. Especially in our time many are willing to acknowledge Jesus as the greatest Teacher who will not avow Him as their Lord. Of course a parrot could be taught to say the words "Jesus is Lord", but no man utters them with a heart faith except by the Spirit of God (1 Cor. 12:3). Many cults are trading on the name of Christ, yet none of their adherents will from the heart say that Jesus is Lord. The avowal of His Lordship involves a voluntary submission to Him and belief that He is alive by resurrection.

Heart faith is fixed on God as the One Who resurrected Jesus from the dead and made Him both Lord and Christ. There is no real evangel that does not declare that Christ is risen. Strangely enough, many do not believe that Christ really died, because they declare that "there is no death; what seems so is transition". Many who really trust Christ for salvation and even talk about His blood-shedding, will not admit that Christ really died. He simply changed His mode of life. It follows

that if Christ did not die, He was not buried. Only His body was buried. And Christendom generally does not believe in the resurrection of Christ. While a few believe that a whole Christ was raised from the dead, the majority assert that they do not believe in a bodily resurrection. To think of Christ's body being resurrected is "too materialistic a conception" for the modern mind. The majority think that the real Christ passed immediately into glory with His expiring breath. To them resurrection is reduced to survival in spite of dissolution. A perusal of hundreds of so-called "Easter" sermons shows that many famous preachers believe in survival or "natural immortality" rather than in the gospel fact of resurrection. No department of theology or of exegesis of Scripture is so neglected and poverty stricken as that concerning resurrection.

The writer was recently told that "Christ rose to prove that we have life and cannot die". Christ died and was saved from death by the exceeding greatness of God's power in order that we also may be saved out of death. Many believers trust Christ and yet deny the three fundamental facts of the gospel—that Christ died, Christ was buried, Christ was resurrected (1 Cor. 15: 3-4). One can preach much truth and leave out the resurrection, but none can preach an evangel who does not proclaim Christ's resurrection. By one Man came the resurrection of the dead.

True gospel preaching persistently proclaims these three facts. How strange it is that men can believe in endless, hopeless punishment for sinners, and yet cannot believe that the Sinbearer actually died! There is no true gospel if Christ did not die. And if He was not raised on the third day He is not alive. A dead Christ cannot save. The fact of the resurrection involves His death; it is God's vindication of Him Who was made sin for us; it is the confirmation of His claims; it is the proof of our justification by His blood; it is the pledge of our own

resurrection and glorification. No wonder that the Slanderer seeks to destroy the gospel by substitution of survival for a true resurrection! And yet it is a great wonder that those who trust Christ do not guard these fundamentals of the evangel more jealously.

10. Paul now elucidates and applies the statement he has just made. *For with the heart it is believed, yet with the mouth it is avowed for salvation.* The word "man" found in the popular versions is an unwarrantable interpolation. In the previous verse Paul, following Moses, puts "mouth" before "heart", as much as to say, Not only in your mouth but also in your heart. In this verse Paul follows the order of experience and puts heart first. Out of the superabundance of his heart the believer avows his faith. An inarticulate faith is at least a half-hearted allegiance. In experience it has been found that faith grows by means of a persistent avowal of Christ as Lord. In this way confession is found to be saving.

Scripture does not contrast head and heart, intellect and emotion, as is done in popular usage. Heart in Scripture invariably includes intellect, affection, and will. Faith is the outgoing of all that is in man's heart, the credence of the intellect, the confidence of the affections, and the consent of the will. Pascal said: "The heart has its reasons which reason alone does not know. It is the heart that is conscious of God. . . . This, then, is faith, God sensible to the heart, not only to the reason." Many readily declare that they believe in a supreme Being, but that does not save. Apostate Israel goes much further on the road to faith when they believe that Jehovah is their covenant God Who spoke to their fathers, a God of revelation, but even that does not save. Faith that saves is a heart reliance on God Who raised and exalted Christ to be our Saviour. Though one trusts with all his heart, and faith alone receives salvation, it is not the believing attitude of heart that is the saviour, but the God of our Lord Jesus Christ Who quickened Him from among the

dead. God's favor is self-caused, and is found in Christ Jesus. The crucial question is not, Is your creed correct? It is, Do you trust God as Redeemer, Who raised our Lord from among the dead, with all your heart?

Righteousness comes from believing that God has done these things for us. Paul presents justification in three aspects. Justification by faith, by death, and by the impartation of life. In this passage only the righteousness that is reckoned to faith is presented. The only inward change in this justification is that God is believed with the heart, that is, nothing is said of walk in the power of the imparted spirit of Christ. Righteousness by faith is an important part of salvation, a part that carries the rest with it, for "whom He justifies, these He glorifies also".

11. *For the Scripture is saying,* with its voice of authority, *Everyone who is believing on Him shall not be disgraced.* Isaiah wrote, "He that believeth shall not make haste." Paul adds *pas,* every, and changes "make haste" to "be disgraced". "He who is believing" is unlimited even in Isaiah, but the *pas* emphasizes something that Isaiah does not. And it is upon this added word that the rest of Paul's argument turns. Isaiah says that faith is the condition of salvation. Paul will show that the evangel is for all who believe. They who believe will find that God so honors their faith that they shall not be forsaken and disgraced.

12. In this verse Paul justifies the change from "he" to "everyone". *For there is no distinction of Jew as well as Greek, for He is the Lord of all, being rich to all those who are invoking Him.* Earlier it has been declared that there is no distinction between men as to sin (3:22-23). All are sinners in some degree: none have the distinction that they have not sinned. Sin is racewide and the gracious salvation of God knows no distinction of Jew or of Greek. There is no distinction as to sin, death, faith or grace. But there is a distinction as to law, and God has

put a distinction between Jew and Greek that is maintained by the evangel of the Circumcision. In Isaiah's time Israelites were known as those who call upon Jehovah. Paul says God is rich to all without distinction who invoke Him. The Lord is Christ, and believers call upon Him (Acts 2:21; 9:14, 21; 1 Cor. 1:2; 2 Tim. 2:22). Faith, whether in Jew or Greek, invokes the deliverance of Him Who is Lord of all. As God is not the God of Jews only, so the Lord Christ is Lord of both Jews and Greeks who call on Him (Rom. 3:29).

13. *For everyone whoever should be invoking the name of the Lord shall be saved.* The quotation is from Joel 2:32, and the reference is to the great and terrible day of Jehovah. A remnant only shall escape. This remnant comprises whosoever shall call upon the name of Jehovah. Paul speaks of the Lord Jesus and applies the reference to all who are invoking the Lord, Whom he declares to be Christ. Only the apostolic authority and the inspiration of the spirit could give the words of Joel the universal application which they have in this context. Incidentally we may learn that faith is efficacious for the salvation of the remnant in the fiercest hour of trial. At that time none will dream of righteousness which is of law. God never turns a deaf ear to the cry of faith even in the midst of severest judgments. The value of the quotation is that these words of Joel are made to describe a wider salvation than he spoke of, but still a salvation by the faith method. Joel and Paul are in agreement as to the faith way of salvation. To call on the Lord is to believe Him, to confess and to worship Him.

The question is sometimes asked if one should ever pray to Christ. Jehovah is the Lord Christ Who is invoked, and Whose person and name is the specific Object of faith's avowal. All prayer goes to God through Christ, and all God's revelation and salvation come to us through Him.

Isaiah and Joel are strong witnesses to the faith way of deliverance, of which the Ten Words say nothing. How very blind legalists are to the voice of Hebrew prophecy! Not all the truth of Scripture lies on the surface. The Hebrew Scriptures will be a new book to the elect nation when the eyes of their heart are illumined by God's spirit.

## QUESTIONS

Does the law of God demand faith at any time? Does the Sermon on the Mount ask for faith or works? Is it easier for people to consent to the rightness of the law than to the truth of the evangel? Why? Did the God-given religion instituted at Sinai speak of grace and mercy and forgiveness? Did the Hebrew saints find salvation by law or by grace? Did Moses point to the death of Christ? Did God protest against the spirit of legalism in the era of law? Why do so many religionists spurn the evangel?

Is Paul's word inspired and authoritative? Does he claim Moses as a witness to the righteousness of faith? Why then does he adapt Moses' words in his argument? What two facts in Christ's history does he emphasize? When did Christ go into the abyss? Who declares the righteousness of faith, but Paul? Is Paul interpreting Moses?

Did Moses get a glimpse of Israel's future repentance? Does he speak of freedom from the law at any time? Has anything happened to Israel that Moses did not predict? Is Jesus the Christ? Is He a Teacher and Example, or the Lord? Can one deny His resurrection and have any assurance of salvation? Do Christians generally believe the three gospel facts? How do they make void the Word of God?

Why does Scripture say so much about the heart? What three kinds of justification are mentioned in the epistle to the Romans?

Why does Paul quote Isaiah in verse eleven? Had faith superseded law in Isaiah's day? Does Paul obliterate the distinction between Jew and Greek? Does he contradict his statement in 3:1-2? Did faith ever call on God in vain? Do the Hebrew Scriptures nourish our faith? (2 Tim. 3:14-15)

GEO. L. ROGERS

# ENIGMAS

A FAVORITE FORM of reasoning, which is widespread among the Lord's people, and in which we indulged ourselves before our eyes were opened to its fallacy, is based on the figure *enigma* (1 Corinthians 13:12). In our work of investigating, naming and classifying the figures of speech used in the Scriptures we were particularly arrested by this figure, and the fact that it is so universally ignored. Even in Paul's earlier ministry he could say "at present we are observing by means of a mirror, in an enigma" (1 Cor. 13:12). It is evident that all Scripture until Paul's latest revelation partakes of this character. We often say that the Bible is an enigma to many people, but that it is because of *their* lack of perception. But here we learn that its greater part really is somewhat of a riddle. Not only that, but it is intended to be so.

It is compared to a mirror. Now we can't reason about the things we see reflected in a glass as if they were the things themselves. If a hunter should shoot at a stag he sees in a mirror he would not kill the animal. A mirror seems to falsify in some ways. What is behind us is seen in front. There must be something akin to this in the Scriptures. If we see this, it may keep us from drawing false deductions, such as still hinder the saints from receiving the truth which came later, when the mirror was withdrawn, and we could see face to face. The same idea is figured by minority and maturity and by an installment and the whole. We may reason out of

a part what is contrary to God's completed revelation.

### THE LAW

Many of us found it difficult to accept the fact that the law was not given to be kept, but to give the recognition of sin. Certainly anyone reading the account of its promulgation must receive the impression that God expected the Israelites to observe it. *They* certainly received this impression. It is like a mirror, in which everything is reversed. At first we have difficulty in justifying God for giving this impression to the people. But when we see that this reversal was quite as essential as the law itself to attain His object, our scruples vanish, and we admire His wisdom, not only in giving them the law, but in withholding the fact that they were incapable of keeping it. God blesses His creatures by leading them through ignorance to light. By giving them the actual experience of evil He attains what never could be reached by merely making known the facts.

So also in the wider law which embraces all mankind (Rom. 2:6-10). Just as the law promised life to all who lived up to it, so also, eonian life is promised to all who endure in good acts. Yet, in neither case, can life be gained in this way. Life comes only through Christ. This we *know* now, not by looking into a mirror, but by God's definite declaration. In Adam all are dying, so in Christ all shall be made alive. But not outside of Him. We see face to face, as it were, whereas in the law and in Romans, we see the matter as in a mirror, as if man could by his own efforts, attain to life.

### PROBING

Our Lord gives us a very practical illustration of this way of working. When he found Himself on the other side of the sea of Galilee with a vast throng who needed to be fed, He said to Philip, "Whence should we be buying bread that these may be eating?" The enigma here

is immediately solved by the explanation: "Now this He said to try him, for *He* was aware what He was about to be doing" (John 6:5-6). This statement should open our eyes to much that is in the Scriptures. God is probing His people, and speaks in a way which may easily lead to misunderstanding and error. Note very carefully the words He used, *whence, we, buy*. If Philip had been spiritual, he would have said: God alone has bread. *Thou* canst supply it, not *we*. No need to *pay* for that which is Thine. But he did not stand the test.

We could easily deduce from our Lord's words that it was His intention to buy food for the throng, and that He expected aid from His disciples. That is the mirror. The poor disciples soon figured out that they would have difficulty even in raising a small sum which would far from satisfy the throng. Our Lord's test has had the effect He desired. They realized their own poverty and impotence. This background was needed in order to properly set forth the glory of His riches and power.

But such an explanation is seldom given. Sometimes there is a hint which we now can understand, but which must have been wholly enigmatic to them. For instance, after our Lord's suffering and resurrection it was only natural that the disciples should expect the kingdom to be set up. So they ask Him plainly, "Lord, art thou at this time restoring the kingdom to Israel?" His reply is an enigma. No doubt He knew that the kingdom would *not* be restored at that time. But it was essential to God's object in connection with them that they should *not* know. Ignorance and darkness have their place in His plans. Instead of telling them the fact, he simply says: "It is not for you to know the times or the eras . ." (Acts 1:6-7). The whole book of Acts has this enigmatic character. This is what has made it a riddle to most students.

At Pentecost Peter heralds the kingdom. Later, after the healing of the lame man, he says to the people in

Solomon's portico, "Repent, then, and turn about for the erasure of your sins, so that the seasons of refreshing should be coming from the face of the Lord, and He should dispatch the One selected for you, Christ Jesus, Whom heaven must indeed receive until the times of the restoration of all which God speaks through the mouth of His holy prophets from the eon" (Acts 3:19-21). Because of his ignorance Peter could in all good faith, herald the kingdom to these people so that they must have received the impression that it would come within a short time—at least in their lifetime—*if they repent.*

### "OFFERING" THE KINGDOM

It will be noted that I have carefully refrained from saying that Peter *offered* the kingdom to them, though, to all intents, I have implied practically the same thing. In my early attempts to solve these enigmas I took a dislike to the word *offer,* because I thought it bad faith to offer a thing which I knew could not be accepted. I looked at it altogether from the human standpoint, and expected God to act and speak as if He were a man. Now I see that God wished the kingdom heralded to Israel in Acts in order to give them another opportunity to show that they would *not* repent. He knew this all along, but Israel needed to know, and the grace for the nations must have a background. So Peter is kept in ignorance in order that he may herald the kingdom in all good faith.

The same enigma presents itself for solution in connection with the ministry of our Lord. We might reason that He knew all along that Israel would not repent, hence we cannot say that the kingdom was "offered" to them and that they "rejected" it. But this is no relief, for, whatever we may make out of the meaning of "offer" and "reject" (which are by no means essential, but only a convenient and concise way of expressing the matter), *the kingdom was heralded as near.* It is impos-

sible to escape the impression that the people were given to understand that they would soon enter this kingdom if the nation repented. His disciples certainly looked for the kingdom then, in response to His words.

There is a vast distinction between man and God in this matter of probing or trying. It is utterly contrary to all that is right to put God on trial (Mat. 4:7; Deut. 6:16). If we probe Him to see what He will do we only show how utterly we fail to grasp His deity. Yet if we deny Him the right to put His creatures on trial we not only deny His deity, but fail to enter into His purposes of blessing for them and the practical means which are necessary so that they may learn to know themselves. All through the eons man is on trial, not to disclose to God what he is, but to discover humanity to itself. It is the continuous lesson of the cross. It is just as necessary that man be ignorant, to display God's wisdom, as that man be a sinner to reveal His grace.

We now know that the kingdom could not come except Christ as the Lamb be slain on Golgotha. As such He brings down the judgments which precede the kingdom. How then, we reason, could it be heralded before His death? All such reasoning is vain. We might invent a thousand ways in which His death could have intervened and the kingdom could have come, according to the words of our Lord, but they are quite unnecessary, for the object and intention of the heralding was not the coming of the kingdom at that time. The preaching was to try or probe the people and disclose their unrepentant hearts. While the heralding seemed to be a "failure", it was really a perfect success when we perceive its real object, rather than its apparent one.

Once we grasp this characteristic of divine revelation it will enable us to accord its final unfoldings the weight which is their due. The present practise of Christendom is to reason from the enigmas to false conclusions and to make these the basis on which to reject the clear state-

ments in Paul's mature revelations. They overlook the fact that our Lord disclaimed finality because His hearers were not fitted for it. He spoke in parables and proverbs, not plainly (John 16:12-13, 25). Paul alone claims to teach "every man in all wisdom", that he should present every man *mature* in Christ Jesus (Col. 1:28). He *completes* the Word of God (Col. 1:25), not in the sense that he adds the last detail, but rather that he rounds it out with those basic truths which are not only no enigmas in themselves, but also solve all the foregoing enigmas.

The only intelligent, spiritual approach to God's revelation is to *believe,* first, the final, clear revelations of Paul's latest epistles, and then we will not be tempted to reason the foregoing, but *believe* that also, as it stands, giving God the place which becomes Him as the One Who probes His people by speaking to them in riddles and enigmas. Then such mental problems will no longer perplex but please us and we will be able to admire with increasing wonder the multifarious wisdom of our God, and adore Him as the Deity, Who does as He does in executing His delightful designs for man's blessing and His glory. A. E. K.

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## NOTICE

THOSE of our readers having friends among the I. B. S. A. who would like to have Brother Salter send them a copy of his open letter to Judge Rutherford, in which he challenges him to a debate, should send the addresses to W. F. Salter, P. O. Box 404, Toronto, Ontario, Canada. Brother Salter is sending out 2000 copies to his former associates. They will be mailed at about the same time as this issue of UNSEARCHABLE RICHES. Please pray that these efforts in behalf of the truth may be used of God for the enlightenment of His saints everywhere.—E.O.K.

# NOT ON BREAD ALONE

*"Not on bread alone shall man be living,*
*but on every declaration of God."*
*(Luke 4: 4)*

THESE WORDS touch that all-important matter, the concern of life. Questioning Christ's claim to be God's Son, the Slanderer had said, "If you are God's son, speak to this stone that it may be becoming bread." Yet, even as He hungers, our Lord stresses the paramount value of that which is food for the spirit.

In quoting Scripture He confirms its truth, for who but He so constantly and so understandingly lived on God's declarations? As He said to His disciples, "I have food to eat of which *you* are not aware . . . My food is that I should be doing the will of Him Who sends Me, and should be perfecting His work" (John 4: 32-34).

Therefore, in accord with such an attitude Christ meets the Slanderer on the highest possible ground. He could, by some wonderful alchemy, transform the stone into bread. But such a display of power would not then serve God's purpose. God can satisfy need without advertisement. Quietly and unobtrusively He comes to the aid of His creatures. Yet one day His power and glory will be seen in a most notable intervention.

But now, man is to be living solely and simply by His declarations. And since God's Word is a word of life, it is sufficient. Thereby we are truly equipped; "fitted out for every good act". Let a man or woman stand by this, and as sure as night follows day, there will be a resultant life in every way satisfactory. Be it remembered, too,

that God is only pledged to His Word. That alone will He fulfill. Our allegiance is to be to His declarations, not to any philosophy or sentiment of men.

*Not on bread alone shall man be living.* It is not all of life to eat and drink, to be concerned only with the chemistry and anatomy of the body. Nor is life fully rounded out and completed by the use of the senses. More than ever we live in a day when the power of physical and mental being is stressed. There are elaborated courses for both mind and body, and many spheres for their exercise. We are told: "the power is within you". Hence, one may be a noble, adventurous, and successful soul. And some may say, have said, "This is life!"

In many places we may see posters advertising "bread for energy". The advocacy is good, since races who have preserved and lived upon the seed of grains have been the intelligent and leading nations of the world. This, however, is but physical and mental power. "Not on bread alone shall man be living."

But what of the splendidly formulated philosophies of life, which, down the centuries, have been given to men? Cannot man live by these? What of art and science, music, and literature? How superbly, some will say, man has worked, attained, and achieved. Surely, these are enough. And is there not "religion" and "Christianity"?

Now, man does affect to live by these. Yet, how poor and inadequate the demonstration! How far below that life which is life indeed—the life of the spirit. But, it is held that spirit has no object-matter beyond whatever can be ministered to it by the intelligence of the soul. Intellect feels itself humiliated if it be supposed to be debarred from the sight of any spiritual fact. Men deem it essential to the supposed dignity of their reason to deny the existence of an order of things which unilluminated reason does not see.

In the words of another, "the highest conquests of

reason do but suggest problems it cannot solve, and afford glimpses of a world on which it may not presume to enter. It has at best discovered enough to make life a dreary mystery, and the prospect of death a frightful nightmare". In whatever way, then, we interpret that life which is based on the things of time and sense, we feel its insufficiency. "Not on bread alone shall man be living, but on every declaration of God."

*Every declaration of God.* Expression could not be more complete. We live by language, by words. But how exalted the life which is lived on God's words, His own heart-satisfying declarations. God's language has a tone, a spirit, a meaning, all its own. It arrests, grips and holds us, effecting an entrance for a living stream, a ceaseless flow while need shall last. And are they not words to invigorate, a language which is at once a solace and a stand-by!

What wonderful scope, what penetrating breadth! There is simplicity and depth, words for all. Milk for the immature, and solid nurture for the mature. Moreover, "the word of God is living and active, and keener than any two-edged sword, and penetrating up to the parting of soul and spirit, as well as the articulations and marrow, and is a judge of the sentiments and thoughts of the heart. And there is not a creature which is not apparent before it" (Heb. 4:12, 13).

How real and true is this description of God's declarations! It is indeed penetrating, and a revealing critic of human thought and sentiment. When it comes to real values, the pronouncements of God are the last words in wisdom. And to the mind desirous of truth to be at all times counted on, its language is final. It is so unerringly suited to individual need and aspiration. To prove this, however, we must give ourselves to it intensely, or it will avail but little.

*The written Word alone.* Truth first-hand. Clear, expressive declaration, inviting test, and imparting

worthy conceptions of God. Hypothesis, a favorite word with the scientist, is ruled out. There is no supposition in God's declarations, no jumble of meaningless terms. And, to His language, we can come again and again, finding fresh and rare meanings. It is a living Word.

There is a freeing power in the declarations of God. They cleanse and sweeten life to the last crevice. What so-called culture, and even religious up-bringing, fails to do, God's own expressive Word most surely accomplishes. It makes and keeps us free. And it can be, that, as never before, our perception of grace enlarges, our knowledge of truth deepens, till we rise above creeds, and every vestige of superstition.

The trouble, however, with so many of God's people, is that they do not live up to the privilege which is theirs in Christ. Something of the world's way of thinking clouds the mind, so that they do not see the celestial character of their calling. Unduly taken up with Christ's earthly ministry, they are oblivious of that wondrous heavenly session at the right hand of God. Yet, when this is grasped, a transformation is indeed effected.

For instance, let the eyes of the heart be enlightened to see our position, our privilege, our standing in Christ, as unfolded in the epistle to the Ephesians, and vistas of grace and truth stir the mind to deeper praise. We do well to remember that Paul's writings are as much declarations of God as were our Lord's words when upon earth. They were written for this interlude of God's grace, and specially concern those of the nations. For Paul was divinely commissioned as the apostle, herald, and teacher to the nations.

But this is not to say that we read his letters alone. Rather is it, that in the light they convey, we more truly and rightly apply the declarations we read elsewhere. God would have us skilled in the understanding of His Word, fond of solid nurture. We should so live with the oracles of God as to be teachers of their truth. There

should be a readiness with the word in season, an aptness in quotation, not so much to make points in argument, as to show the greatness of God's purpose.

Every declaration of God has its point and application. There is its immediate interpretation, in the light of circumstance and the particular people in view. The *when* and *where* is all-important. Then, there are statements and pronouncements of general character, truth which is irrespective of time and place. But we should not cling to just those simple truths which are but the alphabet of faith and practise. They are *platforms of departure,* not *prisons of detention.*

"Would to God that all the Lord's people were prophets!" exclaimed Moses, when some in his day sought to suppress the utterances of unauthorized teachers. How many are like the gnats who skim the surface, but are careful not to wet their wings, and to go no deeper than the guardians of orthodoxy assure them is safe. How little they know of the quality and temper of God's grace or the effectiveness of Christ's sacrifice! Even Christ had to say to His disciples, "Are you also unintelligent?"

"What is the chaff to the wheat?" An encyclopædia tells us that one of the advantages of the modern threshing-machine, as contrasted with the laborious but effective flail, is that it delivers the *chaff* and the *straw* in much better condition. The same source of knowledge tells us, too, that the *laborious but effective flail* is coming into favor again with small holdings. Surely, the condition of the chaff and the straw is as nothing compared with the grain. It is the wheat of the Word that calls for delivery.

Our chief requirement is truth to live by, truth which fits changing circumstance, and all the vital needs of life. And what an area of instruction is ours! The profit of all Scripture lies close to heart and mind. Counsels of reliable quality, and deep thoughts for the spirit, lie in the

pages of the psalms, proverbs, and prophecies of old. Yet, at all times, blessings spiritual must be in the forefront of our thought. We view the valleys, and they are very beautiful, but our abode is the hill top, a celestial allotment.

Not on bread alone, then, shall man be living. Yet he seeks so to live, though dying all the time. May we not so live, but on God's true food—words of life, words of enlightenment. And, read aright, there is no "putting the cart before the horse", so to speak. It is God's character and achievements, His purpose and intention which should be first. His declarations make this clear. What we are and should hope to be, is of Him, supremely.

We see, however, man still filled with himself. Bread alone, just the body. Man must be ministered to at every point. He need not even think for himself. The radio can tell him all. Experts, religious, philosophical, and domestic, can put him wise. Authority speaks, so why question?

But in silence God speaks. In the quietude of the spirit's assent. In that sanctuary He Himself fashions, a place not made with hands. *Not made with hands.* How unlike the complicated works of man! Machines, and still machines—Mechanism everywhere. And God is at a great remove, remote, merely an abstract thought. Indeed, He is too wholly disconnected from human interests to be regarded with anything approaching to the passionate affection which marks the life in Christ.

How privileged, then, are we, if God has linked us up with Himself in that wonderful thought of His which is one great eternal *now!* And, in keeping with such recognition, His declarations are continual reminders of the tie. They keep us in touch with the source of life and peace.

Would we be living, having in true exercise the faculties and functions of spirit, soul, and body? Then it will be on the "strong meat", the solid nuture for the

mature. It is not sufficiently realized how much we live by words. And yet we do, consciously or unconsciously. But it should be consciously, and by words which befit our calling and estate in the purpose of God.

Let us then, take into account God's own teaching, in all its native strength and clarity. We can do without creeds. As a boy intelligently said to his father, "Why have a creed? It seems to leave out a lot, and to put in some things that one isn't very sure about." It is like trying to take some of the beauty of a spacious landscape, to confine it within the limits of a garden. Plants may be arranged, but the human touch fails somewhere.

There are times when we feel we must take words from their setting that we may dwell on their value to our hearts. But it is often more thrilling to the spirit to view them in the mass, to note them as a whole, in long clauses, or even books.

Thy Word is like a precious mine,
  Where jewels buried lie;
Some gem bestow of heavenly worth,
Unsullied by corrupted earth,
  Which others have passed by.

WILLIAM MEALAND

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## TO ALL FORMER MEMBERS OF THE I. B. S. A.

BROTHER W. F. SALTER, of Toronto, Canada, would like to have a testimonial letter from former members of the I. B. S. A. who are now interested in the CONCORDANT VERSION, and enjoying the truths and blessings received therefrom. The letters should be made short and to the point, and he requests that no mention be made of the length of time since leaving the I. B. S. A. Do not make any harsh statements, but rather mention the advance and the joy of release from former bondage, and state why you withdrew from the Society. Address them direct to W. F. Salter, P. O. Box 404, Toronto, Ontario, Canada.

## DOES GOD DO EVIL THAT GOOD MAY COME?

**QUESTION: It is claimed that it is immoral to teach that God can do what is not allowed to man, and that Paul repudiated any such teaching. Is there any definite passage in which God directly does evil in order to produce good? Does He not *overrule?***

In making evil a moral question we not only turn our back on the Word of God but defy it by appealing to the philosophy of men. Paul, in quoting this saying, uses the first person plural—*we*—and we are not God (Rom. 3:8).

There are many passages in which God is said to do evil, and it always is done for a good end. There are nearly two dozen such passages in Jeremiah alone (Jer. 4:6; 6:19; 11:11, 17, 23; 14:16; 18:11; 19:3, 15; 21:10; 23:12; 24:9; 32:23, 42; 36:31; 40:2; 42:17; 44:2, 11, 27; 45:5; 49:37; 51:64). But there is one passage which shows that evil is one of His principal means of dealing with mankind. In Ecclesiastes 1:12, 13, we have the very opposite of the philosophy to which you refer. Here is real wisdom:

> I, the gatherer, come to be king over Israel, in Jerusalem, and I apply my heart to inquire and to explore by wisdom, concerning all which is done under the heavens. *It is the experience of evil God gives to the sons of Adam, to humble them by it.*

Here evil is a gift from God, and its effect is good. It applies to all men at all times, a universal "principle". One who does not receive evil at the hand of God, but only good, knows but little about Him, and indeed, cannot be said to glorify Him *as God.*

Nowhere in God's Word do we read that God *overrules.* It is with pain that we confess that we once taught this. Job well knew that evil comes from God. Even Nebuchadnezzar was humbled by evil until he acknowledged that the Supreme is in authority among mortals. But, alas, how few today have learned this humbling lesson!

A. E. K.

# THE HUMAN WILL

PHILIPPIANS 2:13

GOD is operating in us to will as well as to work for the sake of His delight (Phil. 2:13). This brief allusion to the human will throws a flood of light into a very dark and dismal doctrine which has so vitiated the theology of Christendom that it has practically robbed God of His Deity and the Saints of a God worthy of the name. It is generally taken for granted that the Bible teaches that man, being made in the image of God, is abolutely sovereign in the realm of his will. Just as God can will, without being influenced by aught about Him, so we can create a decision out of the blue, without the least reference to what we are, or to the world about us.

This nightmare, we are given to understand, is not directly taught in the Scriptures, but must be predicated as its background, or else we could not understand its message! It is pathetic to see the zeal with which men, who have suffered much for God's name, spring up to attack any teaching which threatens the doctrine of man's free will and free moral agency. They have not a line of Scripture on their side, so they inject the idea wherever it seems feasible, and so seek a semblance of support. It will be worth while to consider some aspects of man's will, to see whether it is "free" or not, and to learn thus just what is meant by God's operating in us to will. The wording of this passage will give us a hint, and, if we are correct, we will find ourselves in full harmony with its teaching when we are through.

What is the human will? Our text will help us to determine this vexed problem. The will of the saints

should be due to *God's operation.* It is not our action, but the result of His. So the will is a result, due to the operation of external factors. Probably we are not conscious of God's operation. We seem to be doing what *we* will. That is true of many functions of life. Our thinking, our breathing, the beating of our hearts, the manifold operations of digestion, all these are or should be, accomplished without our superintendence or conscious volition. And all are maintained and formed from external supplies or impulses. We eat, we breathe, we observe, and these make us what we are.

Where does the will come from? Do men create it out of nothing? That would be a feat more wonderful than any legerdemain of which we have ever heard. If so, God is interfering with the creative capacity of His creatures. The wise man knows that the human will is easily influenced from without. In fact it can be changed easily by one who understands human weaknesses. It is manufactured out of motives. It is a compound, made out of what we are within and where we are without. Heredity and environment fuse together to form it. Our wills are determined for us to a large extent by our ancestors, especially one named Adam. The mixture is finished by our associates and associations. If we had brains enough we could figure out any given will-problem like a sum in arithmetic. A given man will react to a given situation as surely as half a dozen plus six makes twelve.

Oh, someone will exclaim, then man is a mere machine, an automaton, and is subject to a blind fate from which he cannot escape! How often have these words frightened us when we dared to think through to reality! No. Man is not a *mere* machine, but we must all admit that he has many of the characteristics of one. The fact that he has a soul, and can sense outward things, does not prove that he can sense all of his own operations. If he were not automatic in most of his vital processes, he would be dead in a few minutes. Some of his func-

tions are not within the sphere of his consciousness. The will is one of these.

Man *is* an automaton in many ways. What would become of him if he had to supervise all of his bodily functions, or if he were even conscious of them all? How could a man who had never seen a physiology keep the blood pump going and the air bellows working and the stomach churning all at the same time? He would not dare to stop to take a bite to eat. He could not get a wink of sleep. He would, however, have the melancholy pleasure of knowing that he is no mere automaton. Thank God that He, in His wisdom, Himself attends to our vital functions, so that we may look away from them to Him.

In these matters man is not subject to a "blind fate", but to a beneficent Creator. He provides parents and food and drink and air, not blindly, but blessedly. All this is a parable of those ethereal functions of our being, the mental, the emotional, and the voluntary. As Creator, God supplies us with the tendencies of our ancestors and with our surroundings and associates. These are incorporated in our mental tissue and enter our brains through our organs of sense. There are times when these two sources contribute materials which will not mix, and we cannot "make up our minds". But, in most cases, we subconciously act upon the impulse provided by the union of these two streams without considering our course.

It is a stupendous blessing that this process is, as a rule, subconscious. If we had to stop and think and combine our hereditary tendencies with the fleeting impressions constantly brought in by our eyes and ears and nose and nerves before we act, many would be run over by automobiles before they could walk. Our wills themselves sometimes prompt us to action before we have time to be definitely conscious of what we are doing. I well remember once resting quietly under a bush, when I heard a buzzing noise, and lazily turned my head to see

if the wind was blowing the vegetation. But it flashed upon me in the midst of my sluggish motion, that it might be a rattlesnake. I jumped up so quickly that I still seemed to be thinking of the wind after I saw the snake strike at the spot where my head had been an instant before.

Man is like an automobile, a splendid vehicle to convey the knowledge of God to the creatures of His heart. Let us suppose that an automobile had a free will of its own. Who would care to ride if the steering gear demanded its independence, and turned off the avenue to climb a tree, or insisted on diving into a pit, instead of running on the road prepared for it? If automobiles had free wills the American people would soon be extinct. And if men could break away from the natural laws which guide them, they would utterly destroy one another in a fortnight. The measure in which they are lawless because of death and sin, is well within the reach of God's protecting arm. The steering gear has gone wrong, the wheels wobble, and the automobile seems to be blessed with free moral agency. If you wish to sell the machine it may be well not to boast of its superior spiritual endowments. One who has God's spirit has a steady steering gear and a Driver Who will get him there on the well paved path.

Our consciousness seems to be a sluggish bubble which rises from the operations of the mind and is hardly recognized until it breaks. There is a possibility of uniting sensations from without with the mental fibre within and of sending the resultant order to the muscles and even of acting before we are well aware of what we are about. This is the way the will usually works. It would be intolerable if we had to make up our minds regarding every act of life. It would take more nerve force than most of us possess. Most of our voluntary acts are replaced by habits—things we do "without thinking".

Too often the sinner is directed to manipulate his

will, as though he could do anything with it. An evangelist is not supposed to twist and turn the human will by eloquent exhortations, but to provide divine material for the formation of God's will in men. Of what avail would it be to feed the famished with lectures on the digestive apparatus? It is just as useless to tell a man to will to come to Christ. Give the starving food and the digestive apparatus, complicated as it is, will do its part. Give the sinner Christ and his will will work of its own accord. Preach the *Word.* This is the most effective motive power for moving the mind of man. By its means God's spirit will bring the sinner into line with God's will.

Men imagine they are sovereign in the realm of the will and that no one can break their resolution—no, not even God. This is childish. They have no greater control over it than the captain of a sailing vessel has over the set of his sails. If he is not demented he will spread them to suit his course, and that is determined for him by the breeze. There are spiritual winds to which men bend their wills. They may whistle ever so long, but these spirit forces are beyond their perception and above their control. Hence men do the will of the flesh and obey the behests of evil spirit powers of which they seldom are aware. These now operate in the sons of Stubbornness. The great movements in the world, the great leaders, can find success only when they fall in line with unseen spirit forces.

The unbeliever is the sport of the spirits of evil. It is the chief of the aerial jurisdiction who operates in them. Their wills are a compound of the soulish sensibilities of the flesh and the spirit of the world. The believer is not called upon to be passive, to "surrender", to "yield" as is so often taught, but that is what the unbeliever unwittingly does. That is what evil spirits crave. Intelligent subordination to God's revealed will is quite the opposite of a passive reception of passing impressions.

The spirit of God does not produce such indefinite "guidance", such loose "leadings". God's spirit works only through His Word.

Our course is often dark, and we need light, not "guidance". With a light we can intelligently pick our path, and choose our steps. We are not called upon to obey an inner voice or an outward impression, or to blindfold our eyes and follow an unknown guide, but to use the light of revelation. Within us is the flesh and without us is the spirit of the world and the world of spirits. These are always forcing themselves upon us and producing "impressions". It is true that, if we know the Scriptures, the divine directions will, to a large extent, displace these sinister influences, but this comes through the activity of faith, not the passivity which blindly obeys impulses. God seeks open-eyed, active obedience. The forces of evil desire blind passivity.

Saints who sincerely desire to do the will of God will find that it is not enough to "make up their minds" to do it. However strong their determination, it may not last. The wise way is to provide the will with motives which will keep them in God's will. Above all we must know Him through His Word. We must enter into His present plans and future purpose. Then, without straining ourselves to create an artificial will of our own, this knowledge will become the formative factor in our wills, so that actually it will be "God Who is operating in us to *will* (as well as to work), for the sake of His delight".

Let me warn all against the fearful practise of making a medium out of God's holy Word. There are those who will insert a needle into the Bible, or open it at random in order to get God's "leading". God's Book is not a planchette, though I have do doubt that the evil spirits prefer it to every other way of deceiving their dupes. God controls our wills only when we intelligently absorb His thoughts, and weigh His ways, and luxuriate in His love. It is detestable idolatry to turn His revela-

tion into a ouija board, and allow evil spirits to speak through its sacred sentences.

At Pentecost God's spirit came on the disciples for power, and uninstructed saints have longed for a repetition of this marvel ever since, not knowing that the spirit is at home in us, to impart not power but life. There is great danger in tarrying for the spirit, for deceiving spirits are eager to use such opportunities. In fact the history of all movements of this kind is sufficient evidence that they are merely a brand of spiritism, doubly deceptive because they seem to be based on the Bible, and succeed in arousing spirit manifestations which are mistaken for the power of God's holy spirit.

It is quite true that God revealed Himself directly through the prophets and those who had the gift of prophecy in the Pentecostal era. No one has it now. The only real prophets today are false prophets. If we expect God to speak to us directly through His spirit, apart from His Word, we are assuming the gift of prophecy. Today such a gift is not needed, for the truth has been fully revealed in the Scriptures. Moreover, the fact that those who depend on such revelations are led contrary to the Scriptures and to one another shows that they are not guided by the one spirit of God, but by the many spirits against which we are warned.

Much of the "waiting on God" or "going into the silence" may be simply a form of spiritism. If we seek to shut out the distractions of the world about us in order to be able to give all our thoughts to God's revelation, that is good, very good. But if we imagine that making our minds a blank, or putting ourselves into a state of passivity will enable us to receive definite instructions from the Holy Spirit direct, we are under a strong delusion, and lay ourselves open to the deceiving spirits which characterize these last days. The holy spirit of God will indeed guide us into the truth, but only through the word of truth. There is no safety apart

from God's written revelation. The spirit that speaks to us apart from it is evil, however much it may imitate the divine.

All who have had an intelligent experience of divine life will readily admit that even the saint cannot please God apart from His operation, and they are glad to have it so. Let them *believe* the passage before us, and seek to realize its force, and they will be gratified still more in the consciousness that even the spring of their good deeds flows from God. They become, as it were, a miniature universe, in which all is out of and through and for Him. The fact that they cannot independently will or work so as to please God will not disturb them in the least. Quite the opposite. They will find their all in Him, and this is only the normal complement of the great goal God has set before Him—to be all in them.

A. E. K.

UNSEARCHABLE RICHES FOR MAY, 1938
BEING THE THIRD NUMBER OF VOLUME TWENTY-NINE

# EDITORIAL

A NEW TRANSLATION of the Hebrew Scriptures, which is appearing in German, has features of especial interest to those who have learned to prize the help of a concordance in transferring the Scriptures from one language into another. Not, indeed, that this is called a concordant version, or that it is systematically based on such a help. It is something between a sublinear and a version. In fact, it brings far more of the literal Hebrew into the version than we would dare to attempt, and yet they defend their course with a great deal of sober sense as well as learning. What is merely unusual does not deter them, though it is generally called "impossible". They want to translate accurately or not at all. The idea that the contents can be transferred without reference to the form is to them a fallacy.

It may be instructive to advert for a few moments to another translation, made in the second century by a Jewish proselyte named AQUILA. The Greek version of the Hebrew Scriptures, the Septuagint, had been made several centuries before, but it was often quite inconsistent in its renderings. For instance, right at the beginning it translates the Hebrew word for *creates* by *makes,* although in seventeen other passages it uses *create* for this Hebrew word. Now, after the Greek Scriptures were written, and the Jews disputed with the "Christians", they fell back on the Hebrew, and gradually began to look upon the Septuagint as too inexact for their purpose.

Besides this, a school arose among the Jews, led by AKIBA, in which every letter of the Hebrew was made the subject of most extravagant reasonings. For instance, in front of "the heavens" and "the earth", in Genesis 1:1, is a particle *eth*. This he gave the sense of "with", and claimed that God created other things *with* the heavens and the earth. So a new translation was needed which took account of all these details. This was done by Aquila, a disciple of Akiba. It was very much like the sublinear of the CONCORDANT VERSION, only even more so. For instance, instead of translating "beginning", he made it "head" because the Hebrew root means this. But he did discriminate between *create* and *make*. Yet he went on and translated the Hebrew *eth*, making it "*with* the heaven and the earth". But he did this only when the regular Hebrew article was also there. Otherwise he rendered *eth* by the article.

Aquila tried to keep the families of words together in Hebrew and Greek. He even transferred the gender and used a long Greek word for a long Hebrew when he could. The remarkable consistency with which he carried out these principles, though they are sometimes ridiculous, has often been admired by scholars, even if only Jews who knew the Hebrew could understand it or have any patience with its Greek. The Jews used this translation for centuries. Notwithstanding its lack of idiomatic Greek, it would be of the greatest value today, had we more than a few fragments. A translator of the Septuagint has said, "From the scrupulosity of Aquila in rendering each Hebrew word, his work, if we possessed it complete (and not merely in scattered fragments), would be of great value in textual criticism".

A revision of the LXX was later made by THEODOTION, and an entirely new translation was produced by SYMMACHUS, who kept much nearer the Hebrew than the usual text, at the same time trying to make good Greek. But these have nothing like the value Aquila's work

would have for us, could we find a copy. The point is this. From his comic Greek we could find out just what was in the Hebrew, yet from the others we are seldom very certain.

With this before us we will be able to understand the new German translation better, for they have the sound principles of consistency which characterized Aquila's work, at least to a large degree, without the worst of his extravagances.

Perhaps the most striking feature is the strong leaning toward connecting each Hebrew word with its root. This, it seems to us, is often wise, but sometimes otherwise. Thus *qrb* denotes NEAR in Hebrew, so they make *qrbn* near-ing, in place of the usual "offer". We render it by "oblation", which is that which is brought near to make near. So also *ol* denotes ON, or ascend, and they render *onle* as high-ing or high-gift, in place of "burnt-offering". We render it "ascent offering". We can fully endorse what they say about the word "angel". The Hebrew word denotes a messenger, whatever may be the nature of the being entrusted with the message.

The advantages of the vocabulary method over this praiseworthy attempt to be consistent is well illustrated by the word *kphr* which our version renders "make atonement" at times. They agree with the theologians that this word denotes "covering", and render it so. But even men like these, who are closely acquainted with the Hebrew text, cannot keep everything in mind. So it comes that a far more mediocre mind, with a reliable system, can improve on the best efforts of the scholar in some particulars. It happens, in this case, that another word, *kse,* is the perfect equivalent of "cover", so, according to the vocabulary method, *kphr* must have some different significance. A careful examination will show that it really means "shelter", a *protective* cover, and so we may often render it. This agrees with the idea of propitiation even better than "cover".

Their treatment of the title Jehovah is most interesting. In their defense they deal with the problem historically. It seems that, up to a few centuries ago, commencing about the time of the Reformation, the thought usually brought out in Jewish translations referred to the *past,* as though it meant *Him-Who-was.* But this was changed, until now the name is usually rendered the "Eternal", that is, in the *future.* Now they, connecting it with the words spoken to Moses at the thorn bush, propose to make its meaning the "Present-One", in the *present.* We, as our readers know, make it all three, past, present, and future, hence this bit of literary history is very interesting to us.

But still more remarkable is their rendering of this Tetragrammaton, or four-lettered Name, which they, as Jews, must never pronounce, at least in reading the Scriptures, though they speak freely of the pronunication *Jaweh* and *Jehovah* in their defense. Their method is most ingenious. Instead of the title they use the personal pronouns, HE, HIM, HIS, etc., printed in small capitals, giving it the sense of I-AM-HERE, HE-IS-HERE, etc.

The word *ruch,* which is usually rendered both "wind" and "spirit", gives them an extraordinary problem. They insist that each word must have one meaning throughout, yet the German, as well as the English language, has no single term to cover both, though it may be that the old German *Geist* (and English *ghost*?) could once be used of the wind. So they seek to compromise by making two compound words, "Geistbraus" and "Windbraus", having the common term "braus (our "sough" is perhaps, the nearest English), making this the central meaning of the word. This sort of thing seems to be their weakest point. They take little account of figures of speech, and so try to make the figurative "spirit" literal. Now the best illustration we have of an invisible force is the wind, and, by the commonest of all

figures, the word *ruch* in Hebrew implies spirit only when it cannot literally mean wind.

Even the mode of publication is unique: each phrase, sometimes only a single word, is given a line for itself. Isaiah alone takes about 260 pages. This makes the work more of a library than a book. It is remarkable that there is enough interest among the Jews to warrant such an extravagant setting. It is doubtful if it would get sufficient support among gentiles. In our German version we hope to find this a help in coining new and needed words, as this is its main feature. It seems remarkable that, in these days of declension, such a work should find support in unbelieving Israel. A. E. K.

THE ARTICLE on The Rich Man and Lazarus in this issue is the record of a discussion in the Sheffield class. Such studies are welcome in our pages, especially when they reveal an intensive search of the Scriptures—A. E. K.

BACK NUMBERS OF UNSEARCHABLE RICHES are in stock from Volume V to the present time, and should be ordered by friends in England from our honorary agent, Samuel Nock, "Bethel," Long Lane, Blackheath, near Birmingham.—E. O. K.

DUE TO ILLNESS in the family, Pastor Rogers has not been able to complete his next article on Romans.

"I MORGONVÄKTEN"

IN THE MARCH-APRIL issue the Secret of the Resurrection is resumed in an article on "The Resurrection in Paul's Perfection Epistles", Romans is continued by "The Divine Potter", and Philippians by "Paul's Experience". These are all subjects which are worthy of calling to the attention of those who prefer to read Swedish.—A. E. K.

ONNASPEURLIJKE RIJKDOM

THE FIFTH NUMBER of the Dutch UNSEARCHABLE RICHES continues the series "Peter and Paul", "The Letter of Paul to the Galatians", "The Salvation of the Unbeliever," and a discussion of the Lord's Prayer, "Our Father". The first four numbers were sold out, but have now been re-issued.—A. E. K.

## L. M. GALASSI RESTS FROM HIS LABORS

BROTHER L. M. GALASSI died at the age of seventy-nine on January 9, 1938, in the city of Pisa, where he resided for the last ten or twelve years. He suffered a prolonged illness which weakened his bodily activity. However, his mental and spiritual vigor as a writer and teacher endured till the last.

He came to the gospel at the early age of sixteen, and at twenty he was a well-equipped evangelist. He was active in various forms of Christian work which covered an extensive field. He was pastor of many churches throughout Italy, especially in Rome, where, as a Baptist minister, he was held in high esteem by all. In 1909, while in Rome, he started the publication of *La Vedetta Cristiana*, an independent monthly paper, with a firm stand "for the defense of the evangel". He explained the Scripture with the Scriptures, which did not agree with the assembly of the Italian Baptist Church, headed by the American missionary, Dr. D. G. Whittinghill. Dr. Whittinghill told Brother Galassi that if he wanted to retain his position as pastor, he would have to stop the publication of the paper. Brother Galassi left his position as pastor and since, with his wife and four children, lived depending on God solely.

It is believed that through Brother Gelesnoff he came into contact with the Concordant Method of Brother A. E. Knoch, which he gladly adopted since then. He was deep in the concordant knowledge of the Scriptures and fought many good battles for the "truth as in Christ". He had to stand the opposition and the persecution of many, but the faith profited much. He has left a good number of spiritual followers. *La Vedetta Cristiana* is perhaps the only Italian evangelical paper that is supported by its readers, independent of any committee.

May God bless and bring forward his successor in the testimony of the concordant truth!—H. MOSCATO

## WASHINGTON, D. C.

BROTHER T. U. CARGILL, of 2432 Pennsylvania Avenue, N. W., Washington, D. C. passed away August 25, 1937, after a long illness. He was a pioneer member of the ecclesia at Washington, and a devout student of the Word of God.—E. O. K.

## "THE LANTERN"

THE MARCH NUMBER is largely devoted to the first of a series of studies of "The Chester Beatty Papyri", by W. H. D. Yule. Besides this the "Word Studies in Romans", by G. H. Beak, are continued, and an article on "Maturity" is contributed by Alan Reid.—A. E. K.

## "OUR FAITH"

FOR MARCH the main subject is "The Rapture of the Saints", including a printed circular of four pages dealing with this theme. Besides, a series on "Ephesians" is begun.—A. E. K.

# ISRAEL SCATTERED AND SLIGHTED

EVEN SOME who admit that we should "refuse the refuse", and who reject all physical and national advantages as a basis of blessing in this economy of unadulterated grace, feel that Israel must be somewhere, and that we ought to be able to identify it by means of the Scriptures. This thought keeps them from seeing the impossibility of Anglo-Israelism, and the many false lines of reasoning with which it seeks to find a foundation in God's Word. A few passages of Scripture ought to suffice to show that Israel, before the coming of her Messiah, *is scattered among all nations,* and is *slighted by the peoples of the earth.*

In the wonderful description of the coming glory which we find in the eighth chapter of Zechariah there are phrases reminiscent of their present state. As to location, we read, "Behold Me saving My people from the land *eastward* and from the land of the *sunset*" (v. 7). Neither of these directions would point to the British isles. But, more than that, there is a distinct contrast between their condition before and after Jehovah avers (Zech. 8:13):

> And it shall be as you came to be *slighted* among the nations,
> House of Judah and house of *Israel,*
> So will I save you, and you will become a blessing.

The usual rendering, *curse,* is somewhat strong, and is more suited to another Hebrew word. *Slighted* comes from the word *qll,* LIGHT (not heavy), and is, perhaps, a little weak. But is it true that Great Britain is slighted

among the nations? Quite the opposite. No other nation has such widespread respect among the peoples of the earth.

The present state of Israel was foretold by Moses. Should they not observe the law he gave them, Jehovah would *scatter* them among *all* people, from one end of the earth even unto the other (Deut. 28:64). And it is only after this has come to them, that they shall call this to mind *among all nations* whither Jehovah, their God, had driven them, that He will reverse their captivity, and have compassion on them, and will return and gather them *from all the peoples*, whither Jehovah, their God, had *scattered* them (Deut. 30:2, 3). This refers to all the tribes, not to Judah alone, as the division into two kingdoms came long afterwards. As those peoples usually "identified" as Israel lack this vital feature, they cannot be considered as one with Israel.

Ezekiel clearly indicates the state of Israel at the present time, and gives us the end and the reason of it all. He says (Eze. 22:15, 16):

> And I cause *you* to be scattered among the nations,
> And I winnow you among the lands. . . .
> And you shall know that I am Jehovah.

Israel is to remain scattered among the nations until God gathers them in His indignation and in His fury in order to bring them into the crucible to be refined in the great day of Jacob's trial (Eze. 22:20). In this way they shall learn the ways of Jehovah. It is only after they know Him that they will enjoy the promised blessings. The British never were scattered among all nations. They have not endured the trial that is now impending over the earth, and never, as a people, have known Jehovah as Israel will know Him, when all Israel will be saved (Rom. 11:26).

A recent book, "China's First Missionaries," comes to the conclusion, after much investigation, that the Chiang people, in western China, are a part of scattered

Israel. They have a tradition that their ancestors wandered three years and three months before settling there. Some of their customs seem to be derived from Israel. But especially their religion points back to the rites of God's ancient people. They have only one God, make much of purification by bloody sacrifices, and have a priesthood. It is said that, when one of them first read the books of Moses, he was immediately convinced that these are the basis of their peculiar beliefs and practises, although, in the course of more than two thousand years, they had lost much of it. So, all over the earth, is Israel scattered.

God is preparing Israel for the kingdom by a long period of discipline. He scatters them and humbles them, for without this wholesome national debasement they would not be fit for their exaltation in the kingdom. This is clearly to continue until He is ready to restore them to their true place as Jehovah's representatives in the earth. That millennial blessings are to be theirs without their Messiah is to some extent true of Babylon, the false Israel, but never of the true. In assigning to the British peoples the blessings promised to Israel in the future, without the preceding afflictions, are we not going utterly contrary to God's ways and reversing His counsels as revealed by the prophets?

Paul agrees with this and warns us explicitly when he says: "I am not willing for you to be ignorant of this secret, brethren, lest you should pass for prudent among yourselves, that, in part, callousness has come on Israel, *until the complement of the nations may be entering.* And thus all Israel shall be saved . . ." (Rom. 11: 25, 26). If Britain is Israel, then it is callous, so callous that it can have no share in the olive tree, can spread no light. This is quite contrary to the facts, for more Bibles are sent out from England than from any other place. Israel is now callous, for the complement of the nations has not yet come. Only when the Rescuer arrives out of

Zion will Israel realize the promises which are theirs notwithstanding their crucifixion of Christ (Acts 2:22-40).

THE OLIVE TREE

We earnestly urge all who are interested in this theme to study carefully the ninth, tenth and eleventh chapters of Paul's epistle to the Romans, *for these are God's thoughts on this very subject.* What part has Israel, according to the flesh, in the present economy of God's grace? Paul himself was an Israelite (Rom. 9:4), and no one was ever more concerned for their blessing than he was. But he goes on to show that God's calling has not been based on the physical relationship alone, for Ishmael was rejected and the seed was called in Isaac. So also in the case of Esau and Jacob. Not all of Abraham's physical descendants are made his spiritual heirs. So also will it be in Israel. Though their number be as the sands of the sea, only a residue will be saved (Rom. 9:27).

But God has not thrust away His people whom He foreknew. Paul himself is proof of that. As in Elijah's days, He always has a remnant according to the choice of grace (Rom. 11:1-6). As a whole, Israel has not received the blessing. Only the chosen receive it. *The rest were calloused,* according to that great prophecy, so often repeated in the later Scriptures, the sixth of Isaiah. They have been given a spirit of stupor. Their eyes and ears do not perform their proper functions in the spiritual sphere. Their offense is *salvation to the nations.* Their *casting away is the conciliation of the world.* Their taking back will be life from the dead. This will not occur until the Messiah comes. For the present conciliation continues.

By a beautiful figure all of this is made clear to us. All illumination in the tabernacle and temple was by means of olive oil, hence it is the symbol of divine light and revelation. This light is maintained in the world by

God's witnesses, and these are aptly figured by means of an olive tree, or, perhaps we should say, two olive trees, one cultivated, the other wild, which yields no oil. Such is the difference between Israel and the nations. God cultivated them, so that they gave forth light. The nations, with their vain philosophies, could not pierce the darkness which enshrouded them. Israel was God's testimony in the earth. But he has broken some of the boughs off, and, in their place, He has grafted in some from the wild olive tree. *The nations have taken the place of Israel, as God's testimony in the earth.*

That is the condition of affairs during this era of the nations. It is to continue until the complement of the nations is complete. It is to remain so as long as there is some faith left among the nations. Only after they become apostate as Israel was, will Israel be grafted back into her own olive tree. The apostasy has progressed far in Christendom, but this great change has not yet come. Until it does, *Israel cannot have a leading place in enlightening the world.* One unmistakable sign can be easily checked, for *every single one of them will be saved* when this occurs (Rom. 11:26). Surely no one imagines this to be the case with any nations at present! The real, vital marks of identification mark the British as the very antithesis of Israel. A. E. K.

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CONCORDANT EVANGELIST PLANS WESTERN TRIP

FOR MANY YEARS, Brother Adlai Loudy has hoped to plan a series of meetings on the Pacific Coast, but the plans have never materialized. Now he plans definitely, D. V., to visit the west coast in the late summer of 1938. The dates have not yet been set, but such of the meetings as are planned in time, we hope to announce in these columns. Those of our friends on the coast or along the route to the coast who desire Brother Loudy to hold meetings, or stop over, if even for a day, should communicate with him as soon as possible, at 108 East Eleventh Avenue, Johnson City, Tennessee. As we go to press, he is holding meetings in Detroit, Michigan, a report of which we hope to have for the July issue.—E. O. K.

## *SOME* OF THE BOUGHS

**QUESTION: I have just noticed that, in Romans 11:21, the CONCORDANT VERSION inserts the word "some", which is lacking in the other versions I possess. May I ask why this is done?**

One of the difficulties in translation lies in carrying over the grammar into English. At times this is impossible without adding a word. As added words will be printed in lighter type in the projected Keyword edition, this plan of bringing out important grammatical points will be used even more frequently than heretofore. It was avoided as much as possible in the present edition, yet, in such passages as the eleventh of Romans, it was deemed best to insert "some" to keep in line with the *facts* as well as the grammar.

In this case it is especially difficult because the Greek verb SPARE is much like the English BE SPARING-OF something, so is followed by the genitive case, as is also the case in the German. Consequently it does not *necessarily* need to be rendered by the genitive, for the English word SPARE is not. Yet a real difficulty is created by the fact that, in English, the statement, "God spares not *the* natural boughs," seems to indicate a *class—all* the natural boughs—rather than *the* boughs before mentioned, which were expressedly limited to *some* (verse 17).

The sublinear reads: for THE God OF-THE according-to nature boughs NOT SPARES NOT-YET OF-YOU He-WILL-BE-SPARING. We repeat, since the word SPARE, in Greek, is peculiar in that it is followed by OF-, the usual rendering cannot be criticised because it drops the OF. But, as the context clearly shows that God *did* spare [some] OF the natural boughs, it seems wiser to take the OF here as having the usual function as well, which would denote that God spares not [some] OF them. In this case there can be no objection to the insertion of the word "some", as it actually is used in reference to *the* boughs indicated by the prefixed article, and prevents the misunderstanding which may arise in English as to the scope of the statement.

A. E. K.

# THE RICH MAN AND LAZARUS

## AS AN "ADMISSION"

IT IS CUSTOMARY to treat Luke 16:19-31, as an unrelated passage, without any connection to what precedes or even to what follows. If we seriously examine Luke's record, it will become obvious that we have a sustained discourse commencing with Luke 15:1 and going forward to 17:10. Moreover, it will be evident that what stands within these limits is not entirely divorced from what is recorded in the prior chapters.

That the passage is not a literal pronouncement regarding the state of the dead ought to be readily recognized by those really acquainted with the undoubted teaching of the Scriptures on that particular question. Of prevalent ideas regarding the dead, it is very manifest that they have not been drawn from God's Word, but rather from the philosophies. It is not therefore remarkable that anything in the Scriptures which, in a superficial way, tends to afford support thereto, is made to do service in that direction, and at the same time prevents the possibility of the matter being studied in a proper way. No apology is necessary when it is suggested that we should examine the passage to discover what it meant as it fell from the lips of our Lord. Was He actually teaching this as information concerning the dead? If not, what import has this particular passage as a part of the larger section from 15:1 to 17:10?

At the juncture to which our section is related, the ministry of the Lord had been in progress for some time. His teachings and activities had gradually led to a position where the people were divided into two classes:

(a) those who wished to hear more, (b) those who resented and objected to His teaching. Of the former were the publicans and sinners (15:1), whilst of the latter were the Pharisees, scribes and law teachers. The one "heard Him gladly", but the other sought to entangle Him and discredit His message. Nor was it only to His teaching that they objected. They were also against the class of persons who were attracted, and whom He received (15:2). They were sinners and He ate with them!

Undeniably the teaching of our Lord had a definite appeal and blessing for such as the publicans and sinners. This was too much for the Pharisees. The clash which had been gathering must be dealt with. In fact, a crisis had arisen. What, then, is the difference between the teaching of our Lord, which reached out to the publicans and sinners, and that of the Pharisees, which had nothing for those of such low standing.

The Lord now deals with the situation which is crystallized in Luke 15:1, 2, and in replying to those who decry Him, He formulates matter calculated to drive home His own teaching, and at the same time to exhibit the advantage gained by the class who seek to hear Him; nor does the Lord omit to show the disadvantages of the attitude adopted by the Pharisee. The reply contains five illustrations, and each refers to the vain assumptions of the Pharisee. His proud superiority is thrown into relief. The irony used is often most severe. If we briefly translate them into direct terms, then, in the first stage of the address, heaven does not rejoice over the Pharisee, and at the close, father Abraham does not entertain any consolation for him, but straightly condemns, and gives no hope except in the hearing of Moses and the prophets.

The special place of the Pharisees as God's stewards also comes to the front. The whole of this discourse occurs at a time when the rejection of the Messiah's proclamation of the kingdom is plain, and in the course of the Lord's answer He deals with the question of steward-

ship. It is shown that the fact of Messiah's rejection does not at that time necessitate the rejection of Israel, but rather a change of stewards; hence we have the significant words of 16:1: "Now He said to His disciples also." These are followed by the details concerning the unjust steward. The disciples were to be the new stewards, and the section regarding the unjust steward serves as an exhortation to them, but it is also directed at those who have held God's stewardship, the Pharisees, scribes and law teachers. Later, and to conclude the discourse, the Lord speaks again to the disciples (17:1-10) warning of the coming of snares, and intimating that they were not to be controlled by a mere conventional sense of duty, but rather that they must go to unlimited lengths in their divine service. Thus should they avoid being merely "useless slaves".

Herein it is being maintained that the verses regarding the rich man and Lazarus are part of a discourse the details around which commence in Luke 15:1 and do not end until 17:10, after which the Lord goes to Jerusalem. Our main object is to obtain a correct appreciation of the teaching of this story (16:19-31), to see the real intention of these verses, and why the Lord used the particular matter there given. We will look at the other sections of the address sufficiently to discover the main features and so utilize the light they afford.

In answering the fault-finding Pharisee, our Lord speaks the parable of the Lost Sheep and shows the shepherd's solicitude for the one as against the ninety-nine. Not only so, but the shepherd calls his friends and neighbors to rejoice with him. The intention behind the figures is obvious; the Lord is looking for the lost; these He has found in the publicans and sinners. The Pharisees, like the shepherd's friends and neighbors, ought to rejoice. The Speaker makes the direct conclusion that heaven rejoices more over the one repenting than over ninety-nine just, who have no need for repentance. This

is definitely ironical and is directed against His "just" listeners.

Further matter, and with the same objective, is given in that commonly known as the Lost Coin. The woman spares no trouble to find, and finding, she also calls friends and neighbors to join her rejoicing. Thus do God's messengers rejoice over one sinner repenting. The attitude of the Lord's traducers was contrary to the spirit of heaven.

The Lord continues, framing His remarks into the portion familiar to us as the Prodigal Son. Here we have the same objective as in the preceding illustrations, but the matter is considered within the family circle, where intimate relationship ought to make for definite acclamation at the recovery of prestige by relatives. We perceive the two classes, tribute-collectors and sinners, also Pharisees, in the two sons. The one has always been circumspect, but the other the very reverse. Circumstances lead to the prodigal's repentance, and as in the prior cases, there is rejoicing. We get an added feature, that of one who does not and will not rejoice, and not only so, but this one raises his protest against the joy over the one who has repented and returned. The elder son is made to speak to his father of "this son of yours" (15:30), but is rebuked by the pointed words "this your brother" (15:32) over whom the family ought to rejoice that, though he was lost, yet he is now found. This is a severe censure upon the aloofness to which the Pharisee was committed.

Thus far we observe the very great stress which has been laid upon the fact of repentance; each of the three sections has indicated its value and its necessity to those who are aware that they are sinners being called by the Lord. The just person has also been shown his place; he ought to rejoice and help. Can such resist the force of the picture? The connection with the original circumstances which gave rise to our Lord's remarks is obvious.

He has vindicated His own doings, and at the same time defended the tribute-collectors and sinners, to the detriment of those who have opposed and grumbled.

But the Master has not finished His case; to His disciples He also speaks. The disciples are to become the new stewards and their Lord gives them a picture of the old stewards. He is not requiring them to do as the one He instances; that is certainly not His teaching! It is shown distinctly how unjustly the Pharisees acted, and how with continued injustice they seek to cover up their follies. The direct application of the matter is made by the Lord: no one can slave for two lords.

The Pharisees recognize the intention, but, still unconvicted, they sneer at Him (16:14). Matters now come out into the open: "You are those who are justifying yourselves before men, yet God is knowing your hearts, seeing that what is high among men is an abomination before God" (16:15). They may be seeking to violently force and snatch the kingdom of God (16:16), yet that is of no avail. The law will not fall (16:17). They may pretend to observe it; yet it will be maintained to the utmost detail, and to their detriment. No amount of Pharisaic subterfuge or tradition can alter God's precepts. They may teach their own notions as to the dismissal of a wife, but that will not succeed in removing the guilt of adultery. Thus does our Lord maintain the law in the face of the accusations against Him for His dealings with the lower class of persons.

In the next section the reply to the Pharisee becomes even more forceful. It is demonstrated to them that they stand in need of repentance. This cardinal matter of the Messiah's message is for them as well as for others. In the illustration of the Lost Sheep, the Lost Coin, and the Prodigal, their assumed superiority has not been directly questioned. Though it has been allowed, yet it has been made clear that as the superior ones they should have been taking delight in the heed which tribute-collectors

and sinners were giving to the Master. The utterances regarding the unjust steward turn directly to accuse them and reveal the truth that the Pharisees did not deceive our Lord in regard to their pretended service to God. The Rich Man and Lazarus deals with them personally. They also stand in need of repentance.

The real difficulty which has to be resolved lies in the manner by which that conclusion is reached. How shall we regard it? As a literal possibility? Or is it only a parable as so often thought? The suggestion that it is a dispensational parable requires a knowledge of the details given in Romans 9 to 11, and this requirement would make it difficult to understand at the time. Even if it be admitted as such, we still leave unsolved the reason why our Lord chose to throw His remarks into such language, unless we grant that the utterances do actually bear some relation to realities around the dead. We cannot for a moment consider that our Lord states facts concerning the departed. That the dead are conscious entities is absolutely alien to the Scriptures, directly opposed to their unequivocal statements. And our Lord has been emphatic that the Scriptures fully stand. Unless we are prepared to aver that He creates a dilemma, we cannot take the passage as a record of actual happenings in the realms of the unseen. The dead know not anything (Eccl. 9:5).

Though we speak thus as regards the passage being a dispensational parable, yet it is not proposed to exclude the idea that we have a parable, but rather is it suggested that our Lord's observations were most relevant to the leading questions of the moment, and must be so interpreted. The composition of the passage certainly has not the usual simple character associated with a parable, and, in order to clearly exhibit the case, as well as dispel all strangeness, it will be necessary to digress somewhat. We will enquire what can further be said to show that we may have other rhetorical features as the

basis of a parable. We hold to the literal understanding of any part of Scripture, if it is at all possible, but this does not preclude the recognition of figures of speech. That the Scriptures have been given by God to reveal His ways and ultimate, and that in so doing He has used human language is fully upheld, yet the devices of rhetoric abound in the Scriptures. God has used figures with great precision and aptness. We have frequent cases in which God teaches most forcibly in this way, and He uses the rarer figures as well as the more generally known. There are three figures, much akin, and a brief consideration of them will assist us before coming closer to the section which is specially before us. These are Irony, Concession, and Admission, to use their simple names. We find each of these used in the Word of God.

The figure Irony throws a statement into a form which we may define as a contrariety. We say what we do not actually mean. In fact, we say the opposite. The following are examples (Judges 10:14): "Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation." Israel was in trouble, and this is part of Jehovah's reply to them. It was not, however, Jehovah's intention for the words to be taken as literal instructions, and it had the intended salutary effect, for they turned to serve the Lord. First Kings 18:27 contains the mocking of Elijah: "Cry aloud; for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked." It is scarcely necessary to say that Elijah did not intend this to be taken as a true description of Deity, yet so far gone were Baal's prophets that the irony was wasted upon them. Job, in replying to his friend (12:2), was far from signifying what he actually thought when he said: "No doubt but ye are the people, and wisdom shall die with you." Job intended the opposite, for he continues: "But I have understanding as well as you; I am not inferior to you." It is evident that Job, by this

introduction, wished to show how commonplace were the notions of his friends, for he further observes: "Yea, who knoweth not such things as these?"

Concession is a form of argument wherein we admit a position for the sake of advancing the discussion because we wish to consider matters from another angle and so penetrate deeper. Jeremiah 12:1 reads: "Righteous art Thou, O Lord, when I plead with Thee." These words serve as an introduction to what is to follow. Something very different is now to be said. In fact, without such an observation it could be inferred that the Lord's righteousness was seriously questioned. Hence the speaker first makes clear that he concedes such a point, and then he goes on with his topic: "Yet let me talk with Thee of Thy judgments. Wherefore doth the way of the wicked prosper? Wherefore are they all happy that deal treacherously?" It needs but little reflection to realize the disparity between the prosperity of the wicked and the righteousness of the Lord. The prophet does not bring these matters forward simply for that purpose, but rather with a view to understanding why such conditions exist and to seek their adjustment.

Habakkuk 1:13 contains the same figure: "Thou art of purer eyes than to behold evil, and canst not look on iniquity." But what follows would seem to be directly opposite: "Wherefore lookest Thou upon them that deal treacherously, and holdest Thy tongue when the wicked devoureth the man that is more righteous than he?" The prophet is advancing to comprehend the transitory nature of the activity of the wicked, and in doing so he first puts the character of Deity beyond question. In this figure it is as though we said: Yes, I am not querying so and so, but what of so and so, the latter being matter which appears to require some explanation in the light of the former.

In the figure Admission we temporarily concede that which is wrong in order by it to show and establish what

is correct. Unless we recognize that the prophet Micaiah was making use of this figure, when replying to Ahab's question, we shall have difficulty in understanding why he said: "Go and prosper and the Lord will deliver it into the hand of the king" (1 Kings 22:15). Surely this was a good message! Why, then, did Ahab adjure Micaiah and cast him into prison? Had not Ahab's own prophets said the same? Ahab perceived the intention of the message. Though it literally agreed with the project in Ahab's heart, yet he had serious misgivings as to the success of his intended expedition against Ramoth-Gilead. God's prophet was urging Ahab to his own destruction, whereas Ahab wished to be dissuaded from his scheme. Because of this message, couched in such terms, he should have abandoned it. The king's rebellion against Jehovah was so intense that neither the plain counsel of his ally, Jehoshaphat, nor the force of the rhetoric, availed. Ahab, recognizing the real truth behind Micaiah's words, sought to preserve himself by disguise, but to no purpose.

The same rhetorical means are employed in Ecclesiastes 11:9: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes." The verse, however, also gives the antithesis: "But know thou that for all these, God will bring thee into judgment."

Amos 4:4, 5 may also be recalled in regard to this figure: "Come to Bethel and transgress; at Gilgal multiply transgression." God framed His message in the most powerful way, making the strongest appeal to the people, for elsewhere the literal is used (3:14; 5:5).

Matthew 23:32: "And you! fill ye the measure of your fathers." Though using the figure Admission, it could not be misunderstood, and it ought to have been the surest warning against the ensuing event of crucifying the Lord Jesus.

In Romans 2:17-20 the apostle acknowledges the claims of the Jew, and the statements should have been actually true of the Jew. This admission gives great emphasis to the apostle's later denial that they measured up to the standard of the law, and hence, in the judgment, will stand abashed.

From the foregoing cases it is evident that we must not treat God's Word in a superficial manner. If we study the circumstances around these Scriptures we shall realize that there was need for more than ordinary words, and the particulars of the occasions contributed to their being apprehended, and with more appeal than could arise from the use of plain language. And so it is in regard to the special passage which is before us as recorded in Luke 16:19-31. The Lord is dealing with formidable opposition, and it is necessary to make His remarks as pointed as possible. If we see the passage as part of a larger discourse, then we have the first essential for an understanding. Our attention is focussed by the aim of the whole. This brings to the fore that the leading parties amongst the Jews did entertain teaching which was seriously different from the Law and the Prophets as well as from the doctrine of the Lord. This fact lies beneath the opposition to the ministry of Messiah, and it has to be shown that His ministry has a definite answer for all who are against Him.

We are now able to state the position which resolves our difficulty as to the material in this section of the address. The figure Admission allows its employment. For the purpose in hand our Lord admits the false as though it were true, and this then becomes the basis of a parable giving a vivid picture from which the desired conclusion can be drawn.

The traditional Hebrew ideas as to the dead were the reverse of the scriptural statements. We find them in the apocryphal writings. The historian Josephus accepted them. He sought to correct and instruct the

Greeks on the topic. In his dissertation he gives expression to the notions then current; in fact, he uses the same expressions as those in Luke 16: Abraham's bosom, the fixed gulf, and the impossibility of passing from the one side to the other. The introduction of the thought of one rising from the dead is an idea distinctly foreign to a spectacle wherein the dead are living.

The fact of the existence of these notions in the minds and teachings of the Pharisees furnished the required surroundings for the Master to use the figure Admission. He draws upon those ideas, and putting them in a suitable situation, He gives a full and effective rebuke to His accusers. Their own teachings are used to demonstrate that they have real need for the primary item in the Lord's proclamation, and that is *repentance*. At the same time the despised tribute-collectors and sinners are set forth as obtaining the blessing which the Pharisees arrogated to themselves. The Pharisees are put into the very position which they judged proper for tribute-collectors and sinners.

The story is not a mere flat rehearsal, but is embellished to suit the case. The two characters introduced into the traditional teaching are portrayed so that those who hear will be in no uncertainty as to the meaning. It is not merely a rich man, nor yet only a poor man, but features are added thereto with a definite intention. The rich do not necessarily adorn themselves in purple and cambric. So also the describing of a poor man does not compel the plight of being afflicted with ulcers. Undoubtedly the description of the rich man included the purple and cambric because it refers to those who consider themselves to be the royal righteous, and probably also they are rich in view of their being provided for by God, even as enjoying the riches of His kindness. They made merry, but not over the finding of the lost.

The condition of the poor man is also most significant, and evidently it is calculated to figure the obvious

sinner afflicted by God with the threatened ulcers because of disobedience to His law. Such an affliction is administered with the object of producing repentance (see Un. 16:11) and this poor ulcerated one has profited thereby, and yearns for that which the royal rich can supply to him out of God-given blessings. But he receives nothing from the hands of those who are able to assist. It is only the curs which give him any attention. He is beneath the regard of these rich. They leave him to find such help as can come from those as degraded as himself, mere dogs in their estimation.

The Messiah has brought details together which exactly picture the two classes into which His hearers were divided at the beginning of the discourse. One class is so excellent and scrupulous that God could not fail to bless them! Nay, they have the tokens of His blessings, the purple and cambric. They have no need for such a message as that by Messiah! They are not called to repentance! The other class is so sunken and repulsive that they merit only the attention of those equally base.

Into this scene, depicting a favorite tradition, the Messiah brings a representative from each class of His hearers, but the result He achieves is far different from that which would be expected by those who hold to such notions. The Pharisees would have made Abraham to commend them, but from the mouth of Abraham is made to issue commendation for those who sought to hear the Messiah, while unmistakable condemnation is given to the self-satisfied and unrepentant Pharisee. The inviolability of the Law and Prophets is upheld in no uncertain way, thus confirming the plain strictures made earlier by the Messiah. The words of Abraham are most notable. That he should so closely agree with the Messiah in maintaining Moses and the Prophets, as well as the importance of repentance, is a severe denunciation of the sneering opposition, and furnishes added emphasis to what the Messiah has said in the course of His reply.

The five brethren of the rich man may also add to the impressiveness of the rebuke. Six is the number of humanity, and he and his brethren total to this. In such a traditional background as that chosen for the story, it is fitting to despoil those who choose human conjectures rather than the sure declarations of God by His prophets.

In using the figure Admission, our Lord employs a most forceful method against the opposition directed at Him. He admits for the moment their notions, not because they are true, but only to establish the truth of His own teaching. It is utterly impossible for Him to have regarded the contents of this narrative as the truth concerning the dead. Our Lord knew the truth of that subject. He was fully aware what the Law and the Prophets say of the dead, and He maintained their accuracy to the utmost degree. Were it otherwise we should be in doubt as to whether we would not have to reject the Lord's teaching as to the dead. Such a course is not necessary. We will reject the Jewish traditions as being contrary to God's revelation, yet we will accord to the matter in hand a significance justified by the circumstances accompanying the words uttered by our Lord. B. DAVIES

## VICTORY FROM DEFEAT

GOD'S WAYS are not our ways, neither are His thoughts our thoughts.

The following looked like defeat, but each proved to be the road to VICTORY.

Adam eating of the fruit.
Moses hidden in his bullrush cradle.
Abraham taking his only son up the hill.
The children of Israel on reaching the Red Sea.
Job during his awful trials.
John the Baptist beheaded.
The fishermen after a night of fruitless toil.
The hungry five thousand.
Lazarus in the grave.
The daughter of Jairus asleep.
The widow's only son on his bier.
Our Lord Jesus on the accursed tree at Golgotha.
Paul in prison.

These are but a few of the recorded happenings that looked like defeat. But a careful study of each one will prove that in every case it was the road to victory. The case of Joseph in the ditch, in prison, etc., is another outstanding study of how God works, and how, humanly speaking, all seemed lost.

We can reverse the picture, and also say that when all seemed like victory to the Adversary, then came defeat.

First Thessalonians 5:3 is a present day example. Yet whenever they may be saying "Peace and security", then extermination is standing over them unawares.

If none speak well of us, if our heads do not seem to fit this world, if our reputations are destroyed by the enemy, let us ever remember that such is the road to victory. For He endured the cross, owing to the glory set before Him. Our citizenship is in the heavens, we are not our own.

J. A. FREEMAN

# THE POTSHERDS OF THE EARTH

ONE of the tedious and trying tasks connected with the restoration of the Hebrew text is to re-distribute some of the words, so as to recover the ancient usage. If we keep with the traditional pointing this would be impossible, for in some cases at least, the Jewish tradition has stereotyped an error, and we wish to get past their errors to the truth. This can be best explained by means of an example. We will take a well-known couplet, and see if we cannot restore the sense as it was at the first. In Isaiah 45 : 9 we read

> Woe unto him that striveth with his Maker!
> *Let* the potsherd *strive* with the potsherds of the earth!

We will not delay long with the first line. *Striveth* is better rendered *contends,* and *Maker* should be *Former,* for it is not derived from the stem *make,* but from *form.* This can be seen in this very verse, where the Authorized Version renders it *fashion.* With a corrected concordant rendering in the first line the couplet would read:

> Woe to him who contends with his Former!
> *Let* the potsherd *strive* with the potsherds of the earth!

It is evident that the translators had difficulty in making sense of the Hebrew, hence they put it in the imperative, *Let . . .* But this is not in the Hebrew, so the Revisers changed it to an exclamation, thus:

> A potsherd among the potsherds of the earth!

But why command a potsherd to strive with other potsherds, or why pronounce a woe on one that does so?

What has that to do with the preceding and succeeding context?

The couplet is followed by another of similar import:

> **Shall say the clay to its former, "What are you doing?"**
> **And of your contriver, "He has no hands"?**

In this the parallel is apparent. Clay is the subject of both, so is understood in the second line. The term "former" agrees with "contriver". "What are you doing" is parallel to "He has no hands".

In the two lines we are studying there seems to be part of a parallel. The thought of *contending* applies to both, as there is no verb in the second line. The potsherd contends with something. But here the correspondence is destroyed. In one case he contends with One infinitely higher than himself—and this is the point of the passage —yet in the second it seems to be with those who are his equals, if not lower. The expression "potsherds of the earth" does not agree with "his Former". This is where the parallel seems defective.

The Septuagint is no help to us here for it destroys the parallel completely, rendering it as follows:

> **Will the plowman plow the earth the whole day?**

Some of the best manuscripts omit "the whole day", but this does not relieve the situation. It is a distinct breach in the line of thought. As we shall see, they took the wrong branch of the stem, for the very same letters in Hebrew may be used to indicate plowing as well as the work done by a smith or a carpenter or a mason, or any artificer. So also, as a noun, *potsherd* and *earthenware* are the same.

First let us write the couplet quite literally according to the Hebrew. According to the pointing of the Masoretic text it would be about like this:

> **Woe to him who contends with his Former!**
> **A potsherd with potsherds of ground!**

This simplifies the problem. All we need to do is to

examine "potsherds of ground" more carefully to see if, in any way, it may refer to the one who forms the potsherd. In order to do this we must go back to the unpointed Hebrew and study the stem or "root".

A Hebrew *root* were better called a *stem,* for a tree has many roots, while the stem is one and divides into many branches. Mistakes may be made in getting hold of the wrong branch, even if we know the proper stem. We hope to examine all suspicious passages to avoid error in this direction.

It is not always easy to find an expression in English which exactly covers the thought area of a given stem. If this is not itself used in actual translation, this is not vital. In this case we have chosen the term ENGROSS to represent the Hebrew stem *chrsh.* It branches out into *deaf* (causative *dumb*), *plow, plowshare, earthenware, potsherd,* and *artificer.* This stem is unusual, for all of these are spelled alike (apart from points), and have no additional letters to distinguish between them and the stem. Hence care must be used lest we confuse them. The most interesting point for us to observe is that we may translate *potsherd* or *artificer,* according to the needs of the context. Doing this our couplet becomes

> **Woe to him who contends with his Former!**
> **A potsherd with artificers of the ground!**

The most interesting feature about this is the fact that the addition of the letter *i (chrshi),* making the so-called "construct" state, is precisely that which is used for other artificers. Thus a *smith,* in Hebrew is an artificer of iron *(chrshi brzl,* Isa. 44:12), a *carpenter,* an artificer of wood *(chrshi otz,* 2 Sam. 5:11), a *mason,* an artificer of stone *(chrshi abn,* 1 Chron. 22:15). In our passage we have an "artificer of ground" (*chrshi adme,* Isa. 45:9), a *ceramist,* a maker of earthenware. Hebrew had no name for *smith, carpenter, mason,* or *ceramist.* English seems to have no regular word for the latter

either. *Potter* is the Hebrew *former,* so cannot be used here. Tentatively we are using the term *ceramist,* which may be the best available. With use we may become accustomed to it, and find it as acceptable in sound as it is in sense.

A ceramist, however, does not make broken pieces of pottery. There is no call for bringing in the idea of *broken* earthware at all. In fact it disagrees with the idea of contending. The five occurrences of this word in Leviticus (6:28(21); 11:33; 14:5, 50; 15:12) all seem to denote complete, unbroken vessels. So it will be better to render it *earthenware* here. This is more agreeable to the flow of thought. This is its rendering almost everywhere else.

This seems to remove every objection to the usual rendering. It does not leave the grammar of the Hebrew or add any unwarranted words. It corresponds with the context and makes a perfect parallel of the couplet. Not a letter of the text needs to be restored or altered, as often seems to be the case elsewhere. We simply depart from the traditions of the elders, and avoid clashing with the context. We therefore suggest the following rendering for the careful and prayerful investigation of those acquainted with Hebrew:

> **Woe to him who contends with his Former!**
> **The earthenware with the Ceramist!**

God is the great Potter with reference to the *form* of His vessels, yet he is also the supreme Ceramist with regard to the skill with which He contrives us. May we never contend with Him! A. E. K.

# THE EON OF THE EONS

THE surpassing excellence of the eon of the eons demands that we give it more attention than we have hitherto. In dealing with the tabernacle a great deal is said about the holy place, just as we are told most about the millennium, yet the chief interest finds its focus in the holy of holies, just as the zenith of eonian truth is found alone in the eon of the eons. Until we grasp some of its magnifical grandeur, as compared with the previous eons, we will fail to feel the force of its name, and think of it merely as later and better, not the very greatest and grandest and most glorious of the eonian times. As our view of the eons as a whole depends partly on our apprehension of its overwhelming proportions, we will try to discover, if we can, something about its magnitude, the vast period of time which it takes up, the innumerable hosts of inhabitants, and the superlative condition of humanity when death will be absent and God present in the earth.

It is most important for us to orient ourselves in the course of God's activities. Most of His saints are like a man lost in a strange city, who knows, indeed, where he would like to go, but does not know where he is, hence cannot find the way. Were we to point out on a chart the place in which we find ourselves in the stream of time, we would need to point to *two* places to really give a correct expression to the truth. As a fact we are in the

third eon, in the administration of the secret, before the era of indignation, and have not yet come to the eons of the eons. But in the deepest sense we are not there at all, but have skipped over the time of trouble and the time of restitution, and even the great white throne, and find ourselves in the new creation, whose glories are the best illustration of the spiritual position which we occupy today. This method of graphically locating ourselves on a chart of the eons may be of the greatest help in showing others many truths which otherwise may be difficult for them to apprehend. It puts in the past all such things as the new birth, repentance and baptism, priesthood, and many other matters. True, we have no picture of the new heavens, but even the new earth will help us get past much out-of-date theology, which is considered the very summit of orthodoxy by sincere believers.

It is a startling fact that most students of the Scriptures practically ignore the last eon. To them it is only a hazy "eternal state". Hence its value, in connection with the evangel of the conciliation, is largely lost. How many, who make much of the millennium, which will last little more than half the length of the present administration, take a leap into the dark after it is over! To them the great white throne is the end. Some even insist that the Son hands over the kingdom at this time, so little have they noticed the simple facts as to the last eon, which contains the throne of the Lambkin. The fact that there will be no more death on the earth blinds them to the fact that the process of dying continues, and death is only hindered by the presence of the tree of life. We should make extraordinary efforts to spread this knowledge, not for its own sake, but for the sake of the evangel, which depends upon it for a proper understanding. Paul had heralded the kingdom. He had known Christ according to the flesh. This corresponds with the thousand years. But then he determines to put this all in the past. No longer will be know anyone according to

flesh. If anyone is in Christ there is a new creation. The old has passed by. How well this divine figure fits the facts of that future physical creation!

### THE LENGTH OF THE LAST EON

We know that the day of Jehovah will somewhat exceed a thousand years in duration, but we have no such clear statement concerning the last eon. At best we can only surmise and give our opinion. And, indeed, there is no need for accuracy here. All we wish to do is to learn what we can of its *proportionate* duration, in relation to the previous eons. Will it be shorter or longer than they? Will it be another thousand years, or will it exceed the millennium in the number of its days? As the other considerations are somewhat dependent upon this, we will seek to settle its size first, and then go on to calculate the hearts which it will hold, and the satisfaction of their souls.

In our Authorized Version we read of the glory of the church, "throughout all ages, world without end" (Eph. 3:21). Behind this misleading rendering are words which flood the last eon with light. It ought to read, "for all the *generations* of the eon of the eons". The Revisers have this in their margin, except that they use *age* in place of *eon*. So seldom is this eon specially singled out that this passage must be considered one of the prime sources of information concerning it. The principal point is very striking. In this eon there will be *generations*. Mankind will continue to multiply. Time will be marked by recurring births. New members of the human race will continually be added to it.

### A THOUSAND GENERATIONS

How many generations will there be? Some idea of the number will enable us to form a rough estimate of its length. The psalmist speaks of a *thousand* generations (Psa. 105:8). I know of no good reason why this should

not be taken literally. The length of a generation is not easy to determine, neither is it vital. It could hardly average under twenty years. This would give the length of the eons as no less than twenty thousand years. If we take the generations of Luke's genealogy as covering four thousand years, we find more than fifty years for each one. But the earlier links in the chain were very long, so we will not accept this figure. I have sometimes wondered if the eons are measured by that long astronomical cycle of nearly twenty-six thousand years which is formed by the sun as it shifts its place in crossing the ecliptic, making what is called the precession of the equinoxes. At one time the sun's annual crossing of the ecliptic in the spring of the year, making day and night of equal length, occurred in the sign of Virgo. Now it is in Aries. At the end of the cycle it will be in Leo. It leads from the Virgin to the Lion out of Judah's tribe. All of the symbolism seems to fit this notion. Even the thousand generations may find a place in this speculation. I do not rely upon it. But these figures leave little doubt that the last eon will be an enormously prolonged period of time.

Again we are at a loss when we seek to calculate the length of time awarded to the preceding four eons. Of the first we know little indeed. Since Adam we have probably made about six thousand years of history. The next eon will account for more than a thousand years. This leaves nineteen thousand for the first and last eons. The first cannot be counted in the generations, for there were none. It seems most probable that the last eon will be longer than all the rest combined. And this agrees with our spiritual instincts, for God is swift in His judgments, but prolongs the dispensation of His favors. As we shall see, the last eon will be one of unexampled earthly blessedness. God's heart will be able to rest in it. Well may it be stretched out to a length exceeding all that went before, within the eonian times.

If we allot half of the thousand generations to the last eon, a very little consideration will show that the proportionate population will be beyond all estimate. Even if it should begin with a single pair, as Adam and Eve started the chain in the previous eons, it would baffle calculation, for we must remember that there will be no death, not even serious disease or strife to diminish the number of earth's denizens. The point we wish to press is this, that by far the greater part of mankind in the eons are found in the last of the series, and these know little of the distress which we experience, for there will be no doom and no death. Those who stand before the great white throne will be an enormous assemblage, including all the dead from Adam down, but it is most likely that their number will be eclipsed by the population of the earth alone at the end of the eon of the eons.

### THE DWELLERS ON THE NEW EARTH

Whence come the dwellers on the new earth? The fact that they are called *mankind* (Un. 21:3) shows that they are the same individuals as were on the former earth. On the portals of the new Jerusalem are inscribed the names of the twelve tribes of the sons of Israel. This seems ample evidence that all the saints in Israel will be there. To go back to the millennium, we find that it begins with four distinct classes. There were the vivified saints, with whom we are not particularly concerned at this time, because they do not marry, so there is no increase from them, either in the day of Jehovah or in the day of God. Besides these, in Israel are the one hundred forty-four thousand, who will rule, and the innumerable throng, who come unscathed through the great affliction. That the former are celibates at the time preceding the kingdom does not necessarily imply that they remain so. Yet this is not vital to our theme. There is a vast multitude, pictured as a faithful woman, who enter the kingdom, just as there is a company called

the bride of the Lambkin in the new earth. Constituting the fourth class, in the millennium, are the nations. Many of these find their death at its close. Yet, at the end of the day of Jehovah, not counting those who have died in that era and who go to swell the number to stand before the great white throne, there are still Israel and the nations, as well as the vivified saints.

The manner in which these are carried over from the former to the new earth is not given us in the Scriptures, hence has no importance. Suffice it that the same nation and nations, the same race of mankind, is found on the new earth as were known before. There is no new vivification, but those who receive eonian life at the beginning of the millennium will doubtless be there, including all the saints of past time outside the celestial allotment. But these are not our subject at present, as we are concerned only with the *generations* of the eon of the eons. Besides these vivified saints we read of only two classes, the nations (Un. 21:24) and the new Jerusalem, in which the holy nation will have its habitation. Among these we may find the *generations* of which the psalmist and our own Paul prophesied. Among these there will be a continual increase, as there will be no death (Un. 21:4), and even mourning and clamor and misery will all be in the past.

### MORTALITY AND THE TREE OF LIFE

We must remember, however, that mankind will still be linked with Adam, death will still be transmitted and those born will be mortals, whose life will be a process of dying. How then can there be no more death? This is fended by a special provision, which is one of the features of this eon. In the garden of Eden was the tree of life (Gen. 3:22). Had Adam had access to it he could have prolonged his life indefinitely. Hence he was driven out, and cherubim were set to guard the way to the tree of life. It is evident from this that a tree of life can

counteract the effects of mortality. It imparts life, which is the opposite of the death which operates in us. God did not wish Adam to live. In the last eon He *does* wish the sons of mankind to live. So He provides a tree of life in the very center of the paradise to come, and it will be the portion of all the conquerors in Ephesus (Un. 2:7), as well as all Israel who attain that era. In the new earth there will be far more. There will be the river of water of life, resplendent as crystal, issuing out of the throne of God and the Lambkin. Not only will its vitalizing flood check the deadly virus of Adamic death, but there will be the tree of life, in vast numbers apparently, on either side of it, and Israel will be partakers of its monthly fruit, while the nations will be cured by its leaves.

In this way dying will be counteracted and death entirely banished, for the life of the tree, in its fruits and leaves, will counterbalance the death process in the sons of Adam. It is evident that this is far short of vivification, yet far beyond the miserable mortality which has been the portion of all during the present eon. There will be a slight experience of evil to humble them in the midst of the glories with which they will be surrounded. Even in the present eon the fruits and leaves of certain trees are conducive to health and longevity. Citrus fruits, the lemon, the orange, and the grapefruit have made a name for themselves for their medicinal value. So also have the leaves of the maté tree, in South America. They are much used to counteract the evil effects of overmuch meat in the diet. But these are feeble intimations of the tree of life. What is needed is not mere corrective medicine, but a real elixir containing the essence of vitality. It would seem that the trees draw this life-giving fluid from the river of life, whose crystal tide flows from the throne of God and the Lambkin. How significant! God is the *source* of all life, but the life eonian comes alone by the *channel* of the sacrificial Lamb-

kin. This life is not a reward from God, for works, but a gracious gift which comes to mankind through the death of His Son.

### NO MORE DOOM

God is the great *Placer*. The element *-the-* in Greek denotes PLACE, and *Theos*, the name of God, from which we get *The*ology, and many other like words, denotes the One Who places. This may have been a translation, originally, of the Hebrew *Aleim*, from the root *al*, DISPOSE, for it denotes practically the same, the *Disposer*. Even unbelievers have the proverb, "Man proposes: God disposes," which gives an excellent idea of the basic idea of deity. In this same family, PLACE, are two very interesting words, one of which deals with God's placing or disposing. This is *kata-the-ma*, DOWN-PLACE-*effect*, doom. The element *kata*, DOWN, sometimes has the idea of adverseness, as DOWN-JUST, convict; DOWN-ABLE, tyrannize; DOWN-JUDGE, condemn; DOWN-TALK, speak against; DOWN-EXECRATE, curse. So here it seems to have almost the literal sense of the elements, *place* in a *down*ward position. The potter has the right to make a vessel for dishonor. The clay has no right to object. If God wishes to display His indignation and make His power known He has the right to make appropriate vessels of indignation suited to destruction (Rom. 9:22, 23). This He does during the eons which precede the great white throne judgment. In the last eon, however, God has made known His indignation against sin. His power has been fully displayed. As the great Potter He finds no more call for vessels of indignation. All are vessels of mercy adapted to display His glory. *There is no more doom.*

The fact that God no more dooms His creatures to display His inevitable yet dreadful indignation, nor, as He did with Pharaoh, places them in positions of power that He may display His own, gives the eon of the eons a character radically diverse from all before it, even the

much lauded millennium. It is a fearful mistake to suppose that God's present activities are normal, or that they will be eternal. His creatures could never love or adore a God Who damned His own workmanship with a ruthless hand. This leads us to a consideration of the second word, *katathematizō*, DOWN-PLACEize. It is the same in meaning as *doom*, only it is a verb. The third time that Peter renounced His Lord he did so with the characteristic vehemence of the oriental, *damning* and swearing that he was not acquainted with Him (Mat. 26:74). Usually easterners call down upon their victim a great variety of evils, merely to satiate their feeling of hate. With an entirely different motive, God does this, not merely in word, but in deed. He damns some of His creatures, or dooms them, to undergo evils, in order to display His attributes. In the judgment any apparent wrong will be fully righted, so that none of His creatures will ever hold it against Him. This activity of His *does not enter the last eon.*

When we consider the untold hosts of His creatures in the concluding eon on the earth, as well as the countless company in other confines of the universe, all of whom will be spectators of the tragedy of the eons, especially the middle three, and compare their number with the small fraction who are upon the center of the stage during these eons, even though their sum seems large to us, they dwindle down to insignificance, and we find ourselves viewing the evil of the eons much as Paul looked upon our personal experience. Even when we endure a long life of suffering, we may speak of it as a "momentary, light affliction" which produces for us a "transcendently transcendent eonian burden of glory" (2 Cor. 4:17). This expression also carries with it the implication that the last eon is of untold length and glory, for the preceding one is too short and too thoroughly characterized by evil, on the earth, to warrant these superlative expressions.

NO MORE NIGHT

Although it is not faith to "spiritualize" the blessings on the new earth, there can be little doubt that their literal fulfillment will be significant of the spiritual realities which will accompany them. Thus we read that night will be no more (Un. 22:5). That this is literal is evident from the fact that lamps will not be needed, nor even sunlight. Just how the Lord will illuminate them is not explained. Yet the appearance of heavenly visitants, endowed with superabundant vitality, when allowed to shine forth, has been luminous. Our Lord hid His glory, except when He was seen on the mount of transfiguration, or when Saul saw Him on the way to Damascus. Then the light was blinding in its intensity. The glory of God shone about the messenger who announced the birth of the Saviour to the shepherds (Luke 2:9). Even today many fishes carry with them a means of illumination in the dark depths of the sea. So that it is quite possible that the bold figure of the apostle, "you are light in the Lord" (Eph. 5:8) may not only become fact in our case, among the celestials, but may also be true of the dwellers on the earth in the eons of the eons.

The illumination seems to apply particularly to His slaves, that is, His servants in Israel, who, as the passage provides, will reign for the eons of the eons. The nations will walk by the light of the holy Jerusalem (Un. 21:24). Undoubtedly this luminous exterior will correspond with an enlightened heart and mind. All will know God then, especially His slaves, for, it is significantly added, they will offer Him the service which is His due (Un. 22:3). He is their Light and their illumination in a sense far deeper than the visible brilliance of their frames, for this is the great requisite preliminary to becoming their All. Life is needed before men can have light, and light goes before love. So He will reveal Himself in the eon of the eons, not by the dark contrasts of sin and Satan, but by

the increasing life, the brightening light, the positive lavishing of His love. The superabundant life and the unlimited light of this final eon approach the glories of the consummation with its supreme revelation of God's boundless love.

In view of all these glories, let us give a much larger place in our thoughts and meditations on God's activities to the final, finishing eon. Let us not view the others without giving it its proportionate place. It will mellow our conceptions of God's dealings during the eonian times. Its life and light will do much to relieve the death and darkness of these somber, sin-shadowed days. The eonian times will average much higher in earthly bliss if we add to the dark, dismal, dreadful days in which we live, and the much more terrible times that lie ahead, the long, life-filled, light-flooded, love-lavished eon which is the last, the longest and the most excellent.

A. E. K.

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## "IN THE COMING EON, EONIAN LIFE"

ONE OF THE EFFECTS of the false teaching, that the saint has "everlasting" or "eternal" life, is to distort the whole Scripture testimony as to life and death. As a result some passages seem out of harmony with the rest, when they clearly locate this life in the future, in the eons to come, as in the passage quoted in our heading (Mark 10:30). Thus Paul speaks of the *promise* of life (2 Tim. 1:1). He exhorts Timothy to *get hold* of eonian life, a figure which would have no point if he already possessed it (1 Tim. 6:12). In his very highest teaching he insists that our life has been hid together with Christ in God (Col. 3:3).

When I was called it was the fashion among the

Brethren with whom I associated to claim a definite passage of Scripture as the basis of one's salvation. Otherwise they would question its reality. So I chose John 5:24: "Verily, verily, I am saying to you that he who is hearing My word and believing in Him Who sends Me, *has* eonian life, and is not coming into judgment, but has proceeded out of death into life." I laid great stress on the *has,* and backed it up by the statement following. I did not pay much attention to the succeeding verse, for it contained a difficulty which I could not solve. I took it to refer to the resurrection of the saints. Yet the statement that the hour is coming *and now is,* when the dead shall be hearing the voice of the Son of God and be living, was never clear.

The next few verses also caused confusion. If this is the resurrection of the saints, why go on and say, "Marvel not at this, seeing that the hour is coming in which all who are in the tombs will be hearing His voice, and those who do good shall go out into a resurrection of life . . ."? The more closely the passage is considered the plainer it becomes that it is figurative. The believer has not passed out of literal death. Why then should he pass into literal life? I had not actually died and been awakened back to literal life. In this light the passage presents no difficulty. When the Son of God was on earth He gave them what is usually miscalled "spiritual" life. But all life comes from spirit, so that this is an unfortunate expression. They received life in a figure.

A. E. K.

# CHRIST, A GLORIOUS EXPECTATION

CHRIST AMONG YOU, a glorious expectation. In these words there lies an untold wealth of deepest meaning for the saints of God. They set forth a secret unfolded for rich individual blessing. Christ, now at the right hand of God, ministers from the heavens. And the blessing vouchsafed is for all God's people, without let or hindrance.

While Israel, set aside, must know a long and weary waiting period, with fiery trial and judgment's strange work, Christ ministers a rare grace among the nations. His words on earth were those of grace and truth, but how much more so, His words from the heavens. Do they not altogether transcend the old-time message? The seal is so set to all His glorious work, the foundation so surely laid, that now He enters upon an accomplishment which will elicit the praise of the whole universe.

Because God is silent, men think of Him as being altogether outside the affairs of life. But is not His silence rather the hush of expectancy, the tranquil waiting for His hour to strike? In such an interlude, it is that "the God of expectation may be filling you with all joy and peace in believing, for you to be superabounding in expectation, in the power of holy spirit" (Rom. 15:13).

To many minds it appears a long, long silence, an interval of sheer frustration. This is because they are disposed to things on the earth. They fail to realize the character of the life "hid together with Christ in God".

It may be, and it is all so easy, they are taken up with the accessories of everyday life. In this there is danger for us all. The world is so much with us, that so little time is left for the nurture of the spirit.

Silence, yes. But how eloquent of that wondrous salvation Christ conducts for us at the right hand of God. How many, many times are the saints being saved "in His life", His life on high. We do well to note more prayerfully, more thoughtfully, His marvelous movements, His frequent interventions in the circumstances of our life. What occasions for an amazed thankfulness!

Yes, the interlude is indeed a full one of God's rich grace, of His unseen and unheard advances. They leave no room for envy, and the emulation of others which the world affects. They impress us, too, with the worth-whileness of life in God. Thus, in the light and contentment of such an outlook as ours, there is a settled peace.

Three great classes are concerned with the coming of Christ. The world, Israel, and the church, the body of Christ. Now, it is impressive, as also instructive, to note the world's attitude in this great matter. To whom does it look, and of what does it think? When we consider that, as John writes, "the whole world is lying in the wicked one," it is not surprising that the world looks to great men as leaders of its destiny. Away from God, it pursues a course of its own, and in the pursuit looks to a knowledge and wisdom coming from men alone.

Instead of "thus saith the Lord", it is "thus saith science". And one could almost think science was some great god. That men, in their ant-like activities, are so constrained by its voice, speaks volumes for the power and mastery of "the chief of the aerial jurisdiction". Now, the scientist may be well-meaning, and many of his findings be of real benefit to the human race. It is, however, the uses to which inventive science is put, their magical, habit-forming grip, which so enthralls and holds the world in mystic spell. Hence, the mind is drawn to

*things,* things on the earth, and not to Him Who saves and blesses, and will yet more gloriously still, save and bless.

The sad tragedy of it all is that religion is put in the place of Christ. The mind must be attracted to a building, a priest or preacher, and to ceremonies. But spirit-taught men, like Isaiah, and Stephen, and Paul, saw the danger of edifices, *hand-made,* and of ceremonies, *hand-performed.*

The church, too, even where it has not donned the purple robe, looks to its alliance with educative forces, for a present world salvation. It would fain make the world a paradise, and only think of Christ as a Teacher, and if a Saviour, then ever and always far away. It has introduced the hazy idea of "the church militant, and the church triumphant". And, instead of cherishing "the happy expectation and glorious advent of our great God and Saviour, Jesus Christ", it has inserted a figment of the imagination.

It teaches that at death there is an immediate heavenly bliss. To quote a one-time popular preacher's conception: "You have been accustomed to walk in the wet grass on the top of the grave. I shew you the underside of the grave. The bottom has fallen out, and the long ropes, with which the pall-bearers let down your dead, let them through into heaven."

So much could be written of the world, and of Christendom and its ways. But there is little light athwart the gloom. True and persistent light can only come through and by the living Word. In the light of that Word, there is but One worthy, wise, and strong enough to be the world's Rescuer and Ruler.

But what of Israel? Are they expectant? They were, in the long ago. But even then, their conception of Messiah was of One Who should come as a glorious Conqueror and King. His sufferings, the bruising of His heel, they could not grasp. Even His miracles, which He

wrought in confirmation of His Messiahship, did not draw forth complete and whole-hearted allegiance.

He came as a great light, and as the glory of His people Israel. But His light was hid, His glory veiled, and few were they who saw in Him a wondrous Redeemer. As for the disciples, the kingdom alone seemed to fill their vision. That the King must suffer did not enter their thoughts. This is made quite clear by Christ's own words:

"Lo! we are going up into Jerusalem, and all will be accomplished in the Son of Mankind which has been written through the prophets. For He shall be given up to the nations and will be derided and outraged and spat upon, and, scourging Him, they will be killing Him, and the third day He will be rising."

Did they quite grasp the meaning of these significant words? Mark what follows: "And they understood none of these things, and this declaration was hid from them, and they knew not what was said" (Luke 18:31-34). They had the Scriptures, but had been, as Christ told them, "foolish and tardy of heart to be believing on all which the prophets speak". They needed an interpreter, so Christ became one as He opened to them the Scriptures. More than this, *"He opens up their minds to understand the Scriptures."*

Is there not a parallel to this in our own day? How many believers, even, are not believing *all* which is so gloriously spoken of our Lord and Saviour. That He is "the Lord Jesus Christ, our Expectation", is not seen and believed. But who, then, shall be the interpreter? May we not say Paul, "teacher of the nations in knowledge and truth"? He gives us a conception of Christ eminently satisfying, and worthy of first place in our hearts. His evangel was "through a revelation of Jesus Christ". It was "the evangel of the glory of Christ", the glad message of the glory of the happy God.

Israel's Redeemer shall come, the Desire of all nations

arrive. In Him, there shall be fulfilled both promise and prophecy. For He will come to His own. The Day-spring from on high shall again visit the earth, and a greater than Solomon rule His people. Then will be seen those kingly qualities so truly ascribed to Him.

There will be righteous rule and justice for the poor. And economic problems will be so solved as that He will be the confidence of all the ends of the earth. At His presence the earth will be wondrously transformed. No longer will the arid desert, the frowning solitudes, dismay the heart of man. There will be a marvelous fertility; and healing waters, of which both Ezekiel and Zechariah speak, shall be fringed on their banks by trees, whose fruit shall be for food, and their leaves for medicine.

We have only to read, say, Isaiah's sixtieth chapter, to the thrilled by an eloquent description of Israel's royal state, and an order of things which will prove indeed, the earth to be the Lord's, and the fullness thereof. For He only can reclaim, He alone lift the curse. Thus, in ways above human imagination, the Author of all life, and the Sustainer of the universe, will demonstrate His ability to order and maintain the ideal government which man has longed for down the ages.

And it is good to contemplate all this. But after all, our supreme concern is with the glorious expectation so inseparably linked with our celestial allotment. Its outstanding feature is that we are "in a state of prior expectancy in the Christ". All that God has made us to be, and all that we shall be, is in Him. He Himself is our one expectation. What He will bring to pass, all that He will accomplish, should be in the foreground of our vision. For all this, the church down here should only be a preparatory school, its great desire being for His personal presence.

*One expectation.* One shining hope. The looking forward to a tangible state of being, a life of pulsating

vitality never experienced on earth. A spiritual, not as now, a soulish body. The spirit will then be dominant, and in a body fitted for celestial habitations, will display a grace and capacity supremely God-given, and perfectly Christ-like. We shall have powers in keeping with our changed and exalted environment, and all that we would do for God's glory will be perfectly possible.

The expectation which is ours is the crowning part of our salvation. For "we were saved in expectation". Faith, expectancy, love. These are the three great qualities of our pilgrim journey. These three. But what a connective link is expectation! And how wonderfully it is identified with faith! For "we are walking by faith, not by perception". Faith, which is life, is the assent of the whole being to God.

"Think not the faith by which the just shall live
Is a dead creed, a map correct of heaven,
Far less a feeling fond and fugitive,
A thoughtless gift, withdrawn as soon as given.
It is an affirmation and an act
That bids eternal truth be present fact."

Faith, though it press on alone, looks to the realities of the unseen. But what assurance it gains as to the things of God! To the unaided understanding, the nature of our destiny is inconceivable. To the world at large it is a vagary, an insensate flight of imagination. Yet a scientist has put the question: "Is the earth the only abode of life in all the universe?" Then he adds, "Nature has given us a tantalizing taste of truth, withholding at the same time a great body of knowledge for which we are clamoring."

To us, however, God's wisdom in a secret, has been revealed. And in the faith which relates to us, a prospect is unfolded which passes beyond all soulish comprehension. Realms, not only of light, but of definite life, are revealed, celestial abodes, whereon we shall live in glorious being. And may we not say, there will be motion and rest, service and worship? Tireless activity, it may be,

but with wondrous intervals of contemplative repose, and of a spirit worship unknown before.

There is no need for us to question the possibility of life on other worlds or planets. It suffices for faith that celestial allotments await us. And, just because "our citizenship belongs to the heavens", we shall there in various ways fulfill its character. But, supremely above all unfolding of God's grace to celestial beings, will be the near and real presence of the Lord Christ. And likeness to Him, and sight of Him, will in itself mean life.

What life indeed! A being we could not know in the body of our humiliation. Life superabounding, effortless, untainted, free. Always a welling up of impromptu praise. For the King of the ages is coming into His own. His triumph is on the way. Longings are realized, ideals fulfilled, and beings in heaven and earth alike attend on His behest.

There is an eloquence we may not know till then. A voicing of spirit praise our freed powers can only then express. In view of all this liberty, we may well desire to fill this little interval of grace with thoughts of Him. He, now, in spirit, is among us. And of His redeeming grace and love we have tasted, and shall yet taste to the full. Shall He not, then, be to us a glorious expectation?

WILLIAM MEALAND

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## "WHICH THE EYE PERCEIVED NOT"

EVER SINCE my school days, when I was once asked to take a class in astronomy in the teacher's absence, and deal with the subject of *dark stars,* these have had a special interest for me. There was a fascination in the thought that, in the vast fields of space, there might be innumerable objects which we cannot see, but which may possess an interest even greater than the luminous or

illuminated glories that greet our gaze. They would be somewhat like the secrets of God's revelation, hidden from our sight until His appointed time.

In those days dark stars could be detected only by their effects on luminous orbs. Some of these were suddenly or periodically eclipsed, so that the only cause seemed to be an intervening invisible opaque body. Others were drawn from their courses, so that the presence of an unseen star seemed indicated. Now, however, we are no longer dependent on such guesses. We have means of "seeing" much that our human eye cannot see, because it is outside its range. Instruments which register light waves much shorter than those which affect the human eye can "see" much that otherwise would be invisible.

It was long supposed that the largest star in the heavens is *Epsilon Aurigæ,* which can be seen with the naked eye. Now a companion of this star, which gives an infra-red light, hence is invisible to the unaided eye, has taken the leading place, as it seems to have ten times as great a diameter. This mammoth is supposed to be twenty-seven *billion* times the size of our sun, while the former was "only" twenty-seven *million* times as great. Without pinning our faith to any figures, the thought of such immensity must magnify the greatness of the Creator, and grind us to fine powder in His sight.

Is not this a parable to the spiritual? God has prepared great surprises for those who love Him, which the human eye is too limited to perceive. Only by the metaphysical perception of the spirit can we apprehend the great mysteries or secrets which are not apparent to the eye of flesh. Only those who have God's spirit are outfitted for the exploration of His wonders. The rest are blind to the greatest of His works. How blessed is the privilege of entering into the depths of God! A. E. K.

# FURTHER ENIGMAS

OUR LORD, when He was on earth, did not speak "plainly", frankly, openly, or boldly, except on rare occasions (John 16:25). He promised to do this in the future. Even after His resurrection, He deliberately kept His disciples in ignorance of the time when the kingdom should be restored to Israel (Acts 1:7). The apostles, however, were commissioned to herald the kingdom, and Peter, in all good faith, declares, "Repent, then, and turn about for the erasure of your sins so that the seasons of refreshing should be coming from the face of the Lord, and He should dispatch the One selected for you, Christ Jesus, whom heaven must indeed receive until the times of the restoration of all which God speaks through the mouth of His holy prophets from the eon" (Acts 3:19-21).

For some this creates a grave difficulty. *Now* we know that the kingdom could not come at that time. Not only would Israel be locked up in stubbornness, but the present secret administration must come in between. Hence we might object that the kingdom was not "offered" to Israel in Acts, nor indeed could it have been "offered" by our Lord before He died. Was not His death necessary before the kingdom could come? But these objections fail to recognize another fact, that Christ and the kingdom must be *rejected* (Mat. 21:42; Mark 8:31; Luke 9:22; 17:25; 1 Pet. 2:4, 7) first, before He could be crucified or the present grace revealed. And, to be rejected, it and He must be *heralded,* to use the scrip-

tural term, if objection is made to "offered". Moreover, there must be ignorance of the future if the heralding is to accomplish its purpose.

The crucifixion was the result of ignorance (Acts 3:17; 1 Cor. 2:8), on the part of God's enemies. And even the heralding was done in ignorance of the outcome on the part of His disciples. No one who reads the account can doubt for a moment that the disciples really expected the kingdom then, and that this hope was based on the heralding, and that it was justified, and the only correct attitude under the circumstances. The question is, Why did God deal with them in this way?

Let us suppose that God had been perfectly frank, and had told them just how it would all turn out. The fatal difficulty with this would have been that *then it would not have turned out as it did!* The Scriptures themselves say that, had they known that Christ was the Messiah, they would not have crucified the Lord of glory. Ignorance was essential. And once we see this, we have no difficulty in seeing that the kingdom could be heralded before the cross, *because the rejection of the kingdom is a part of the cross.* So also with the present grace. It must follow Israel's tripping. Their offense is the world's riches (Rom. 11:12). God could not have made His purpose known without frustrating it.

All such seeming conflicts in the Scriptures vanish once we give God His place as the Deity and recognize the fact that He is *trying* or *probing* mankind, not, indeed, that *He* is ignorant, but that *they* are, and their reaction is necessary in order that they may realize what they are in themselves. Like our Lord before He fed the five thousand, God knows exactly what wonderful things He will do for His creatures, yet like Him, He speaks in a way which suggests an entirely different course. Why should our Lord talk of *their buying* bread under the circumstances? *In order to make them realize that they could not do so.*

In the garden of Eden God forbade the eating of the fruit of the very tree which was indispensable for His further revelation, because the *disobedience* also was vital to His purpose. At Sinai He gave the law for life when He knew it was for death. Yet it was the *infraction* of the law which He must have to show man's inability. The precept, indeed, was "for (into) life" (Rom. 7:10), yet it really gave the recognition of sin and was for death. So with the heralding of the kingdom. Ostensibly, it was bringing the kingdom within reach without the sacrifice of Golgotha. Actually it brought on the death of the cross. And in Acts, it was heralded once more, seemingly to lead the nation to repentance. Really it was to bring about the discomfiture of Israel in order to prepare the way for bringing God's riches to the nations, (Rom. 11:12).

Let us not degrade God to the size of a man, and expect Him to deal with His creatures as His equals. Up to Paul's epistles revelation was intentionally enigmatic (1 Cor. 13:12), and God dealt even with His own saints as immature. Their ultimate blessing and His own glory demanded that He use wisdom in making Himself known, for it involved a full revelation of man as well, and this could only be attained by trying him, or putting him into positions where his actions could expose his inmost heart. The law did not bring life to anyone nor is this necessary or desirable, for Christ will do that. Yet how wonderfully has it unmasked mankind, and prepared us for the real life which is in Christ Jesus!

Now that we know these things, how marvelously exact is every word that God has spoken! We cannot point to a single syllable and say that it is misleading. The false impression has always arisen from man's wrong estimate of himself. It is true that a man who observes the law shall be living by it, but only those who need a lesson as to what is in man will ever try to get life in this way. Automatically, those who need the discipline

of the law seek to attain life by means of its provisions.

Our Lord did not go about as Jonah did, and say, Yet forty days, and the kingdom will come! What He did say was, "Repent! for the kingdom of the heavens has drawn near!" (Mat. 4:17). The impression produced was that they suppose "that the kingdom of God is *about to be looming up instantly*" (Luke 19:11). It was like something unseen which might become visible at any moment. To correct this He tells the parable of the rich nobleman, but it is not likely that it was understood at the time. The kingdom did not come near in *time,* but in Person and power. The King was there, and the powers of the future eon were present in their midst.

How close the kingdom really came may be seen from the parable of the Stone which the builders rejected. They could hardly *reject* that which had not been offered to them. But our Lord's explanation is almost startling in its implications. He said, "Therefore I am saying to you that the kingdom of God *will be taken away from* you, and will be given to a nation producing its fruits" (Mat. 21:43). Now, nothing could be *taken from* them unless they had it, so it seems that there is a sense in which it was already in their possession. What they had was the King Himself and some of the powers of the kingdom. These were taken away from them, and will be given to the millennial nation.

Although Christ Himself was not present during the period of the book of Acts, the powers of the coming eon continued, so that the kingdom was still near. But these gradually ceased, as the "citizens" make it plain by persecution that they will not have Him. To make this more impressive and complete the Jews in the dispersion hear the word of God and *thrust it away* (Acts 13:46). Then it is that Paul turns to the nations.

There is much for us to learn in the fact that the earlier Scriptures are written to test or try, and to expose what is in man as well as to reveal what is in God. Let

us profit by the example of others, and avoid making *deductions from* them rather than simply *believing* them. How much confusion has come because we take for granted that man can do everything that God puts before him! And again, how many false ideas do we receive from the Scriptures when we fail to see God's wisdom in probing His creatures! Because we would not herald the kingdom until the time for it to appear, is no reason why He should not do so. We are not wise enough to engage in anything so involved, or so admirably adapted to accomplish His purpose. Only the Stone that the builders *rejected* may become the head of the corner (Mat. 21:42). It is this which makes us marvel. And because the same One was *rejected* by Israel He is the Head of the universe, which is much more marvelous.

A. E. K.

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## "OVERLAPPING DISPENSATIONS"

THE QUESTION has been propounded, "If, in the past, there were two dispensations running at the same time, will it not also be so in the future? Will not the body-church remain on earth until the middle of the seventieth week?" Such questions arise partly from inexact translations, but principally from a lack of knowledge of the character of the administrations. It is generally supposed that the present "dispensation" overlapped in the past. Crudely as this is expressed it is true. The *grace* of the present was gradually introduced. But it should not be made the basis of reasoning about the end of this *administration.* If there is to be any deduction, it should be like this. Now, *grace* is dispensed. This was present

in measure before the administration commenced because the previous administration was preparatory to this. But this administration is not preparatory to the next. In fact the next administration is in another eon. Indeed, it is in the eons of the eons, which differ radically in character from the present evil eon. This is in man's day, that will be in Jehovah's day. This deals with a celestial allotment, that with a terrestrial. This is concerned with the body of Christ, that with the bride of the Lambkin. Principally however, this is in the era of *conciliation* (which it has in common with the previous administration), while the next is the administration of *indignation,* the very opposite. When stepping into the next administration we cross the most important threshold, the sharpest, with the greatest contrast between any two administrations, because it coincides with the crisis of the eonian times.

Administrations and their boundaries are not determined by inferences and deductions of this kind, but by exact and intelligent discrimination. There is no reason why the beginning and end should be similar. In fact, logical deduction would come to the opposite conclusion, for the other administrations do not conform to any such rule. The underlying thought of the administrations is *variety*—God wishes to demonstrate what is in man by *varying* the conditions in which he is placed. And the end is always different from the beginning because man always fails. Hence there is no call for a correspondence of any kind. A. E. K.

# THE SERVICE OF TIMOTHY

PHILIPPIANS 2:19-24

AS PAUL is bound, and cannot visit the Philippians himself, he sends Epaphroditus and contemplates sending Timothy. In these two characters we have two "living expressions" of the evangel for this economy. They set forth the highest ideal in service and suffering. In Timothy we see the model slave. His very name is eloquent, for it means Honor-God. He is one of the few of whom it could be said that he did not seek his own, but others' good. In many ways he seems to be a typical character for the present, combining, in his own person, both Circumcision and Uncircumcision, and the weakness of the flesh with the power of the spirit.

The facts of Timothy's life, as recorded in the Scriptures for our instruction, are doubtless intended to give us a living picture of the inception of this administration. After Paul's separation from Barnabas, the Levite, he came to Lystra, the place where he had been stoned and left for dead (Acts 14:19). It is more than possible that it was at this time that Paul received the transcendent revelations which he later makes known in his perfection epistles (2 Cor. 12:2). So that Timothy, in *spirit*, commences with this administration, yet in flesh is connected with the previous kingdom heralding. He commences at Lystra and goes all the way to Rome, not only in flesh, but in spirit.

With striking attention to detail, we are told that he was the son of a *believing Jewish woman* (Acts 16:1).

This Jewess belonged to the dispersion, evidently, as she is found outside the land, and wedded to a Greek. As such she may well represent that believing remnant of the holy people among the nations, to whom Paul was especially sent. But he also turned to the Greeks, and the company of people who received his message was a mixture of believing Israelites and Greeks. Such a combination, also, was Timothy. God will use this body of people in His highest service. So He used Timothy.

From the very beginning, Timothy earned the approbation of the brethren in Lystra and Iconium, where he lived (Acts 16:2). Probably he believed through Paul's ministry when he was there before, for, while he was, physically, the son of a Jewess and a Greek, spiritually he was the son of Paul (1 Tim. 1:2, 18; 2 Tim. 1:2). This may illustrate an important point in service in the present administration which needs to be pressed. While the body of Christ is composed of those who are a mixture, physically, being from both Circumcision and Uncircumcision, this should not extend to their spiritual parentage. They should all be sons of Paul. Those who receive life and are nurtured by means of his ministry are equipped for service today. Those who are mixed in their spiritual descent, sons of Peter as well as of Paul, are not fit to serve acceptably in this administration of God's grace.

It would seem that Timothy was with Paul much of the time thereafter. At Berea he remained behind when the Jews of Thessalonica came there, and Paul was sent away by the brethren, but he soon received word to rejoin Paul at Athens (Acts 17:15). When he found Paul in Corinth, Paul was pressed to certify to the Jews that Jesus is the Christ. When they opposed, Timothy probably listened to the memorable words, "your blood be on your head! *I* am clear. From now on I shall go to the nations" (Acts 18:6). Thus Timothy was present at the commencement of the Corinthian ecclesia, and actual-

ly experienced the great crisis there when Paul left his brethren according to the flesh and turned to the Uncircumcision.

The next time that we hear of Timothy he is sent with Erastus to Macedonia, and doubtless went to Philippi (Acts 19:22). Paul himself remained in the province of Asia. It is evident from this that he no longer was a mere attendant of the apostle, but was himself an apostle, commissioned by his spiritual father to represent him in the work. As Paul himself wrote to Timothy, he had fully followed his teaching, motive, purpose, faith, patience, love, endurance, persecutions, sufferings (2 Tim. 3:10). This is precisely what each slave of our Lord should do today if he wishes to render acceptable service, and to have a part in the ministry of this administration. Even the order in which these essentials are given is significant, for only those who fully follow Paul's teaching are really eligible for service and suffering.

Paul follows with the injunction, "Now *you* be remaining in what you learned and verified, being aware from whom you learned it . . ." (2 Tim. 3:14). The tendency to forsake Paul's teaching is very strong. In his own days all in the province of Asia turned from him (2 Tim. 1:15). Since then Christendom as a whole has left his teaching or so adulterated it with Circumcision doctrine that it is practically nullified. Therefore it should be our very special endeavor to guard against this propensity in ourselves. God graciously granted some light at the Reformation and through the so-called Brethren, but the reaction is very strong, and the light is dimmed. Even so with us. Already some are failing to *remain* in the truth, which few, indeed, have ever grasped in anything like its fullness.

Later Timothy was sent to Corinth also. In Paul's words concerning him we may receive further insight into his service. Paul writes to them, "I am entreating you, then, become imitators of me. *Therefore* I send to

you Timothy, who is my beloved and faithful child in the Lord, who will be reminding you of my ways which are in Christ Jesus . . ." (1 Cor. 4:16, 17). Paul's "ways which are in Christ Jesus" is a key phrase for the present. Nowadays this is ignored. Paul is pushed aside and men are reminded of the ways of the Lord Jesus as He ministered to the Circumcision, as recorded in the four gospels. But Timothy was taught better. Being vitally connected with both sides, he knew that this is no model for the Uncircumcision. Paul's teaching calls for ways which accord with Christ Jesus in *glory*, not as a homeless Wanderer on earth.

Again the apostle writes: "if Timothy should be coming, look to it that he should be with you without fear, for he is working at the work of the Lord, as I also. No one, then, should be scorning him" (1 Cor. 16:10, 11). At another time Paul wrote to Timothy himself: "Let no one be despising your youth . . ." (1 Tim. 4:12). And again: "God gives us, not a spirit of timidity, but of power and of love and of sanity" (2 Tim. 1:7). Among the carnal Corinthians Timothy makes a pleasing yet pathetic contrast. Too young to command the respect due to an elder, he seems to have had a tendency to timidity and fear. How different from the popular conception of a great church dignitary of today! Youth is aggressive and self-reliant and needs little encouragement to assert itself. Yet the model here set before us is one whom the world (and most of the church) would despise, and who needed to be encouraged not to allow himself to be slighted.

Perhaps Timothy's tendency to timidity was due in measure to his physical condition. He had a weak stomach and was frequently infirm (1 Tim. 5:23). Many of us may be able to sympathize with him in this, and can realize how it unfits one for that self-assurance which is deemed essential in those who must meet the public. But we may rest assured that it was given him by God, not

to hinder but to help, for the Lord's work never needs the arm of flesh, and in this administration of the spirit, great physical endowments may be a hindrance to genuine and acceptable service. Not that we should seek to be ill. We do all in our power to counteract our infirmities, yet thank God for those which remain, for they are doubtless needed in order to keep us lowly (2 Cor. 12:7).

Among the last words on record which Paul writes to Timothy we see how true Timothy remained to his father, and how Paul longed for one on whose fidelity he could count. Perhaps we may take the action as symbolic for this present era, for the second epistle to Timothy deals with the last days. He writes, "Endeavor to come to me quickly, for Demas, loving the current eon, abandoned me, and is gone to Thessalonica . . ." (2 Tim. 4: 9, 10). If there is to be a return to Paul, it must be done speedily. Demas is probably derived from the root *dêm*, PUBLIC. The public, the mass, even of the church, have abandoned Paul. Not a few are antagonistic to him, even among those who, like the Thessalonians, were once lovers of our Lord's advent. Let us, then, in spirit, hasten back to Paul, and to the revelation which he gives from his prison in Rome.

In a like symbolic sense we may take the reference to Timothy in Hebrews, if, indeed, it be the same Timothy there as elsewhere. Nothing is said in other places of his imprisonment. Now we are told, "Know that our brother Timothy has been *released* . . ." (Heb. 13:23). Here we have a contrast. In Ephesians, Paul is imprisoned. In Hebrews, Timothy is at liberty. Does this hint that he is not involved in the fate of the Circumcision as set forth in this epistle? Physically, having a Jewish mother, he could easily be caught in the apostasy of Israel, and be bound by her defection. But he is not only freed from all physical relationships in Christ, but he is at liberty to go out and serve even when the Circumcision are restrained by the change of administration.

Such is the career which prepared Timothy to be a model for service in this era. The quality of his preëminence in contrast to others is clearly seen in the short paragraph which Paul devotes to him in this epistle. He wishes to know how the Philippians are, so that he also may be of good cheer. He wishes to send someone, and his choice falls on Timothy, "for I have no one equally sensitive, who will be so genuinely solicitous of your concerns, for all are seeking their own, not that which concerns Christ Jesus" (2:20, 21). Here he probes deep, into the very heart of the matter. Are we seeking our own, or that which concerns Christ Jesus? Do we serve selfish interests, or those of our Lord?

One of the delicate touches in this epistle lies in the word "equally sensitive". Though all is spirit now, in service the spirit should control and ennoble our sensations, and make us most sensitive to the welfare of those whom we seek to serve. Two things are needed, a fine perception of the feelings of others and a genuine solicitude as regards their affairs. It would be useless to send some unimpressionable or callous representative whose heart strings could not vibrate in tune with theirs. And still less would be done if he were indifferent to their concerns. In service we should approximate the vital sympathy which each member of the human body shows for the others, for this is the figure used of our relationship in Christ.

"All are seeking their own." What a word to find in this epistle, when, in the flush of their first love, the saints were nearer the ideal than at any time since! If all sought their own *then*, what shall we say *now?* Some, indeed, there have been, through the years, of whom we would say that they did not consider their interests, but gave up all for Christ. But, if we should ask them, doubtless they would also confess their failure in this regard. It seems to be the universal sin in service which few of us are able to overcome. Yet it should be our aim,

despite our failures, to forget our own concerns in preoccupation with the things of Christ.

As we have seen in our review of Timothy's career, he had been thoroughly tested as a companion and servant of Paul. This is most aptly summed up in the words, "as a child with a father he slaves with me for the evangel" (2:22). Two pictures are presented here, child and father, slave and lord. Between Paul and Timothy there was the loving and living relationship of father and child, and they both together attended to the affairs of Christ Jesus as though they were his loyal slaves.

I have often been criticised for using the word "slave" to describe the character of our service. But I delight in it. There is no question of its correctness. This alone should settle the point, for interpretation and feelings must be barred in translation. But here, for instance, it is in fullest harmony with the context, for a slave, who has no privileges or property of his own, makes a good figure for those who should not seek their own. I imagine that the objection may arise because we do not wish to serve without doing our own will and attending to our own welfare. But I glory in the "title" slave, and only wish my service were in accord with this lowly distinction.

Yet Paul was not willing to part with Timothy until his own matters (which were also his Lord's) had been settled. It must have been a vast comfort to him to have Timothy at hand in his imprisonment. At his first defense no one went with him, but all abandoned him (2 Tim. 4:16). Perhaps this influenced him in calling for Timothy and keeping him until his fate had been finally decided. And, indeed, he would wish to send the news to his friends at Philippi as quickly as possible. What better commendation for the model slave than the fact that Paul would not part with him even though he would like to have sent him!

Such is the example set before us today: closest asso-

ciation with Paul in his teaching and ministry, and loyal devotion to him in his imprisonment. Is not this a picture of the path we should pursue in spirit? May the Lord send us slaves like Timothy, having His honor at heart, seeking that which is Christ Jesus', a genuine son of Paul, following his teaching and practise, sensitive and solicitous of the welfare of the saints! A. E. K.

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## TEACHING BY CONTRAST AND COMPARISON

A FRIEND has found the comparative list of the translations of the word "eon" helpful, and suggests that we should publish more of such matter. A comparison of the contrastive texts referring to the kingdom and to the celestial administration, law and grace, and similar themes are well adapted to this treatment. The object is to bring passages which seem to conflict into sharp contrast, and then to explain why they differ, by referring each to its proper administration or adjusting the translation if necessary, and so be helpful to the saints, and lead them to consider the correct cutting of the truth.

Those who have such passages in mind, or to whom this work appeals, are invited to prepare lists of texts, or of translations suitable for this purpose, and submit them to the editor. Many of such contrasts have been pointed out in the past, and it may be wise to republish them in this form for use in helping the saints.—A. E. K.

UNSEARCHABLE RICHES FOR JULY, 1938
BEING THE FOURTH NUMBER OF VOLUME TWENTY-NINE

# EDITORIAL

WE ARE THANKFUL for the many kind inquiries concerning our welfare and that of the work, as well as our further plans. In response we will present a brief outline of the situation as it is, and of our hopes for the future. In general, we will preface our report by emphasizing our profound conviction that we are in God's hands, and happy to have it so, otherwise we would be full of fears for the future, unsettled by the surrounding strife and storm, busy with plans to meet impending dangers and difficulties, and restlessly occupied in seeking to hurry the work along when it seems to slow up or stall for reasons beyond our control. Perhaps the thing we most need is forbearance and endurance in the face of incredible opposition, not only through men, but from the spiritual forces among the celestials.

## UNSEARCHABLE RICHES

In the English magazine, besides the series on Romans, we hope to continue with expositions in Philippians, Colossians, and Thessalonians. This will cover some of the highest and most needed truth for today. We hope to present special studies in figures of speech, for we are profoundly convinced that a good grasp of these alone can clear up the difficulties and disagreements that still cloud the minds of many. By reasoning from misunderstood figures almost any desired doctrine may be established. A special article on the olive tree as a figure of speech may accompany the regular exposition in the series on Romans.

A special theme upon which we are working, and which gives promise of much light and blessing, is the discussion of the distinction between judgment and death. There are many intelligent believers who fail to see this clearly, hence put death in place of judgment and end up with endless death in place of deathlessness. The error seems based largely on the mistranslation, "the *wages* of sin is death".

As the real nature of a *version,* as distinct from a sublinear or a literal translation, is not clearly seen by many, we are gathering examples to illustrate the various points in which they diverge, and may publish this when it is ready. As this deals mostly with *idioms,* it fits well into the studies on figures of speech. Without copious examples such a theme would be too difficult and dry, but with them it should find much interest among our readers. We will seek to show that there may be a certain amount of method even in idiomatic renderings, though in most cases it is a debatable matter, depending on experience and judgment as well as knowledge, and sometimes coming close to, if not crossing the boundary of, interpretation.

We have been specially pleased, in the past few years, to bring a variety of themes from a number of writers. While we do not wish to throw the magazine open to all and sundry who think they have a message, but desire to publish only that which conforms in a high degree to Scripture as we see it, we welcome everything which sheds new light upon our minds or our path, and hope that the Lord will raise up more to serve the saints through our pages.

### THE GERMAN KEYWORD VERSION

Our next large publication will probably be the German CONCORDANT VERSION. The type of the text and of the concordance has been set by the printer, but not yet corrected. The introduction, including a short Greek

grammar to show the grammatical standards, and a brief treatise on figures of speech, will probably also be in type before this is published. Besides ourselves we have two young men, Horst Klemm and Walter Wolf, who devote their time to checking and testing. The former is especially occupied with the grammar. The latter checks every reference in the concordance with the text. In this way we hope to keep the work as free from avoidable errors as the circumstances permit.

The work has gone very slowly for a number of reasons. Both the version and the concordance had to be done over, portions of them several times. We consulted with specialists in German, who insisted that good diction demanded that the verb be placed at the end of the sentence, etc. But after the version had been made in this way it became clear that such artificial rules had stultified the work, and that it would be far better to follow the order of the words in the Greek, when that was possible. This, I think, has greatly improved its diction, though it may seem a little forced occasionally.

The Keyword concordance was planned so that the words were grouped almost irrespective of their order in the translation, putting those occurrences which concern God, Christ, etc., first. This logical arrangement is often very commendable, and has been retained to some extent in the longer words, but it was too difficult for the average user to find the passages. Hence that was all worked over.

Further delay was caused by various revisions. Then we found that no metal could be supplied for the typesetting. After much negotiating, we finally managed to have it brought in from England, duty free. Much effort was made to get the paper, but now, all at once, due to certain export shipments being countermanded, we are able to get it here.

If the Lord will, we hope to issue the German Concordant Version this year (1938), in a good, but cheap

binding, for seven marks, and in the best binding for about twenty marks. It will contain no Greek, super- or sublinear, but the text in eight point black face type, words not in the Greek in light face, a dot for the missing article (the), signs to indicate the aorist (indefinite), the perfect (complete), etc., and small superior letters to show what the connective is in the Greek, besides other letters to indicate the most important figures of speech. The emphasis is indicated by heavier blackface.

A little later we hope to issue a circular showing all this, as well as the concordance, and may print this in UNSEARCHABLE RICHES, as it will also show how we are planning the English Keyword, which is like it in almost every particular.

### THE ENGLISH KEYWORD

The present version was planned to accompany a sublinear, so no special effort was made to indicate what was in the Greek where the English idiom does not follow it. The word "the" was omitted, and the connective was changed without any indication. The Keyword will have no sublinear, as it is planned to be small and cheap. Therefore an effort is made to account for every word in the original, as well as the most important grammatical forms, by means of signs and small letters in the text. More than that, it will seek to preserve the order of the principal words also, and thus give the emphasis, as well as indicating this emphasis by blacker, wider letters, as in the German, or some other means. In brief, it seeks to give all the vital facts of the original right in or on the English rendering. The larger part of this work has already been done.

Besides this the version is being critically examined and compared with other versions for errors and possible improvements. A large concordance was also made in order to check and control the renderings of the words, and, if possible, make them more uniform or concordant

in grammar as well as in translation. This work is still under way.

Several faithful workers are engaged on the English keyword concordance, which, though well along, is still far from complete. It also was much hindered by the change in plan, so that quite a little had to be done over again. As we do not think it wise to publish the English keyword edition until after the German has been on the market long enough to profit by the criticisms it evokes, the manuscript of the English keyword should be ready when the proper time comes to publish it. As Americans are not prejudiced against British publications nearly so much as the latter are against those from America, it may be wisest to print and publish in England.

It is hoped to give so much value in a small space, and at a low price ($2.00 or 7*s* 6*d*) that this edition will sell much more readily than the present. The concordance will, we feel, be much more popular, though no version, of course, can take the place of a sublinear.

### THE HEBREW WORK

The preparations for a German version of the Hebrew Scriptures have called for a readjustment of the English plans. As it was deemed necessary to make a sublinear in German, the same is being done in English—a work we had commenced years ago but abandoned as too laborious. As a basis for this we have now finished copying the Hebrew text into Latin letters, for this makes it much easier for the student to read, and makes a sublinear, reading from left to right, more practicable. A concordance in card index form is being prepared, from which our assistants are transferring the standards to the sublinear. This is a long, wearisome task, but we hope, by patient plodding, to carry it to completion. It involves many problems, in restoring the Hebrew text, which will bring the work far beyond what was originally proposed. As all who are employed upon it are volunteers, and some

are already overworked, we can only be thankful for what they do, and patiently wait until it is finished.

Meanwhile the version itself is being tested and revised from various viewpoints, in those parts which were tentatively translated for this purpose. In order to do this the rendering was often made without any regard to sense, and purposely left so in order to call attention to itself and the necessity for further investigation. This will explain why we are compelled to refuse the loan of this manuscript, and will by no means allow it to be used in public or for publication, for this might lead to painful misunderstandings. It is primarily a testing tool, not a translation. It has been a great help in some ways in solving difficult questions, and in determining the best course of precedure. It will all be rewritten under the sublinear when that is ready. Although we would much prefer to wait until the whole version is ready before publishing, it may be deemed wiser to publish parts, but even these cannot appear for some time to come.

We hope to profit greatly by making the German and English versions of the Hebrew together, that is, conducting investigations in both languages, so that they will be mutually helpful and corrective. Quite a little of the work on one will check that on the other. Thus the text will be controlled by both English and German workers on the sublinear.

### THE PUBLICATIONS

As most of our readers know, the last few years have been trying, from a business point of view. Even when there was not a distinct depression, few were in a position to help as they had formerly done. We are thankful that we have been able to continue and to gather a fund for our various versions. But the literature will have to be more freely circulated, and the volume of our business increased before we will even be able to publish those books which are already in type, which have appeared

in the magazine. For years we have planned a volume on Acts, another on Ephesians, and one containing the articles of William Mealand. These would not cost very much to publish, as there would be no cost for composition. Humanly speaking, they would have been out now if the times had been more propitious. We have repeatedly been urged to republish some of the articles in UNSEARCHABLE RICHES. This also, we hope to do, when conditions warrant it.

Personally, we are thankful for the measure of health and strength which is granted to us for the prosecution of the work, for the appreciation of those who have been helped, and for the criticisms and corrections which will enable us to do our work better in the future. As this is being written we are spending some time in Berlin, and have enjoyed visiting the meetings of H. Grossmann, who serves out many a precious truth to his large congregation here, and who speaks in other parts of Germany and in Switzerland as well. Then there is Brother König, a genuine pastor, who shepherds the scattered flocks of UNSEARCHABLE RICHES readers in this vicinity.

As our strength, or perhaps we should call it weakness, is so fully needed for the literary work, we can do practically nothing to spread the truth in other ways. We feel that the Lord will raise up others for this service, and are convinced more than ever that He would have us concentrate on the one thing, especially the version. For this reason we wish to apologize publicly once again, if our correspondents are treated shabbily, or if we seem to be remiss in replying to their letters, or even fail to do so occasionally when no answer is required. In the glory, when our weakness will be replaced by strength, we hope to make up for all our failures in this regard. Then we hope to greet all of our friends personally, eye to eye, and speak, as the Greek puts it, mouth to mouth. Till then may our gracious God bless you, one and all!

A. E.K.

DEAR FELLOW SAINTS IN CHRIST:

Greeting!

After several months of silence we are with you again in a report of our itinerant activities in the work of the evangel. January first we went to Danville, where we conducted two weeks of meetings. Closing on a Sunday night, we drove to Richmond the next day and began a series of meetings that proved to be the most gratifying we have ever conducted there. During the meetings, Brother John Everhart of Cedar Rapids, Iowa, came along and took up the pastoral work for the ecclesia. An increasing attendance and a growing interest was reported from the very first, with much praise for the edifying and constructive ministry which he is rendering. From Richmond we went to Washington and had a most gratifying ministry dispensing the Word in the auditorium of the Columbia College of Christian Education. We then returned home for a few days, *en route* to Lake Worth, Florida, where we conducted two weeks of meetings. The hearing and response to the teaching rejoiced our spirits very much.

Our next ministry was a night in Kissimmee and one in Orlando, where we met again saints with whom we had shared spiritual grace in 1933, and made some new acquaintances. It was a joy to be with Brother Carver and to learn more of the constructive ministry in which he is engaged in Kissimmee, as well as the wider field of service he is rendering the saints through his magazines—*Our Faith* and *The Investigator*. His writings are scriptural, clear and edifying, and I commend them to the saints in every place.

From Orlando, we went to Jacksonville, where we had two days of fellowship in the home of Sister Jackson, with Sister Robison and her mother, who had recently arrived by motor from Los Angeles and were visiting relatives in the city. Our next stop was at Leesville, South Carolina, where we conducted two weeks of meetings in the Concordant Tabernacle at Fairview. We were rejoiced by the presence of our friends Brother and Sister Misegades, of Chicago, during a portion of the meetings. At the close we returned home for a few days and then went to Danville, Virginia, where we had intended staying only two weeks, but with the increased attendance and interest we stayed three. During the meetings Brother Everhart, Brother Talley, Brother and Sister Pease, Brother and Sister Bishop, Sister Brown, Sister Fox and Sister Talley paid us two visits from Richmond.

Bidding the saints adieu in Danville we went to Roanoke for a few nights, and then to Pulaski, a new field concerning which we have been praying and waiting for an open door for ten years. There we found "a door opened for us, wide and operative" with a large attendance and an eager hearing. They have more than one hundred children in the Bible school. It is our plan to return to them for a long series of constructive

teaching in the Scriptures early next year, the Lord prospering our way.

Closing in Pulaski, we stopped at home for four days, on our way to Detroit, where we had two weeks of the most blessed meetings we have ever conducted in the Community Church. The hearing and interest were good from the beginning, with many new ones, teachers and ministers, hearing for the first time. On the first Sunday, Brother and Sister Cameron from Toronto, and Brother and Sister Johnson of Windsor, Canada, worshiped with us. Through them we learned more of the wide-spread and increasing interest in the concordant teaching of the Scriptures in many provinces and cities of Canada, with conventions being held almost every week-end in some city or community.

Closing the meetings in Detroit, we drove to Cincinnati and had a blessed fellowship on Monday night with a group of saints who have become deeply interested in concordant teaching of the Scriptures through Brother R. H. Lampkin. Brother Lampkin ministered for the Christian Church or Disciples of Christ for more than forty years. Several years since he became interested in the CONCORDANT VERSION and literature, and has written a large treatise entitled "God is Saying", in which he has interestingly, constructively and scripturally replaced a vast amount of human tradition and tenets by the truth in its concordant purity and fullness of expression, correctly partitioned. He expects to publish it in the near future.

Returning home for a few days, we then came to Lake Worth, Florida, where the saints prepared for us a week of vacation and a haven for a month of study and constructive writing. Three nights each week are devoted to lecture studies with class, with much grace coming to all.

At this writing, plans and preparations are being made for our Western itinerancy. At present, stops have been planned for one night, or longer, in the following places in the order named: Cincinnati; Melvin, Rock Island, Rockford, Illinois; Minneapolis; Denver; Hamilton, Montana; Seattle, Tacoma, Portland, Eugene, Oakland, San Francisco, Los Angeles, Long Beach, El Centro, Phœnix, El Paso, San Antonio, Fort Worth, Dallas, Oklahoma City, Tulsa, Little Rock, Memphis and Chattanooga. We desire to make this itinerancy of the greatest help and blessing to as many saints *en route* as possible, therefore those who read this, and have friends and acquaintances in or near the cities designated, are requested to send us their names and addresses, that we may contact them for the meetings. We request the leaders and saints in each city to make their preparations and plans for reaching every one possible for the meetings when we arrive. We are in a position to furnish attractive folders for announcing the meetings, at very reasonable rates. We also ask that your questions and class problems be prepared before our arrival so that nothing will

be overlooked and no time lost in getting to your most vital needs for the edification of the saints of your fellowship.

We expect to begin the itinerancy the last week in August, and according to the time requested and allotted at present, we will reach Los Angeles about the middle of October. We have prayed and awaited this ministry for the saints in the West for many years, and now as we see our Father's evident leading, we continue to pray with thanksgiving, and request the saints in every place to join us in prayer for wisdom and spiritual understanding, that we may be in His will and have His leading to speak as we ought to speak in sharing spiritual grace for the upbuilding of the body of Christ, until we should all attain to the unity of faith and the realization of a son of God, to mature manhood, to the adult stature of Christ's complement, that we should by no means still be minors, surging hither and thither and being whirled about by every wind of teaching.

Extending our good wishes and love unfeigned in the Lord to all the saints in every place, we remain by His grace,

Faithfully yours in His service,

MR. AND MRS. ADLAI LOUDY,
*Ambassadors for Christ*

Johnson City, Tennessee.

## A PERSONAL WITNESS TO THE TRUTH

AS FOUND IN THE SCRIPTURES

WE COMMEND this courageous yet kindly testimony of one who was active in church work for thirty years, and has broken the bonds which denied her the liberty of teaching God's Word in place of man's creeds. Distributed by H. L. Carver, 407 Brack St., Kissimmee, Florida. Ten cents each, $1.00 per dozen; 36 pages, size of UNSEARCHABLE RICHES.—A. E. K.

## SCRIPTURAL SONGS

IN RESPONSE to requests from classes all over the world, we have arranged to reissue our hymn books. The books are similar to the old edition, except that a number of old songs, mostly familiar to all, have been revised and added, without music. The books are not for sale, but will be supplied freely to all who can use them, in any desired quantity. A donation to help defray the expense of printing and shipping will, of course, be appreciated, but is not necessary. Let us know how many your class can use, and we will ship promptly.—E. O. K.

## AT REST

ON MARCH 2, relatives and friends suffered a grievous loss when two beloved saints, Miss Agda Phillips and Mrs. Johanna Aasen, were carried away by the flood waters of Big Tujunga Canyon. I count it blessed to have known and been closely associated with these good women. I met Sister Phillips in 1928, and during my yearly visits to Minneapolis, I spent much time in the home near Excelsior, Minnesota, with her mother, Mrs. Augusta Phillips, and Sisters Ellen and Magda. Sister Agda was quiet, reserved and spiritual, saying little but thinking much. Quite early in life, she imbibed a strong faith that "God is true, though every man a liar". When attending high school, she would come home and relate what had been taught regarding evolution, and wondered how anyone could believe such things. Later, when employed as an artist in a shop with ten or twelve men, believers and unbelievers, and those who did not hesitate to dishonor God by claiming that if they were running things they would do much better than God was doing, she never shrank from defending the truth, even though she stood alone, and often times met ridicule. She believed God and counted it joy to suffer for His Word. I will remember with a lasting impression of joy to my spirit the many hours of fellowship and communion we had together in the Scriptures. During our last visit to Minneapolis in the fall of 1937, she graciously repainted one of my charts. On February 28, while visiting at 2823 East Sixth Street, she wrote me a birthday greeting for March 5, but was gone before it reached me!

Sister Johanna Aasen is gone also, but the memory of her devoutness, gentleness and kindness will remain a savory fragrance through the years. Three years ago we went to Minneapolis, taking the family, when arrangements were made for us to stay in the home of Mr. and Mrs. Aasen. The children remember with fond recollection her kindness and favors and love, and received the word of her loss with profound sadness. Sister Aasen was a devout woman, enduring in silence, meekness and patience the affliction it was her lot to bear. She loved the truth concordantly taught, and was beloved by all who knew her.

These beloved sisters in the Lord implicitly believed that God was working all things after the counsel of His will and with such intimate and discerning care as to mark the sparrow's fall. In this unwavering faith and confidence, they lived, loved, served and endured to the end of their sojourn with us. Surely their work here must have been finished, for our days are determined; the number of our months is with God (Job 14: 5). Therefore, recognizing that they are "resting from their labors", may we console ourselves with the blessed thought that this is not the end. Our communion and fellowship has only commenced. We have lost them for only a brief, *restful* night, after which we shall meet again in the morning

—that glad morning of mornings which shall know no night! So we have not said "good-bye", but only "good-night", knowing that they are sleeping in the care of Him Who will not fail to wake them, with all the saints saved for grace, in the glorious resurrection dawn, when Christ comes to receive His own up into glory! May it be soon!—A. L.

GLASGOW, SCOTLAND

FROM SUNDAY, April 24, to Sunday, May 15, a series of meetings was conducted by Mr. David Porteous in the Christian Institute, Glasgow. The subjects discussed included studies in the book of Daniel, the Second Advent of Our Lord, the Witness of the Holy Spirit in the Believer's Life, while a lantern lecture was also given, in which the promises of God to the fathers, and His dealings with Israel, were traced from the appearance to Abraham to the descent of the New Jerusalem. On the concluding Sunday afternoon, the error of "Three Spheres of Blessing" was discussed and satisfactorily refuted.

## HANDBOOK FOR BEGINNERS

WE HAVE OFTEN been asked for something "simple" for beginners. But this is by no means as simple as it seems. So we are glad that Brother W. B. Screws, of *The Pilgrim's Messenger,* has compiled a handbook for primary instruction in concordant study. In eleven lessons it deals with the eons, sin, the death of Christ, its results, correctly partitioning, body and bride, and baptism. Price 10 cents each (12 for $1.00) from W. B. Screws, Glennville, Georgia, U. S. A.—A. E. K.

## "STUDIES IN ROMANS"

OWING to my wife's protracted sickness, together with my radio work, and my removal to another address (2112 Park Grove Ave., Los Angeles), I have been too overwrought to finish my exposition of Romans X. I hope, after I have recuperated, to continue the series.

GEO. L. ROGERS

# ALL LOOK FOR THE ADVENT: MOHAMMEDANS, JEWS, CHRISTIANS

[The following is a free translation of excerpts from "Reports of the Innes Mission", France, by P. de Perrot.]

MY MEETINGS with Arabs have revealed to me the gripping yet little known fact that the Arabs expect the return of Christ! The keepers of the Mosque of Omar [The Dome of the Rock] in Jerusalem say that the Golden Gate will be opened once only, and then in order to let the Lord Jesus come through it. In Algeria the Mussulmans say—it is still a secret, from mouth to mouth—"Today Christ is a great Prophet; when He returns He will be Lord of the earth."

My conversations with the rabbis of Constantine and Bone, in Algeria, have proved no less moving. As regards Jesus, these servants of the synogogue maintain, with few exceptions, as ever, their attitude of rejection, yet the expectation of Messiah plays an important part with them.

"We are all talking about the seriousness of these days," said the chief rabbi of Montreux to me recently. "We reckon that such awful disasters are impending that the moment will come for the appearance of the Messiah."

So we find both Jews and Mohammedans in expectation. Though the past separates them, the future will unite them. Christ remains the great Victor. "He must reign until He has placed all His enemies under His feet, and the whole earth is filled with His glory."

### AMONG THE MOHAMMEDANS

It was near Mostaganem. I had preached about Christ that evening. At the close a young Arab, who wore the red *schechia*, said to me: "Your sermon interested me much. I wish all Mohammedans could hear likewise concerning Christ!" Then he added: "Recently I approached and asked one of my friends who frequents the mosques what he thinks of Christ. He replied, 'We Mohammedans believe in *Sidn Aisa* (Lord Jesus). After His death God roused Mohammed, but at the end of the era *Aisa* will come back. Everyone will follow Him, and then the Prophet [Mohammed] will vanish'." Then my friend said to me: "You must see that the present political situation

cannot last. The Lord will come; perhaps in two years, perhaps in ten years." That is the judgment of a young Arab. Was this a solitary voice? Was it worthy of confidence? I was eager to investigate further.

In Mostaganem, in Mascara, in Blida, I visited the missionaries of the "North Africa Mission", who work among the natives. They have confirmed all these rumors. "Everywhere," they say, "we hear the words repeated: Our Lord is coming! Things will change! The age is ending! These are the last times! We know that the Lord will return. His advent will come suddenly!—The Arabs, they say, believe in the thousand-year kingdom. They know that Jesus will return and reign!" That is the judgment of the missionaries.

I communicated these things to several of my Algerian friends. They are of the opinion that one should not give them too much credence, and that only a small minority speak like that. One of my colleagues said that an Arabian priest, a *mufti*, should be interviewed. A chance to do this came very soon. I was in Algiers, and one evenng I went down the stairs to the large Mosque at Government Place, just as the faithful were gathered for prayer in connection with *Ramadan*. An Arab accosted me: "Don't you want to participate in the prayer?" "That's just what I came for," I replied. "But before I go in, I wish to ask you a question:

Several years ago I met a young Mohammedan in Oran, who told me so and so. What is your opinion of *Sidn Aisa?*" Meantime we had entered the mosque, and were standing between two columns, as I jotted down the reply of my guide, who, as I found out, was a *thaleb*, that is, an Arab teacher of children in the mosque. "Every day," said he, "we preach in every mosque during *Ramadan*, that *Sidn Aisa* will return and judge the world. In the back of the mosque you can read: '*Sidn Aisa* is the prophet of God: let us believe on Him!' No one knows on what day He will return, yet the present political situation shows that He will come soon."

Meanwhile prayer was ended. The *thaleb* invited me: "If you will come with me, we will ascend the *Kasba*. There is a mosque where the prayer time is later." We ascended the stairs leading up the hill. In front of a mosque we found an old Arab with a white beard squatting at the foot of the wall engaged with his rosary. "He is perhaps the most notable *marabu* (specially holy believer) of Algiers," said my guide. This priest could not speak French, but my *thaleb* served as interpreter.

"Do you believe in the return of *Sidn Aisa?*" I asked him.

"*Sidn Aisa*," the old *marabu* replied, "is about to appear."

"Is this merely your personal view, or do others also believe it? And on what do you base your statement?"

"He will reign," the priest went on to say, "and the whole of Arabia believes it and all of Morocco. All of those who read

the *Koran* and the *Tolba* and the teaching of the *Medera* know that."

"Why isn't it spoken about?"

"All of the leading Arabs know it, but they do not speak of it publicly before the people."

After we had participated in the prayer a few moments, we went down to the harbor again. The gulf of Algiers lay before our eyes in all its beauty, with the mountains of Cybele in the distance. My guide was fired with enthusiasm by our subject. "When He comes," said he, "He will be Lord! Today He is a great Prophet, but then He will be Lord of the world!"

We had come back to Government Place again. My guide requested me to return at the same time the next day. I did my best to be on time, yet my *thaleb* came to meet me even before I arrived. "I have asked three priests of the mosque," he said, "and told them of our conversation. They said to me, 'You answered quite correctly. When *Sidn Aisa* comes, then he will make Christians of all Mohammedans!'"

We visited still another mosque. On the way my guide gave expression to his convictions. He said: "Now He is speaking with God, but at His coming He will be God, and we will all become Christians. As He says [meaning *is?*] we will be . . . We believe in the kingdom of Christ on earth. He will reign a thousand years. He will punish all who were unjust and dishonest, especially the Jews who have opposed Him. He will remain a thousand years and will make the Arabs just and good!"

We wandered side by side through the narrow streets of the upper city. Suddenly as if by the impulse of an inner voice, my *thaleb* let fall these words which he spoke with great emphasis: "The hour is come! Perhaps in five or ten years, or in twenty-four hours, or perhaps in five minutes!" So decided the *thaleb*.

Since this incident I have gathered other echoes. Mohammedans of Libya who were asked, gave the same reply. Even though the people are not informed, the leading personalities know that Christ must come again.

Recently a missionary on the Ivory Coast wrote to his parents: "The remarkable fact that we are observing at present, the source of which seems inexplicable except it be the holy spirit, is the belief which has recently spread among all the tribes that the Son of God will return soon. Without any prompting the chiefs have often asked us when He will come, before we had said anything about His coming again." We should join the young missionary in his confession: "We see in these testimonies a certain sign that the coming of the Son of God is near."

### AMONG THE JEWS

In a tobacco shop in an Algerian city, where I was choosing some picture post cards, I got into conversation with the owner

of the store. "It is too bad," said he, "that you missed seeing the rabbi. He just went away." "That should not matter. Give me his address." A few minutes later I was in the synagogue, in the hall of the consistory. A rabbi in short trunk breeches, black coat and cap, was teaching about fifteen students who were grouped about him. He is standing in front of a table shaped like a horseshoe, with the Hebrew Bible in his hand. I accost him: "You are busy now, Rabbi. Set a time for an interview. I am a French clergyman and would be pleased to have a talk with you." "Can you return at half past four?" "Sure. Let it go at that." I leave him, greeting the students before I go.

At half past four the rabbi was waiting for me with his son, a future rabbi, in a hall of the consistory. First I ask his opinion as to Christ. "Do you see any sign among your fellow religionists," I ask him, "of a tendency to faith in Christ? Do not some of them recognize His Messiahship?"

"No, by no means. More than ever are we persuaded that he is not the Christ, and we do all that is in our power to turn aside the people from it. Besides, just this morning we studied the prophecy of Isaiah. No people will draw the sword against another, and they will not learn war any more (Isa. 2:4). Now nineteen hundred years have gone by since Christ came, and what do we see? The Christian peoples who appeal to him, are armed to the teeth, and ready to tear each other to pieces. No. Jesus is not the Messiah!"

At this I replied: "Jesus, at His first coming, took the character of a suffering Messiah. He became the Sacrifice, the slain Lamb, the curse-carrying goat of conciliation. He became the Man of Sorrows of Whom Isaiah fifty-three prophesies. Nevertheless He insisted on His return. He came in humiliation and He will return in glory. In that day He will fulfill all prophecies. He will be King and all peoples will fall down before Him."

At this the rabbi proposed a problem, and said: "We are God's beloved people, yet, for two thousand years we have been scattered to the ends of the earth, everywhere repudiated, everywhere persecuted. How do you explain that?"

"Have you forgotten the words of your fathers?" I said to him, "His blood be on us and on our children!" Further I said to him: "You suffer because, two thousand years ago, your fathers rejected the Christ. They did not respond to His ardent wooing: 'Jerusalem, Jerusalem, how often would I . . . and you would not. . . No stone of yours shall remain on another because you have not known the day of your visitation!' Your sufferings are God's message to you."

The son, who looked first at his father and then at me, said with emotion to me, "Ah, so it is you explain our dispersion!" The conversation continued till near six o'clock. The rabbi then returned to his pupils and introduced them to me. "Gentle-

men," I said to them, "the day will come when the Jewish people will be the great missionaries of the earth. Study aright the Word of God. You will need it." The young student accompanied me back to the city square, and invited me to visit the rabbi of the neighboring city also. "We are waiting for the Messiah," he said to me, "and you are waiting for the return of Christ. Surely they are the same!" With these words we said good-bye.

Two days later I found myself with the chief rabbi of the neighbor city. I asked him: "Rabbi, do you find any connection between contemporary events and the coming of the Messiah?"

He said to me: "Nearly all cabbalistic rabbis (those who study the prophecies) take it that the present political events are introductory to the coming of the Messiah. They look for a great world conflagration, following which the Messiah will appear, in order to fulfill Malachi: 'Suddenly will come to His temple the Lord whom you seek'."

I told him how I had found numerous signs among the Mohammedans showing that they expected the Lord, and said to him: "The Israelites wait for the *Messiah*, the Mohammedans believe in the soon coming of the One they call *Sidn Aisa*. We Christians wait for the return of *Christ*. What connection do you see between these three personalities?"

Thereupon, without the least hesitancy, the chief rabbi let fall the following: "They certainly must be the same!"

So it is with the Jews as with the Mohammedans—the agreement is difficult when we look *back*. But in looking *forward* it is by no means impossible. The Scriptures speak of a nation being born in a day. Who knows whether the day is near in which there will be a powerful awakening of the whole world of Islam? And who knows whether the hour will not soon strike in which Israel will recognize the Saviour? "What will it be, when they are all saved?" says Paul. "What will their taking back be if not life from among the dead?" (Rom. 11: 12-15). "O, the depth of the riches and of the wisdom and of the knowledge of God!" (Rom. 11: 33). May the Lord prepare us for the day of the return of Christ! Perhaps it is very near. Perhaps there may be delay. The principal point is, to be ready.

[As the above was translated out of a German translation of the French, which appeared in *Die Wort Gemeinde*, it is probably not very exact, but sufficiently so for our purpose. It is not published to instruct our readers in the Scriptures, but to put them into touch with the feverish pulse of the world, especially Islam and Israel. While we question the vitality and depth and extent of these currents, they are most interesting and encouraging to us, who ardently long for His return. How long, O Lord!—A. E. K.]

## NOTE BY THE REVISER

THE KINGDOM IN THE OLD TESTAMENT was first published many years ago, and has long been out of print. As nothing equal to it seems to have appeared in the meantime, we welcome the opportunity of reissuing it at the request of a fellow worker. As the writer, V. GELESNOFF, was my bosom friend for many years, and shared with me his thoughts on this and kindred themes, and was always desirous of conforming his writings to the very latest light, I know that he would not wish his work to reappear without a thorough revision. He was especially interested in my projected version of the Hebrew. Therefore I have dealt with his work with a free hand, and have substituted tentative translations according to the concordant method in place of the Authorized Version citations.

The careful consideration demanded by the work of revision has once more impressed me with the extraordinary excellence and value of this exposition. The great need for clarity on this elementary theme is evident on all sides, and grows as the apostasy proceeds apace. Hence I take this opportunity of commending it to all who wish to aid their fellow saints to gain an insight into God's grand purpose through the nation of His choice and their Messiah, Christ Jesus our Lord. A. E. K.

# THE KINGDOM IN THE "OLD TESTAMENT"

THE QUESTION, What is the kingdom of heaven? is of perennial interest. The bewildering diversity of answers has been the subject of anxious inquiry. We have endeavored to answer that question from Scripture, and now place our findings before truth seekers.

It is a canon of exegesis to interpret any phrase or word in the Scriptures by its presence in other parts of the Bible. Adhering to that principle, we find that the phrase "the kingdom of the heavens" is founded on Daniel 2:44 and 7:27. An examination of that basic passage in the light of the immediate context and the prophecy as a whole establishes the following facts:

1. The kingdom of the heavens is a kingdom in the sense in which the empires represented by the parts of the great image were kingdoms.

2. It is limited to the *earth,* embracing the kingdoms under the whole heaven.

3. It is the kingdom of a *people.*

4. It is a *future* kingdom.

And now, to clearly comprehend the subject, we must scan the progressive unfolding of the kingdom idea in the Hebrew Scriptures. In fewest words we deal with the subject.

To begin with, we must concede that the Bible is not merely a book of moral and religious principles in mystical language, but a consistent, systematic disclosure of an explicit purpose which has been in operation since the dawn of time. To grasp that purpose it is requisite to

admit that God's ways are admirably adjusted to the physical and moral condition of mortal man, and that His revelation is suited to his mental calibre. Israel's history affords cnnvincing proof of this. When Jehovah descended on Mount Sinai with burning fire and murkiness, the tornado, the blare of the trumpet and the voice of declarations, the children of Israel trembled at the majesty of the theophany. They cried to Moses: "Speak thou with us, and we will hear; but let not God speak with us, lest we die" (Ex. 20:19; Heb. 12:19). In effect, their argument comes to this: The brightness of the fire is too dazzling for our eyes: the roaring, tempestuous trumpet overtaxes our hearing. Let God speak to us through thee. We can behold thy form, we can hear thy voice: but this awful sight and deafening sound we are incapable of bearing. In fine, they expressed the desire to see the Deity in man's guise, and hear Him speak with a man's voice. God graciously acceded to their request. He said to Moses: "They have well said that which they have spoken. I will raise them up a prophet from among their brethren, like unto thee: I will put my words in his mouth, and he shall speak unto them all that I shall command him" (Deut. 18:17, 18). Accommodation to Israel's level was complete. Such perfect adaptation, coinciding with their wish in every respect, involved, in the very nature of the case, grave accountability. Hence the solemn warning of verse 19. "And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." In accordance with this promise, when the fullness of the time came, the only begotten Son put on the garments of flesh.

As the infinite God has declared Himself through His Son's assuming "the likeness of sin's flesh", so He has conveyed His thoughts in the language of sinful men: He has clothed them in the very words in which mortals interchange ideas; He has used them with the signifi-

cance which inheres in them in the tongue employed. Ordinarily we speak plainly: so does He. Occasionally we employ figures and emblems, parables and illustrations: so does He. Because an orator chances to use a figure or an illustration to make his point more vivid and impressive, do we, in perusing his oration, change the meaning of the words as alchemy does, or would, the substance of metals? Assuredly not. If, then, God has spoken to us "as man speaks with man," it is clear that we must treat His word in the same way in which we do other literary productions—consider the words in their fundamental and unquestioned usage, and not think of proposing arbitrary or speculative senses for them. To alter the meaning visible in the words by permutative spiritualization is to make the Bible the convenient material for every kind of "private interpretation", as the confusing variety of opinions on the subject of the kingdom manifestly proves. Men have imagined that God could not have a kingdom in the ordinary sense of the word, and in order to reduce the material to a relation with that preconceived notion, it has been necessary to interpret it in a manner which, it must be admitted, invests it with the qualities of a riddle rather than those of a formal communication.

The first chapter of Colossians views the beloved Son in the effulgent glory of creation and reconciliation. Past and future are vitally related to the Firstborn from the dead. First is the creation of all things in Him (Col. 1:16). This is the starting point: it looks to a dateless past. Next comes the reconciliation of all through Him (verse 20). This is the goal; it points to a distant future. We observe that, in both creation and reconciliation, two spheres appear—the heavens and the earth. These two spheres must not be fused, and what pertains to the one must be rigidly excluded from what pertains to the other.

If creation and reconciliation embrace two spheres, earth and heaven, His purpose must necessarily bear this

twofold stamp, and as enunciated in Scripture, it appears to do so.

The burden of God's purpose on its terrestrial side is a KINGDOM. Its focus is a NATION—Israel. Its keynote, DOMINION. The end in view, the restoration of the earth. Israel is an intrument for *rule*. Through their medium God will establish His government in the earth, shepherd the other nations, and administer the affairs of this nether sphere. The burden of God's purpose on its celestial side is REVELATION. Its focus is the CHURCH WHICH IS HIS BODY. Its keynote, GRACE. The end in view, the restoration of the heavens. The Church, both now and hereafter, is a medium for *display*. Through that spiritual corporation God will exhibit the transcendent wealth of His grace throughout the oncoming eons (Eph. 2:7). Hence the astounding statement, almost staggering in its immensity, "we become a GAZING STOCK to the world, and to messengers, and to men" (1 Cor. 4:9).

Leaving for the present the consideration of that side of God's purpose which concerns the heavens, we proceed to trace the development of the kingdom idea, confining ourselves to the Hebrew Scriptures, and resolutely adhering to the sound principle of taking each word at its face value. We shall show that, in the totality of its features, such an interpretation will justify itself by the general cogency of its results.

Lexicons define a "kingdom" as "a territory, people, state, or realm, ruled by a king or a queen; a monarchy" *(Standard Dictionary)*. A potentate, a metropolis, a territory, a people, a system of administration and dependencies—these are the ideas which the word suggests; and it is reasonable to suppose that, in adopting it, Scripture intends to convey no other ideas than those ordinarily implied. The assumption thus advanced may easily be tested. But at what point shall our investigation begin?

When the Son of Man shall sit on the throne of His glory, He declares to the nations on His right, "Hither,

blessed of my Father, enjoy the allotment of the kingdom made ready for you from the disruption of the world'' (Mat. 25:34). Here we learn that (1) the Father has *prepared* a Kingdom, and (2) that He has prepared it *from the world's disruption.* This sends us to the opening page of the Bible.

Genesis 1:1 asserts the creation of the heavens and the earth in the beginning. And it is unnecessary to say that they came forth from the hand of God in utmost perfection and beauty. We have an express statement to the effect that they were not created ''waste and void'', as they afterward *became* (Isa. 45:18). Genesis 1:2 describes the chaos—the result of disruption. The following verses (3-25) relate the rehabilitation of the ruins. When the earth was made fit for habitation, Adam appears upon the scene, and the Creator delivers to him the following charge: ''Be fruitful, and increase, and fill the earth, and subdue it; and SWAY over the fish of the sea, and the flyers of the heavens, and over every animal crawling on the earth'' (Gen. 1:28). Moreover, God took the man and put him into the garden of Eden ''to serve it and to keep it'' (Gen. 2:15). The words ''serve''* and ''keep'' suggest, respectively, cultivation and supervision. The task assigned is development of natural resources and their administration, as well as dispensing the products of the soil to the creatures under him, along the lines indicated by the Creator (Gen. 1:29). On the surface, we have here something concrete, to which each subsequent declaration sustains a relation.

Adam's defection threw the vast machinery of the universe out of gear. It is important to note, however,

*The Hebrew word serve (dress, A.V.) is the same rendered "to till" in Genesis 2:5; 3:23; 4:12. Adam was a tiller of the ground *before* the fall, not in consequence thereof. Indeed, he was contemplated for that occupation from the outset (Gen. 2:5). The only difference before and after the fall lay in this: whereas before, the ground responded generously to his efforts, afterwards it yielded scanty returns.

that though his apostasy changed God's method of dealing, it did not alter His purpose, for, three millennia afterwards, David, in poetic language, muses in wonderment over the truth revealed to our progenitor in Eden: that a man is given authority to rule for God (Psa. 8).

Of the earliest age we have only the scantiest outline. The events of nearly two millennia are condensed within the compass of two chapters (Gen. 4:1 to 6:8). Yet, notwithstanding its brevity, this fragment unveils a criminal career of unmatched activity and extraordinary character. Here is murder and blasphemous assumption of deity: violence and abuse of the sexual relation; talent and inventive genius employed in the service of lust; cities sodden in sensuality and reeking in crime. Wickedness assumed such grave character and gigantic proportions that the total destruction of the race—except eight souls which had not participated in the prevailing forms of wickedness—was the only effective remedy.

After the deluge, the charge to multiply and fill the earth, formerly given to Adam, is renewed to Noah and his three sons. The original idea of dominion is confirmed. The corrupt practises of the antediluvians, however, introduced new elements of disorder in the relations of man to nature and the animals. These new conditions are met. "And the fear of you and dismay due to you, shall be on every animal of the earth, and on every flier of the heavens, in all which crawls on the ground, and in all the fishes of the waters. Into your hand are they given. *Every crawler which is living shall be food for you,* as the green herbage I give to you all. Yea, flesh, with its soul, its blood, you shall not eat" (Gen. 9:2-4).

But there is another point. From the experience of the antecedent age emerged another problem. With the exception of marriage, there had been no defined relations and responsibilities. Each man was a law unto himself. There was nothing to safeguard life from lawless encroachments. The extent to which violence had pre-

vailed pleaded for a restraint of some sort. And this is precisely what God proceeds to do. "Yea, also, I shall inquire for your blood of your souls. From the hand of every animal shall I inquire for it, and from the hand of mankind. From the hand of a man's brother shall I inquire for the soul of a man. The shedder of human blood, by a human shall his blood be shed, for in the image of God He makes humanity" (Gen. 9:5, 6). The progenitors of the race are invested with authority requisite for the enactment and maintenance of these obligations.

Though there is no categorical statement bearing on the point, the implication that Noah's sons were to establish in their respective lines government on the basis of responsibility between man and man, is required by the trend of the narrative as a whole. From them mankind branches off in three streams, subdivided into lesser divisions, nations, families (Gen. 10:5, 20, 31, 32), each with a specific vocation and definite destiny in view, as will be presently shown. The division of mankind into nations was of divine appointment (Gen. 10:25; Deut. 32:8; Acts 17:26), with the evident intention of founding a supervisory system that would insure effectual enforcement of the principles entrusted to Noah's sons. Moreover, we are informed (Deut. 32:8) that, in dividing Adam's sons into nations, the bounds of their habitation were assigned with a view to Israel as a ruling nation, with centralized authority. This system of administration, in its broad features, is outlined in Noah's prophecy (Gen. 9:25-27). Supremacy, political and religious, belongs to Shem. He monopolizes blessing. The tent of God is in his midst. The Deity is known as "the God of Shem". The Japhetic peoples, enlarged by a policy of expansion due to conquest and colonization, surround that centre. Subordinate to both are the Hamitic nations. We are not required to understand the "servitude" of this passage in the sense of slavery; it implies no more

than subjection; they do not enjoy political autonomy. The occasion to divulge the position and function of a ruling people in a more detailed manner was furnished by the nations attempting to gather around a centre of their own on the plains of Shinar (Gen. 11:1-9). God upset their scheme, and, by confounding their speech, consolidated the national boundaries, which thereafter became philological as well as geographical. This brings us quite naturally to the next stage.

In the very land where a centralization diametrically opposed to His purpose had been attempted, God appears to a descendant of Shem—Abraham—and speaks as follows: "Go from your land and from your kindred and from your father's house, to the land which I shall show you. And I will make you a great nation, and I will bless you and make your name great, and you shall become a blessing. And I will bless those who bless you, and curse him who makes light of you. And in you shall all the families of the ground be blessed" (Gen. 12:1-3). So, we see, the early intimation of a GREAT NATION is assuming definite shape. The initial announcement shows its greatness to consist in the enjoyment of blessing in a measure and to a degree not shared by others, and in the further fact of its being a *medium* of blessing to all the families of the ground.

Upon Abraham's return from Egypt, after his separation from Lot, the Lord said to him, "Lift up your eyes, pray, and see. From the place where you are, northward and to the southland, and eastward and westward; for all the land which you are seeing, to you am I giving it, and to your seed, for the eon" (Gen. 13:14, 15). Henceforth, a LAND is inseparably associated with that nation. Later on, its boundaries are determined and its possession for an inalienable inheritance is pledged to Abraham's posterity by an immutable, *unconditional* covenant—a covenant in which God assumes all obligations, Abraham being a mere spectator to the transaction—

sealed with God's oath (Gen. 15:12-21; Heb. 6:13-18).

Anterior to this covenant, Abraham was promised an HEIR, and posterity numerous as the sand of the sea. Striking is the strange incompatibility of His counsels with the agents chosen to carry them out. He said He would make a great nation—of whom? A man as good as dead—that is, whose virility was destroyed by senile decay—and a barren woman, past the age of child-bearing. Again, He said: "In Isaac shall thy seed be called." But he, too, had a barren wife. "And Isaac is entreating Jehovah to invigorate his wife, for she is barren. And Jehovah is entreated by him, and Rebecca, his wife, becomes pregnant" (Gen. 25:21). Also, in the cases of Jacob's wives, we read, "God opened her womb" (Gen. 29:31; 30:22). He is the Fulfiller as well as Giver of the promise; and His method of procedure makes it evident all along that their realization is not "by natural course", but by interventive—is it too much to say creative?—acts on His part. The increase in Egypt under conditions where other nations have either perished or lost their identity; the exodus; the passage through the wilderness; the events in the land—in a word, every phase of Hebrew history justifies the saying of the Psalmist, "He does not so to any nation" (Psa. 147:20), and affirms them to be a people of *His own* making.

We are now to consider a departure fraught with disastrous consequences to Israel. They reach Sinai. Moses goes up unto God, and the Lord speaks to him on this wise: "Thus shall you say to the sons of Jacob, and tell the sons of Israel: *You* saw what I did to the Egyptians, and *you* I bore on vultures' wings and brought *you* to Me. And now, should you hearken when hearing My voice, and keep My covenant, you shall become especially Mine, of all peoples, for all the earth is Mine, and you shall become My kingdom of priests and holy nation" (Ex. 19:3-6). God bids them take a retrospect of His wondrous doings. As a vulture soaring high in the air

scorns every impediment which obstructs a pedestrian's course, so had God carried them through the dangers of the desert. Recall the facts. He led them dryshod across the sea; sweetened the waters of Marah; gave them bread from heaven and water from the rock; He satisfied their hunger and assuaged their thirst. How different their part had been! They had *under*estimated His power. "Can He provide a table in the wilderness?" They had doubted His presence. "Is the Lord in our midst?" And now, in the face of such experiences, they *over*estimate their own strength. "Whatsoever the Lord has spoken *we will do.*" Alas! they had not learned the lessons which one of their illustrious sons learned so thoroughly in a later day, "for I am aware that good is not making its home in me (that is, in my flesh)" . . . "I have strength for all in Him Who is invigorating me" (Rom. 7:18; Phil. 4:13).

They are about to enter the land. Thus far they are not hedged by restrictions. Every step of the way has developed a tendency to resist God's appointments; yet they express confidence in their ability to conform to His requirements without even knowing what is expected of them. Entrance into the land under such circumstances means a certain recrudescence of the scene at Babel. Goodness has been outraged, so they are placed under a stern, inflexible schoolmaster—the law—to learn the exceeding sinfulness of sin. A covenant *conditioned by obedience on their part,* is entered into. "And no more will wander the feet of Israel from the ground which I gave to their fathers, *should* they hearken to do according to all which I instruct them, and to all the law they were instructed in by My servant Moses" (2 Kings 21:8). On the other hand, if they will not hearken to the voice of the Lord their God, to observe to do all His commandments, "bring shall Jehovah a nation against you from afar, from the end of the earth, as the vulture is swooping; a nation whose tongue you shall not hear; a

nation of a strong countenance, which shall not bear with the faces of the old, nor favor the youth" (Deut. 28: 15, 49-50). The Sinaitic covenant was a temporary expedient to restrain inevitable outbreaks of sin. Imposed until a period of reformation (Heb. 9:10), it could not invalidate the Abrahamic covenant ratified beforehand (Gal. 3:17). On entering the land the nation solemnly assumes its duties. Heaven and earth are summoned as witnesses. Six tribes stationed on Mount Gerizim pronounce the blessings; six tribes pronounce the curses from Mount Ebal. As the Levites read the curses, the people respond "Amen" (Deut. 27:15-26; Josh. 8:30-35).

Their career in the land was a mournful record of law-breaking and apostasy. King, priest and people "did that which was evil in the sight of the Lord". So, true to the terms of the covenant, "He causes to come upon them the king of the Chaldeans, who will kill their chosen men with the sword, in the house of their sanctuary, and does not spare the engaged man or virgin, old man or hoary . . . and he deported those who remain from the sword to Babylon" (2 Chr. 36:17, 20). But at the moment when the nation is being removed because of its unworthiness, the promise of God is announced (Jer. 31:31-34):

"Behold, the days come, avers Jehovah,
And I contract with the house of Israel,
And with the house of Judah a covenant new,
Not as the covenant which I contract with their fathers,
In the day I held fast their hand to bring them forth from the land of Egypt,
Which covenant of Mine they frustrate,
Yet *I* possessed them, avers Jehovah.
For this is the covenant which I will contract
With the house of Israel after those days, avers Jehovah:
I will bestow My law within them,
And on their hearts will I write it,
And I will become their God,
And they shall become My people.
And no longer shall a man teach his associate,

And a man his brother, saying, 'Know Jehovah,'
For all of them shall know Me,
From the small to the great, avers Jehovah,
For I will pardon their iniquities,
And their sins will I remember no longer."

The first covenant had failed owing to their mortal corruption: so, by a new covenant, God pledges Himself, without any obligation on their part, not only to pardon their sins and reinstate them as a nation in their land, but also to regenerate them so as to make further defection impossible.

The next stage in the unfolding of the purpose is the choice of a King. Like the preceding, this item, too, is made public in consequence of failure on man's part. The anarchy under the judges and the venality of Samuel's sons led Israel to demand a king. Let it be understood, there was no sin in asking for a king. God intended that Israel should have one. Jacob looks forward to the time when the Prince of Peace shall arise out of Judah with the sceptre (Gen. 49:10), and Balaam beholds His star from afar (Num. 24:17). The mistake lay in asking a king *like unto the nations.* Samuel makes it clear that such monarchic rule means tyranny. Under Saul they tasted it to the full. At length, after much disciplinary trial, David, the first king of Israel "after God's own heart", i. e., His definite choice for the throne, is crowned. He desired to build a house for Jehovah. This he was not allowed to do, but on that occasion God made with him an eonian covenant, "arranged in all things and observed" (2 Sam. 23:5) to raise him a "seed", the throne of whose kingdom will be "established for the eon" (2 Sam. 7:11-17). Along with this promise goes the choice of Jerusalem for a metropolis. The kingdom idea is thus completed.

To clearly understand subsequent developments, we must bear in mind, that, while this covenant is *unconditional,* and therefore irrevocable (Psa. 89:28-37), God reserves the right to inflict such remedial punishment as

the delinquency of David's successors may necessitate.

The books of the Kings and the Chronicles detail the history of the Davidic dynasty. Their tale supports the censure of the Son of Sirach: "Except David and Hezekiah and Josiah, all committed trespass: the kings of Judah failed" (Ecclus. 49:4). We have observed that David's descendants would be chastised for iniquity "with the club of mortals, and with the contagion of the sons of men" (2 Sam. 7:14), in other words, through calamities inflicted by men. A long series of such disciplinary measures failed to produce adequate salutary effects (1 Kings 11:11, 12; 2 Chr. 12:2; 16:9; 21:10, 16; 24:24; 28:5, 6, 9; 33:11). Therefore He delivered them into the hands of the Chaldeans. But at the time when Zedekiah is deposed and carried to Babylon in fetters, the inviolability of the promise is solemnly reiterated (Ezek. 21:25-29):

"And of *you*, violating, wicked prince of Israel,
Whose day is come in the era of depravity's end,
Thus says the Lord Jehovah:
Take away the turban,
And raise on high the crown;
This, moreover, this shall not be,
The low make lofty
And the lofty low.
Depraved, depraved, depraved will I constitute it,
Moreover, this does not occur until He comes Whose judgment it is,
And I give it to Him."

This great declaration molds and governs the outlook of exilic and post-exilic prophecy. The crown being removed from David's house until the rightful one comes, it looks forward to His advent (Jer. 23:5, 6):

"Behold! the days come, avers Jehovah,
When I set up for David a Sprout that is righteous,
And a king reigns and is intelligent,
And He deals out judgment and justice in the earth.
In His days Judah shall be saved,
And Israel shall dwell trustingly.
And this is the name by which He shall be called:
Jehovah our Righteousness."

The kingdom of Judah was reduced to a province of the Babylonian empire. But no sooner are the Jews and the temple vessels brought to Babylon, than Nebuchadnezzar is divinely instructed of the future mapped out for the people he has deported. He fell asleep, absorbed by the question, *What shall come to pass hereafter?* That night's dream was a complete answer to the thought which had preoccupied his mind: "The great God makes known to the king *that which comes to be hereafter*" (Dan. 2:29-45). A succession of empires are to lord over the Holy Land, but at an appointed time the kingdom shall be restored to Israel.

The decree of Cyrus permitted the Jews to return and rebuild the temple at Jerusalem. A small remnant returned under Nehemiah and Zerubbabel. In the reign of Darius the new temple was finished (Ezra 6:15). Conditions, however, were different from what they had been. Nation, king and priest had experienced failure through sin and were alike under judgment. The second temple had no ark. Without a mercy-seat the annual cleansing of the nation from sin was no longer possible. What standing had the people? is the question emerging from the failure of the Aaronic priesthood. The Book of Zechariah has this situation in view.

On the face of things, the vision in Zechariah third chapter deals with the removal of the iniquity of the priesthood and the land (verses 4 and 9). It was the second year of Darius (1:7). The Lord has returned to Jerusalem with compassion; the work of the house is allowed to proceed (Zech. 1:16; Ezra 4:24). The prophet sees Joshua standing before the angel of the Lord in filthy garments. Using his uncleanness as a point of attack, Satan seeks to stave off the prosperity promised to Jerusalem, once more chosen by the Lord (Zech. 3:2, compare Zech. 1:13, 17). Satan is rebuked. The angel commands those before him (viz., before Joshua—the priests and Levites) to take off from him the

filthy garments, while saying to him, "I caused your depravity to pass from you" (verse 4). Then Joshua is arrayed in rich apparel, and the messenger gives assurance that he and the Levites (that stand before him) will be given charge over the courts of the house (verse 7). But what of expiation? As the vision fades, there comes a voice (verses 8 and 9):

"Hear, pray, Joshua, the great priest,
You and your associates, who sit before you
(For miraculous mortals are they),
For behold me bringing My servant, the Sprout.
For behold the stone which I bestow before Joshua,
On one stone are seven facets [eyes].
Behold Me engraving its graving, avers Jehovah of Hosts,
And I remove the depravity of that land in one day."

The stone reminds us of the *two* stones which were engraven with the names of the sons of Israel and put on the shoulders of the high priest. To signify the removal of all division or difference between the tribes or between them and Jehovah, here we have only *one* stone. This stone has seven "eyes" or "sparkles", or facets, for seven indicates satisfaction, as this is its meaning in Hebrew. Moreover, men had engraved the stones which Aaron wore, but now Jehovah Himself will engrave their names, so that they will ever be before Him, and His power will preserve them in His presence. So will it be within the house, where Joshua, the great priest, officiates. As a consequence Jehovah Himself will also remove the depravity of the whole land. The single gem with seven facets engraven with His own hands within the temple will find its external fulfillment in unity, satisfaction and holiness throughout the land. Only thus will they be able to enjoy sitting under their vine and fig tree, joyful worship and righteous government (Zech. 3:6-10).

Then will He "cleanse the sons of Levi, and cupel them as gold and silver, and they come to be for Jehovah, coming close with a present of righteousness. And the

present of Judah and Jerusalem is congenial to Jehovah as in the days of the eon, and as in preceding years" (Mal. 3:3, 4).

The relations between priesthood and royalty form the theme of chapter 6. Retribution for the heathen which scattered Judah and Jerusalem has been repeatedly affirmed (1:15, 18-21; 2:9). Now, at length, the prophet beholds its enactment. Four chariots drawn by horses of different colors come out from between two mountains of copper. Three chariots go out, to the north and south (chapter 6, verses 1-6). The fourth is detailed to patrol Israel's land (verse 7). In the opening vision of the series (1:7-11), the angelic horsemen were sent on a tour of inspection and returned with the report "all the earth is sitting still, and is quiet". Now they go forth from the divine presence to rest His spirit, viz., execute His vengeance (compare Isa. 48:14; Ezek. 5:13).

The intention of the last scene (Zech. 6:9-15) is obvious: it supplements Ezekiel's words at the time of the exile with regard to the passing away of the crown from Judah until He comes whose right it is. Was the crown to be restored now that the seventy years had elapsed? What follows supplies the answer. The prophet is instructed to take silver and gold from the returned captives and make a crown. The announcement follows:

> Behold the man! Sprout is His name!
> And from under Him is it sprouting.
> And *He* builds the temple of Jehovah,
> And *He* shall build the temple of Jehovah and *He shall* bear the honor.
> And He shall sit and rule on His throne,
> And He shall become a priest on His throne,
> And the counsel of peace shall be between them both."

The announcement over, the prophet is directed to deposit the crown in the temple as a memorial to keep alive the hope of Israel. Zechariah extends the exilic predictions of the Coming One in one important particular: The Branch will unite the royal and the priestly

with beneficial results—"the counsel of peace shall be between them both".

The promise of a personage who combines the royal and the priestly, not through blood descent, but by divine appointment, recalls two instances where a priest-king appears to confer blessing after Israel's enemies have been reduced to subjection.

Abraham the Hebrew, returning from the slaughter of the kings, was met and blessed by Melchizedek, king of Salem, priest of God Most High (Heb. 7:1).

Psalm 110 commemorates the making of Jerusalem the seat of government after the discomfiture of Jebus. The story is told in 2 Samuel 5–8. David proceeded to make it the center of religious life. Gathering "all the chosen men of Israel", he took up the Ark of God. In the course of these proceedings, though a king, he performed priestly functions: "Girded with a linen ephod, . . . David offered burnt offerings and peace offerings before the Lord" (2 Sam. 6:14, 17; 1 Cor. 15:27–16:37, A.V.). This was a realization of the language of the psalm: "Thou art a priest for the eon, after the order of Melchizedek" (verse 4). In other ways, besides the offering of sacrifice, the king played a priestly part. We read of Melchizedek that he "brings forth bread and wine" and "blessed" the patriarch (Gen. 14:18, 19). So also it was with David: "He blessed the people in the name of Jehovah of hosts. And he apportioned to all one perforated wafer, and of broiled beef, and a portion of wine, and a cake of raisins" (2 Sam. 6:18, 19). In this particular also the King of Israel walked in the footsteps of Melchizedek.

Malachi draws a dark picture of the remnant in the land. The symptoms of decay appearing at the time of the return have developed into full-blown apostasy. At the fore is a corrupt priesthood, sodden in formalism, steeped in self-righteousness, and an indifferent people bringing polluted offerings to God's altar. In the back-

ground, far away in the darkness of heathendom, Jehovah's name is great among the gentiles, and incense and a pure offering are offered unto Him (Mal. 1:11). The foreview is the same as in Zechariah (Mal. 3:1):

"Behold! I send My Messenger,
And he surfaces the road before Me.
And suddenly to His temple shall come the Lord Whom you are seeking,
And the Messenger of the covenant, in Whom *you* delight.
Behold! He comes! says Jehovah of Hosts."

Were it not for the traditional ideas imbibed from youth, we would never have imported anything entirely *new* into Matthew's Gospel. It continues the story where Malachi left it. The same temple, the same indifferent priesthood, the same corrupt people, the same outside nations bringing a pure oblation. The only difference is: Malachi says of the messenger "I send him", of the Lord, "Behold! He comes!" but in Matthew the messenger *has* come, the Lord *is* present.

To recapitulate: Taking the word "kingdom" in its ordinary usage, we have traversed the Old Testament and found a doctrine in no sense mysterious or recondite in character. Beginning with the general idea of DOMINION, the disclosure moves steadily onward, terminating with a KING.

Let us retrace the steps. Adam is invested with authority to rule for God and to exercise DOMINION in the earth. To Noah and his three sons the general idea of dominion is confirmed. In their days mankind is divided into *nations*, and government established on the principle of mutual obligations between man and man. At the time of Abraham another factor appears—a *great nation* with the promise of a *land* and a *seed*. In the reign of David three items are added: a *city*, a *throne*, a *king*.

After Malachi no prophet's voice was heard in Israel for three centuries. Decade after decade wore wearily away, bringing no relief to the favored nation. Dis-

mayed by the delay, many abandoned the hope of a Messianic kingdom as an idle dream. Holy men and women suffered all the pangs of hope deferred. At length, the time of visitation dawned. Before ever that day arrived, however, and while as yet the sinful nation persisted in departing from God, John the Baptist, greatest of women-born, had monitions of coming glory, and he has told us (John 1:33) of mysterious messages that came to him respecting the Coming One. He was grieving over the sin of his nation, then in imminent danger—"the axe is already lying at the root of the trees. Every tree then, which is not producing fine fruit is being hewn down, and cast into the fire"—when, in response to the tidings that reached his ears from the far-off regions of glory, he lifted up his voice in the desert, and the point and substance of his message was—

"THE KINGDOM OF THE HEAVENS HAS DRAWN NEAR!"

V. GELESNOFF

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## "BIBLE-BELIEVERS"

IN THESE DAYS of questionnaires and statistics, the believer may be put in an embarrassing position when called upon to give his religious affiliation. The scriptural reply to the question "To what church do you belong?" is very simple. We belong to the church of God, or the church of Christ, or to the church which is the body of Christ. The latter description would scarcely be intelligible to the statisticians, and the other two have been made the names of a sect, or of several of them, so they would be misleading. To say "no church" is also misleading, for such people are taken to be atheists or worse.

In Germany the question has been solved in a satisfactory way, so I suggest that the same course be pursued elsewhere. In past years each one was supposed to

fill in the name of his church in a space on the census blanks. As so many in south Germany are Roman Catholics by birth, and the great majority in north Germany were baptized into the State church, and many believers belong to the Methodist, Baptist, and other denominations, only a small percentage would have any difficulty in filling out the blank. Nevertheless, they have done this in such a way that the authorities have suggested a special name for those who do not belong to an organization, yet do not wish to be classed with the godless. They are *Gott-glaubig*—God-believing.

This term appeals to me, for it touches the vital spots. The great elementary boundaries between those who are God's and those who are not consist in these two things—*God* and *faith*. The world acknowledges no god, and, in these last days this is more clearly evident than ever in the tremendous efforts of the movement against the recognition of God. And among those who profess to acknowledge God the vital boundary is *faith*. This is especially evident outside denominational lines.

Perhaps the only uncertain point would be whether a "God-believer" is merely one who believes that *there is* a God, or is a believer in the God revealed in the Scriptures. Besides, the point is not one of acknowledging *a* deity, but of believing *the God of the Bible*. Therefore I suggest that some such term as "Bible-believer" be put in where a denomination is demanded. This name unites *all* who are God's, whether in a denomination or not, so should not be sectarian. It can be understood by the world and the statistician and it does not classify such with the haters and revilers of God. If anyone has a better name for such emergencies we will be glad to know of it. A. E. K.

# THE DIVERSE YOKE

To WALK in a way well pleasing to God in the midst of the present social, business, and political upheavals demands a very close reading of our instructions in His Word. It may seem that some of these overlap or are contradictory, but, if we note accurately precisely what is said, and the scope of the context, the seeming contradictions may dissolve and give place to more definite instructions and clearer directions. It is especially difficult, at times, to know how to conduct ourselves in relation to unbelievers, and to determine just where the line of demarcation lies between us and them. We cannot avoid all contact with them, or we would need to go out of the world altogether (1 Cor. 5:10). Here, in fact, we are forbidden to commingle with *brethren* guilty of gross sins, but *not* those in the world who commit the same. How far may we go in contacting *them* in our social and spiritual life?

Not only in the world, but in some of the closest of social relations we may be compelled to live with unbelivers. The unbelieving husband or wife should not be put away (1 Cor. 7:12-14). Strangely enough, in this case, a believer is not to leave, yet an unbeliever may do so. Nor may a believer forsake his father, his mother, or his brothers and sisters, indeed, any of his relatives on account of their unbelief, though, of course, he cannot have spiritual fellowship with them. Generally speaking, a believer is not excused from the obligations which the

ties of flesh impose upon all mankind. To use an extreme example, a believing father cannot disown his child because it is not a believer at the very moment of birth!

SUBJECTION

In some spheres the question of faith does not enter. The slave cannot choose his master, nor can the workman always select his employer. The relation existing between them is not one of coöperation, but of subordination. One alone is answerable. A slave or workman is not called upon to decide whether his master's course is right or wrong and to choose what he thinks most pleasing to God, but he must be subject, even when he is not sure that his work is according to the divine will. Of course he may seek to be free or choose other employment, but the rule holds good, that subjection is not communion, and does not demand separation.

This has a special application to the political sphere. The members of the body of Christ are destined to rule with Him in the empyrean. Then we will demand unhesitating obedience from those under us. But this earth is not the scene of our authority, nor is this evil eon the proper era for our exaltation. How much confusion has arisen because this has not been recognized! Again and again the churches have desired the protection and support of the state. They wish to establish "the kingdom of God" on a material basis, and defend it with the weapons of the flesh. Paul, however, desired above all "the participation of His sufferings, being conformed to His death" (Phil. 3:10). He never was deceived by the error in which numberless believers are held today. In a world which did not elevate Christ on a throne, but on a tree, there is no room for a church triumphant. "If we are enduring, we shall be reigning together" (1 Tim. 2:12) is a word for us, but it applies only to a reign *with Christ,* and He has not yet taken His power on earth.

At this time God has committed the rule of the earth

to men who carry out His ultimate intention, even though they are not doing His revealed will. God has set these in their place, and we must obey them because they are God's servants for our good (Rom. 13:1-5). We should make it a matter of conscience to be subject. If we do so we are by no means yoked together with them. In a team two must pull *together*. The authorities are set *over* us, and are not in the harness with us. Yet God is above them, so we need not fear, so long as we do well. The evil which they may do, or which may come to us, is in His hands, and is working out His intention in this evil eon, and cannot change our relations to those whom God has set over us.

But in all those avenues of life where we may choose, we should avoid the diverse yoke. The figure is a very realistic one. In the East one sometimes sees two different kinds of animals hitched before a plow. An ox and an ass were not to be yoked together, according to the law, because they had to pull together. We should not allow ourselves to be hitched up in this way, but sever ourselves from it whenever it lies within our power and does not conflict with our duty as elsewhere defined for us in the Scriptures. Sometimes, as in the case of the unbelieving wife or husband, it must be endured, but whenever possible it should be cured.

In such a matter the smallest point may be important. So let us notice that we are not exhorted not to *be* diversely yoked, but rather not to *become* so (2 Cor. 6:14). What we *are,* or what we have done in the past, cannot always be remedied in a moment, but there should never be an instant's hesitation in our future course. In all the vital activities of life we should not bind ourselves to unbelievers. That this is quite another matter than the Jewish idea of keeping entirely apart from unbelievers in all social relations is evident from the apostle's words, "If any of the unbelievers is inviting you [to a meal], and you want to go . . ." (1 Cor. 10:27). Not

social contact but mutual *bonds* are figured by the yoke.

### QUESTIONABLE COMMUNION

Is it not remarkable that the exhortation not to be diversely yoked is not repeated in detailing the various aspects in the form of a command, but of a question? What partnership have righteousness and lawlessness? As if to say, Indeed, they *may* be partners but what a sorry union it will be! One good apple in a box of decayed fruit will not make a single one sound. But one decayed apple may spoil them all. In this world lawlessness may combine with righteousness and ruin it, but righteousness will hardly make lawlessness just. Contact we must have with the world, but what will come of it if we bind ourselves so that we are involved and answerable for their actions? We will be forced into a walk displeasing to God, and must answer for it.

The diverse yoke is elaborated for us in a series of comparisons, which will help us to understand what it involves in various relations. The words which indicate these different aspects are worthy of study. They are *partnership, communion, agreement, part, concurrence.* These are essential in any yoke, if two are to pull together. The unbeliever is going away from God, and should we be yoked with one, we will be drawn away from the path that pleases Him. The paths of those who are yoked together must be parallel. They cannot diverge. Yet divergence is called for at almost every point. Lawlessness and darkness and Beliar and the unbeliever, and idols are incompatible with righteousness and light and Christ and the believer and the temple of God. They cannot go on together.

The word *partnership* (2 Cor. 6:14), is literally WITH-HAving. It seems to involve mutual possession and service. Peter had James and John for *partners* when he was in the fishing business on lake Galilee. This seems to be the practical, active, every-day, business aspect. The

saint should be righteous in all his dealings. This we cannot expect of others. I once was witness to some fishing on the lake of Galilee which was literally lawless, and involved a peculiar partnership in which no believer, I feel sure, would enter. Walking along the shore I noticed a nearly naked man out on a rock. As I approached he threw something into the water, which caused quite an explosion, and stunned a large number of fish, which floated on the surface. He then jumped into the water, swam about and gathered the fishes into a sack. On shore another man, his partner, took them from him, and disappeared in the hills. In this way they carried on their illicit method of fishing. Who of us would care to go into partnership with them?

Light has nothing in common with darkness. They are mutually exclusive. So are the saint and the sinner, so far as having a knowledge of God, on which all acceptable conduct must be based. The word *communion* comes from the Greek COMMON, belonging to all equally. Believers have much in common, in the light. Unbelievers have much in common, in darkness. It is necessary to leave the light to have common ground with darkness.

Christ cannot be in *agreement* with Beliar. All that is of Christ is of vast benefit. "Beliar" means *without benefit.* The saint should find all that he needs in the Anointed, hence cannot live in harmony with Beliar, who satisfies no one. The life of the sinner is a feeding on wind (Eccl. 1:14). The saint finds solid sustenance in Christ. There can be no harmony, no *symphony* (TOGETHER-SOUNDing) between these two. One will have it *so,* and the other the contrary. Naught but discord should be expected from a union of the two.

A believer has no *part* with an unbeliever. Peter told Simon of Samaria that he had neither *part* nor lot in this matter, as his heart was not straight in front of God (Acts 8:21). We have a *part* of the allotment of the saints (Col. 1:12). The unbeliever has no part in this.

The only part which the believer can have with the unbeliever is in a sphere to which he does not belong, and which is off the path of faith, apart from which it is impossible to please God.

In worship the contrasts are emphasized by the figure of the temple. God indwells each saint as once He tabernacled in the midst of Israel. What sacrilege would it have been to bring an idol into the sanctuary! How abominable will be the image of the wild beast, which is to be set up in the temple of the future! Can we imagine a combination of the temple of Jehovah and an idol shrine? Could we set up the image of Artemis in the courts on Mount Moriah? Yet so it is when a believer is associated with an unbeliever in drawing near to God. In His service there should be no association of God's people with those who know Him not, and whose hearts cannot provide the incense for His presence.

Perhaps the most enlightenment and help will come to us if we seek to realize the marvelous fact that God desires to be to us now what He will be to all in the consummation. He would be our *All.* He wishes to make His home in us and walk in us and be our God, so that we are His people. If this grips our hearts we will be very sensitive to that which is diverse and seek to avoid any yoke which conflicts with His presence.

On the negative side there may need to be severance from much of that which binds us to unbelievers. Unless compelled to do so by fleshly ties or the laws of the land, we should not associate ourselves with the organizations of this world. *Because* God is homing in us, He says, "Come out of their midst and be severed" "and touch not the unclean, and *I* will admit you, and I will be a Father to you, and you shall be sons and daughters to Me" (2 Cor. 6:17, 18). This is said by the *Almighty,* or *All-Sufficient,* for such a severance may involve suffering and loss, when we will feel the need of One Who is able to care for us.

The reward for severance is great. It brings us into active enjoyment of God as Father, and His acknowledgment of us as His sons or daughters. We are all *children* of God, quite apart from obedience of any kind. Sonship, however, involves far more. "As many as are being *led by God's spirit, these are sons of God*" (Rom. 8:14). There must be more than relationship. There must be likeness and representation. Those led by God's spirit are like Him and will walk in His ways, and win His approbation. To them God becomes a Father in the full sense of the word. His eye is upon them at all times and His provision is sufficient for them. What earthly wealth can compare with being a son of the All-Sufficient? He is the Reward of all who sever themselves unto Him.

A. E. K.

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## THE RECENTLY SLAIN AND LIVING WAY

LONG before I had recognized the imperative necessity of distinguishing where God had made a difference, my attention was called to the remarkable word which the Authorized Version and the Revised Version translate "new" in Hebrews 10:20. They render four different words with "new", besides *kainos,* its proper equivalent. These are *unshrunk, young,* and *recently slain* (Heb. 10:20). It is true that the last word is usually treated as a faded figure and rendered *recent,* and the adverb must actually be rendered *recently* (Acts 18:2). But we submit that the context in Hebrews not only makes this unnecessary, but that it demands that we take the word in its full literal significance.

The whole paragraph treats of the approach to God by entrance through the holy places, just as the Hebrews were accustomed to do when they entered the temple in worshiping Jehovah. Should they go up to Jerusalem and pass into the sacred precincts, their path would be

between the bodies of recently slain victims, ready to be offered upon the altar. In the future, in Ezekiel's temple, we have this path graphically described (Eze. 40:39-43). Then there were stone tables on either side of the entrance on which the sacrifices were slain, and where their flesh was laid. It was a path of *death,* a recently slain and dying way into the presence of the God of Israel. Without the recently slain sacrifices, however, they could not approach at all.

Such was the approach of the Hebrew, in his shadow ritual. But now the same way—the approach to God—may be made through the One great Sacrifice. He has been slain for this, the path lies through His blood, but nevertheless it is no longer the path of *death,* but of *life.* It is a *living* way. Entrance by the blood of Jesus *must be by death* as well as life. To translate merely "a *new* and living way" leaves out the one essential feature of all approach to God. There is no *new* way to do this. It must be by *death. Sacrifice* is imperative. The Victim must die before the way can become a living one in resurrection.

It is not difficult to see how this word *prosphaton,* TOWARD-SLAY, took on the figurative usage, to give the idea of *recent.* In the temple sacrifices the animals were slain for or TOWARD the impending offering, hence the carcases were always fresh or recent. Only such were to be seen. They had to be flawless, and no taint of corruption could be allowed in an animal which typified God's great Sacrifice. Hence, in a warm climate, they could not be kept. After they were slain they soon went upon the altar. This impressed itself upon the minds of the people, so that they used the word in other connections, as when Aquila had *recently* come from Italy (Acts 18:2). Let us never confound figurative usage with literal significance, nor insist that a word used figuratively may not also have its literal meaning in the proper context.

A. E. K.

# WHAT IS QU-QU?

To RECOVER the ancient Hebrew text and search out its significance is a tremendous task, to which we are devoting extraordinary efforts. In order to handle it to advantage the work is divided. The external evidence of the Septuagint, in its various versions, the Syriac and other translations, as well as the collation of suggestions by Hebrew experts, is in the able hands of Brother Alexander Thomson. The restoration of the text to its form before the points were added may also be of great help. This is being done by Brother Clayton, under whose care a complete card index is being made. Under the supervision of Brother C. Swan the text is being transliterated, and a sublinear made, with the help of a crew of diligent drudges.

But even when there is no question of the reading, it is sometimes a serious problem to discover the exact sense, especially where there are only a few occurrences. It may interest our many friends to learn a little of the methods we use in such cases. To discuss these methods themselves would be rather dry reading, so we have chosen an example to show the confusion which still exists in Hebrew philology, and the ways in which we seek to master the problem.

The eighteenth chapter of Isaiah seems to deal with a nation which is "across the streams of Ethiopia", which the Authorized Version describes as "meted out" (Isa. 18:2, 7), but the Revisers as one "that meteth out". Gesenius, who is usually considered as the highest authority in Hebrew, explains this word to mean "very strong" as deduced from the Arabic. Davidson, however, in his

analytical lexicon, while defining it as "most mighty", says that others apply it to Judah, and make it "rule upon rule".

The German translators exhibit the same bewildering variety. Luther had "measured out", but the revised Luther Bible has changed to "commands". Schmoller, in his excellent Parallel Bible, makes it "of great strength", but puts in his margin, "of strict orders, literally, of a tape line". Elberfeld, an unusually faithful translation, especially in its footnotes, translates "prescription on prescription". Menge, whose version is very loose but popular at present, makes it "which has mighty strength". Kautzch, the learned rendering, has "giant strong". Thus we have the ideas of measuring, commanding, strictness, prescription, and great strength. Is it not evident that a method (or lack of it) which leads to such results is not reliable?

The word in question is *qu-qu,* a double of the simple *qu.* We will seek to establish its meaning by associating it with its own family in Hebrew, words which spring from the root *q* or *qu,* so as to preserve the primary significance of this root if possible. We will seek further evidence from its context, as it seems to occur in a parallelism. Then we will test our result by the facts if possible. These are our three main methods of procedure.

The analytical lexicon in our concordance shows that *q* carries the central idea of STRETCH-TOWARD. It divides into two branches, one *qu,* the other *qa.* As this latter branch is not in view we will dispose of it by explaining that it refers to the position assumed in disgorging or vomiting. There is no question that it means *vomit* (Prov. 26:11). With the addition of the feminine ending (*qath*) it denotes the *pelican,* because it disgorges the supply of food in its pouch when feeding its young. The verb has the same significance as when the fish *vomited out* Jonah upon the dry land (Jonah 2:10).

The *qu* branch of the STRETCH-OUT family seems to

divide into three distinct groups, which may be translated *leveling line, confluence,* and *expectation.* This may assist the reader who is not acquainted with Hebrew to see how *natural* the language is, and how a literal and material transaction is transported into the metaphysical realm. As a matter of fact all languages are made in this way to some extent, but we know of none in which this is so apparent as the Hebrew. It is the *natural* language. In it physical things and actions are first used in a figurative way as *like* or *associated with* some metaphysical thought. Soon the figure fades because of frequent use, or a special form is given to it, and so the word finds a place in the vocabulary.

It is very easy to see how STRETCH-OUT could become the name of a leveling or measuring line. Such a line is not level unless it is tightly extended. Nor can it be used to measure correctly if it is slack. It is used for giving the size of "molten sea" (1 Kings 7:23; 2 Chron. 4:2). It is applied to Jerusalem (2 Kings 21:13; Jer. 31:39; Zech. 1:16). The carpenter does not *stretch out* a *ruler* (as the Authorized Version has it), but a leveling line (Isa. 44: 13). This is the sense from which the translators of the Authorized Version and its Revision take this word, when they say *meted out,* which is old English for *measure,* though later used more particularly in the sense of *dispensing.* But this word is never used in this sense in Hebrew, another root, *wide,* being used for *measure.* Both occur together in Jeremiah 31:39 (*measuring line*). Hence Wigram, in his concordance, adds at Isaiah 18:2, 7: lit. a nation of *a line a line.*

But there is another group of the STRETCH-TOWARD family which is picturesquely indicated by the attitude. Our spirits stretch toward that which we *expect.* Jacob, in his last song says, literally, "I stretch toward Thy salvation" (Gen. 49:18). The Authorized Version usually renders it *wait,* but there is more in it than this. It is an active stretching of the spirit toward that which is

*expected.* This root, in this sense, is found in the title to the national Jewish song, Hati*k*vah, The Expectation. The *k* and *v* are the *q* and *u* of this stem. On this account the Septuagint renders *qu-qu unexpectant,* or *again expectant,* in verse two, and simply *expecting* in verse seven, though there seems to be no difference in the Hebrew. As this does not seem to be very satisfactory, modern translators seem to have passed it up.

There is still another thought area in which STRETCH-OUT is found. The noun *mque* is rendered *gathering together* (of the waters, Gen. 1:10), *pools* (of water, Ex. 7:19), *plenty* (of water, Lev. 11:36), *ditch* (Isa. 22:11), in the Authorized Version. The idea seems to be that all the waters within a given area STRETCH-OUT to its lowest part and there combine. We are using the word *confluence* to express this provisionally, until another can be found. It seems to fit well in the most important passage, which would read: The confluence of the waters He called "seas" (Gen. 1:10).

These three, then, seem to be the main ideas associated with *qu:* leveling line, expectation and confluence. The first two have been tried with poor results. The question is whether the last one would not be more fitting. This leads us to consider another helpful feature of Hebrew poetry, that is, parallelism. The context abounds in these. The two lines before are a couplet, and the two following likewise. "All who dwell in the habitance," is perfectly paralleled by "And who tabernacle on the earth." *Dwell* is balanced by *tabernacle. Habitance* corresponds to *earth.* Is there any parallel in the couplet we are considering? In the Authorized Version it reads:

> a nation meted out and trodden down,
> whose land the rivers have spoiled.

There is a plain parallel between *nation* and *land,* and between *trodden down* and *spoiled,* but not between *meted out* and *rivers.* Of course there is no iron law that demands this, but when one of the members of such

a couplet is in doubt, the most likely solution lies in restoring the parallel. This seems to be the key to this passage. Two of the possibilities offered by the Hebrew root STRETCH-TOWARD have been tried and found wanting. *Leveling line* and *expectancy* do not seem to suit, so we will try the third, *confluence.* It immediately appears to agree with *rivers,* as both refer to water. But in what sense can we apply the word *confluence* to *this* nation?

A glance at a map will help us to see how apt this term is. This land is said to be "across the streams of Ethiopia" from Palestine. This would take in the land south of the Nile proper, the Soudan in particular, that is the *confluence* of the Nile. North of this the river has no tributaries, no confluences, but wends its solitary way through a vast stretch of desert. There is no "gathering together" (Gen. 1:10) of waters in Egypt. It all occurs south of this land, in the very location given in the text.

A most notable feature of the Nile is the amount of soil that it transports from its upper reaches down to the sea. When I traveled from Cairo to Alexandria I took special pains to see if there were any elevations above the monotonous level of the waterways, but I found only one, which seemed to be artificial. It looks as if this whole delta is "the gift of the Nile," or, to conform to the passage we are studying, the *plunder* of the Nile. It plunders this land in its upper reaches, or rather, its tributaries did, and they are doing so still, for the whole of Egypt's fertility is based on this feature of the river. No river known to the ancients may be compared with the Nile as regards these two features—its great length with upper confluents, and its erosion of silt only by its confluents.

Provisionally, then we may render this difficult passage somewhat as follows, keeping the order of the words as in the original:

> **A nation at the confluence of waters and trampled,**
> **From which plunder the streams its land.**

It should read, "A nation *confluenced* and trampled," if we had such a word. There should be some connection between this word and the thought of trampling, as there is between streams and plunder, but it need not be so direct, as there is a conjunction between. Perhaps it lies in the fact that such a country is easily invaded from all sides from the upper reaches of its rivers, or from Egypt, by means of these confluences.

This explanation does not account for the double form *qu-qu,* unless there is a reference to the fact that there are two principal "confluences", the blue and the white Nile. One stretches-out into the far south in Lake Victoria Nyanza and the other to the east, lake Tana in Abyssinia. Each of these lakes could be called a "confluence" also. In fact this whole region comprises two great watersheds which supply the Nile.

We must not ignore another suggestion, which is typical of a very numerous class. These are based on the supposition that the text has suffered greatly because of careless or ignorant transcription, so that letters have been left out, inserted, or transposed. Sometimes these conjectural restorations seem plausible and worthy of record. The one given here is an extreme case, not deserving of more than passing mention. It is proposed to change *qu-qu* to *qluql, volatile* or *contemptible,* Authorized Version *light* (Num. 21:5). But it is not likely that two letters like *l* would drop out. There seems to be no external evidence that they ever were in. They were not there when the Septuagint was made. And the result is not happy, as it does not fit into the parallelism.

Such investigations take time and patience, but are demanded by the backward state of Hebrew philology. As much as possible should be done before publishing a concordant version if it is to be intelligible. This, alas, cannot always be predicated of present translations unless they are lawlessly loose. A. E. K.

# FUTURE PUNISHMENT

## WHAT GOD SAYS ABOUT IT

IN THE MATTER of "future punishment", there would be no confusion of opinions if all would base their teaching on plain statements of God, instead of on parables, which are given to conceal, rather than reveal (Mat. 13: 10-17), or on incorrect translations.

Of saints Paul says, "For all of us must be manifested in front of the dais of Christ, that each should be requited for that which he puts into practise through the body, whether it is good or bad" (2 Cor. 5:10). There is no judgment seat. There is no judgment. There is no punishment. There is *requiting.*

Matthew 25:31-46 speaks of the judgment of the nations. No grace is in it. Nothing is said of faith. The blood of Christ is not mentioned. Nothing except reasoning could bring these into this lesson, and the Scriptures always denounce reasoning. The judgment proceeds on the basis of how each nation has treated the brethren of Christ.

Reasonings make it "the general judgment"; individuals are being judged; the righteous go to heaven; the unjust go to endless hell! Thus a non-scriptural term, "the general judgment", is introduced, and passages that teach "everlasting life" on a basis of faith (see John 3:16), are contradicted, for this reasoning makes individuals enter into eternal life without faith. Nor is it any better if a correct rendering is used, and the same reasoning followed. Correctly rendered, the believer is

to have eonian life, while the reasoner has people entering into eonian life without faith.

If we believe God, the lesson is simple.

Time of the judgment: "whenever the Son of Mankind may be coming in His glory, and all the holy messengers with Him, *then* He shall be seated on the throne of His glory" (verse 31).

Who will be judged: "all the nations" (verse 32).

Basis of the judgment: "inasmuch as you do it to one of these, the least of my brethren, you do it to Me" (verse 40), and "inasmuch as you do it not to one of the least of these, neither do you it to Me" (verse 45).

Result of the judgment: "And these shall be coming away into eonian chastening, yet the just into eonian life" (verse 46).

Everyone who knows God's Word and believes it, knows this judgment will take place at the beginning of the "thousand years" (Un. 20:4), and that the judgment is in relation to the kingdom. There is nothing final about it, and it is not faith that puts finality into the lesson. It is human reasoning that does it.

A search of the Word will convince those who believe God, that there is no statement in Scripture, saying God will *punish* in connection with any future judgment. Hebrews 10:29 speaks of some who are worthy of punishment, but does not plainly say they will receive it. Moreover, the ones under consideration are God's people. Read the entire passage.

"Eonian extermination from the face of the Lord and from the glory of His strength," when Christ comes to establish His kingdom, needs a great deal of human reasoning to convert it into endless punishment. See 2 Thessalonians 1:9. It will take place more than a thousand years prior to the judgment before the white throne. Like the judgment of the nations, it is extermination in relation to the kingdom. It means death, since unbelievers, as individuals, cannot have eonian life apart from

faith; but it is death, not for eternity, but during the period when others shall be seeing the face of the Lord and the glory of His strength. I repeat, it is in relation to the kingdom.

The passage that tells of the judgment before the white throne, says nothing of either chastening or punishment. Instead, the word is "condemned". Let us not change it to any other.

Neither does the passage mention torment. The word is "death". Not believing God, some have invented the phrase: "the second death from which there is no resurrection". Those who believe God, need not invent a phrase. They adopt Paul's: "Christ Jesus, Who, indeed, *abolishes death*" (2 Tim. 1:10).

The torment of the slanderer, the wild beast and the false prophet, for the eons of the eons (Un. 20:10), means just that. Unbelieving reason includes *all* unbelievers.

The torment of the *worshipers* of the wild beast (Un. 14:9-12), includes no others. Yet the same unbelieving reason makes it include all who "are non-elect", or who "do not accept Christ", depending on whether the reasoner is a Calvinist or an Arminian.

Neither does God say their torment is eternal. The reasoner says it is.

Tense is ignored here by the reasoner. God says they *will* be tormented, and that they *are* having no rest day and night. Their restlessness is a present experience while they are worshiping the wild beast. Their torment will follow. If it had been essential that we know whether the torment will be before or after the judgment at the white throne, God would have told us. As He did not, let us honor His silence on this phase of it.

W. B. Screws

## ONCE

The sacrifice slain of old,
  Repeated oft the camp within,
Dim pictures were which help unfold
  The one great Sacrifice for sin.

A perfect, spotless, flawless One,
  By God, for all our sakes, made sin;
That when the ages' course has run,
  His full perfection may come in.

*Once only* did the Father strike,
  But oh how sore that stroke to Him!
No sacrifice of old was like
  That awful tragedy so grim.

O may we grasp how great this deed,
  How it forefends God's every loss,
Fully Christ has met man's need
  By dying on the accursed cross!

L. C.

# EPAPHRODITUS' SUFFERINGS

PHILIPPIANS 2:25-30

SUFFERING is the supreme service. It comes nearest to the sacrifice which our Saviour made for us. The service of the strong is acceptable to God, yet the work of the weak is far more welcome. It is a deeper display of sacrificial love and demands much more affection to suffer than to serve. It is when both are combined that we see the highest response to God's grace. And both are found in the four examples set before us. Christ was the supreme Sufferer. Paul had his splinter in the flesh and his persecutions. Timothy had his frequent infirmities and the evils from without. Epaphroditus, the apostle of the Philippians, was especially signalized by his suffering, which took him very near to death (2:25-30).

Suffering for God is the highest privilege which can be accorded His creatures. The Philippians themselves knew this by experience, for they were graciously granted not only to believe on Christ, but to suffer for His sake (1:29). In them the two extremes meet, for in no other part of God's Word is there so much emphasis on both suffering and rejoicing. And this is true of Epaphroditus also, for twice in this brief paragraph concerning his sufferings we read of the rejoicing of the Philippians in connection with it (2:28, 29).

Epaphroditus signifies *charming*, and such is the account of his career in this epistle. We read of no great deeds that he had done, no "souls" that he had won, but only that he was commissioned to carry the gift of the Philippians to Paul. He transformed this some-

what prosaic task into a memorable achievement by risking his soul in its accomplishment. So is it with earth's common occupations. Weakness and suffering may make them deeds of honor and charm, worthy of highest recognition, bringing joy and delight to the heart of God and man.

Epaphroditus is given five titles which are characteristic of his service. These are: brother, worker, soldier, apostle, and minister. The number is especially appropriate, as five is usually associated with weakness, the outstanding feature of his service. On one side these remind us of the family circle, of the workshop, and of the army. Epaphroditus belonged to the same spiritual family as Paul. This, of course, is basic. Service *must* be based on spiritual, not on physical ties in this administration. Beyond this we *must* be *fellow* workers of *Paul* if our service is to be acceptable to God.

### FELLOW SOLDIER

There seem to be four who take the title soldier in Paul's epistles, Paul himself, by implication, Epaphroditus, Archippus (Philemon 2), and Timothy. Paul's charge to Timothy is well worth pondering in this connection, for we may easily receive a false impression from the figure of a soldier. We associate it with violence and glamour. It really conveys the thought of devotion and suffering. Like all figures, only a section of the soldier's life is used in the likeness, not the whole. So that Paul wrote: "*Suffer evil* with me as an ideal soldier of Christ Jesus" (2 Tim. 2:3).

Many who went through the great war learned that real soldiering did not consist in parading about in fine uniforms, but in enduring all sorts of discomfort and hardship in the midst of rain and mud and weariness and wounds and death. It is this side of the soldier's life which portrays our course in His service. It is not simply endeavoring to accomplish His work in pleasant

surroundings, but in the midst of opposition and evils of all sorts, which test our endurance and try our physical frames to the utmost. Not that we seek suffering, or castigate ourselves. No soldier does that. He does the opposite. In every way he seeks to build up and conserve his forces for the fight. We do not invite evil, we face it. Then we thank God and suffer it, for His sake.

### THE APOSTLE EPAPHRODITUS

We are far too prone to stereotype the usage of words and make a proper name out of a common noun. This is shown by the rendering of the Authorized Version in this place. Acting under the tradition that only the twelve could be named *apostles*, they changed the rendering here to *messenger*. How could the Philippians appoint an apostle? The same superstition insists that Paul took the place of Matthias. But apostle simply means *commissioner*. In some ways it would be far better if this term were used. That is why I have it in the sublinear. Are there apostles in the church today? Of course there are commissions and commissioners today. That is not the point. If we are asked whether *God* commissions men today the answer must be in the negative. The apostles are in the foundation.

Epaphroditus was the apostle *of* the Philippians. But that was a totally different matter from being God's apostle *to* the Philippians. He had no authority over the ecclesia or its doctrine or practise such as Paul or Timothy might exercise. He was simply given the power to represent them in carrying their gift to Paul in Rome. He was not merely a "messenger". He may have conveyed a message as well, but his main business was to transport their present to the apostle. Being commissioned (apostled?) to do this he became their commissioner or apostle for the time. Such "apostles" may well find a place today. It did not occur to me at the time, but I also have done this duty, and was an "apostle" for

a brief period, empowered to convey a sum of money to evangelists at some distance from the city.

### EPAPHRODITUS THE MINISTER

Yet I was also a "minister", for it ministered to the needs of the workers. How far this word has lost its proper usage is seen when we say that Epaphroditus was Paul's "minister". We may be sure that Paul did not attend his church, or listen to his sermons, or "sit under his ministry". To be sure, ministration is not simply serving or dispensing. It is a public office. The priests ministered in the temple (Luke 1:23; Heb. 10:11). The political authorities are God's ministers (Rom. 13:6). In this sense was Epaphroditus the minister of the Philippian ecclesia, inasmuch as he was their public functionary, and attended to their ministration for them. As the priests brought the people's offerings to God, so he carried the Philippians' gift to Paul.

The charm of Epaphroditus is revealed in the exquisite sensitiveness of his character. He was depressed, not because he is infirm (though that may have been the case also), but because the Philippians had heard of his infirmity. Even though drawing near to death he is concerned about them, and the sorrow he causes them, rather than his own disability. Paul shares in this charming considerateness, and hastens his return to them, so that he, in turn, may not be burdened by their sorrow. Indeed, the whole interchange of sympathetic feeling is charming to a degree seldom seen among mortals. It is the delectable fruit of God's love, which should always grace the service of his saints.

### INFIRMITY AND DEATH

The case of Epaphroditus is of more than passing moment because it confirms and crowns the great truth that, in this administration, God's power is perfected in infirmity. Paul himself, after he had healed others, was

given a splinter in the flesh (2 Cor. 12:7). Today God's grace is our sufficiency. Paul gloried in his infirmities, that the power of Christ should tabernacle on him. This was by no means the teaching of the twelve, or even of Paul himself when he was connected with the heralding of the kingdom. That day of physical marvels was announced by displays of *power*. The *powers* (not the infirmities) of the coming eon were produced as tokens of its nearness. Even the nations were given gifts of healing, in view of the coming glory. But, as the kingdom heralding ceased, the powers that accompanied it withdrew.

There are circles of the saints today who would not have hesitated to charge Epaphroditus with lack of faith, if not with actual sin, for his failure to "appropriate the healing in the atonement". For them it is a disgrace to be ill, and, even if it is the consequence of their self-sacrifice in the Lord's work, it is a dishonor and a shame. How different was Paul's estimate! Quite to the contrary, he writes to them and to us: "*have such in honor,* seeing that he draws near unto death because of the work of the Lord, risking his soul that he should fill up your want of ministration toward me" (2:29, 30). Infirmity of the flesh is as much in keeping with the truth today, as was the health and healing which accompanied the heralding of our Lord or of the twelve, or of Paul's own earlier ministries, which were still connected with the kingdom.

Paul was probably the greatest healer among the apostles. He more than duplicated every sign recorded of Peter in the book of Acts. The lame man at the Beautiful gate of the temple was not the beneficiary of so wonderful a miracle as was the lame man at Lystra (Acts 3:2; 14:8). Of whom else do we read such words as these: "powers, not the casual kind, God did through the hands of Paul, so that handkerchiefs or aprons from his cuticle are carried away to the infirm also, to clear

the diseases from them, and wicked spirits go out" (Acts 19:11, 12)? In this matter Paul seems to have easily eclipsed all others.

Yet in this, as in all else connected with Saul, who is called Paul, there is a gradual but mighty change, which he himself describes as a going from glory to glory (2 Cor. 3:18). Superficially, one might expect that this would bring still more physical strength and healing, but the advance is confined to the spiritual sphere, while the physical wonders fade away with the failing kingdom hopes.

Personally, in immediate connection with the highest revelation of which Paul could boast (2 Cor. 12:1-7), he is given a painful and irritating affliction in the flesh, in order to keep him down. He who healed others cannot heal himself. And when he prayed for its removal, his persistence did not avail. So far as we know it was never withdrawn from him, so that we must picture the great apostle himself as a pathetic figure physically, in the latter part of his career, as at once the revelator and exponent of the great truth for the present, that *God's power is perfected in human infirmity.* It was in his latest days, in prison and unable to cure himself or his friends, that Paul was most powerful.

We see this change coming over the scene even more clearly in Paul's connection with his companions. Surely the great healer would wish to cure his own intimate friends and associates in the Lord's work. But, in proportion as the spiritual grace increased, the physical receded. His own son in the faith, whose service he so highly commends in this epistle, is *frequently* infirm (1 Tim. 5:23). That Paul is concerned about it is evident from the fact that he recommends, not a remedy, but a palliative. Weak Timothy became his most powerful aid. "Trophimus, being infirm, I left at Miletus" (2 Tim. 4:20). In earlier days, before the present grace was revealed, he would have healed him. Now infirmity

is not to be removed but used. Through it God's power is to be revealed. Some day we shall see that Trophimus' infirmity effected more for God than the most wonderful miracle of healing would have done.

And so it is today. God's power is not apparent in mighty muscles or in buoyant health, neither of which is to be despised. He displays His glory in broken vessels of clay, so that the excellence of it is not of man but of God. And it is our duty and privilege to bestow especial honor on those who risk their souls in carrying out His work. God could easily keep them in health or cure their weaknesses, but that does not accord with the transcendent grace which is granted to us in this secret administration. Soon after it was revealed to Paul, long before it was made public in his imprisonment epistles, the physical blessings of the kingdom not only retired but, in Paul's case at least, were replaced by positive physical impotence and pain.

Epaphroditus risked his soul to fulfill his commission. It is evident from this that he did not shrink back in the face of danger. He knew before that it might cost him his health, if not his life. He had no such illusion as that the wonderworking apostle would heal him. He committed himself wholly into the hands of God, Who had mercy on him and spared his life. Now he has an honor compared to which all earthly glories fade away. What distinction can compare with his place among the slaves of God? For he it is who was chosen to be our model, to teach us how to serve God acceptably in suffering.

A. E. K.

## AND YOU SHALL KNOW THAT I AM JEHOVAH

THE KNOWLEDGE OF JEHOVAH comes through judgment, not as we are tempted to think, through blessing. In working through Ezekiel's prophecy we were struck with the continually recurring refrain which closes many of its sections: "And you shall know that I am Jehovah." One nation after another is dealt with for their doings, and Jehovah brings upon them evils of all kinds, the sword, and famine and the plague, and the result is always the same. They become acquainted with the God of Israel through His judgments in the earth. Even those nations which He employed to chastise Israel and Judah must suffer for the way in which they treated His people, although they were used by Him as His rod.

And will it not be the same in the future? Will not the knowledge of Jehovah, which will characterize the thousand years of blessing, be based upon the terrific judgments which precede it? The goodness of God does not seem to lead men to an acquaintance with Him, but evil is the salutary and effective means in His dealing with the nations on the earth.

With the individual it is the same. Many take refuge in Him from evil, in faith. Even the saint is often driven to Him by trial. And is not the unbeliever brought to a knowledge of Christ and God in the great white throne judgment, when he will be dealt with for his sins? It will be a severe but salutary experience, and will not result in annihilation or eternal torment, but in a knowledge of the Deity which prepares them for His grace in making them alive and reconciling them at the consummation.

Such a view of evil should help us not only to bear the trials which come to us, but to rejoice in them, and to give thanks for them, for we also wish to know Jehovah in an increasing measure, and be prepared to appreciate the pleasures promised in His presence. A. E. K.

UNSEARCHABLE RICHES, SEPTEMBER, 1938
BEING THE FIFTH NUMBER OF VOLUME TWENTY-NINE

# EDITORIAL

THE PREPARATION of the keyword edition involves the reconsideration of the version as a whole and a fresh study of many of its details. As my correspondence has shown that there is still much haziness as to what a version really is, and especially as to the operation of idiom in its formation, it has occurred to me that a few explanatory lines on some points would be helpful. In general there seems to be the impression that the CONCORDANT VERSION should be the same as the sublinear, whereas, *having a sublinear,* it can, without misleading anyone, depart from it when idiom seems to demand such a course, for the literal reading is at hand.

As occasion arises, or examples present themselves, I am jotting down notes on various matters which may be helpful to my friends, and also may help to bring some sort of system, even into an idiomatic version. There will be a discussion of the nature of a version, showing that it is essentially a "perversion", that is, it *must* depart from exact conformity with the Greek in either the order, the number, or the grammar of the words, or it is not a *version* at all, but a sublinear, which we already have, and which cannot be used in ordinary intercourse with one another because it is not intelligible and may be misleading to those who do not know the original.

Such subjects as diction in general, balanced emphasis, the omission of words, as the article *the,* the double negative, the connectives, the changes in cases, in verbs, in participles, the middle voice, even when they seem to be lawless, we will seek to bring within the realm of con-

sistency and sound judgment. It will be seen that these are all matters which are outside our special field, as they cannot be translated uniformly the same as elsewhere in a version. Here, however, we will also seek to introduce the maximum of consistency and thus make a concordant fringe, as it were, for the concordant whole.

To make this as clear and interesting as possible, we hope to give actual passages, and discuss concrete examples, rather than abstruse problems. Even then it will demand more than ordinary concentration, so we hope to make a series of it, and give only a small morsel at a time in the magazine. We especially recommend the study of these articles to those who use the sublinear, and are concerned with the translation, and are not fully clear as to what the difference between them is. Remember, the CONCORDANT VERSION, having a sublinear, is not bound to keep close to the Greek like a "literal version", but is really more entitled to give free renderings than any other which has no sublinear. This is true of the keyword edition also. But, as it also will be published without a sublinear, extraordinary means are used to indicate departures from the Greek, especially in emphasis and the connectives.

Just when these articles will commence has not yet been decided, but they may be a feature of the magazine starting with the next volume. All our readers who have no version will find it an advantage to procure one with a sublinear, and all who have a version should not miss this inquiry into the relation of the version to the sublinear. It will involve facts in idiomatic English of which few are aware, and it will enlarge and deepen the sympathies of all for those who undertake the intricate task of turning the Scriptures into English.

### IMPROVEMENTS IN THE VERSION

Welcome are the suggestions for further improving the Version. But they would be still more welcome if all

who have a suggestion will, first of all, test it by the available authorities when it concerns English usage or vocabulary. It is evident that our readers, who are scattered all over the world, have very divergent views as to what is current as "good" English. As we are not a seven-headed beast, we cannot accept seven different views at the same time, but must resort to the recognized authorities on such matters. We defer to Webster's Dictionary and the Oxford Dictionary in case of differences of opinion. It would save us much time and unnecessary friction if these would be consulted by our friends before writing to us.

As our magazine circulates in a number of English-speaking lands it seeks to use only what may be called "neutral" English, that is, such as will be understood in England as well as in the United States, as also in Canada and New Zealand and Australia. As the bulk of its circulation is in the country of its origin, we must crave the indulgence of the others, if so-called "American" should preponderate occasionally. The spelling, of course, must be that of the United States, as the printers and others engaged in producing it would otherwise be under a nervous strain which is already aggravated by the handicaps of machine composition. As every line is a single piece of metal, not even a comma can be changed without resetting all of it. Therefore minor mistakes are overlooked, for their correction often leads to other errors, more numerous and more serious, which may slip through in revision.

The Version seeks to be *current* English, or to anticipate the *future* language, so far as the plan will allow of choice in this regard. It does not seek to serve the *past*. Even the venerable version which is held up as the perfect example was not translated into old-fashioned Anglo-Saxon of many centuries before, but in the current speech of the time. Tyndale, were he alive today, would not give us the Authorized Version, but one in current

English. Why translate for generations who are gathered in the cemeteries or in the pews of dead congregations? They will never read it. The present, or rather the *future,* is the time in which a version will be used, and its language should be adjusted to the task that lies before it, and not to its predecessors. A. E. K.

"IMMEDIATELY *after* the affliction of those days the sun shall be darkened and the moon shall not be giving her beams. . ." (Mat. 24:29). "The sun shall be turned into darkness, and the moon into blood, *before* the great and terrible day of the Lord come" (Joel 2:31, A. V.).

> The sun shall be converted into darkness,
> And the moon into blood,
> *Ere* the coming of the great advent day of the Lord.

How is it that this sign in the sun and the moon comes *after* the great affliction, which is in the day of the Lord, and yet *before* the coming of that day? The answer to this was given by Peter at Pentecost. These signs occur *after* the affliction yet *before* Messiah's personal *advent.*

The difficulty arose partly from the Hebrew expression *l-phni,* literally *to*-FACES, which is rendered by about eighty variants in the Authorized Version, but usually by *before, countenance, face, presence,* or *sight.* The sense can usually be expressed by some form of FACE. Thus *before* denotes *facing* rather than preceding. Of course a word which is used in so many different relations, like most of the connectives, may embrace rather a wide field of thought. The special combination used in Joel, *to*-FACES, is not often used of time, and then carries with it the idea of *facing* rather than preceding. Before in time, is regularly conveyed by the Hebrew *trm,* ERE, as in Genesis 2:5, "*ere* it was in the earth".

Nevertheless, the translators of the Septuagint, though they usually translated this Hebrew expression *(l-phni) pro,* BEFORE, in this case made it *prin,* ERE, a

word they seldom used. And Peter quoted it so in speaking to the Israelites at Pentecost.

To compensate for this, however, the Septuagint did not translate the last word *terrible* or *fearful,* but *apparent* or *advent.* Here, I would suggest, is the real key to the difficulty. As it is a sample of many such renderings, we will try to make the matter simple and clear.

In Hebrew there is a stem, *ra,* meaning SEE, and another stem, or a branch from it, *ira,* fear. The only difference is the prefixed *i,* and this falls away or is replaced by another letter at times. Since the two stem letters are the same, it is evident that one could easily be taken for the other on occasion. Usually the Hebrew, or Massoretic text, is more exact than the Septuagint, but here it seems that the Greek translation has preserved for us the true reading. This seems confirmed by the fact that it was quoted, without change, by Peter at Pentecost, under the inspiration of the holy spirit.

We suggest therefore, that Joel should be rendered, literally, SEEN, as it is the passive form of SEE, or, perhaps, *apparent* would be better, as the secondary standard, *appear,* seems best for the passive of SEE as a rule. Joel, therefore, as well as Acts, is speaking of a special phase of the day of Jehovah, which is suggested by the words *advent* (Acts 2:20) or *apparent.* He refers to the advent of the Lord Himself rather that the introductory inflictions on His people. In fact we cannot understand either Joel or Acts aright unless we see this special point.

The principal thing in both is the actual presence of Jehovah in the midst of Israel (Joel 2:27):

> And you know that within Israel am I,
> And I am Jehovah your God.

This is the aspect of the day of Jehovah which is before us in Joel and in Acts. The Lord will commence His work a good while before this with providential judgments which gradually merge into direct inflictions.

Among these is this "sign". The two great lights "rule" (Gen. 1:16), hence may well represent rule over the earth. It should not be difficult to read their significance. The rule of the powers of darkness has its bloody termination at this crisis. It is the darkest hour, just before the dawn, hence the sun is dark, until the day commences with His advent.

From the very nature of it this sign must immediately precede the advent of our Lord, Who will rise as the sun and commence the actual day. Perhaps we could explain it thus: The Hebrew day commences in the evening, with darkness. Yet in another and more blessed sense it commenced with the coming of the sun. Just before the break of day would correspond to the time of these signs, *after* the darkness of the afflictions, yet *before* the glory of His presence. A. E. K.

### BROTHER BLÄSNER REPOSING

AMONG THE TRAGEDIES which follow the war in China is the death of our beloved friend and fellow worker Franz Bläsner, an English-speaking German missionary. In the night of May 13-14 he and his wife were attacked by robbers, who had broken through the wall and fired some shots into the court. She ran out and he, though hardly recovered from a long illness, followed as best he could, but they ran right into the hands of the robbers, who struck him down and left him. His wife they dragged into the hills and bound to a tree. When these left another band came, asked her nationality, whether they had money in the house, arms, whether the Chinese ladies who lived with them had money. Then they loosed the ropes, took her ring and told her she could go. Though barefoot and ignorant of the road, she made her way back and found her husband alive, sitting on the cold stones near the portal. They were full of thanks for their rescue. Japanese soldiers, who had heard the shots, came to protect them, so that, at midnight, they retired to rest again.

An account of the attack appearing in the Shanghai papers. The German church there invited them to come to them so that Brother Bläsner could be cared for in the hospital. As they had substitutes, they left on the fourth of June on a Japanese steamer. His condition grew worse, however, so that he fell asleep, without a struggle, on the morning of the next day. He was buried in Shanghai.

The following is a brief account of his life, as told by his wife, who has bravely returned to her post.

Franz Bläsner was born April 16, 1870, in Memel, now in Lithuania. His ancestors were refugee Protestants from Salzburg. He came to a living faith in our Lord and Saviour in his eighteenth or nineteenth year. Later he felt the call to missionary work, so spent four years in St. Chrishona, a preparatory school in Switzerland, and one year in England. In the Fall of 1896 he went to China. In the Spring of 1897 he traveled, in company with some older missionaries, to his station, Lanchow, in the province Kansuh.

On the way they stopped over at the home of missionary Parker. The older missionaries had warned the younger ones to pay no attention to the teaching of Mr. Parker. Nevertheless he was gripped by what Brother Parker said and so became acquainted with Bullinger's writings as well as Gelesnoff's and Knoch's. Ever since he was a faithful believer in the reconciliation of all, and sought to win others. He had to bear much opposition, and was finally forced out of the China Inland Mission. In later years he had much grace given him from the Lord to make known the truth. Missionaries with whom he came into contact the last few years write that they have received much blessing through him.

The Word was such a treasure to him! Notwithstanding the pressure of the work, he found time to study the Scriptures. Early in the morning he was at it. When *Unsearchable Riches* or UNAUSFORSCHLICHER REICHTUM came he tried to put all else to one side in order to enjoy it. On the last journey to Shanghai I had to put in a number of these, so he could have them in the hospital.

To the last it was his wish to put all his time on a concordant version in Chinese. He had done much preparatory work. Yet the Lord, our God, has decided otherwise. To Him be the glory! Please pray for me. DORA BLÄSNER.

Brother Bläsner and his wife visited us twice some years ago in Germany, to confer about a Chinese version and to press upon me the importance of the order of the words, even in a version. Brother Parker had written me many letters along this and similar lines during the years, but I had always been too busy to give them the attention they deserved. As a result I made tests, and have come to the conclusion that much can be done to preserve the emphasis in a version, as well as the sense. Not many have an ear for this, but Brother Bläsner had it, and I am thankful to him for pressing it on my attention. So that his influence will be felt in the forthcoming English and German versions, even if he was not granted the task of making a Chinese version, for which he seemed so eminently fitted.—A. E. K.

ONNASPEURLIJKE RIJKDOM, I-8, Galatians, Salvation of the Unbeliever, The Cross of Christ, Paul Our Example, Born Again or a New Creation?

I MORGONVÄKTEN, July-September, 1938, The Example of Christ, The Cause of Israel's Rejection, Righteousness of Law or Faith, The Human Will, Were the Corinthians Jews?

THE PILGRIM'S MESSENGER, July, 1938, Filling Your Every Need. The August issue deals with Death Outlasts All Hells, and is to be Abolished. W. B. Screws, Glennville, Ga., U. S. A.

OUR FAITH for July is almost wholly given to The Seven Operations of the Holy Spirit: Moving, Coming On, Filling, Baptism, Sealing, Earnest, Homing.

THE INVESTIGATOR has changed its policy; and is now taken over by *Our Faith* in which the editor gives his opinion. The last issue contains several interesting studies. 15c. 407 Brack St., Kissimmee, Florida, U. S. A.

KEEP IN THE MIDDLE OF THE ROAD is a pamphlet which seeks to give the Scriptural view of the "Godhead", in place of the "Trinity". We are thankful for this testimony. 20c. 333 East Virginia Ave., Phœnix, Arizona, U. S. A.

PURPOSE AND PLAN OF THE AGES, a chart prepared by Miss E. E. Pohle, who was associated for eleven years with Dr. C. I. Scofield in the preparation of the Scofield Bible. Includes an explanation of the chart, printed on the reverse side. A valuable aid in Bible study classes. Presented from a concordant standpoint, although the Concordant Version is not mentioned. Each, 10 cents, postpaid. Order from Miss E. E. Pohle, 1819 Vista Del Mar, Hollywood, California, U. S. A.

# THE FIRST OCCURRENCE METHOD

WE HAVE BEEN ASKED to give our opinion of a method which determines the meaning of a word from its first occurrence. This question would not be asked if this plan were given a trial, for it is impracticable, impossible. inadequate, and may be misleading.

It is impracticable for the great majority because, if it is based on the accepted translations, it is worse than no plan at all. It is far better to take each word in its own context than to give it a meaning, based on its earliest appearance, which may be an entirely different word in the original. This method can only be used by those familiar with the Hebrew, Chaldee and Greek to a degree possessed by very few scholars.

It is impossible because no one knows which is its "first" occurrence. I understand that Genesis is taken as the "first" book to which we should go. But there is every reason to think that Job was *written* long before Genesis, so it is diffiult to have any very clear ideas at to which is really the "first" occurrence. What is to determine it? Is it the order of the books? These vary in many manuscripts. Is it the time of the action, or the time of writing? The latter is not always revealed. Many think that first Thessalonians was the first book of the Greek Scriptures to be written. Or should we get all our definitions from Matthew?

Besides this, shall we take the first occurrence of the verb, the noun or the adjective, each for itself, or the first of the three? For *sin*, shall we take Genesis 4:7;

20:6; 20:9, or 41:9? The first of these, "sin lieth at the door" would bring us into difficulties immediately, and the others are no more helpful than many later passages. How shall the average Bible reader know? There is no book giving the first occurrences, and if he has a concordance of the original, why not use the most helpful ones, or rather, all of them?

It is inadequate because the evidence of a single passage is too limited to fix the meaning of any word. The Scriptures require the testimony of at least two witnesses to settle any matter. It is always considered difficult to fix the meaning of a word which occurs only once. Why then confine ourselves to the first witness when a second is of great value, and *all* evidence alone is safe? It is much easier for a judge to decide a case if he hears only one testimony, but who would countenance such a course?

If the "first occurrence" is a figure of speech, it may mislead us as to the literal meaning. For instance, in Numbers 23:27 we have probably what would be called the first occurrence of the Hebrew word *ishr*, STRAIGHT. There we read, in the English, "peradventure it will *please* God", or, as the margin has it, "*it will be right* in the eyes of God". How much better it is to select a passage which has a *literal* background, and in which there are synonyms and antonyms which help to clarify its significance! Such a passage is Isaiah 40:3:

> Surface the way of Jehovah!
> *Straighten*, in the gorge, a highway for our God!
> Every ravine shall be lifted up,
> And every mountain and hill shall be lowered,
> And the detour shall become straight,
> And the knob be made a defile.

This is an excellent passage for the purpose, as it contains the noun as well as the verb, and has words of like meaning, as *surface*, and *defile*, as well as one of opposite sense, *detour*. Roundabout, crooked roads are to be made such as comport with the passage of kings, and go right on, because all impediments and obstacles are

removed. They are *straight*. From this basic and central meaning, STRAIGHT, the secondary *usage* (not meaning) is readily derived. Morally, a straight man is upright. An action is *right*. I well remember, when I first went to a rather wild country in western America, one of my neighbors kindly told me that another was as "straight" as a snake! Highly figurative but very expressive.

Archbishop Trench, author of the standard work on New Testament Synonyms, has a paragraph in his introduction in which he gives the results of his long experience in seeking to grasp the exact significance of the words used by the Holy Spirit. According to him, the results of such efforts will depend largely on the spiritual skill displayed in selecting the most revealing passage. This he leaves to each one. I would add to this a few hints. Seek a passage in which the word is used in its basic, literal sense (though this may be in a figure, as a parable). If possible find one where another word, of similar or opposite sense, is in the context. If possible choose a passage in which the context explains the meaning. One such case is the word *sin* in Judges 20:16, sling stones and not *sin*. Genesis 20:6, the first occurrence, cannot compare with this.

Undoubtedly, in some cases, there is a special significance to the first occurrence of a word, but this is connected with matters other than its meaning. And, of course, it *may* have the most instructive context.

The great advantage of the concordant method is that it uses the concentrated light of all God's revelation, and enables us to escape our own pre- and mis-conceptions and correct our teaching, whereas, if we use only one passage, we seek to bend the meaning and correct the Scriptures. Hence it is unwelcome in many quarters, for it condemns us and our thoughts and enslaves them to God. This is painful and unwelcome to those who are in error. Let us bear with them until God enables them to bow to His Word.

To conclude: To base the meaning of a word exclusively on the first occurrence is too difficult and dangerous to be commended, even for the scholar, and is beyond the Bible student. The meaning should be arrived at from all of its occurrences, especially those where it is literal, used in contrast to its opposite, or parallel to one of like meaning, or better still, where the context illustrates its force. Such passages are a wonderful gift to us from God, and we should not reject them or despise them for the sake of a purely mechanical idea, such as the first occurrence. A. E. K.

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"IT SHALL greatly helpe ye to understande Scripture, if thou mark, not only what is spoken and wrytten,—but to whom, and of whom, with what words, at what time, where, to what intent, with what circumstances, considering what goeth before, and what followeth."

MILES COVERDALE, 1535.

# THE SCOPE OF "THE ALL"

QUESTION: In applying Romans 11:32 to the universe, are we not handling the Word of God deceitfully, by enlarging the scope beyond the context? The passage reads "For God hath included *them all* in unbelief, that He might have mercy upon *them all.*" The only "all" under discussion here is "all Israel". "*The* all" are only good things, while "all" includes the bad.

This translation is new to me. The Authorized Version, which is nearest to it, has no *them* before the last *all.* The Revisers have taken it out before the first as well. It is evident that they considered it wrong. I have found no version which translates it thus. The Greek is TOGETHER-LOCKS for THE God THE ALL INTO UN-PERSUADableness THAT THE ALL He-SHOULD-BE-beING-MERCIFUL-to. The words THE ALL are *tous pantas.* But *them all* would be *autous pantas,* with *au-* prefixed to the *tous,* changing THE into SAME or *them,* as in Matthew 12:15, "He cures them all." Does it not look as if this new rendering was influenced by the interpretation alone?

I am heartily in favor of limiting the scope of every term by its context, and especially the word *all. But* this new principle, that an adjective is limited to the scope of its previous occurrence in a different context seems just as unfounded as the suggested translation. Let us see what the apostle says *in between* these two occurrences of the word *all.* After showing that *all Israel* shall be saved (Rom. 11:26), our attention is called to a much broader theme, in which Israel plays only a part: The *graces and callings of God* is the scope of the paragraph in which the word *all* occurs. These are not limited to Israel. The *nations* were once stubborn, yet now are shown mercy. *Israel* is now stubborn, yet

will be shown mercy. *For* is a conjunction which is followed by the logical cause for that which has just been said. *As both the nations and Israel have their seasons of stubbornness and mercy,* "God locks all up together in stubbornness, that He may be merciful to all" Rom. 11:29-32).

Although the Word of God frowns upon human reasoning, it expects us to follow the divine. When it lays down a major premise such as this, that God locks up all in stubbornness, it should be evident that this cannot be limited to Israel as a nation, as previously discussed, for *now* callousness has come on Israel only *in part* (Rom. 11:25), *not all.* There was an election. *Not all* the branches were hewn out of the olive tree. Neither is He merciful to *all* except at a particular crisis in Israel, yet future. This major premise is much broader than His dealings with Israel alone or the nations alone, but includes *both. That is the force of the word all.* If we limit it to Israel then we are not only *appending* the word *them* to the text, but we also *eliminate* the word *all,* a course which we should all seek to avoid.

May I suggest for your consideration a rule which seems far more logical? After the conjunction *for (gar)* the scope is usually much *wider* than in the preceding statement, for it often introduces the broad basis, or general principle for the special application. Take for example, the close of the preceding section (Rom. 8:38). "*For* I am persuaded that neither death, nor life, nor messengers, nor sovereignties, nor the present, nor the future, nor powers, nor height, nor depth, nor any other creation, will be able to separate us from the love of God in Christ Jesus our Lord." Is not this broader in scope than all that came before in the epistle? Is it not *intended* to cover all that may have been passed by in the previous discussion? Why limit it by the previous presentation? And yet it does not even contain the word *all!*

This glorious truth that *God* does the locking in stub-

bornness finds its fit application to *all* whether in Israel or the nations, whether the apostles, or Paul, whether Jew or gentile. God locks all up in stubbornness, and has mercy on all the single units which make up the nations of the earth. His wisdom is apparent in the time and manner in which He does this. He might have locked up all Israel and withheld His mercy from all until the next eon. But His wisdom decreed that only a part, a remnant shall enjoy His mercy *now,* all who are in the kingdom when it is set up, and the rest when all are made alive. So with the nations. There have always been a few crumbs for them. Now many units revel in His grace. All are included at the consummation. The *all cannot apply to any one era in the eonian times.* It is the basic fact, on which God founds His dealings with Israel and the nations during the course of the eons.

In this part of Romans the term "Israel" is not limited to the spiritual part of the nation. How could "what *Israel* is seeking for, this she has not encountered, yet the chosen encountered it" (Rom. 11:7) be understood if "Israel" did not here include the calloused? "Israel, in part, has become calloused," can only refer to those who are *not* children of the promise (Rom. 9:8). Consequently "*all* Israel" speaks of the nation when there will not be two classes, when none will be calloused, but all will know Jehovah, hence all will be saved. That this will be the case in the kingdom the prophets give ample proof. But this is limited to that time by the context. All Israel is *not* saved now, nor was it in the past. All the nations will not be saved then.

What is the force of *all* in the phrase "all Israel" (Rom. 11:25)? Is it not in contrast to the preceding sentence, "Israel *in part*"? Literally it is "EVERY Israel". But there is only one nation, so it is a pregnant construction for every-[part of] Israel, into whatever units we may divide it, whether tribes, or families or persons. It

is frequently used thus in the Septuagint, as "men out of all Israel" (Ex. 18:25), "Moses spake to all Israel" (Deut. 1:1; 5:1). Negatively, the word *all* insists that there are no exceptions. We can give the *sense* without the word *all*. We could say that, in the Lord's presence, Israel will be saved, and no one could leave out a single child if he believed our word. But when the *all* is added it is naturally emphatic, for it repeats and confirms what is stated without it.

Is it not illogical to limit the basic principle of God's dealings at all times, *given at the close of a discussion to explain His actions with Israel and the nations,* to their special application? Let us mistakenly limit it to Israel. Then God has locked them all up in stubbornness [except the apostles, Paul and others], and He will be merciful to all [except the apostles, Paul and others]. *The all who are stubborn are the all who will get mercy, for the mercy is dependent on the stubbornness.* As units, *all,* including the apostles, Paul, and all believers, are stubborn before they believe, but as nations this cannot be predicated of any. Even in the nations in the past there were a few like Job. God goes outside the scope of this section at its close in order to explain the underlying foundation on which it is based.

The statement that Israel will be saved is in the *future* tense, WILL-BE-BEING-SAVED *(sōthêsetai)*. The statement that God "should be merciful" is also in the future tense, He-SHOULD-BE-BEING-MERCIFUL-to *(eleêsêo)*. But the statement that He locks all together in stubbornness is in the aorist or indefinite, TOGETHER-LOCKS *(sunekleisen)*. The time is not given. To us it is past, present, and future—simply a fact which must be located in time by other Scriptures. Yet one point is abundantly evident from this passage, and that is this: In the future the locking must be annulled, for *God will be merciful to the same all* in the future which He once locked up in stubbornness. The stubbornness cannot persist when the

mercy takes its place. But, in the kingdom, when all Israel will be saved, by no means *all* who had been made stubborn will be shown mercy, for they come mostly in the resurrection of judgment, so cannot partake of that mercy.

The mercy to the stubborn of the nations was still *future* in Paul's day, so it could not consist in the riches and conciliation which came with the casting away of Israel, for then it would have been present. It is in the same tense as the salvation of Israel, which will not take place in this administration at all. Every point in the grammar of this passage prohibits us from making it a mere summary of what the apostle has been setting forth. It agrees with the introductory conjunction, *for*, and shows that here we have God in His supreme deity disposing of His creatures according to His intention, for His own glory and their good. The scope is not limited by the previous context.

### "THE ALL" GOOD, "ALL" GOOD AND EVIL

You attempt to make "*the* all" refer to *good* things and "*all*" (without *the*) to both *good and bad.* Yet, at the same time, you insist that "*the* all" refers to *that all* which was last mentioned. Let us see how it operates in a passage in which we are actually told what is good and what is bad. In Romans 8:28-32 we read that God is working *all* [good and bad] for the good of those who are loving God. Then we are assured that He Who spares not His own Son, but gives Him up for us all, how shall He not together with Him also, be graciously granting us *the all?* According to one rule this refers to good things *only.* According to the other it refers to the previous *all* and includes bad things *also.* According to the plain text it includes all without exception and these are wrought together into good. The two rules are incompatible. The article *the* has no moral force in any language. It cannot convert the bad into good.

Does God lock up the *good only* in stubbornness [*the* all, Rom. 11:32]? Is He merciful to the good alone [*the* all]? Is it not clear that such distinctions are entirely out of place? "*The* all" here refers, not to the good only but exclusively to the bad, for *all* are evil, and mercy cannot be shown to anyone else. In 1 Corinthians 15:27 we read: For He subjects *all* under His feet. Now whenever He may be saying that *all* has been subjected, it is evident that it is outside of Him Who subjects [*the*] all to Him. Now, whenever [*the*] all may be subject to Him, then the Son Himself also shall be subject to Him Who subjects [*the*] all to Him, that God may be All in all. Is it not clear here that the scope of all is not affected by the article? Or shall we insist that the *good* (not the evil) has been subjected by the Son in order that God may be All in the evil as well as the good?

If *the all* means *all Israel* here, there is no escape from the conclusion that it means the same in the next paragraph, so that we should read there that *all Israel* is out of Him and through Him and for Him [*but the nations are not*]. Yet the wondering worship of the apostle is not generated by the dealings of God with Israel *alone,* but with the reciprocal action between them and the nations, in which He plays one against the other for their mutual benefit. We feel deeply that such an interpretation would produce a partial eclipse of God's highest glory, so that its brightness is more than half hidden from our gaze. May it not come to that! It is God's dealings with the nations *and* Israel, the wisdom with which He uses the evil of one for the blessing of the other and ultimately of *both—this* is the marvel which makes us worship and adore.

Perhaps our greatest wonder is aroused by the part played by evil in this interplay of forces. We would like to think that *Satan* locks all up in stubbornness that God may be merciful to all. And, no doubt, he is an agent in this phase. But here God says that *He is the One Who*

*does this.* Can a worse evil come to any creature than to be locked up in stubbornness? *This* is a part of *"the" all* which sums up this section. If the interplay of good and evil, of callousness and faith, of stubbornness and mercy, which brings about such a marvelous result, is due to the combined efforts of Satan and God, why not give the Adversary credit for his part, even if it was that of an opponent? But the marvel is that his opposition is also "of God". The evil that he fosters, and the stubbornness of man, is the necessary prelude to the mercy, and is just as much of God as His grace.

### "OVERRULE" UNSCRIPTURAL

We are asked to believe that God merely "overrules" the evil. This word usually denotes *set aside,* but in theology has the special sense of reversing the effects of evil. I confess with shame that I once used this term as a pillar in my philosophy and honestly imagined that it was scriptural. But were is such a term to be found? No version seems to have it. I have sought for the nearest equivalent for all the words in the original and have never felt the need of any such term. Let us purge it from the vocabulary of truth! It really means little more than "repair". When things go wrong God is able to make the best of a bad matter. Away with such a deity-destroying thought! God does not need to overrule, for He never loses control of His creation. He *brings on* the evil. He *locks,* not overrules. Evil is not an accident that has caught Him napping. It is His means of humbling His creatures and exalting Himself. This is really "fundamental". Is He God or not?

### "CONCLUDE" OR "LOCK UP"

I have wondered whether my rendering "lock up together" was really warranted by the *usage* of the word TOGETHER-LOCK *(sugkleiō).* So I have turned to it in a standard Greek lexicon, and find that, in profane Greek,

it has the sense of *imprison.* The best German versions confirm my rendering. It is used often in the Septuagint for *sgr,* CLOSE, lock, latch (Ex. 14:3; Josh. 6:1; 20:5, etc.). Pharaoh said "the wilderness hath shut them in" (Ex. 14:3, A. V.). He thought they could not get out. It is also used for *otzr,* RESTRAIN. In fact, the Latin word *conclude* has this sense also, and this was probably the meaning of conclude when the Authorized Version was made. Recognizing the fact that it no longer has this significance, the Revisers altered it to read "shut up", so that "conclude" must be classed under the *unsound words which we should shun.*

### GOD REVEALS HIS DEITY THROUGH "ALL"

There are only a few passages in God's Word which deal with the universal scope of God's operations. I suppose all believers would admit that, in creation, God's work is limited only by creation itself. If we say that He created *all,* there is acceptance, in general, and the word all is given its natural and only meaning, which the Oxford Dictionary well defines as *the greatest possible.* Yet if we press for particulars, we will soon find that Christendom limits this all to *good* things. It would be embarrassing to ask whether the poisonous reptiles, or the rapacious birds, or the ravenous beasts come from His hand. And nearly all would resent the idea that He created the waster to destroy, the Adversary himself, or the evil that is in the world. Hence *they do not believe* that God created *all.* It would be cruel to ask who created the evil. It "just growed".

It is not easy to escape this delusion, and we should have the utmost sympathy for all who are snared in it, as we all were in our time. Yet may we earnestly exhort all who read and teach the Scriptures to allow God's Word to speak to us, and not add to it or take from it or force upon it limitations from remote and irrelevant contexts, merely in order to relieve God of His deity and

shield Him from contact with evil. If anything exists which He did not create, then He is not the Deity, and we must enlarge the Trinity to include Satan. It is hard for us to believe that God is God, and that He created all. He has told us this very plainly, but we simply refuse His Word and hide our unbelief under the guise of contextual limitations.

Certainly, the word *all* is limited! It denotes only the greatest *possible* number. In this text it is confined to those objects in creation who can be stubborn in relation to Himself. It is *not* limited by other occurrences of the word *all* elsewhere. That such a principle should be suggested ought to show how desperate is the case of unbelief. How would it be possible, indeed, for God to reveal His deity if such marvelous passages as that which closes this section were so miserably mutilated? *All* is out of Him! How simple, if there is no other God beside Him! How false if Satan originated evil! How practical, for then, like Job, we may take all from His hand! How glorious! We exult in it! For this we will gladly suffer! For this we would even die! Who would not gladly go to the pillory and the stake to bear witness to the sublime truth that *He alone is God, and there is no other beside Him?*

Our heart aches for those who cannot or will not recognize Him as the *only* Deity. Lord, lay not this sin to their charge! The god of this eon has blinded their minds. In persecuting us they think they are doing Thee service. They wish to keep Thy ark from falling into the dust. They cannot see that, when they deny that *all* is out of Thee, or through Thee, or for Thee, it robs Thee of Thy deity, and makes Thee like the gods of the nations who can do no evil. They do not realize that they put other gods beside Thee. Yet they surmise that there are depths which they do not grasp. Their minds are too dark and devious to discern Thy glory. Give them *faith* to *believe* where they cannot understand. We bless Thy

name that *Thou* hast opened our hearts to see Thy glory, that Thou *alone* art the Deity, out of Whom and through Whom and for Whom *all* is, whether it be great or small, high or low, good or evil. We know no other God beside Thee! A. E. K.

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## THE CROSS OF CHRIST

THE CROSS OF CHRIST is the cross of obedience. Being found in fashion as a man, He humbles Himself and is obedient unto death, even the death of the cross (Phil. 2: 8). That was the cup that *the Father* had given Him (John 18: 11).

Say not that He prayed in Gethsemane thrice that the cup of the cross may be carried aside (Luke 22:42). That is not so. He had already sent Judas to Gethsemane, in order that he might turn Him over to the authorities. "What you are doing, do more quickly" (John 13:27). In Gethsemane another cup was pressed into His hand, not a cup from the Father but from Satan, the Adversary. This cup, as He took it, a cup of bodily weakness, and bloody sweat, by which He was made incapable of dying for sin, for the Lamb for sacrifice must be without blemish. Satan made Him physically infirm. If the Father wished to hinder Him in this manner from going on to the cross, then He was willing to subordinate His will to the Father's. "Thy will be done!" Yet His prayer is heard. The Father sent a messenger to strengthen Him. The cup of Gethsemane was carried aside. But the cup from the Father, this He drank willingly in obedience . . ." *Free translation from the Dutch of* A. LUKKIEN in *Onnaspeurlijke Rijkdom.*

# ANATHEMA! MARAN ATHA!

FONDNESS for our Lord Jesus Christ brings with it a negative blessing which we should enjoy, for if anyone is *not* fond of Him, the apostle exclaims "Let him be anathema! Maran atha!" (1 Cor. 16:22). These words form a fruitful and instructive field of study, especially *anathema,* as it is a faded figure with a history which will help us to mature our methods in the study of words. In order to get the most benefit we will include some nearly related words, as *doom, damn, submit,* and *anathematize,* the verb.

The word *ana the ma,* is simply the Greek transliterated. *Ana* means UP. *The* is the root for PLACE. *Ma* is the ending which denotes the *effect.* Hence we have UP-PLACE-effect as its parts. This seems to have very little relation to the meaning of the word, for Paul was not speaking of putting anyone in a higher place. But this literal force may be seen quite clearly in a slightly different word with the same elements, *anathêma.* Only the *ê* distinguishes this from the word we are studying, the elements are identical, so it must be a close relative.

*Anathêma* is used only once in the Greek Scriptures, in Luke 21:5, and denotes a *votive offering.* We are informed that the sanctuary, that is, the temple area and its buildings, were adorned with *anathêmasin,* votive offerings. Many of these presents were of such a nature that they actually and literally were *placed up* on the walls or elsewhere, where they could be seen, hence it is easy to see why they should be called UP-PLACE-effects. These were devoted to God and to no other use.

This word is used three times in the Septuagint to

translate the Hebrew *chrm,* DEVOTE, which occurs nearly forty times. The passage, Leviticus 27:28-29 is a most interesting one in this connection. In the Authorized Version it reads, "Notwithstanding no *devoted* thing, that a man shall devote unto the Lord of all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every *devoted* thing is most holy unto the Lord. None *devoted,* which shall be devoted of men, shall be redeemed; but shall surely be put to death." This gives the real meaning of the Hebrew word, although the Authorized Version usually renders it *accursed* (thing) (Deut. 13:17; Josh. 6:18, 18; 7:1, 1, 11, 12, 13, 13, 15; 1 Chr. 2:7) or *curse* (Josh 6:18).

The notable thing about this is that an abomination (Deut. 7:26), or Jericho and all in it (Josh. 6:17, 18), especially that taken by Achan (Josh. 7:1-15), which was devoted *to destruction,* is called by a slightly different word, *anathema*—the one we are studying. Thus the Hebrew word *chrm,* which is neutral so far as what is done with the object to which it refers, simply denotes *devoted.* It was the Lord's. It could not be sold or redeemed, so that, if it was a living thing it must be put to death. It was put outside the sphere of redemption. In Jericho, however, all except the metals was to be burned with fire. Two Greek words represent this one Hebrew word. When it has a good or neutral sense it is *anathêma.* When it has a bad sense it is *anathema.* Only one letter is changed.

Perhaps I should add that the spelling varies much in the various manuscripts. As both meanings came from the same word, the earlier form was still used in some cases. In most modern editions the distinction is maintained. Even where this is not done the difference is clear, for the temple would hardly be adorned with anathemas (Gal. 1:8).

Some may think this difference too slight to be worthy of consideration. Yet it is observed in profane Greek

also. I have never seen a Greek lexicon that did not define one a votive offering and the other a "curse", or words to that effect. It is maintained in all lexicons and concordances of the Scriptures, so it is well worth our earnest attention. The moment we seek to read the meaning "votive offering" into the occurrences of *anathema* we note a difficulty. There is a tremendous difference between Paul's making himself a votive offering *for* Christ, and to be anathema *from* Him (Rom. 9:3). The thought of a votive offering is foreign to the passage.

No one, speaking by God's spirit, is saying, "Anathema, Jesus". But if this simply means that He is a votive offering, no such objection could be taken. It must have an evil sense (1 Cor. 12:3). This shows even more clearly in Galatians 1:8, 9: "if we also, or a messenger out of heaven, should be preaching an evangel to you beside that which we preach to you, let him be *anathema!*" This is repeated, and shows clearly that it is something no one would care to invite upon his own head. Indeed, in Greek, and in all the languages appropriating this word, anathema is an invocation of doom.

This leads us to consider its near relatives, *doom* and *damn*. There are three words which have the same main elements DOWN-PLACE. These are *curry favor, doom,* and *damn*. Felix wanted to *curry favor* with the Jews, so he left Paul bound (Acts 24:27). Then his successor, Festus, wanting to *curry favor* with the Jews also, wished to bring Paul back to Jerusalem (Acts 25:9). Strange as it way seen, *katathe-sthai,* TO-DOWN-PLACE, has a sense almost the opposite of *katathe-ma,* doom (Un. 22:3), although the endings do not determine the meaning of the words. On the other hand, another word *katathematizein,* DOWN-PLACE-ize, damn, is almost the same in sense as doom. Little reliance can be placed on any deductions based on the elements alone. They must be verified by the usage.

Orientals are adepts at "damning and swearing" so

we may easily imagine that Peter called down all sorts of doom upon himself if his words renouncing all acquaintance with his Lord were not true. He certainly did not "curry favor" with his inquisitors. Neither did the two governors deal with Paul in such a manner as to "damn" the Jews. Some words stick to their elements, even in a figurative way. So do *doom* and *damn,* DOWN-PLACE. The connection is quite direct between the literal sense and the faded figure, for even these words are not really "literal". No one was placed in a low position as to his body. In such words, the faded figure may lead to vast variations in meaning. A man in high position may DOWN-PLACE himself, or condescend to another in order to ingratiate himself or curry favor with him. So have these opposite meanings arisen.

The same can be seen in the other group of words, with UP-PLACE. Besides the three words already considered, *votive offering, anathema, anathematize,* there is another with the same main elements, which means *submit,* in the sense of place before. So Festus submitted (*anethe-to,* UP-PLACED) Paul's case to King Agrippa (Acts 25:14), and Paul submitted his evangel to those of repute in Jerusalem (*anethe-mên,* UP-PLACED, Gal. 2:2). Neither case can have the idea of an *anathema.*

These examples should show how unwise it is to reason from the elements of a word to a sense unsupported by its contexts. The main roots have a constant significance, to be sure, but the sense of their combinations, especially with connectives which, of necessity, must have a wide range, cannot be deduced from the elements alone. Many, or perhaps most of such words are faded figures, and these can lead to the most diverse results, even from the same elements.

The idea of analyzing the words of Scripture into their elements and using these in a sublinear is, I still think, of service to the saints. But I have often wished that those who use them would not abuse them, and so

bring the whole concordant method into disrepute. It is not a part of this method to give words a sense derived from the elements. That has been helpful, in a few cases, as indications merely. The only basis for the actual meaning of a word is its context in all of its occurrences. I entreat my friends not to give the impression that the version rests upon the elements into which the words have been divided.

Dooming and damning have to do with evil. No one damns with good. This is of special importance in the Unveiling, as it is spoken of the last eon, where evil is almost absent, even though mankind is still divided into nations, with kings, and Israel is above them all.

To some it seems that Paul would not devote anyone to evil, even if he was not fond of our Lord. Hence they would rather have anathema understood in a neutral sense. Even if it had this, however, it could not have it in this case, for such a lack cannot call down God's blessing. But is the objection justified? In this very epistle Paul gives up one of the saints to Satan for the extermination of the flesh (1 Cor. 5:5). Is it not altogether in harmony with this that one who is not fond of our Lord should be devoted to God? In both cases corrective evil is invoked to cure a much worse evil. No reasoning can destroy the fact that Paul gave a saint over to *Satan,* and no reasoning can prove that he would not give over a saint to *God* if he was in dire need of discipline. Of course his salvation is not in question, or his destiny. It is concerned with his present conduct.

In some ways the words MARAN ATHA stand alone in the divine vocabulary. Scholars think that they are "Syriac" and have something to do with the coming of the Lord, but so far as I am aware they are not clear just how it should be expressed. But how could the Corinthians or anyone else understand them? There are Aramaic expressions, such as *Abba,* but in these cases the Greek equivalent follows, as *Abba, Father.* Paul could

not expect the Corinthians to understand Aramaic, but if he merely repeated what he had already said, no explanation was necessary. If this means *the Lord is coming,* it would have been explained, as in the other cases.

The fact is that there is a Hebrew word *mare* (Mal. 3:9) which means a CURSE. There is also a Hebrew pronoun *athe,* YOU. A common way of making a noun is to add *n.* So that *maran atha,* is almost Hebrew for a CURSE are YOU. Vowels easily vary, especially in transliterating from one language into another. And Aramaic varied from the ancient Hebrew. So here we have the Aramaic equivalent of *anathema.* Hence it has no explanation, and needs none. The Pharisees said that the throng that knows not the law is accursed (John 7:49). Paul says that anyone who is not fond of our Lord is devoted to God, a curse.

What shall we understand by a curse? The commonest example is the ground from which we derive our nourishment. As a result it brings forth that which is evil as well as the good. Thorns and thistles spring forth where only flowers and fruit should be. So is it with those who are lacking in appreciation of our blessed Lord. In the spiritual world, what a vast crop of thorny growth our philosophers have produced! Even among theologians with exceptional mental powers, a curse has been laid upon their efforts, while some simple minded man, who loved the Lord, has had a rich harvest.

This is just what the Corinthians needed. They were rich in expression and knowledge (1:5), yet they sorely needed a sermon on love. So Paul gave them that marvelous message on the greatest of all the graces (1 Cor. 13). Now, in closing, he reminds them once more that it is the attitude of the *heart* which counts, and it is this that they needed to cultivate. And so it is today. Much of the barrenness is due to this cause. May we heed this solemn *anathema,* and see to it that our Lord Jesus Christ finds the first place in our affections. A. E. K.

# A LANDSCAPE OF GLORY

As, from time to time, we read the Ephesian letter, we are moved by the quality of grace unfolded in its words. The eyes of the heart view indeed a veritable landscape of glory. We see that marvel of grace, our standing in Christ, our position of foreseen, fixed, unalterable union with Him. And, thus seeing, we pass from scene to scene of unveiled glory.

In the words of a saintly expositor: "It is the light of Christ which shines upon those steeps and summits. He looks out upon the believing soul from the mysteries of the choice, and the foreordination, and the blessing, and the acceptance. It is no law of fate, no iron destiny, with which we deal. It is the will of the Father, manifested and effected in the Son. Nothing *there* can be alien, really and ultimately, from eternal love."

Truly, a landscape of glory, for is not the ground upon which we will one day stand, that of the on-heavenlies? Shall we not walk and talk thereon, in verity and grace, ours, because His? Even now we are there in spirit. God "seats us together among the celestials". Dead, He bids us live; far off, He brings us nigh, to privileges even celestials would fain behold.

Think of the resources, the endowments of God's grace. The qualities, too, of His will, His delight, His grace and His glory. How they move to their great climax in the Beloved. For it is through Him the plenitude comes, the fulfillment of grace as seen in the ecclesia which is His body.

His body, the vehicle and implement of the Father's purpose in realms above. Christ the Head. Was there ever such headship, so wondrous wise, so inviolate? One, supremely above all things, "above every sovereignty and authority and power and dominion, and every name that is named, not only in this eon, but in that which is future, also". Even such an One has lifted frail and obscure beings of earth to realms of celestial grandeur.

In three expressive scenes we see the distinction placed upon this unique company. Its transcendent choice and inception, its impressive witness, and final, faultless glory. What dignity of title—the ecclesia which is His body! Here is a church indeed, known to God from first to last. Chosen in a past unthinkable to science, and given His sovereign seal in an august, conquering hour of time. What cause for such an hour, and what an issue!

But there is a scene of the living present, and occasion for this honored community to cast a reflected glory upwards. Language could not be clearer, or more explicit, than that of Paul's in the very heart of his epistle. The words are so in keeping with the eccesia's high destiny. Down the centuries, in a most blessed interval of grace, this momentous *now* has made a silent yet eloquent appeal. And should it not in these last days receive our deep attention?

Let us inscribe them on the tablets of memory. And may we never forget, "that *now,* to the sovereignties and the authorities among the celestials, may be made known, through the ecclesia, the multifarious wisdom of God, in accord with the purpose of the eons, which He makes in Christ Jesus, our Lord" (Eph. 3:10, 11).

Day by day, there is intimated, by means of the church, the variegated, versatile, and manifold wisdom of God. Not for the illumination of the world. The world, blinded by its god, and satisfied with its own wisdom, is not interested to note the wisdom of God. No, it is the watchers above, among the celestials, who are edu-

cated by the knowledge of God's rare wisdom. Bending to the contemplation of this mortal scene, they learn from us. And what call for wonder, and even awe, must be theirs, as they perceive the way of God with His own!

The serene intelligence of these lofty ones finds matter for profound reflection in the phenomenon of faith. They see how faith persists in spite of all antagonisms. How it triumphs in the perplexities of life. They see, too, this community of mortal beings as the very intimates of their Father's heart. Even as His own dear children, they can speak freely to Him, for they are one with the Son of His love.

The innumerable aspects of God's wisdom are thus displayed to the powers above. Man is seen as God's masterpiece, marred though he be by the strange interplay of sin and death. He is beheld as "in Christ", a dignity thus attaching to him not found elsewhere. And all these living units compose the church which is His body, an ineffable reality of faith and love.

Seen by human eyes, however, and defined by human sense, it but faintly bears the celestial mark. But, as God's ideal, and seen by Him, it is a community originated, ordered, and completed in sovereign grace. Grace pure and simple, the stewardship of God's grace being centered therein. We may think of it, too, as a building, for we are "being built together for God's dwelling place, in spirit".

How wondrous is such a body! With what forethought and wisdom was it designed, and with what riches invested! Even the untraceable riches of Christ, a wealth in spirit, shared by all whom God has drawn within its sheltering bond. And, a *joint-body*. What a world of meaning in a phrase! Would that all believers *grasped* its meaning and beauty! That there is but *one* body, and is character such as to admit no other. For, grace being so glorious a leveler, there is no difference, no distinction. Outsiders are but those to whom the real-

ization of God's grace has not come. And the only knowledge called for is the knowledge that we are bought with a price. But to fathom such knowledge, even in small measure, is to display a radiant facet of God's many-sided wisdom.

A further and most blessed view in this landscape of glory, is of the time when Christ "should be presenting to Himself a glorified ecclesia, not having spot or wrinkle or any such things, but that it may be holy and flawless". What a conclusion to Christ's love for the church, His body! What proof of His hallowing and cleansing power! How it bespeaks His infinite pity, His forbearing patience, His all-embracive thought! Well may such love astound the universe. It transcends knowledge, yet amazingly satisfies the heart. And, in God's purposed interval of grace, we thank Him that such a love has not passed us by.

"Not having spot or wrinkle, or any such things." What transforming power! And even now the rich promise of such power may be seen in those whose hearts the Lord has opened. A testimony to Christ's cleansing and changing power was once given by Dr. Guthrie, when pleading for his ragged schools. A man rose and said, "You expect to make decent folks of those people? The very rags on which your feet step as you go along the street, are better than they!" Filled with indignation the doctor waved a piece of notepaper before his audience, and said, "Is not this paper made out of those very rags? If the paper mill can make white paper out of cast-off rags, Christ can tranform the most unlovely into His blessed image, for He came into the world to save sinners."

Yes, a transformation is truly effected in those whom God awakens, and to whom He gives sight. We have known and seen this marvelous change. But how much more will it be heightened if we take in the full meaning of the language in this letter. To see how very high and

glorious the Christ of God is made to be, and how lifted and upheld we are in Him. Can we reiterate the thought too much, or dwell unduly on its implications? Not when we have traversed the Ephesian pathways, thrilled and impressed by the glories of the way.

In words specially coined we are told that "God, being rich in mercy, because of His vast love with which He loves us . . . makes us alive *together* in Christ . . . rouses us *together,* and seats us *together* among the celestials in Christ Jesus, in order that, in the on-coming eons, He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus" (Eph. 2: 4-7).

How markedly our union with Christ is confirmed by the word "together"! And what a prospect attaches to the might of it! Grace of such magnificence will be displayed, that all who see it will marvel. Continuous in flow and exercise, it will augment until the entire universe is affected by its power. For it is not ourselves only who are to be made so richly aware of God's grace, nor even the august celestials among whom we shall move as its happy participants. A wider circle is yet to acclaim the glory of its transforming penetration.

This stupendous thought comes to us from a peak of outstanding glory. We see it in Paul's opening paragraph, wherein words of breath-taking intensity lead up to a wonderfully expressed headship of Christ. All things, in heaven and earth alike, are to be gathered up in Him. There is a looking forward to a consummation of unutterable glory. And this glory will have as central cause and attraction, the Christ of God.

Beings of every order, creatures of every clime, will come under His spell. Headship will be supremely His, and it will then be seen that we were taken up on the way, only that others might follow in the wake of so great a wave of grace. We are all, without exception, unworthy. The glory, then, of our choice, of our being

selected as subjects of the vanguard of grace, is God's alone.

Were we chosen as the only recipients of grace, it might justly be thought that God's favor was at fault. For who, and what, are we, to realize perpetual pleasure while others, as some think, experience endless woe? It is not enough to say that we believed, and others did not. Did we draw ourselves to Christ, or were we drawn? Only too well we know that our introduction to such grace and salvation was wholly of God.

But grace is not yet through with its inexpressibly wise and wondrous work. It may be that now but few realize the marvel of its power. When, however, all are brought beneath its spell, understanding will come. Then, indeed, a symphony of praise will arise, and with no false note. No cry of anguish will mar the scene, nor thoughts rebellious obtrude. Thus, the subjection associated with such a fulfillment of divine purpose, leaves nothing to be desired.

The presence and preëminence of God's Messiah will be of telling effect. And His last gesture, that of giving up the kingdom to His Father, crowns His perfect rule. Then, with amazing self-effacement, He Himself becomes subject to His God. But for what an end—that God may be All in all!

Such, then, is the ultimate of His Headship, and the lasting glory of God's purpose, even "the purpose of the eons, which He makes in Christ Jesus our Lord". No wonder Paul is bowing his knees to the Father glorious, overwhelmed as he must have been by the aspects of grace revealed.

From such visions and prospects of favor, we turn, as it were, to the valleys of experience. But even there, the pathway is simplified for the daily walk. And there is still a glory—the glory of a freedom purely of God. What an atmosphere pervades the scene presented! We are to walk worthily of the calling to which grace assigns

us. Our bearing must answer to our great and wonderful standing, and to the endowments it gives. A citizenship is conferred upon us, a nobility to which we may mould our lives. For, do we not see that, the grander our place and our resources, the more conspicuous is the sovereign mercy which has conferred them?

Therefore, we are to walk "with all humility and meekness, with patience, bearing with one another in love, being diligent to keep the unity of the spirit with the tie of peace: *one* body and *one* spirit, according as you were called also with *one* expectation in your calling. *One* Lord, *one* faith, *one* baptism, *one* God and Father of all, Who is over all, and through all, and in all" (Eph. 4:2-6).

What unity, what solidarity of life is here! It is a oneness which is always really there, but so rarely acknowledged for the thing of beauty it actually is. A sevenfold unity, not a manifold uniformity. A positive one, too, prepared already, not awaiting some creedal, accommodating arrangement. And how blessedly simple its texture! Nothing bewildering, no vagueness, but with true meaning ever and always making for life.

Let us draw upon these glories of grace, coming again and again to these and other ineffable unfoldings of wealth. In ourselves there will always be a ceaseless and unaltered poverty, things to deplore and even hate. But in Christ, immediate, assured, and continual riches. Grace for grace, literally, grace *"instead of grace"*. A perpetual flow, like to the water of a spring which is displaced by that which this moment fills it, and is "instead of" what was there to meet the need now past.

The Ephesian glories are *prepared* glories, and there is no end to their value. O that we might be so filled with a sense of their majesty, so be brought alongside their pure splendor, as to live in the celestial light of them. For we are chosen, not only to a high place, but to a rare privilege.

Chosen—in a mighty Saviour, thro' the Father's wondrous grace
Poured upon His precious vessels, meetened for the heavenly place;
Chosen—to show forth His praises, to be holy in His sight,
Chosen—unto grace and glory, chosen unto life and light.

WILLIAM MEALAND

# THE IMITATION OF PAUL

PHILIPPIANS 3:1–4:9

PAUL'S service now comes before us, preceded by a threefold warning which is the least heeded yet most needed portion of God's Word for His slaves in this era. The third chapter of Philippians brings before us Paul's conduct in connection with the present administration, for our emulation, and points out the pitfalls which are spread for our feet, or, rather, it warns us against those who have fallen into them. And, indeed, almost the whole of Christendom, including its most illustrious leaders and its most noble saints, have failed in a measure in finding the way of true service. Even in Paul's own day many were enemies of the *cross*, though zealous workers and saved believers. Today the apostasy is so general that few think of objecting to it or warning God's slaves against it.

The keynote of true service is rung out once again: "Rejoice in the *Lord!*" Not in ourselves, in the flesh, or the terrestrial at this time, but in Him, in spirit, among the celestials. To be safe, we should keep this ever before us. Paul apologized for repeating this so often, but it is sorely needed, for it is seldom heeded. Indeed, few realize the precise force of the simple terms used. It is a very different matter to rejoice in *Christ* in regard to our salvation and glory, and to rejoice in the *Lord* in relation to our service for His sake. This chapter deals with service, not salvation. It is saved saints who are enemies of the *cross* (not of Christ), whose consummation is destruction (so far as their service is concerned). This is no chapter for unbelievers, but for saints in their character as *slaves*, who rejoice in their master, or *Lord*.

### THE TRIPLE WARNING

The threefold warning is given to us in highly figurative language, hence it will be well to identify the figures, and put them into literal language. The warning seems to be a reversal, in which the first item corresponds with the last, so we will set it forth in this way, to help us to connect the corresponding parts.

> Beware of curs,
> beware of evil workers,
> beware of the maimcision,
> for we are the circumcision who are
> offering divine service to God in spirit,
> and are glorying in Christ Jesus,
> and have no confidence in flesh.

From this it seems that "curs" are those of the nations who have confidence in the flesh, and the "maimcision" those who rest on their literal circumcision. The whole is in contrast to the previous eras when circumcision had its place and the nations were to be blessed through the physical seed of Abraham.

### BEWARE OF CURS

The dogs of the East, when grown, were half-wild scavengers of the villages, without an owner, existing on the refuse or offal, and universally detested. Hence it became an epithet for those outside the pale of promise, in the same class, almost, with hogs. Our Lord said:

> You may not be giving that which is holy to the curs,
> nor yet should you be casting your pearls in front of hogs,
> lest at some time they be trampling them with their feet,
> and, turning, they should be tearing you (Mat. 7:6).

Peter also speaks of both together in his parables (2 Pet. 2:22). In order to convey this feeling of contempt we have not translated the word *kuōn* by *dog*, as is usually done, but by the more accurate *cur*.

Curs are outsiders (Un. 22:15). In the parable of the rich man and Lazarus we find a hint of this (Luke 16:21). But there is more than that in the picture Paul

puts before us. They are outsiders who devour the offal of the Circumcision. The key to the correct interpretation lies in the following context. Paul recites a list of what he has as a physical descendant of Israel and then adds that he deems it *refuse* (3:8), that he may gain Christ. This refuse, this offal, which he has thrown away, is eagerly devoured by the curs, that is, those of the outside nations who seek to appropriate that which belongs to Israel in the flesh. They sometimes call themselves "spiritual Israel", and other euphonious terms, but here they are called "curs". They have confidence in the flesh. Beware of them!

### EVIL WORKERS

Christendom has many "workers". It seems cruel and heartless to make most of them evil. Indeed, one is tempted to call all "Christian" work good, when the motive seems to be commendable. But one consideration alone shows that, in a very real sense the work of Christendom is evil. Until very recent times, the church had such confidence in itself that it proposed to bring about the conversion of the world without the coming of Christ. And, indeed, that is still the aim of the great majority of "Christian" workers. Yet all such efforts must be evil, despite their commendable object, for they propose to take the glory which belongs to Christ alone, and make it their own. All work which does not glory in Christ Jesus is evil. All which boasts in the flesh is evil. All which is disposed to the terrestrial is evil. Beware!

### THE MAIMCISION

This is the epithet which reveals what the Circumcision really are in this era when the flesh has lost all standing before God. Circumcision was once a token of covenant relationship with the Deity. It entailed many precious privileges. It will have a great place in the future again, when the physical seed of Abraham will be

restored to divine favor. But now circumcision has lost all virtue and has degenerated into a mere mutilation of the flesh. The right to the rite is a physical one. Descent from Abraham is essential, except for proselytes. This term may be applied to all who give it a place in service today, whether they are actual sons of Israel, or take this rite upon themselves in order to share in the blessings which it is supposed to bring.

Circumcision is a *cutting off* of the flesh, and was intended to set forth its futility. Had the Circumcisionists fully realized what the sign signified, they would have lost all confidence in the flesh. Instead they gave the flesh the highest place, and sought to make it the basis of all blessing. As we, who place no confidence in the flesh whatever, really carry out the true significance of the sign (even if we do not possess it) *we are the genuine Circumcision.* We have no ritual, no priesthood, no temple in which to go through the outward forms and ceremonies of the divine service, but, in spirit, we offer to God that essential worship which the temple service only shadowed. Too often, alas, the substance was lacking. We need no physical symbol. We dare not be circumcised. It has become a badge of apostasy. Beware of the maimcision!

### PAUL'S PHYSICAL PREROGATIVES

But what of Paul himself? He certainly belonged to the Circumcision. What is his attitude toward these physical prerogatives of his? In seven distinct steps he describes to us the height which he had attained in the divine religion. He could measure himself with the best of them. Narrower and narrower he draws the circle of privilege, until at last he stands almost alone, a solitary example, at the summit of human religious attainment.

### CIRCUMCISION THE EIGHTH DAY

The rite of circumcision was not confined to the sons

of Jacob or Israel. Abraham received it before Isaac was born, and he circumcised Ishmael and all who were in his house (Gen 17:.24-27). After the example of Ishmael, his descendants perform the rite in the thirteenth year. Yet all who were circumcised reckoned themselves a special class, being associated with Abraham. Paul, in his claims, really goes back to Isaac, for he adds "the eighth day". This is a smaller circle of privilege than that of circumcision alone. The striking fact is that this class begins with him who was born of parents as good as dead, when the energy of the flesh was replaced by the power of faith.

### OF THE RACE OF ISRAEL

Not all who were circumcised the eighth day belonged to the race of Israel. Esau and his descendants are not reckoned in this more highly favored class. Jehovah repeated his promises to the patriarch Jacob, not to Esau. The nation of God's choice is confined to the descendants of Israel. There was a covenant made with the Circumcision. But there was still another made with Israel when they came out of Egypt. To them belong the sonship, the glory, the covenants, the legislation, the divine service, and the promises (Rom. 9:4).

### THE TRIBE OF BENJAMIN

Benjamin was the best beloved of Jacob's sons after Joseph was taken from him. The tribe took a prominent part in the affairs of Israel, and had the honor of having the temple and Jerusalem within its borders. Israel's first king, Saul, came from Benjamin. It was the only tribe which remained true to the house of David, when the ten tribes broke away. It was an additional honor to belong to such a tribe.

### A HEBREW OF THE HEBREWS

In Paul's day the nation was divided into two parties, very much as in these days: one could speak of ortho-

dox Jews and liberal Jews. All the Jews had learned to speak Greek, yet some of them had gone much further, and had forsaken the traditional customs to become Hellenists, with Greek culture and customs. This was especially the case among the dispersion. Paul had been born in Cilicia, so was especially tempted to leave the "Hebrews", as they were called, for more modern ways. Yet he did not yield to these influences, but clung to the traditions. Indeed, he was a leader among such. He even expresses his position here by a Hebrew idiom. For the superlative they used this form. The holiest division of the tabernacle they called the holy of holies. So, to express the fact that he was most "orthodox", he calls himself "a Hebrew of the Hebrews". Religiously this was a more select class than the mass of the nation.

### A PHARISEE

In relation to the law the Jews of our Lord's day were divided still more. Among the "Hebrews" there was a sect of special sanctity and severely strict in the law's enforcement. Notwithstanding the excesses to which they went in its interpretation, and the fact that they overloaded it with human additions, outwardly, at least, they were recognized as the champions of the law, and opposed all laxness in its observance. No doubt the most of them were hypocrites, as our Lord so clearly showed. But they were pardonably proud in their stand for the Scriptures, and against human reason and philosophy. It was a distinct gain to belong to their ranks rather than to those who gave the divine legislation no such place in their lives.

### PERSECUTING THE ECCLESIA

Paul was no half-hearted, indifferent religionist. Much as we may condemn his misdirected zeal in harassing those who had accepted the Messiah, we must allow that it testified to the earnestness and depth of his convic-

tions. He was a zealous Pharisee, quite above the average in the intensity of his desire to serve the God of his fathers. Among his contemporaries he had a right to expect special recognition for his services on behalf of the Jewish faith, as he saw it.

### BLAMELESS

A blameless reputation in the midst of the strict Pharisees was no light accomplishment. Let us not think here of sin, for the apostle himself confessed that, while blameless in the sight of men, he was the foremost of sinners in the sight of God. It is clear that he carried out the observance of the law so fully and accurately that the most fault-finding Pharisee could not detect any lapse. A very notable achievement! It is a question whether Saul of Tarsus could do any more, religiously, to better himself or attain a higher standing in the flesh before God. And it is very much to be doubted whether any other man of his day could equal his record.

### PAUL FORFEITS ALL

When Paul was on board the ship which was taking him to Italy, it entered a bay called Ideal Harbors. But, as it was not a fit place in which to winter, the navigator and the man who had chartered the ship proposed to go on to Phœnix, in Crete. Paul expostulated, saying, "Men! I behold that sailing is about to be with damage and much *forfeit*, not only of the lading, and of the ship, but of our souls also" (Acts 27:10). The outcome was that the ship and its cargo were *forfeited* by their action in pursuing the voyage against the counsel of Paul.

We have brought in this incident in order to give a graphic illustration of the meaning of the word *forfeit*, which is one of the features of the passage before us (3:7, 8, 8). Like the ship, Paul was loaded with all sorts of valuable cargo, but he forfeited it all in the great crisis which he had just passed through. Indeed, the

ship is a picture of the kingdom as heralded in the book of Acts, especially as it concerns Paul and those with him. At the end of the book it goes to pieces and all that belonged to it was lost; only those who believed were given to Paul, and with him went to Rome.

All these physical advantages were a gain to Paul, but they hindered a much greater gain. They seemed excellent in the dimness of human ignorance, but they became intolerable in the light of the knowledge of Christ. So Paul does not part with them reluctantly, but deems them to be no better than refuse, or offal to be thrown to the curs. All his cherished merit, his blameless walk, his proud pedigree, on which he had prided himself in days gone by, the like of which is the chief reliance of the religionist to this very day, were seen to be so many incumbrances to keep him from the complete appropriation of Christ. Away with it! May his example help us all to refuse the refuse which religion offers us, in order to keep us from the full appreciation of Him Who is our All!

Is it not all too true that the religious gains in Christendom today are nothing more than what Saul had in Judaism? Good birth, membership in an accredited denomination, zeal, and an irreproachable life — what more do you wish in a "Christian"? Yet not one of these things is vital, and every one may be a hindrance to the acceptance of Christ, not merely as our Saviour, but as our All. Indeed, the religionism of today is little more than a camouflaged Judaism, in which the flesh seeks to make itself acceptable to God, apart from, or with the aid of Christ.

### GAINING CHRIST

But how could Paul speak of gaining Christ after all these years of sainthood and faithful service? How can he say "that I *may* be found in Him" when He had been "in Christ" for many years? He is "working out" the

salvation he had received. He is carrying it into effect. While all believers rely on Christ for salvation, few indeed are wholly dependent on Him for service. To let those things go which seem an advantage to us is quite a different matter from forsaking recognized sin. The Jew must forfeit his most cherished prerogatives, and the gentile all his terrestrial advantages if he wishes to gain Christ in this sense. Christ must become their All in service as He is in salvation.

### RIGHTEOUSNESS IN CHRIST

Saul was what he was in himself. His righteousness was his own, based on the law. Blameless as he appeared before his fellow men, at heart he was most unrighteous. This came to the surface in his zeal against Christ and His saints. Nothing could be more unjust than to sympathize with Stephen's murderers, or to persecute those who belonged to the Just One. Away with such self-righteousness! Now Paul wishes to be found *in Christ, not* having his own righteousness, but that which is through the faith of Christ, the righteousness which is from God for faith (3:9). Since Job's day men hang with death-clutch to their own righteousness (Job 27:6):

> To my righteousness I hold fast, and I will not relax.

But God, by His grace, can loosen this grip by a sight of His Christ, and by the gift of His own righteousness in His Anointed.

### TO KNOW HIM

The knowledge of Christ is especially extended to His sufferings and death, and to His resurrection. *There is no reference whatever to His life and ministry in the land as a Servant of the Circumcision,* which is knowing Christ after the flesh, which Paul repudiated (2 Cor. 5:16). Our vital connection with God's Anointed does not commence until His crucifixion, and associates us with His resurrection and ascension.

As the succeeding section of this paragraph seems to be another reversal, we will set it forth so as to help our minds to follow the course of thought (3:10-14):

to know him,
and the power of His resurrection,
and the participation of His sufferings,
being conformed to His death,
if somehow I should be attaining to the resurrection out from among the dead.
Not that I already obtained, or have already been perfected, yet I am pursuing, if I may be grasping . . .

### CONFORMED TO HIS DEATH

Righteousness demands the death of the unrighteous. This includes the whole race. Christ alone was righteous, hence He alone could die for the sake of others. His death for us fulfills the demands of justice, yet at the same time involves our death in Him. We should have died on Golgotha rather than He. His sufferings were ours by right, not His. This knowledge puts an end to us and all our pretensions in the flesh. Paul no longer saw himself blameless before men but smitten and slain in the sight of God. He may have been a circumcised Israelite, a Hebrew and a Pharisee, but he was a dead one. The death of Christ put an end to all his physical pretensions, and absolutely settled his *un*-righteousness. Conformity to the death of Christ is the one absolute essential to acceptable service. So long as we still cling to something of our own, we cannot fully find our place in Christ.

### THE FELLOWSHIP OF HIS SUFFERINGS

None of us can actually endure the sufferings which came to Christ when He died on behalf of sinners. Nor can we add our own to His sufferings on behalf of the race for He alone is qualified to save. Had we such sufferings to endure, they would be because of our own sins, and not those of others. How then can

we enter into "the fellowship His sufferings"? By the vital recognition that these sufferings, being *for* us, were really ours, and show God's estimate of what we were in ourselves. This enables us to escape from ourselves and our supposed excellences in the flesh, and to transfer ourselves into Him. There we find all our supposed losses overwhelmingly recompensed.

### THE POWER OF HIS RESURRECTION

If we are identified with Christ in His death, then we will be in His resurrection also. Actually, literally, we will be made alive because we are His (1 Cor. 15:22). But this is not in view here, for we are concerned with life and service for Him now, not in the future, when these warnings and exhortations will no longer be needed. We are not now concerned with resurrection itself, but with a knowledge of its power in our present service. This is viewed from two different angles, both of which should powerfully affect our course. One is the past resurrection of Christ. The other is our own future resurrection.

There is a tremendous reservoir of potential power in the realization that our Lord has been raised from among the dead. Its implications are limitless. If He has accomplished this, He is able for all else. We have a Lord Whose power knows no limits, and does not even retreat before death, the last of all our enemies. All human effort is circumscribed and impotent in view of death. The work in which we are engaged is not so. It will not fail, because it is in the hands of the Deathless One.

### ATTAINING TO THE OUT-RESURRECTION

The word *exanastasis*, OUT-UP-STANDing, has excited so much interest that it is only just that we pay particular attention to it, and to the doctrines to which it has given rise. This word occurs but once, hence cannot be compared with its other occurrences. We must appeal

to aids of a different kind. In this case it is very simple to find help, for words compounded of the element *ek*, OUT, usually retain the meaning of their parts, so that there we have to do with a resurrection, not *of* the dead merely, but *out from among* the dead. There is a strong tendency, however, to limit this phrase still further, so that it might read, "out from among the *saints*," or "out from among the *church*". Beyond this the question also arises whether there is such a resurrection in the other Scriptures, to which reference is made, or does this suggest a resurrection elsewhere unrevealed? Is there an "out-resurrection" apart from Paul's highest revelation in Ephesians?

We must not fail to notice, however, that, so far as the actual letters in the manuscripts are concerned, and so far as the sense goes, there are other passages which also speak of OUT-UP-STANDings. In the following citations the Greek is precisely the same as in this passage. A difference arises only when we divide the text into "words" as in English. Each of these is an *ex anastasis*, while in Philippians it is an *exanastasis*. The space after the *x* is the only difference, and this is not in the orginal.

Acts 26:23 if He, the first of a *resurrection from among* the dead
Rom. 1: 4 by the *resurrection from among* the dead
Heb. 11:35 women obtained their dead *by resurrection*

Besides this, the same sense is conveyed when the connective *ek*, OUT, *follows* the word, as in these passages:

Luke 20:35 those deemed worthy to happen upon that eon and the *resurrection from among* the dead
Acts 4: 2 announcing in Jesus the *resurrection from among* the dead
1 Pet. 1: 3 through the *resurrection* of Jesus Christ *from among* the dead

The corresponding verb, OUT-UP-STAND, is never applied to the dead (Mark 12:19; Luke 20:28; Acts 15:15).

From this it will be seen that the term *out-resurrec-*

*tion* is a name for the thought expressed in the phrase *raise out* or *from among* (Mat. 17:9; Mark 6:14; 9:9, 10; 12:25; Luke 16:31; 24:46; John 20:9; Acts 10:41; 13:34; 17:3, 31; Eph. 5:14).

We avow, as Paul did before Felix, "that there is to be a future resurrection of the just as well as the unjust" (Acts 24:15). "All who are in the tombs will be hearing His voice, and those who do good things shall be going out into a resurrection of life, yet those who commit bad into a resurrection of judgment" (John 5:28, 29). These resurrections do not occur at the same time. There is at least a thousand years between them. Therefore it is necessary that the former should be an *out-resurrection,* for the rest of the dead do not live until the thousand years are finished (Un. 20:5). It is also evident that, should a resurrection occur even before this, it also would be an *out-resurrection.* It is important to note that Scripture does not distinguish these by a special phrase. We never read of an "out-resurrection from among the *saints*". All are simply from among the *dead.*

It is evident from this that *out-resurrection* is for believers only and leads to eonian glory, in contrast to the latter resurrection, which leads to judgment. In the out-resurrection we will be sinless, and lead a life of perfect conformity to the will of God. This is the ideal to which our present life should conform. What would we not give to be as we will be when vivified! To serve as we will in that glorious time! What is more practical than to seek to attain it now?

Let us keep in mind the context in which this term is used if we wish to correctly interpret its message. Paul is concerned with his *service* (Phil. 3:4-16). His previous course in unbelief led to the persecution of God's saints. Could anything be further from our occupation in resurrection? Now Paul wishes to regulate his actions so as to anticipate his behaviour in the out-resur-

rection. He puts it, "conformed to His death, if somehow I should be attaining to the resurrection out from among the dead" (Phil. 3:10, 11). For this he wishes to know the *power* of His resurrection.

That he is not referring to his own literal resurrection is evident from what follows. "Not that I already obtained, or have already been perfected . . ." No one could possibly suppose that he had died and had been raised. There was no need to reassure anyone on that point. But the conduct of the apostle may very well have been so like that which will be ours in resurrection, that his friends might easily suppose that God had already actually bestowed upon him the power which belongs to that day.

Christ Jesus has grasped, or taken hold of Paul in order to conform him to His own likeness. That will be openly manifest in the case of all saints when the out-resurrection actually takes place. But Paul wished to grasp that ahead of time, here and now. He wanted the power of that future life to transform his present career.

The powers of the coming eon were present in our Lord's ministry and in that of the twelve, and even in Paul's earlier course. Now that the kingdom is no longer the subject of testimony, these physical marvels have of necessity vanished. In their place we should seek to anticipate the spiritual powers of the future glory which awaits *us*. These are in reality far greater than those of the kingdom, though their character is very different.

A semi-literal interpretation of this passage has been proposed. It is asserted that, if we are conformed to His death, then we will also be raised from the dead after three days. But, if we are to take this literally, then we must make it all literal. We have not only died, but have been crucified. To be literally conformed to His death, we must go to Jerusalem, and have ourselves crucified on Golgotha, and be laid in the nearby tomb, and then rise and show ourselves by many infallible signs. We might

manage to be crucified and entombed, but no literal resurrection would follow on the third day. Paul did not do this literally. But he sought to do it figuratively. Literal resurrection is no attainment, but conduct like that which will be ours in the resurrection is a goal toward which we all should strive.

Other grave difficulties attend this interpretation. To begin with, *all* believers of this administration of God's grace are planted in the likeness of His death and shall be in the likeness of His resurrection, for our old humanity has been crucified together with Him (Rom. 6:5). This occurs at the time of our baptism. We were entombed together with Him through baptism into death. If this is to be taken literally in regard to the *time* of the entombment and in regard to the death, then it must be literal throughout, especially as nothing is said here as to the time, but the mode is insisted upon. Consistency demands, then, that each believer be literally crucified and entombed when he is baptized by the spirit, and literally roused after three days, and literally, with the same, uncorrupted body, reveal himself on earth before ascending above.

But, when the Scriptures speak of our literal death, this is denied. In the resurrection this *corruptible* must put on incorruption (1 Cor. 15:53). Our Lord saw no corruption (Acts 2:27). If we are to be conformed to His death in our literal death, then we should not see decay. But we trust that what has been said of the passage as a whole will be sufficient to show that it is not concerned with our future lot but our present service, not with the literal resurrection but with the knowledge of its power.

### THE RACE

In order to give our service the proper direction and incentive, our career is compared to a race, yet not in regard to competition with others—that is not here, and would spoil the picture—but in regard to our attitude.

The racer pays no attention to that which is behind him. It would be a great hindrance. He does not stand up straight, but stretches far forward in the direction of the goal. He not only wishes to arrive there, but to cover the course in such a way that he will receive a prize, a reward for his efforts.

It is vital that we keep the picture here presented to us well within the bounds of the context. Much misunderstanding would have been avoided if thoughts foreign to the theme had not been worked into it. It is true that, in a race, many run and only one wins the prize. According to that there is no use for us to enter it, for Paul would surely carry off the single prize and the rest of us would have nothing but disappointment for our pains. But this aspect of a race is not at all in view here. The lessons are drawn from altogether different features, and this should not be allowed to intrude.

### FORGETTING, NOT REGRETTING

Few, indeed, who have learned what they are in themselves, can look back without regret. Paul might have made much more mention of his past errors in his epistles. But he never brings them up without good cause. There is no power in our past, especially not in the years of self-exaltation before we began to find our all in Christ. Many are tempted to spend much time regretting their own ignorance and selfishness, and thinking how much better it would have been if they had been enlightened at an earlier age. Such regrets weaken and unfit us for our forward striving toward the goal, conformity with Christ, and should be discouraged. Let us forget our past advantages and disadvantages and look ahead. Back of us is ourselves, ahead is Christ.

### THE PRIZE

The prize set before us is God's calling above, which might be rendered the "up calling". Like our Lord

before His exaltation, our present career is a "down calling", a descent, a humiliation. He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God highly exalts Him. Exaltation is the prize set before Him and us. The glory awaits us at the goal. God has called us, indeed, but He has not yet called us *up*. Now we need to be emptied of ourselves and be found in Him, in lowliness seeking *con*formation to His death, and a realization of the power of His resurrection. Then we will realize it to the full and attain the prize of prizes, *trans*formation into His glorious likeness. It is presented as a prize because it cannot be ours until we reach the goal at the end of the race, not that we alone win it in competition with others.

### MATURE SAINTS

Among the saints there are many, if not most, who cannot follow what is here set forth. They have many things in the flesh, race, position, attainments, and reputation, which they cannot forfeit for Christ. They would not think of refusing them as refuse in order to gain Christ. Of conformity to His death they known little or nothing, nor of the power of His resurrection. In a word, they are *immature*. In the language of the race course, they lag behind and cannot see the goal. Those who are mature, whose hearts have been opened to the final revelations through Paul, who are no longer puzzled by the enigmas of previous revelation but see face to face (1 Cor. 13:12), should be disposed like Paul (3:15). Eventually all will come to this knowledge (3:15).

There is a tendency to create a gap between the mature and the immature, those who have gone ahead in the race and those who lag behind. We would be inclined to urge the laggards to mend their pace, and to catch up with those ahead of them. But the immature have no clear realization of their backwardness. They sometimes consider minority quite the normal state, and maturity

an undue assumption. It seems a settled opinion that, in religion, there must be clouds and mystery. Clearness is only conceit. This comes largely because they are constantly occupied with the Scriptures intended for the immature, and have never followed Paul into perfection. But there is no exhortation to them to hurry, but to the mature to accommodate themselves to them. "In what we outstrip, there is to be a mutual disposition to observe the same fundamental rule" (3:16).

### THE IMITATION OF PAUL

Paul occupies a unique place in God's revelation. What other man could calmly put himself before us for imitation? Peter would not do so. He would have his readers follow in the footprints of Christ (1 Pet. 2:21). Yet in the section concerning our Lord in this epistle, we are not exhorted to go in His steps, but only to imitate the disposition which sent him from heaven to the death of the cross. All intermediate "steps" between His incarnation and the cross are avoided by including His life's history in one word, "He humbles Himself". In His earthly career He was the great Example for those who will enter the kingdom which He heralded. But His conduct was not in accord with present truth, for this would have clashed with His whole ministry which was to the Circumcision, and confined to the earth.

Few who have considered the matter have not wondered at first how Paul could take so much upon himself. Not only could he make himself a model (1 Cor. 4:16), but, quite unlike any other apostle, he could speak of *my* evangel (Rom. 2:16; 16:25; 2 Tim. 2:8), or *our* evangel (2 Cor. 4:3; 1 Thes. 1:5; 2 Thes. 2:14), without the least attempt to excuse himself. Some have thought it most irreverent for him to couple himself with the evangel after this fashion. And it cannot be condoned on any other ground than the real one, that to him was committed an evangel distinct from all the rest,

which can best be described by this fact, rather than by any special side of it, such as *grace*, or *conciliation*, or *Uncircumcision*, all of which have their place, but fail to convey its every aspect.

If Paul lived today Jeremiah would no longer be called the weeping prophet. Paul's lamentations over the saints would far exceed his over Israel. It seems almost incredible that even in Paul's day *many* were walking so as to cause him so much concern. What are these days compared to those? As lead to gold, as dusk to midday. If there were so many in those days who were *enemies of the cross* (3:18) how must it be today? Should we not expect to find nearly all in this category? Nothing else can be expected. There is an almost universal insensibility to the teaching of the cross, and its effect on the physical and terrestrial. The saints are like Job; they hold fast to their own, and will not let go. They do not care to be found in Christ.

### ENEMIES OF THE CROSS

Paradox though it seems, most of those who are friends of Christ are enemies of His cross (3:18). They are willing to part with their sins and evil and take Him as their Saviour, but they do not wish to part with their goodness or personal advantages and superiorities and be found alone in Him. They do not realize that the manner of Christ's death puts an end to all that man is in himself. They wish to be somebody on their own account. And this makes them antagonistic to the cross. Their attitude is cloaked under various euphemistic terms, which reveal a latent pride in their origin or their character or their attainments in the flesh. All of this clashes with the cross.

### WHOSE CONSUMMATION IS DESTRUCTION

This phrase kept me from grasping the tragic meaning of this passage for a long time. It seemed, indeed,

that Paul was speaking of believers, for why should he mention any others when speaking of imitating his walk? No others but saints could come into view in this passage. But that the phrase "whose consummation is destruction" (3:19), should refer to them seems quite incredible, until the proper background is furnished by a consideration of the whole epistle, and especially this section of it. This letter deals with *service*, not with *salvation*. The disobedient among the saints have already been referred to as "curs", as "evil workers", as the "maimcision", terms whose harshness is excusable only on the ground of truth and necessity. They are intended to be helpful in rescuing the saints from delusive dangers against which they need an alarming admonition.

Here we have such a dire warning. It is a fact that all service done under the influence of the flesh will be destroyed. All self-righteousness must perish. That is its consummation. If it is not forfeited now, it will be burned up at the dais of Christ. At the final consummation God is not only going to be in all, but *All* in all. What we have here is only the process to this end. The unbeliever will be prepared for it by judgment. The believer should anticipate it now in his service, by gaining Christ in the measure in which he forfeits that which is his own. But if he does not do so, he can look forward to nothing but the destruction of his deeds in that day, when he stands in front of the dais of Christ, to be requited for that which he puts into practise through the body, for it will be reckoned bad (2 Cor. 5:10). If anyone's work shall burn up, he will *forfeit* it, yet he shall be saved (1 Cor. 3:15).

### WHOSE GOD IS THEIR BOWELS

This strong and striking figure seems to set before us a form of idolatry which puts the satisfaction of the flesh in the place of the Deity, so far as service is concerned. It is abundantly in evidence in most so-called

Christian worship. Much more is done to satisfy the soul than to edify the spirit. Beautiful sights and melodious sounds and pleasant scents are used to attract, in place of the love of God and the glories of His Son.

### WHOSE GLORY IS IN THEIR SHAME

Blind to the shame in which the cross of Christ has sunk all fleshly religion, it has become the boast of Christendom. An apt expression of this is the form which has been given to the cross itself. In place of the severe and shameful stake, the badge of human depravity, it has been converted into an ornament to adorn church buildings and their ritual and the dress of devotees. Much of the boast of Christendom is in things which are contrary to the cross of Christ, and which, if seen in its light, would cause deep humiliation and shame.

### WHO ARE DISPOSED TO THE TERRESTRIAL

A disposition to the terrestrial is the normal attitude of man. Almost all of the Scriptures are concerned with the earth and that which takes place upon its surface. For Peter and the Circumcision to be thus disposed is quite in keeping with the character of their calling. But today it is a sign of immaturity and opposition to the cross, for the terrestrial is still outside of Christ, and, like the flesh, is not subject to Him, neither is it able. If Christ were today engaged in blessing the earth as He will bless it in the future, then, in Him, we also would be concerned with its betterment. But, *without Christ,* the cross has condemned the world and its works, and we should not seek to do anything outside of Him.

Not that we are to be recluses and hermits, or do nothing to earn a livelihood. We have our duties. We must provide for our own and pay taxes. We must be subject to the authorities. But, in spirit, we are not of it, especially with any of its plans for self-improvement before the presence of Christ. Such efforts are contrary to

the cross, and are antichristian in character, for they seek to displace Him, and make His presence unnecessary. We know that as a whole all such movements will end in failure, for the earth will need Him more and more, as time goes by, in spite of all that anyone can do. He alone can heal its mortal wound.

### CELESTIAL CITIZENSHIP

In glorious contrast to our present place of humiliation on the earth is our potential place of exaltation in the heavens. We have no valid rights on earth. It, with its fullness, belongs to Jehovah, and He has not delegated any of its privileges to us. But why should we wish to meddle here, seeing that God has given us a far more glorious sphere? We are citizens of the heavens (3:20). We will not go there as fugitives of earth or as guests dependent on the hospitality of others. We will need no pass, no visa, as though we were foreigners, limited in our rights and restricted in our movements, alien expatriates, despised emigrants of a despicable and death-doomed race. This we would be in ourselves, but in Christ we are entitled to all the rights and privileges which He Himself can claim.

### AWAITING A SAVIOUR

Salvation has its tenses, past, present, and future. We were saved, we are being saved, and we shall be saved. It is not finished until our Lord descends from heaven and we ascend to our allotment. We await Him in various characters. He will come as a Saviour with regard to our bodies, for these have not yet felt His touch. Our salvation is still incomplete, and will remain so in the physical sphere as long as we are here.

### THE BODY OF OUR HUMILIATION

No one is so keenly sensitive to the degrading corruption and impotence of our bodies as the saint who

has caught a glimpse of His glory. But the phrase means more than that. It is not merely a humiliating body, but the body which accompanies and accords with our humiliation (3:21). So long as we are in it we are to humble ourselves, as well as suffer the humiliation it involves. This is not the time for us to be glorified. The Corinthians were sated and rich and reigning, while the apostles were a gazingstock to the world, but that was due to the Corinthians' carnality (1 Cor. 4:8-10). A mortal body is the proper place to display our present humiliation. Undesirable as it is in itself, we should be thankful for it, as it prepares us to appreciate the body that shall be ours in the future.

### THE BODY OF HIS GLORY

Paul never met our Lord in His post-resurrection body, as He presented Himself to His disciples. When he saw Him it was enveloped in a glory which the eyes of the disciples never could have borne. To the disciples on the way to Emmaus our Lord presented no outward evidence of His glorified position. This was dimmed, and invisible in His intercourse with the kingdom saints. This was not the body which pertained to His glory. This is not the prototype of our future frame. Even the transformation on the holy mount, though His face shone as the sun, seems to have been bearable to their sight (Mat. 17:2). But when Paul saw Him on the Damascus road, the light irradiating Him was *above* the brightness of the sun (Acts 26:13). Its beams were too bright for Paul's poor eyes, and blinded them, scorching the sclerotic coat into scales (Acts 9:18). Such is the body of His glory.

Contrary to our conceptions, glory and subjection go together. Now our flesh is not subject and is inglorious. Then it will be endued with power and effulgent in its splendor. This is because it is once more connected with the source of life and power and fully under the sway

of Christ. Independence and insubjection drag down to degradation and death. Dependence and subjection lead to life and glory. The transfiguration of our bodies will inaugurate a similar operation to include the whole universe, for He is able to subject all to Him. In each case it will involve glorification, so that, at the consummation, when all will be subject, He will hand over to God a universe glorified as well as subject.

### STAND FIRM

Having delivered his warnings, designed to shield us from the special evils which beset our course, Paul proceeds to add positive exhortations equally needed to aid us on our way. We are all liable to waver, to differ in our dispositions, to be depressed, to worry, to be engrossed by the evil rather than by the good (4:1-9). How wonderfully he introduces his words! His readers were beloved and longed for, his joy and wreath (4:1). It seems to me that, in milder measure, this is true of all to whom God's truth comes through Paul. I, for one, feel almost as if I were a Philippian, for I am certainly in his wreath and would like to be his joy, and love him and long to see him, as he would me, were we acquainted. Paul puts the personal touch here, and speaks as to particular friends.

Stand firm *thus* in the Lord, my beloved (4:1). Here is the tone which lifts the favorites of grace. There is no threat of doom in case of disobedience, only the constraint of love. Since that day the slaves of the Lord have been inconstant, unsettled, unsteady, changeable, fluctuating, vacillating, wavering, restless, uneasy, erratic, fickle—anything but firm in the Lord in regard to His service in this era. We do not speak of Christendom, which has been far more constant in the service of the flesh and the terrestrial than the saints have been of Christ and the celestial. Yet God's patience has not been exhausted. The exhortation still calls to us, *stand firm in the Lord—thus.* As imitators of Paul, as forfeiting

everything of the flesh and finding our all in Christ, there is a vast opportunity for service, such as seldom comes to the sons of Adam.

### THE SCROLL OF LIFE

To imitate Paul should be very much easier for the saints among the nations than for one from among the chosen race. I have found, in my own personal intercourse with the sons of Israel, that a sense of superiority, on account of their physical pedigree, is seldom counted as refuse. They are fond of quoting, "To the Jew first". And this is often encouraged, rather than discouraged, by non-Jews who have not gone on to maturity. But there is one point in which those of the favored nation still differ from the rest. They have their names in the book of life. They are not removed when they accept Christ and, like Paul, change over to a celestial allotment. Hence, if we wish to distinguish them from the rest we may use the formula here adopted, "whose names are in the scroll of life" (4:3).

To help converted Jews realize that their physical advantages must all be forfeited if they are to gain Christ, is a special service to which Paul first devotes himself and then asks the help of his genuine yokefellow. He entreats two who serve, Euodia and Syntyche, to a mutual disposition. Nothing is said as to the nature of their difference, unless the meaning of their names contains a hint. Euodia (WELL-WAY) probably corresponds to our "Luck", while Syntyche (TOGETHER-HAPPEN) may be rendered "Fortuity", or "Coincidence". But it is far more likely that both of them, as well as Clement, and the rest whose names are in the scroll of life were not easily disposed to forfeit all that they had in the flesh, hence were in special need of assistance in this matter.

### REJOICING IN THE LORD

"Be rejoicing in the Lord always! Again will I de-

clare, Be rejoicing!" (4:4). If we look at ourselves, we are sad. If we consider our work, we are despondent. But if we view all *in the Lord*, we have every cause to be glad. And this is just what we will do if we imitate Paul. In our flesh, on earth, the scene is very somber, indeed. In Him in the celestials it is full of joyful expectation. Our weaknesses and our failures should not hinder our rejoicing, for even they will contribute to the glory of His achievements. He is not weak! He makes no mistakes! He will accomplish more than our hearts can wish, and satisfy every desire which God has implanted in us. Let us ever rejoice in Him, and all the more when disappointed in ourselves and in our fellows.

### THE LORD IS NEAR

"Let your lenience be known to all men: *the Lord is near*" (4:5). What a help it is to realize the nearness of the Lord! Paul himself, at his first defense, was abandoned by all. Yet the Lord stood beside him and invigorated him (2 Tim. 4:16, 17). True humility will lead to lenience. But moderation and mildness are almost sure to be misunderstood and will invite their opposites. When foes and friends take advantage of us there may be a strong temptation to teach them a salutary lesson by using such severity as the occasion seems to demand. It is in us to wish to put things right ourselves. At such times we need to remind ourselves that we are not alone. Severity is not necessary. The Lord is near, and will not only invigorate us, but see that others are put in their places.

### THE PEACE OF GOD

Those who are justified by faith may be enjoying peace *toward* God (Rom. 5:1) with reference to themselves. Through Christ, we may be on terms of close friendship with Him. Yet there is much outside of ourselves which may disturb us and ruin our service for him. Life may be full of perplexing and harassing situa-

tions, which produce fear and dejection, unless we enjoy the peace *of* God, and are able to view them from this point of vantage. God is not disturbed by anything, seeing that all is out of Him, and though Him, and for Him (Rom. 11:36). He is its Source, and He controls its course. He is using it all to effect His purpose. So He cannot be uneasy or fearful about it. Neither should we. That is why Paul wishes us to combine thanksgiving with all our prayers and petitions.

Let us not pray and wait fearfully to see if God will comply with our requests, and hold it against Him if there is no immediate response, or if things go contrary to our wishes, nor let us thank Him only when He does what we demand. The thanksgiving should always accompany the prayers and come *before* its fulfillment. In fact we should be thankful when God does *not* fulfill our petitions, for we do not know what to pray for, and the most spiritual petition is that which recognizes our inability, and pleads with inarticulate groanings (Rom. 8:26). Peace based on answered prayer may be turned into worry over unfulfilled requests.

Thanksgiving is the incense which will make our petitions agreeable to God. At the same time it is the only power which will preserve our peace. It is like a military garrison that keeps all worry away from our hearts and apprehensions. And indeed, why worry, when we know that all is in the hands and hearts of God and His Christ? All about us loom danger and distress and strife, and we are forced to speak to God about it, and He would have our hearts exercised by it. But faith in Him and confidence in His Christ rejoices in the storm, knowing that He will rise and speak His, "Peace! Be still!" The calm that will surely follow has already found a place in our hearts. We need not be timid. Let us be thankful for both the storm and the calm, for these reveal to us the peace that presides in the heart of God, which may be ours by faith in Him.

gated it, and accepted it, and incorporated it into our teaching without any special exposition except where our own efforts had given rise to extreme views, for which we felt in a measure answerable. We have merely tried to correct these, not to build up a system of doctrine of our own, as we think it well that our work on the Hebrew should be more mature before we can well use it in this study, for which it is essential.

Of course, the correct cutting of the Word of truth has led to a clearer conception of the presence of Christ. Those usually called "Pre-Millennialists" do not, as a rule, see that Paul brings a special body of teaching in regard to this theme, so they connect Thessalonians and Corinthians with Acts, even though most of them keep it distinct from the coming of the Messiah in the Hebrew Scriptures. This position in indefensible. The accounts of our Lord's life and the Acts clearly harmonize with the Hebrew revelation and with the Unveiling. If we join Paul with Peter we are forced to join him to the prophets also. This has led to much cloudiness among those who hold to this truth, and now is the cause of untold confusion and backsliding in the ranks of Fundamentalists, who have taken up the teaching of the "Plymouth Brethren". Now that a general apostasy has set in, there is a retreat from this truth, which had never been thought through, and could not be clarified until Paul's ministry had been given its true place.

One of the simplest of all correct cuts in the Scriptures is the separation of Paul from the rest. Yet, sad to say, instead of cutting Paul *from* the rest, he is cut *up,* with a part of him in the heavens and a part on earth, a bit among the celestials but the bulk still terrestrial. Now the saints also are invited to submit to the last woe which ushers in the millennium. I agree with this in a measure, for *He will be there* (so we will also be), but that we should endure God's indignation before that, along with the world, at the same time being not merely

conciliated, but *re*conciled to God, seems to call for an entire readjustment of the great doctrine of *grace* and *conciliation,* which are the glorious crowns of this secret administration. So we humbly pray that the Trumpet of God be reconsidered in the light of the facts presented in the accompanying article. A. E. K.

## HELP SPREAD THE GOOD NEWS!

No DOUBT there are many of our friends who have been helped to a clearer understanding of God's plan and purpose, through the CONCORDANT VERSION and literature, who would like to help others to a similar understanding. Many have written for tracts and literature to use for distribution, but we feel that there are still others who may not have written for equipment, who would gladly make use of it if it were available. To this end, *you,* as a reader of UNSEARCHABLE RICHES, *will shortly receive a small packet of literature to be used in spreading the knowledge of the work of the Concordant Publishing Concern.*

Finances will not permit us to advertise in the regular ways, hence we must depend on the help of our friends. In order to keep the work going, we must try to increase the volume of our sales, to compensate for the decrease in donations occasioned by the economic conditions now existent through the world.

If you feel with us that we are in the Lord's will, we invite you to help by coöperating in this endeavor to make these glorious truths known.—E. O. K.

### ANNOUNCEMENT

**AS WE GO TO PRESS, we learn that Brother Loudy expects to arrive in Los Angeles on November 26th. Meetings will begin on Sunday, the 27th. The Sunday meetings will be held in Engineers Hall, 1438 Oak Street, and the week-night meetings in the Trinity Auditorium Building. All subscribers in the vicinity will receive a supply of circulars giving full details. Pray for the meetings and help make them known.—E. O. K.**

"I ALWAYS thought the Bible was written for white men, but now I see that God has written it for the Hopi Indians!" Such was the exclamation of a Hopi after he had heard a chapter in Philippians read the third time in succession. It was at a Bible conference and an Indian who had heard of the Hopi Concordant Version asked that one of the translators, a Hopi himself, should read a chapter to them. This impressed the assembled Indians so much that they asked him to read it again. Then they wanted it read the third time. It brought God's Word home to their hearts so vividly that they found the barrier of the white man gone, and it was as if God spoke directly to them as their own God.

The story of the Hopi version is a most interesting one. Years ago a stranger came to my office and introduced himself as a missionary to the Hopi Indians. A translation was needed and he had heard somehow that we had a new method. A year before he had been in the city and was on the point of looking me up, but he had made inquiries at a most prominent Biblical institution and they had warned him against me. So he had not come. But now he wished to investigate for himself. The upshot was that the concordant method appealed to him as the only safe and satisfactory one, and the Hopi version was put upon this basis.

While on my way to the Holy Land, a kind friend gave me a lift from Los Angeles to Albuquerque. On our way through Arizona trouble developed so that we could not reach the place we had planned, on our second day's drive. But how thankful I was may well be imagined when I found that I was forced to spend the night with the missionary who had planned the Hopi version! I was surprised to hear from him that, in Hopi, such things as the aorist, and even some grammatical distinctions which cannot be expressed in English, are easily translatable in this Indian tongue. Such epistles as Ephesians had already been done, and the Indians were

reveling in truths that few white men had ever known!

The odd thing about it was that, with a few conspicuous exceptions, the missionaries of the great denominations were very much opposed to the new translation, and so have hindered its publication by the Bible Society, yet the Indians themselves are wholeheartedly for it, and do not want any other. God seems to have hidden much from their traditionally trained teachers, which He reveals to the simple hearted sons of the desert.

While translating the epistle to the Ephesians the missionary was trying to bring out the fullness of the meaning in the Greek text. The Hopi translator sat there and listened with rapt attention. Suddenly, when the fullness of what God really had said dawned upon him, with tears in his eyes he said to the missionary, "Why have you never told me this?" The Indian saw his Saviour in a new glory, and the prospect of his union with Him in that glory captivated him. He went out to be alone. A few hours later the missionary found him outside sitting on the running board of the car with his face buried in his hands. He responded to the missionary's call for lunch. After lunch when the translation work was begun again the Indian's emotions had subsided, a calm rested upon his face, and his eyes revealed an inexpressible joy, when he said to the missionary, "Brother, if my people would really know this it would transform their lives." Through this translator and his son, his people are beginning to enter into the fullness of God's revelation. And the more they find out the more they insist on a concordant translation.

The problem now is to print the translation. It seems clear that the usual churches and societies will not give any aid to this work, even though the Indians are for it, heart and soul. There is some interest, however, among those who have heard of the work, and there may be ways and means of cutting down the cost to a minimum. The Lord seems to have laid it as a load upon our hearts

to publish this version as one of the international series in many languages. There is a human heart interest in it which may be used to attract attention to this effort to bring God's Word to the peoples of the world. We do not see our way clearly as yet, but feel constrained to solicit the earnest prayers of all who love our Lord in regard to this matter. We wish to know and obey His will, which seems to be that we should issue this translation for His glory and for the good of this growing Indian tribe. A. E. K.

## SUBSCRIPTION NOTICE

WE take this means of reminding our friends that most subscriptions run with the calendar year. We do not send renewal notices, so this is the only notice you will receive. We will gladly look up your account on request. Your name will not be dropped from the list unless you request it, until such time as Postal regulations require us to stop sending it at the second class rate, and then you will be notified of the fact that you will no longer receive the magazine until we receive from you a statement to the effect that you desire it.—E. O. K.

## GIFT SUGGESTIONS

WE have available a few copies of the pocket edition of the CONCORDANT VERSION, bound in morocco, Bible style, with gold edges and gold stamping, which are especially suitable for gifts. They are priced at $2.50. Wall texts are listed in the inside front cover. "The Bible in Brief" might be especially suitable for some. The complete CONCORDANT VERSION would make a fine gift for a pastor or special friend. We will stamp the name in gold on the cover free between now and January first.—E. O. K.

## CONCERNING THE SNAKE

**A NUMBER of our readers have objected to the serpent which appears on the cover of our booklet, "Evil, Its Origin, Purpose**

and End". We wish to announce that a few copies have been specially bound in plain covers, and are now available to those who prefer them.—E. O. K.

## AT REST—A SCRIPTURAL TEACHER

H. L. CARVER, an ardent exponent of the teachings of the I. B. S. A., attended one of Brother Loudy's meetings, purposing to catch him at fault. But, like Paul, he was instead seized by our Lord, and hired in His service.

Convinced that he had been in error, he humbly acknowledged defeat, and recognized and accepted the advantages of the Concordant method of studying the Scriptures. From that day on, H. L. Carver became to God a qualified and an unashamed worker, correctly partitioning the Word of Truth. Groups of students in Marion, Iowa, in Rock Island, Illinois, and other places, could fill pages concerning his zeal, and love for the Word of Truth. His publication, "Our Faith," for years taught through its pages truths concerning our predestination, calling, justification, and glorification. Amongst his publications a special one has captivated my heart, that of "The Evangel of the Happy God", which I have recently paraphrased and sent to be published in the "Vedetta Cristiana", in Italy, for the sake of our Italian brethren.

While a pastor in our small group, he also supervised and issued "The Investigator". For a year and seven months, we, the group in Kissimmee, have had the privilege of enjoying him as our leader. His endeavor to convey and impart to us the teachings of the Scriptures was zealous and earnest. None could fail to notice his eager efforts to avoid confusion between God's own explanation and his humble opinion.

He was a teacher of God's Word according to our heart's desire. Though he was loaned to us for such a brief period, we all have greatly benefited from his teaching.

Departing from Kissimmee, Florida, on the last of August, for an itinerant tour of the various classes that claimed his service, he left us in seemingly good health. The abrupt news of his illness threw us into consternation, for we had learned to love him as our own. His sojourn here, his service, his zeal, his love and kindness has been indelibly impressed upon the memories of those who knew and loved him. On October 18, at 7:45 a. m., the Placer placed him side by side with the reposing ones who are waiting to be dressed with incorruptibility.

It is our firm conviction that soon we will meet him in that day. With this joyous thought, checking our grief and holding back our tears, to *you*, beloved saint in Christ we say: *Au revoir* till that day when the sweet notes of our Lord's trumpet shall sound *reveille.* Amen.—V. Curtis

BROTHER HAROLD L. CARVER, of Kissimmee, Florida, formerly of Rock Island, became ill in Kansas City, Missouri, while en route from Florida to visit his father and mother in Marion, Iowa, and was put to repose October 18, in St. Anthony's hospital in Rock Island, after undergoing an emergency operation for a ruptured gall-bladder and other complications, from which he suffered indescribable pain unto death.

Our brother moved from Rock Island to Kissimmee two and a half years ago, where he served as pastor of a Concordant Mission, and edited and published the magazine, *Our Faith* and the *Investigator* as well as booklets and tracts.

For nine years prior to going to Florida, Mr. Carver was in the employ of the Tri-City Railway Company, and before that he worked at the Rock Island arsenal for several years. During the world war, he served on the medical examination board for fourteen months at Camp Grant. Mr. Carver was born in Marion, Iowa, September 2, 1892. He received his education in Marion and taught school two years in that city. He moved to Rock Island in 1915 and married Mrs. Bernice E. Camp, of St. Louis, Missouri, in 1919, whom he leaves, with relatives and friends, to mourn his loss.

Brother Carver had been a devoted student of the Scriptures from a young man, and had always taught a Bible class wherever he was located, throughout his entire career. In 1931, when Brother A. E. Knoch was on his way to Germany and Palestine, Brother Carver heard him speak in Kewanee, Illinois, had an interview with him, and soon became an ardent supporter and a tireless worker in teaching, writing, publishing and disseminating the truth in its concordant purity and fullness of expression, correctly partitioned. His written ministry reached and blessed hundreds of saints in both America and Europe. To know him was to love him and appreciate his humility, unselfishness, and genuine heart concern for the cause of Christ. In this faith and love he lived and served until the end of his sojourn with us. He is resting from his labors but his work will continue to be felt, appreciated and used to the praise of the glory of God. But in the real life of the on-coming eons of glory, he will find expression for his splendid gifts in making the multifarious wisdom of God known to the sovereignties and authorities among the celestials, unhampered and unhindered by the forces which bind and fetter all who desire to serve Him in this life. We have lost him for only a brief, *restful* night, after which we shall meet again in the morning—that glad morning of mornings which shall know no night. So we have not said "good-bye", but only "good-night", knowing that he is sleeping in the care of Him Who will not fail to wake him, with all His heavenly saints, in the glorious resurrection dawn, when Christ comes to assemble His own for the meeting in the air. May it be soon!—A. L.

# THE TRUMPET OF GOD

"THIS *we are saying to you by the word of the Lord,* that we, the living, who are surviving unto the presence of the Lord, will *by no means outstrip those who are put to repose,* seeing that the Lord *Himself* will be descending from heaven with a *shout of command,* with the voice of the *Chief* Messenger, and with the trumpet of *God,* and the dead in Christ shall be rising *first.* Thereupon we, the living who are surviving, shall *at the same time* be *snatched away together* with them in *clouds,* for meeting the Lord in the *air.* And *thus* shall we always be together with the Lord" (1 Thes. 4:15-17).

Until a beloved brother in Christ and in the Lord, F. H. Robison, requested me to set forth the difference between the "trumpet of God" in this passage and the seventh trumpet in the Unveiling of Jesus Christ (Un. 11:15) I had never noticed the fact that the seventh trumpet does indeed loom up in the background of this passage, and probably gave rise to the peculiar form in which it is cast. One would suppose, from the emphasis, that the Thessalonians had been told that, at the presence of the Lord, the living *will* outstrip the dead, and that He will *not* blow the trumpet, and that the dead will *not* rise until later, at another time, and that the meeting will be on the earth. And so they had, no doubt, been informed, for *this is just how it will be when the Messiah returns to Israel.* What Paul now tells them is quite the reverse of that which he had said before, hence he insists that it comes from the Lord.

In our quotation we have italicized the emphatic statements which are in striking contrast to the course of

events when the seventh messenger introduces the reign of Christ over the world kingdom by his blast. It is difficult to account for the striking form in which the apostle expresses himself unless we keep this in mind and note that he is concerned to show that he is *not* speaking of the presence of the Lord at the commencement of the kingdom, when the living *will* outstrip those reposing, and the Lord will *not* blow the trumpet Himself and the dead will *not* be rising first, and will *not* be snatched away at the same time with the living, and they will *not* meet Him in the air. Practically every particular clashes with the occurrences when this seventh trumpet sounds.

First of all, why should Paul insist that he was saying this by the word of the Lord? Had he been speaking from himself? Was not all of this epistle inspired? The statement seems purely emphatic, and is introduced because what he is about to say regarding the presence of the Lord for the nations is in contrast to the presence of Christ for Israel. Doubtless he was well acquainted with the close of Daniel's prophecy. That he had instructed them along these lines is clear from his question in the second epistle: "Do you not remember that, being still with you, I told you these things?" (2 Thes. 2:5). Then he had told them that the resurrection would occur some time after the presence of Christ. Now he wishes them to receive a further revelation somewhat similar, but not to be confused with that which he had already given. This is a new truth, which he had *not* told them previously.

The close of Daniel's prophecy seems to give us a clear idea of some of the principal events at the epiphany or presence of Christ when He comes to set up the kingdom. This will occur three and a half years — twelve hundred sixty days—from the middle of the last heptad, commonly called "Daniel's seventieth week". But everything connected with the kingdom does not take place at once. Thirty days later (1290 days from the

same starting point) the offering that was stopped is resumed. Forty-five days after this (1335 days) seems to be the time set for the resurrection of Daniel and the kingdom saints. Thus the *living* saints, who have gone through the tribulation, will enter the kingdom seventy-five days *before* the dead are raised.

Is not this what Paul has in mind when he insists that we, the living, who are surviving unto the presence of the Lord, *will by no means outstrip those who are put to repose?* This is precisely what *will* be the case in Israel, and, up to this time, this was the only resurrection of the saints of which they could have heard. Does not this account for the emphatic double negative, NOT NO, *by no means?* Here was a new revelation, a presence of the Lord in which the dead do not come behind the living. If Daniel and the saints with him are "blessed" though they must wait (Dan. 12:12), how much more blessed are those who do not need to wait, but arise immediately! They do not even wait until the Lord touches the earth, but are drawn to Him by the magnetism of His presence while He is in the air. Thrice blessed are those who are put to repose in this day of grace!

But why is this? If Christ is present on earth at His epiphany, why do not the saints rise to greet Him? But we must remember that the mere presence of Christ does not raise the dead. If that were so, all would have been raised when He was here in humiliation, or, at least, after His own resurrection, before His ascension. His *word* is needed to recall the dead to life. And, at the seventh trumpet, the blast is blown by a *messenger, not by Christ Himself.* No messenger can raise the dead, no matter how long or loud he blows. The seventh trumpet is also the third *woe* (Un. 11:14). It does not bring life, but death; it works no weal, but woe. Hence it is not fitting that the Living One should blow this trumpet. Nor is it meet that it should recall the dead to life.

The scenes at the beginning and end of this adminis-

tration are often confused in the minds of the saints. And this is not strange. Every great change or readjustment is bound to bring with it a period more or less chaotic. In Berlin, where some of this is being written, they are cutting through two grand boulevards, one north and south, the other east and west, right through the heart of the city. Some of it needs no change. "Unter den Linden" remains as it was. Yet in one spot a whole block of magnificent houses was pulled down to make an open place. The confusion was quite orderly, yet it was there, and even the well-informed could not say just how everything would be. So it was in the beginning of this administration. A grand boulevard had to be cut for *grace* right through from beginning to end.

Yet the confusion at the end is even worse, partly because it is still future, while the beginning is past, but more because it is not merely a peaceful readjustment, but a great battle line, darkened by His dreadful indignation and the din of destruction. Here are no clear limits, for it is the twilight between night and day. We cannot say this moment is in man's day, for he is still ruling, nor can we reason that the same moment is in the Lord's day, for He is thundering, but it is a time like no man's land, which belongs to both sides until the issue is decided. I would not stake off an exact boundary here. Reasoning is useless on such vague "premises".

### BY NO MEANS OUTSTRIP

As we have seen, in the kingdom the living meet the Messiah *first,* and the dead do not rise until seventy-five days later. Unlike our upward call, His presence in Israel will at first call for sorrow. All the tribes of the land will be *grieving* over Him (Un. 1:7). It will not be a scene in which the dead would be welcome or happy. Hence there is a delay, as in the case of Joseph's brethren, until the affairs of the living have been adjusted,

and normal relations are restored between them and their great Deliverer. After that the dead are raised in Israel, and the thousand years' reign commences.

In this way two periods of a thousand years' duration are formed, one commencing seventy-five days later than the other. Satan will be bound at the epiphany of Christ, so will be loosed before the saints have completed their term of office. His insurrection, after he has been loosed, lasts as long as the time between Christ's presence and the proper commencement of the kingdom administered by the saints. This seventy-five day delay is in strong contrast to the course of events when the Lord comes for us. Then the resurrection comes first, though we who survive are by no means left behind, for both unite in rising to meet our Lord in the air.

But why should there be this difference? The answer is simple—*grace*. The kingdom on earth is introduced by judgment, and this demands time for its execution, even where the saints are concerned. No such preliminaries are needed with us, for we are vivified first, before we are called upon to give an account of our actions in the body. With them He appears to those who await Him (Heb. 9:28). They may feel the force of His indignation in the bowls. In the brief period following His advent, the living saints receive their wages (Un. 11:18) and the living nations are judged (Mat. 25:31-46). But we are not appointed to indignation, but to the procuring of salvation through our Lord Jesus Christ, the One dying for our sakes, that, whether we may be watching or drowsing, we should be living *at the same time,* together with Him (1 Thes. 5:9, 10).

Grace removes the differences between us. Were resurrection a matter of merit, some of us would fall far behind, while some, I am sorry to say, feel that they should be raised at the time of their decease, if not soon after. But grace is a great leveler. There will not be a split second of priority in the resurrection. We will *all*

be *first! None* will be *last!* In Israel the circumstances are such that the resurrection of the faithful of old is not due until the kingdom has been inaugurated.

### HIMSELF

The reason why the living will not outstrip those who are reposing is found in the precious word *Himself*. In the work of woe, of devastation and death, He sends *seven* messengers, but in His prior presence, which Paul is now presenting for the first time to the saints, the Lord *Himself* will not only descend from heaven, but will *Himself* blow the trumpet, so that the effect will be the opposite of the woe trumpets. His is the voice that even the dead can hear! Indeed, it affects them first. Instead of waiting for two months or more, they are first to feel the vivifying power of His voice, and catch up with the living as they are snatched away from the earth into the air. And *He* it is Who blows the trumpet of God, not another!

It is possible that the Greek text of 1 Corinthians 15:52 is idiomatic, and so does not determine who does the trumpeting. It may be translated "*it* will be trumpeting", if we ignore the fact that it is grammatically active voice, so does not blow itself. Perhaps a small leeway is left to the bias of the translator. This is indicated in the sublinear by the fact that the He is printed with a small e, not a capital E. And I am certainly partial in my judgment in this matter. A trumpet is usually sounded by someone, so it is only a question of who does it. In this case it will rouse the dead, and I challenge anyone in the universe, apart from Christ, to do it! I have heard many a trumpet sound. Earth will hear the terrible blasts of the seven messengers at the time of the end. But no dead are roused! When these come forth I am reminded that He alone has this honor. All shall hear *His* voice, and not another's! Whose voice but His can rouse the dead?

The Authorized Version and Revised Version rendering, however, "the trumpet shall sound" seems to indicate that the Greek reads "the trumpet shall trumpet", for they translate the verb *trumpet* as *sound* elsewhere. Let it be clearly understood, then, that the only rendering to which no objection can be raised on the score of bias is "He shall be trumpeting". This is active voice in English, as in Greek. The grammar cannot be criticized. But if we render the word "it shall be trumpeting" we should have an object. Either it must be trumpeting *something,* or the verb becomes *middle,* not *active,* in its significance. The trumpet trumpets itself. Hence, if we translate *it* in place of *He* we say that this is not literal but a figure of speech, in which the active voice is used for the middle. The context or the interpretation may compel us to do this. But we should not do it until we are compelled.

Trumpets *sound.* This is what the Scriptures actually say in several passages (Mat. 24:31; 1 Cor. 14:8; Un. 8:13). In these the Authorized Version and the CONCORDANT VERSION agree. But they also *trumpet.* This word does not seem to have been in use as a verb in early English, so the Authorized Version renders it *sound a trumpet* (Mat. 6:2; 1 Cor. 15:52) or simply *sound* (Un. 8, 9, 10, 11). In doing this they blot out a distinction which the CONCORDANT VERSION seeks to preserve. Now in English the verb *sound* is often middle in signification. We can use it as active, "He sounds a trumpet"; as passive, "a trumpet is sounded"; or as middle, "the trumpet sounds". This accounts for the unusual rendering of the Authorized Version. Having lost sight of the Trumpeter, they let the trumpet itself rouse the dead without His help.

Sound or blow a trumpet is found in the Septuagint, and is there expressed by *trumpet a trumpet,* or *trumpet in a trumpet* (1 Sam. 13:3; 2 Sam. 2:28; Isa. 27:13; Jer. 51:27; Eze. 7:14), hence it could easily have been

used in 1 Corinthians 15:52. But as it is not we cannot fully endorse the Authorized Version rendering today, although it is difficult to see how they could have avoided using the phrase in their days, if *trumpet* was not used as a verb. But they could just as well have rendered it "He shall sound a trumpet", as to change it to the middle, "the trumpet shall sound". Happily they did not change the next verb, "they shall be raised" to "they shall rouse", and thus ascribe this wondrous work to human beings. Is it not evident that He Who rouses is the One Who blows the trumpet?

Beloved reader, do you think that Gabriel, or any other messenger can rouse the dead? Do you look for the voice of the seventh messenger to recall you to life? Its blast will blight those who are blighting the earth (Un. 11:18), but not a soul will respond from the unseen. And let me confide to you a private opinion of mine which you may wish to share with me. If the messenger who blows the seventh trumpet were Christ, He might empty the tombs of Israel, and the resurrection would occur ahead of time! No! No! Trumpets have blown and more will blow, but the dead will hear them only when *He* will be trumpeting. It is not the trumpet that has the power, nor the sound that has authority, but the *One Who does* it. He and He alone is able to vivify His beloved saints.

### THE SHOUT OF COMMAND

What is trumpeted? In the Unveiling the trumpet is not used to give any orders, but is a symbol of warlike destruction. No one is given any order, or commanded to act. But this is just what characterizes the trumpet which will not only recall the dead to life and mobilize them and the living, but will order them to ascend to Him. This command is given by means of the voice of the Chief Messenger, through the trumpet of God. It tells us what to do. It is like the shout of an officer to his

men, "Forward, *march!*" Only with us it will be more like, "Live! Arise! Ascend!" Is this the third woe? I do not find it so!

### THE CHIEF MESSENGERS'S VOICE

There was a time when I thought that Gabriel or some other "angel" would accompany our Lord and serve with his voice on this occasion. But, in other places it is plain that the dead, like Lazarus, will hear *His* voice. This opened to my gaze a new glory of our Lord. I had never thought of Him as an "angel", even though He seems to be the "Angel of the Covenant" of the Hebrew Scriptures. But now I see that, when He comes to us, He comes as a Messenger from *God,* and such He is above all of the "angels". *He is the Chief Messenger.* His voice alone can cope with this tremendous task. Not merely must it cover the earth, but it must vivify the saints. He may have given His disciples authority to raise the dead when the kingdom was heralded, but no one has that power now. And they did not vivify, but died themselves, and need His power to give them life eonian. Let us listen for *His* voice, not another's!

### THE TRUMPET OF GOD

This is the trumpet *of God!* May we never confuse it with the trumpets of doom which fill the earth with its most fearful inflictions! May we be preserved from identifying it with the third trumpet of woe, which stands at the summit of earth's sorest sorrows! Can there be any greater contrast than the death-dealing deeds done under the trumpets of woe, in one of which a third of mankind is killed (Un. 9:18), and the trumpet of *God* which brings incorruptibility to untold myriads of the reposing believers, immortality to millions of surviving saints, and power and glory inexpressible to both? We need only to change "trumpet of *God*" to "trumpet of *woe*" in our passage to see how utterly flagrant and false

it would be. We could not console anyone with a trumpet of woe (1 Thes. 4:18)!

### THE DEAD RISE FIRST

To us, with our outlook, it seems strange that the dead should not rise for more than a month in the millennium. And it also seems unnecessary to insist so strongly that the dead will not be left behind at that time. It seems a matter of course. Why not? But, in view of the previous teaching of the Scriptures and the order of events in the day of the Lord, it is well that this is made so clear. It is also a wholesome restraint on us, who are so inclined to make the dead rise long before and go to heaven or some twilight intermediate bourne, as flitting shadows unknown to God's revelation.

### AT THE SAME TIME

Here we find a fine fault in the literary language of the Scriptures. "At the same time" "together" is tautology, redundancy, excessive verbiage, a fault all who study rhetoric are taught to avoid. But, like many bad things, it may be used for good. Lawyers use it so as to avoid leaving a legal loophole. The Scriptures usually repeat for the sake of emphasis. Here, it seems, we have both. The point is important. Large "movements" in Christendom deny that the dead will be caught away *at the same time together* with the living at the presence of the Lord. Hence its emphasis is more than justified and the "fault" is found to be a highly finished literary feature.

### SNATCHED AWAY IN CLOUDS

When the Son of Mankind comes He will dispatch His messengers (not necessarily "angels") with a loud-sounding trumpet, and they will assemble His chosen ones from the four winds, from the extremities of the heavens to their extremities (Mat. 24:31). There are no dead here. They are not snatched away from the earth

but gathered together on it, from every place under the heavens. *He* is on the earth, and they are gathered to Him *there*. When He comes to us we perform a feat which none of the kingdom saints could accomplish. If He came only to the air, they could not meet Him there, and ever be with Him *thus*. But we will float and rise above the earth like the vapor that is drawn up by the presence of the sun. And *thus* shall we always be together with Him. This would ruin the whole millennium if it applied to Israel. They will have Him in the land and on the throne of David, not in the air.

### IN THE AIR

In the kingdom all will remain on earth. Neither revelation nor reason will grant any of the kingdom saints a journey into the air, to meet the Lord there. His feet shall stand *upon* the mount of Olives. I feel quite certain that I have stood close to the place where He will descend, if not upon the very spot, for I made a point of wandering about the southern end of the mount of Olives in order to visualize the scene as vitally as possible. But when the trump of *God* shall sound we will not only be vivified but *changed,* so that He will not need to descend to the earth to meet His saints. They will not be struck down by the last woe trumpet, but carried aloft in clouds by the transforming power of His grace, on their way to the celestial allotment which He has prepared for them.

### TOGETHER WITH THE LORD

The figure of clouds is well chosen. I hesitate to spread a figure out beyond its proper bounds, so only suggest the following. Some have found it difficult to see how we could always be with the Lord, when He is to be on the earth. A single question may clear that up. Where are the clouds? Are they in the air or on the earth? It is quite possible for a cloud to be both. Clouds on the ground, which we call fogs, are in the air quite as

really as those above a high mountain peak. The ground is not their place, but *they can descend if occasion demands.* In the intricate and eventful history of the universe our Lord will not be *confined* to the earth nor *banished* from it. So will we be also. But we will be *independent* of it, and *with Him*—and that is more than we can say of the most deserving of the saints in Israel, or on the earth. I, for one, am content to be WITH HIM ALWAYS.

A. E. K.

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## OUR LORD'S RETURN TO ISRAEL

THE I. B. S. A., now called JEHOVAH'S WITNESSES, contains many earnest seekers after truth. A large proportion of those whose hearts have been opened by the Lord to accept the message confided to us, were once members of this organization. Hitherto we have made no definite effort to reach these dear saints, but those of their number who come into the light are unusually eager to help their friends. This is the case at the present time. Brother W. F. Salter, for many years in charge of the Canadian branch, has been doing good work among them, especially by mail. And now Willie Williams, 5, West End, Llanelly, Wales, is eager to spread the good news. He has printed a tract, compiled by Brother Salter, entitled *Our Lord's Return to Israel, and the Prior Expectation of the Church which is His Body. With Questions and Answers.* Friends in Europe should send to him direct for a supply. We will furnish them in America at 25 cents a hundred.

It is the best tract I have ever seen for the purpose. It shows clearly that the only sign of Christ's presence is His personal return in power and glory. The Scriptures warn against those who say that Christ is present. It answers the questions as to whether the times of the gentiles ended in 1914, and whether the stone cut without hands fell upon the image at that time, and whether Michael is Christ.

We urge all who can to aid in placing these tracts. Let us pray for God's special blessing upon this effort for His glory.

A. E. K.

# WHAT IS DOG-GREEK?

**QUESTION: I have been given to understand in the true Christian spirit of love that Dr. Bullinger knew "dog-greek" so that he translated literally "to the age", that is, "to the thousand years," and "to the ages", that is, "to two or more thousand years". To disprove this the usage of the Anglo-Saxons was given, as "for ever," "forevermore," and "forever and forever". Hebrews 7:17 was given also, in which "forever" is the explanatory equivalent of *endless* in the previous verse, and Luke 1:33, where the reign of Christ is said to have *no end. If these three phrases do not express it then the Greek cannot express endlessness.* But what is "dog-greek"?**

What "dog-greek" is depends on who says it. Used in "the true Christian spirit of love" we are obliged to take it as *faithful* Greek, which follows the scent more closely than a man can. But I do not think that Dr. Bullinger claimed to be superhuman, or as trustworthy as a dog, or able to track out the meaning as well as a bloodhound, even though he was given the doctor's degree for his Greek concordance and lexicon. Besides, if he or anyone connected with him translated thus, it was not original with them, for Thomas Newberry, in his edition of the Bible with margins, especially commended by the so-called "Brethren", long before Dr. Bullinger's day, had translated with a slightly different breed of dog-greek, *unto the age* (Heb. 7:17), and *unto the ages of the ages* (Un. 15:7). We seek to be dog-like in our sublinear rendering to-THE (for the dative) eon (Greek *aiōn*), but make it idiomatic in the version, *for the eon.*

One who really knows this kind of "dog-greek", however, is always careful not to follow a false scent. No dog would run down the Anglo-Saxon track in order to

catch a Greek. It should never be done, for dogs are not merely faithful. Indeed, they might bite the Englishman! The usage of an English word does not determine the meaning of a Greek phrase. We must nose out the English contexts for the English sense and the Greek connections for the meaning of the Greek. If we send an English dog on an English scent we must not be surprised to find him barking up the wrong tree. Perhaps that is why almost all translators leave the track used in the Authorized Version, and put "age" or "eon" in their margin, if not in their text. It is gratifying to see that all worthwhile editions of the Scriptures, such as Newberry, Rotherham, the Revisers and the CONCORDANT VERSION, prefer dog-greek to the usual English renderings.

But, really, I do not think a dog ever found the meaning "thousand years" for "age" or "eon", far less, "two thousand years" for the plural. To use a related figure, *that* must be "cat-greek", i. e., something the cat found in the ash can and smuggled in when we were not looking. One has to be careful with cats! Though I do not claim to be musical I can detect a close resemblance between this song about the "thousand years" and one of their excruciating duets. At least it affects me in the same way. I am always tempted to use violence, and despatch solid substances with lightning velocity in the direction of the performing artists. I do not really object to "dog-greek" as far as it goes, but "cat-greek"—may I be delivered from it henceforth and forevermore! It has a soft paw with a sharp claw.

But animals have instinct (even cats), and this is far more likely to lead them aright than human reason. So I consider it a libel on God's creation to apply the name of another animal to the acts of man, especially to his mental processes. What animal do you suppose could do anything as stupid as to say that Greek cannot express endlessness if the word *aiōn* does not do so, right after

claiming that the word *endless (akataluton)* and the phrase *no end (ouk . . . telos) do express endlessness?* This we may call anthropoid-greek, that is, it appears to be human, but is really mortal and decadent, crude and stupid talk, of which no monkey *could* be guilty, but which we Adamites call stalwart thought and clear thinking. I include myself in this charge against mortals, and agree with the bard of Avon in exclaiming, "What fools *we* mortals be!"

Now, my dear questioner, please read your question again very carefully until you realize how far you have strayed from the path of sanity. You say (or your informant) that *eon* must mean endless because it is the explanation of the word *endlessness,* in the previous verse. Have you not put the cart before the horse? Is the life of Christ indissoluble because He is a priest, or is He a priest for the eon, to a finality (Heb. 7:3; 10:12, 14, dog-greek, THRU-CARRY), until the time comes when there is no temple (Un. 21:22) and God's tabernacle is with all mankind (Un. 21:3)? Is His life limited to the time He functions as a priest? On earth He was not a priest, so would not be alive according to your main premise that His life and priesthood must be of the same duration. What the text says is that His life will not end in dissolution like Aaron's, but He will be able to carry His priestly functions out so perfectly that they will not be needed in the new earth.

Again, in Gabriel's message to Miriam you say in effect that He said that of the reign of Christ there shall be no end. What are the facts? Gabriel said (in dog-greek), He'LL-BE-REIGNING . . . INTO THE eons (plural) AND OF-THE KINGdom OF-Him NOT WILL-BE FINISH. Your main premise is that His reign and the kingdom are the same in length. This premise is false. It is written (dog-greek again) THEREAFTER THE FINISH (same word as above) when EVER He-MAY-BE-BESIDE-GIVING (giving up) THE KINGDOM to-THE God. The correct premise is that the

reign of Christ and His Kingdom are *not* of the same length, for He reigns over it to the consummation (anthropoid-Greek, *end*) and hands it over to God.

Here are two examples of mortal (I will not say *human*) logic, which are fatally false. But what are they compared to the conclusion drawn from them? No one doubts that the Greek word *akatalutos indissoluble* (anthropoid-Greek, *endless*) and the phrase *ouk estai teles, there shall be no consummation* (anthropoid-greek *end*), express "endlessness". By the nature of the expressions themselves this must be, quite apart from their contexts, for they are *negatives.* The negative is the only rational method of expressing end*less*ness, for the positive thought is beyond human comprehension. Would you say that, if we should change Hebrews 7:17 to *for the Lord's day,* then *the Lord's day* would either become *endless* or *endless* become *the Lord's day?* Surely our Lord is not doomed to die if He should finish His priestly work! Such "reasoning" (or unreasonableness) really shows that the reasoner is deceived.

But dog-greek may be something quite otherwise, that is, if it was used in a spirit of loveless detraction. It grieves me to say that this false logic against the facts, subversive of faith, springs from a heart in which love could have little room. It grieves me to confess that I also was once associated with a movement which had a little light but less love. Then I myself could have coined the epithet "dog-greek" in order to express my contempt for that which I wished to defame, but which I could not expose by fair means and loving words. It is a blow beneath the belt, a fiery arrow from the powers of darkness to be caught on the shield of faith. It is intended to destroy confidence in the sublinear of the CONCORDANT VERSION, and should never have been associated with Dr. Bullinger, who did *not* do as is implied in your question.

The times are trying. We are all involved in the error that abounds. We cannot sit in judgment on others,

seeing that we are in the same condemnation. But the Scriptures compel us to weigh and consider what others say in order to check our own teaching. When it is questioned, we consider the SPIRIT, the FACTS, the METHOD. In your question the SPIRIT of the *adversary,* Satan, is clearly evident in the (intended) slander conveyed by "dog-greek". The opponent is to be made ridiculous. The FACTS are largely false. None of this should be connected with Dr. Bullinger. No one, so far as is known to me, has ever explained *to the ages* as "to two or more thousand years". In Hebrews 7:17 *for the eon* is *not* the "explanatory equivalent" of *indissoluble.* In Luke 1:33 the reign of Christ is *not* said to have *no end.*

The METHOD is *reasoning,* which is condemned in the Scriptures. It also seeks to carry the idoms of one language over into another, which is the very thing which is ridiculed in "dog-greek". The fact that few Englishmen can distinguish between "for ever", "forevermore," and "for ever and ever" *in English* does *not* prove that there is no difference between "for the eon", "for the eons," "for the eons of the eons" *in Greek.* If I should arrange to meet you "after eight days" in Germany I would expect to see you in exactly one week of *seven* (not *eight*) days. Suppose I should say that English disproves this, or you should appear after literally eight days; the meaning of the phrase in German would still remain.

The *reasoning* is *all false.* The fact that Christ has a life indissoluble does *not* prove that He will continue to officiate as a priest forever. He accomplishes and finishes the task assigned to priesthood, so that the office lapses in the new earth. Instead of trying to *reason* out the meaning of "for the eon" from false visionary premises and illogical connections, why not *believe* it? We know that there is an eon to come. The Hebrews had tasted of "the powers of the world [eon] to come" (Heb. 6:5). Shall we say the "forever" to come? Why change to *world* here? The priesthood of Christ is said to be *for*

*the eon* in 5:6; 6:20; 7:17, 21, and, in between, we have this eon mentioned, but disguised in the Authorized Version by changing its name. *Faith* makes Christ's priesthood *for the eon,* not forever.

Not *false reasoning* but *facts* compel us to limit the priesthood of Christ. In the description of the new earth there is no room for an intermediary between God and man (Un. 21:3, 4). This condition arises just *after* "the eon" spoken of in Hebrews 7:17, and corresponds absolutely with the *faith* that led us to believe that it is an *eon, not* "forever". "Forever" is contrary to facts as well as faith. The mere fact that our teaching is assailed by *reasoning* is enough to show that it is true, for logic is not necessary to understand or explain God's revelation, being usually illogical and contrary to both faith and facts.

The same lack of real logic is shown in dealing with Gabriel's message. The rule of Christ over the house of Jacob is *for the eons* (plural), yet the kingdom itself has no consummation, and no sane ratiocination will be able to formulate a premise which will show the time periods to be the same. This "reasoning" simply omits the premises. Instead of saying, "Since no one else will ever rule over the kingdom," or giving some tangible ground for the conclusion it is hung upon the circumambient air. The reasoner is fairly safe until he is called to account at the dais of Christ, for his listeners are quite as befogged as himself, and he holds the dreadful specter of heresy in the background to terrorize investigation. If the premises were clearly stated almost all such arguments would never be proposed, for the premises would need to be *palpably* false, and would prove a boomerang if made public.

Let us take the premise we have proposed. As soon as we put it into words we see that it is not true. Christ is *not* the *only* one to rule in the kingdom. The time is coming when *God* will take over the kingdom and *the*

*Son also will be subject* to God, that He may be All in all (1 Cor. 15:28). The *facts* do not agree with the reasoning any more than does *faith*. Thus, not only is the reasoning sophistry, without legs on which to stand, though camouflaged as genuine scholarship to deceive the artless, but it is a definite denial of facts elsewhere fully revealed. It is impossible for faith to accept both, nor is it necessary, for Gabriel carefully avoided this false conclusion by stating that the rule of Christ would be limited to the eons, but that the kingdom which He ruled would not have a consummation. The *real* reasoning and explanation is given by Paul, not by your informant.

We have tried to make this reply helpful in more ways than one. The questions have long since been fully answered. But it has not sufficed to set forth the truth. The real question now is, *Why* do learned and respected teachers refuse the truth? Here we are given the *methods* by which error is upheld and truth is made ridiculous in the eyes of truth seekers. We pass over the slur intended by the compound "dog-greek", and accept it in another sense, and will seek to transform our badge of shame into a title of honor. The same thing was attempted in Germany. Our work was dubbed a "stencil" version because it sought to preserve a *pattern* of sound words (2 Tim. 1:13). These expressions are simply exhibitions of the hatred in the hearts of those who use them, and will lead to loss for them in that day. Love would have expressed the same thought in other language.

But our main object is to show the *spirit* and *method* which is associated with error, so that we may examine ourselves, and escape, in some measure, the prevailing apostasy. The usual *reasoning,* for instance, that what the mass of Christendom holds must be true, is an insidious delusion, based on unbelief. The Scriptures speak of a prevailing *apostasy,* not faithfulness to the truth. The logical premise is: *Christendom, in general, is apostate,* hence the most popular beliefs may be false. To teach

contrary to the "orthodox" is no proof of error. In this case, "eternity" is accepted, and therefore to be viewed with suspicion. "Non-eternity" is rejected, and therefore to be tested by the Scriptures in the original. That is the logic of *faith*. The usual is the reasoning of *unbelief*.

If we cannot free ourselves from reasoning, then by all means let us be really reasonable, and state the whole process of our deductions in full, and test each premise to see if it is really true. I do not propose this as a course to be followed, but as a preventive, in some degree, of false reasoning. Even then I fear that the human intellect is not capable of properly judging the quality of its material, and room will be left for the entrance of error. All sound reasoning must be based on the deity of God, the acknowledgment that God is God, and not limited and confined as a creature.

Paul told Timothy "stupid and crude questionings refuse" (2 Tim. 2:23). They generate fighting. So this is not written as a reply to the question or to convince the one who produced these arguments. He can probably reply with more arguments of this nature. But we can pray for such and leave them in the Lord's hands, at the same time bearing with the evil heaped upon us and thanking God for the privilege of suffering in His blessed service.

A. E. K.

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THE VERSION AND THE I. B. S. A.

**RUMORS are reaching us as to "why the Watch Tower Organization declined to handle the Concordant Version". It is said that "the Society, because the Concordant people mailed literature other than the Version to subscribers, dropped the matter". Being myself the one accountable for all that was done, I absolutely and finally deny that any such crime was committed. The greatest care was taken that the Society should have no cause for complaint. The fact that they had a special edition, sold through them, makes it impossible that we could be guilty of such a breach of good faith. We would be obliged to all who read this to spread this denial. We brand this rumor entirely untrue.—A. E. KNOCH**

# "GOD'S CREATIVE ORIGINAL"

AMONG the glories which adorn the person of the Saviour, not the least is His title of God's Creative Original. Of Him it is said that "in Him were all things made, and without Him was nothing made that was made". Taking Him as the Original, the Creator fashioned the universe in accordance with His perfection, not only the animate but the inanimate also.

God, Who is invisible, created mankind in His Own Image, and Christ is the Image of the invisible God. Since Adam, the first man, the reproduction has been marred, because the process of death in humanity has resulted in a degradation of the pristine perfection, and has produced a race which is lacking the glory of God, because death has been transmitted to all, on which all sin.

Even so, we find in mankind traces of the Image on which it has been modelled, and the eye of the ancient writer could perceive that "God made man upright, but they have sought out many devices".

But apart from mankind, there still remain those witnesses to God which may be descried through the things which are made, and which proclaim to the spiritual eye His imperceptible power and divinity.

Let us always keep in mind the fact that Christ is the *only* Image of the invisible God; all that we shall ever see of God we shall see in Him, for "no man hath seen God at any time".

The Deity Himself is Spirit, and is invisible. Creation, which is out of spirit, has Christ for its Original, and therefore those evidences of God which the enlightened eye can descry through the things which are made, are evidences of Christ—as it is His office to set forth His Father in terms which the finite mind can comprehend.

The highest glory of the Son of God is that He reveals His Father; His Father is greater than He, and to do His Father's will is His chief delight, but, occupying the unique place which is His, it becomes His due to receive all the honor and deference which we owe to God, for Christ is God *to us,* as far as our perceptions are concerned, since it is in Him *only* that we can realize or appreciate or approach the Father.

This must apply in the realm of things visible and tangible, as well as in that of the spiritual, for Creation has Christ as its model, He is God's Original, and all the wonder and beauty of the universe is but an expression of Him. Wherever that universe has been marred, the disfigurement is due to Adam's sin.

In Christ the attributes of God find their expression, and in creation the enlightened eye can perceive through the phenomena of nature Him to Whom all authority has been delegated, and in Whom the universe has its cohesion.

Does not the majesty of the storm, awe-inspiring in its grandeur, remind us how His righteous anger burns against sin?

> His chariots of wrath
> The deep thunderclouds form,
> And dark is His path
> On the wings of the storm.

And the sea, unfathomable, unconquerable, and untiring, tells in each repeated wave-beat of His deep, unwavering patience.

Is not the dazzling whiteness of the snow but the reflection of His unsullied holiness, and do not the moun-

tains, unshakable and age-enduring, speak His immutable purpose, their cloud-cleaving peaks pointing His ultimate goal—mankind lifted above earth's clouds and mists into the light of God's presence?

He sets the rainbow in the cloud as token of His faithfulness, and the warm and joyful sunshine, bringing life and health, speaks of Christ the Effulgence of God's glory—the visible Shining of the invisible Sun.

Behold in the flowers the tenderness and beauty of His thoughts! Man cannot create beauty like this, however great his skill, but "My ways are not your ways, saith the Lord, neither are My thoughts your thoughts".

And if the glory of Solomon pales into insignificance before the grace and charm of the wild anemone, is it not because the beauty of the flower is but an expression of the mind and spirit of a Greater than Solomon?

The poet Wordsworth sings:

> To me the meanest flower that blows can give
> Thoughts that do often lie too deep for tears.

In the soulish mind, these gifts of heaven call forth no response, but the one who has been gifted with God's gracious spirit, can say with the writer of olden days:

> For as mutch as wee can not make one flower, neyther can gyve to any of them Hys proper beautyfull shape, vertue, or savour, wych Soloman, when he was florishying in his regall estate, was not comparable to any of these flowers for theyr excellent beauty: Therefore let us daily behold the Earth whereunto we once must come and also in the meantyme humbly laude and prayse the hyghe divine providence of the almyghty our Lord and God.

But rather than beholding the "earth whereunto we once must come" let us perceive in the beauty of the universe the beauty of Him in Whom all is created, and through Whom and for Whom all things are.

> Your voiceless lips, O Flowers, are living preachers,
> Each cup a pulpit, and each leaf a book.

There is nothing of Pantheism in this. On the contrary the clear declarations of the Scriptures affirm, *not*

that God is in everything, but that *everything is in God,* and the universe is an expression of His spirit in material terms, with Christ as His creative Original.

Does not the acceptance of this thought glorify the commonplace? When we stand in admiration before beauty in nature, gazing over a far-flung landscape, humbled before the mighty hills, or enraptured by the grace and fragrance of a flower, there arise in us feelings which are akin to worship of the Creator of all these things.

And is not this but another phase of the setting forth of God, and has not Christ expressed Himself in these material things to that very end? Surely, then, we can say with the poet:

I see His blood upon the rose
And in the stars the glory of His eyes,
His body gleams amid eternal snows,
His tears fall from the skies.

I see His face in every flower;
The thunder and the singing of the birds
Are but His voice—and carven by His power
Rocks are His written words.

All pathways by His feet are worn,
His strong heart stirs the ever-beating sea,
His crown of thorns is twined with every thorn,
His cross is every tree.

C. J. BLAY

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SAN FRANCISCO BAY DISTRICT

OCCASIONAL MEETINGS for Scriptural studies along the lines of the Concordant Version are held at the home of Mrs. Alflia Pingrey, at 1071 Munich Street, in San Francisco, California. For further information, telephone Walter H. Bundy, Glencourt 2396, Oakland.—E. O. K.

THE Oakland, California, ecclesia for Concordant Scripture Study will not meet on Sunday, December 25, 1938.—H. M. F.

# THE WORLD OR *KOSMOS*

SYSTEM, or order, is the underlying thought in the word *kosmos,* which is usually rendered *world* in English. We seriously considered dropping the word *world* at one time, as it is more or less encrusted with misleading theological ideas. But there does not seem to be a very good substitute. We might have tried *system,* or even *kosmos,* using the Greek word, as we did with *eon.* In the sublinear we were free to put it as it should be, SYSTEM. Even with this it is almost impossible for some of us to shake off the old associations, such as we find in the phrase, "the world, the flesh, and the devil," so we think of the world as something essentially bad and incurably evil. It is the faded figure "association", by which that which is included in a system is called by this name.

But a SYSTEM or world is not in itself undesirable. On the contrary, the use of this word for *adornment* (1 Pet. 3:3), which is its usual sense when used as a verb, *adorn, decorate* (Luke 21:5; Titus 2:10, etc.), shows that it may be very agreeable indeed. This is further confirmed by the adverb and adjective, which is *decorous* (1 Tim. 2:9; 3:2). It is clear that *world* has in some way lost much of its real contents, and has taken on an evil tinge which it does not really possess. The reason seems to be that it is used so frequently of the present world, which, like its attendant eon, is *wicked* (Gal. 1:4). I have sometimes thought of using *world-order,* but the word is so frequently used, by association,

for the people who are in it, that even this term could not be uniformly used.

In German also we use the word *Welt (world)* in the version. In other writings we use it more freely at times, in connection with the word *all.* The German *Weltall* (world-all) is in common use in the place of our word *universe,* though *Universum* is also allowable, even if not pure German. But we avoid using this for *kosmos,* SYSTEM. For this we have created a new term *Weltsystem* (world-system), which should help keep the word within its proper limits and express its real meaning.

Many incline to think that, at this time, there is no real order in the world, but that it is evil because of the lack of system. This, we suggest, is a mistake into which we fall because we cannot discern much plan or purpose in this era. Each man is for himself, and when organized into groups or governments, each seems to be lawless, self-centered, striving for selfish objectives. This seems to lead to disorder and chaos and conflict. But the same may be said of the stars. Looked at from the earth, they seem to be sprinkled about haphazardly, going hither and thither, back and forth, without rhyme or reason. But when we once discover a little of their relationship to one another, the most marvelous order is nearly everywhere apparent.

So also will it be with this world in which we live, notwithstanding the inextricable confusion which seems to prevail. All is of God, and is adapted to fulfill His intention, and to gain His goal. In very truth, it is a real SYSTEM for the outworking of evil, just as the next world will be adjusted to produce good. Just as God carries on the vessels of indignation, adapted to destruction, and makes the vessels of mercy ready beforehand for glory, so He adapts each world to the task it has to fulfill in His great plan to reveal Himself. Even though it is evil, and must be so in order to reveal man to himself and prepare him to find his All in God, it is a real

*world,* or SYSTEM, fearfully complicated for us, indeed, but nevertheless a well-designed and efficient arrangement for the purpose for which it exists.

Like most words which are frequently used as a figure, *world* has been the source of much confusion of thought and the premise of many a misleading "argument". As the figurative usage of a word varies much, the concordant method may lead astray if the figures are not recognized and kept by themselves. This can be seen from the fact that *world* seems to have contradictory meanings in he Scriptures. How many of us would use the adjective, *worldly (kosmikon)* of God's holy place (Heb. 9:1)?

In words of this class attempts have been made to strike an average and take this as its meaning. But this is not possible where a word seems to have so many variable significations, some of which seem to clash with the bulk of passages. The general idea that *worldly* denotes *earthly, unspiritual, secular,* is not warranted by the Scriptures, when it is used of those parts of God's dwelling place which were most holy, and most spiritual, though on earth, being copies of celestial originals, and most sacred. The central *meaning* is to be found only in the *literal* usage, never in the figurative.

### THE FIGURE OF ASSOCIATION

Except in 1 Peter 3:3, where it is used of the *adornment* of a woman, and is used literally (as well as figuratively for the human heart, as an *implication*), the word *world* is almost always employed in the figure *association,* but this has now become so common that we call it a *faded* figure, and do not mark it in the keyword edition. Perhaps James 3:6 should also be classed under *implications,* as it compares the tongue with the world of injustice. Elsewhere there is little apparent *likeness,* but only *association.* The social structure or system of mankind is usually put for those included in it. Thus we read that

"God thus loves the *world*", that is, those living in the world-order which brings us to destruction. It is just as if we spoke of saving a ship which was doomed, when we really mean the passengers and crew.

MISTRANSLATIONS OF "WORLD"

Notwithstanding years of acquaintance with the facts, while I write this article scriptures have persisted in presenting themselves to my mind in which the usual versions use the word *world* for other Greek terms. I imagine that nearly all of my friends are hindered from getting a clear grasp of its meaning by these intrusive memories, which bring it into unscriptural associations. So we will briefly list the passages in which "world" is *wrongly* rendered, so as to beware of them in our studies and in our meditations. We will quote only those in the Greek Scriptures, but give the passages in the Hebrew, in case some would like to correct these in their Bibles.

*world* for Hebrew *artz*, LAND, earth

Psa. 22:27; Isa. 23:17; 62:11; Jer. 25:26.

*world* for Hebrew *chdl*, LEAVE-OFF

Isa. 38:11 (probably to be read *chld*, as below).

*world* for Hebrew *chld*, TRANSIENCE

Psa. 17:14; 49:1.

*world* for Hebrew *oulm*, OBSCURE, eon

Psa. 73:12; Ecc. 3:11; Isa. 45:17; 64:4.

*world* for Hebrew *thbl*, MINGLE, habitance

1 Sam. 2:8; 2 Sam. 22:16; 1 Chron. 16:30; Job 18:18; 34:13; 37:12; Psa. 9:8; 18:15; 19:4; 24:1; 33:8; 50:12; 77:18; 89:11; 90:2; 93:1; 96:10, 13; 97:4; 98:7, 9; Prov. 8:26; Isa. 13:11; 14:17, 21; 18:3; 24:4; 26:9, 18; 27:6; 34:1; Jer. 10:12; 51:15; Lam. 4:12; Nah. 1:5.

*world* for Greek *aiōn*, UN-IF-BEING, eon

Mat. 12:32 neither in this *world*, neither in
13:22 care of this *world*, and the deceitfulness
39 the harvest is the end of the *world*
40 so shall it be in the end of this *world*

Mat. 13:49 So shall it be at the end of the *world*
24: 3 sign of thy coming, and of the end of the *world*
28:20 with you unto the end of the *world*
Mark 4:19 cares of this *world*, and the deceitfulness
10:30 in the *world* to come eternal life
Luke 1:70 prophets, which have been since the *world*
16: 8 children of this *world* are in their generation
18:30 in the *world* to come everlasting life
20:34 children of this *world* marry
35 accounted worthy to obtain that *world*
John 9:32 Since the *world* began was it not heard
Acts 3:21 all his holy prophets since the *world* began
15:18 works since the beginning of the *world*
Rom. 12: 2 be not conformed to this *world*
16:25 kept secret since the *world* began
1 Co. 1:20 where (is) the disputer of this *world*?
2: 6 this *world*, or of the princes of this *world*
7 which God ordained before the *world*
8 none of the princes of this *world*
3:18 seemeth to be wise in this *world*
8:13 I will eat no flesh while the *world*
10:11 upon whom the ends of the *world* are come
2 Co. 4: 4 In whom the god of this *world*
Gal. 1: 4 deliver us from the present evil *world*
Eph. 1:21 not only in this *world*, but in that
3: 9 from the beginning of the *world*
21 throughout all ages, *world* without end
6:12 rulers of the darkness of this *world*
1 Ti. 6:17 them that are rich in this *world*
2 Ti. 1: 9 given us in Christ Jesus before the *world* began
4:10 having loved this present *world*
Titus 1: 2 God . . . promised before the *world* began
2:12 live soberly, . . . in this present *world*
Heb. 1: 2 by whom also he made the *worlds*
6: 5 the powers of the *world* to come
9:26 once in the end of the *world*
11: 3 the *worlds* were framed by the word of God

*world* for Greek *gê*, LAND, earth

Un. 13: 3 all the *world* wondered after the beast

*world* for Greek *oikoumenê*, beING-HOMED, inhabited earth

Mat. 24:14 preached in all the *world* for a witness
Luke 2: 1 decree . . . all the *world* should be taxed
4: 5 showed . . . him all the kingdoms of the *world*
Acts 11:28 great death throughout the *world*
17: 6 turned the *world* upside down
31 in the which he will judge the *world*
19:27 all Asia and the *world* worshippeth
24: 5 among all the Jews throughout the *world*

| | | |
|---|---|---|
| Rom. | 10:18 | their words to the end of the *world* |
| Heb. | 1: 6 | bringeth in the first begotten into the *world* |
| | 2: 5 | hath he not put in subjection the *world* |
| Un. | 3:10 | which shall come upon all the *world* |
| | 12: 9 | Satan, which deceiveth the whole *world* |
| | 16:14 | kings of the earth and of the whole *world* |

Those of us who have had much to do with the common version will find it almost impossible to eradicate these false contexts from our minds. They persist in clouding our conception of the usage of the word *world* in spite of our earnest efforts to erase them. Some of these passages have dominated discussions of future events and made the Word of God appear ridiculous in the eyes of its enemies. Is it not true that "the end of the world" has caused much havoc, which "world *without* end" has not been able to prevent or neutralize!

An interesting feature of these renderings is the mingling of *world* with *eon*. The reason why it could be done seems clear, for both refer to the same thing, looked at from different points of view. Judged from their elements, UN-IF-BEING and SYSTEM, the course of events is looked at as inevitable existence in one and as orderly arrangement in the other. Both occupy the same periods of time, so one could be used for the other in some passages without detection. For those of us who have learned to think clearly as to the eons, the next step is to get a clear grasp of the same periods under the aspect presented by the word *kosmos,* world.

### THE FOUNDATION OF THE WORLD

A phrase which is much to blame for our misconceptions as to the meaning of the word *world* is "the *foundation* of the world". The word *themelios,* which really signifies *foundation* (Luke 6:48; 1 Cor. 3:10; Un. 21:14, etc.) is never associated with *world* in the Scriptures. To us "the foundation of the world" suggests the commencement of the *physical universe,* a sense which seems

entirely absent from the Scriptures, though well known in science. It always refers to the *disruption of a social order,* not to the building of a material edifice.

### LOVING THE WORLD

The social aspect of the world is presented by the apostle John, to the Circumcision. He speaks of the world as *passing by,* and exhorts his readers not to love this transient system, because "everything in the world, the desire of the flesh, the desire of the eyes, and the ostentation of living, is not of the Father" (1 John 2:16). Those who do not realize that John is a minister of the Circumcision put this into contrast with heaven. But the real contrast is with the next world. Now these desires are based on man's world, and all is false and fleeting. True, it comes out of God, and is in accord with His intention to humble humanity, but it is not of the Father, Who will make a world in the next eon, based on His own ability, and carried out through His Anointed, which is worthy of love and which will bring the truest and deepest satisfaction.

### THE PRESENT WORLD

The passing political and social and economic order is in man's day and dependent on human organizations intended to reveal the incapacity of mankind. The next world will be in Jehovah's day, and dependent on divine discipline intended to display the power of God and His Anointed. Hence it is that His kingdom and His saints cannot be of this world. We are not adapted to the political methods of today, hence must be subject. We are out of harmony with the social and business worlds, so cannot take the lead. But in the world that lies ahead of us all this will be reversed. We will be intimates of the sovereign and part of the government. Our names will be in the first book of the social calendar. Our possessions will be limitless. So will it be with the saints of the

millennial kingdom. They belong to a different world from this.

The foundation of the present world system is given us in the words which God spoke to Noah, immediately after the ancient world (Gen. 9) had been destroyed by the flood. There is to be the fear of man upon all the other creatures of the earth. He is to eat the moving souls as well as the herbage, but not the blood (which must be drained at once from dying animals to save suffering), and human government is instituted by giving man the right to shed blood. This is the divine authority for human government, and shows why its functionaries are servants of God. This is God's *order* or *world* for today, and no saint has the right to destroy it or to oppose it, not even to bring in the millennium. That world order can be inaugurated only by the same One Who started the present system in the days of Noah.

### THIS WORLD

Although usually there is no especial social or political order in mind when this term is used, there are times when it is confined to the present arrangement, which was inaugurated after the flood and will continue until the kingdom of the world becomes our Lord's and His Christ's (Un. 11:15). When the word is limited by the pronoun *this* we must not include the ancient world (2 Pet. 2:5) before the deluge, or the worlds in the coming eons. To these many passages will not apply. Christ is not of this world (John 8:23), yet He is the very essence of the next. His kingdom is not of this world (John 18:36) yet it dominates the next, for the kingdoms of *this* world will give place to His reign.

Our Lord's statement, "My kingdom is not of this world" (John 18:36), is usually taken to mean that His kingdom is not a worldly kingdom, but a spiritual one. But He did not say *the* world, in general, but *this* world, in particular. The fact that, at His unveiling, the *world*

kingdom becomes our Lord's and His Christ's (Un. 11:15) clearly shows that His kingdom is a world kingdom. In fact the use of the word *this* should settle this point. It is a world kingdom, not of *this* world, but of that future eon, when He takes His great power and reigns.

The kingdom of the heavens is explained for us by the prophet Daniel. He tells us that *the God of heaven* will set up a kingdom which will displace the kingdoms of the great image. In his dream Nebuchadnezzar saw a stone cut out *without hands,* which struck the image on its feet. All of the prophets are unanimous that it will not be set up by man. The phrase *without hands* excludes human instrumentality, and denotes the operation of God without human help. So the mighty die (Job 34:20). So was Sodom overthrown (Lam. 4:6). The Most High does not dwell in temples made with hands (Acts 7:48; 17:24; 19:26; Heb. 9:11, 24). Our future body is made without hands (2 Cor. 5:1). Our circumcision (Eph. 2:11; Col. 2:11) is without human hands. Our Lord knew this, and no one can point to a single act of His, or a solitary word in His heralding which suggests sedition or violence on the part of man against the government.

Such was the kingdom which the Jews were led to expect, and such was the sovereignty which our Lord heralded to them. That the displaced realms were real kingdoms on this earth is beyond dispute. The figure used is such as to leave no doubt that the coming kingdom will be the same. What we have today does not displace these kingdoms. It did not commence by crushing them as a falling stone. It is not a mountain in the earth. It is not the kingdom of the heavens. Quite the contrary! There are many governments on earth today, and their power is all based on the work of human hands. It was quite impossible for our Lord to mean any other kingdom than that spoken of by Daniel, for it would have

cruelly deceived the people and misused the word of God. The kingdom of the *heavens* can only be that so called by Daniel the prophet.

The Jews, during our Lord's ministry, were strongly inclined to insurrection. At various times, indeed, uprisings took place. They did not grasp the fact that He heralded a kingdom "of the *heavens*", so sought to involve Him in an insurrection, imagining that He needed their help in order to shake off the Roman yoke. After he had filled them with food they were ready to fight. The Herodians also tried to snare Him into saying something treasonable, because they did not understand the power of the kingdom. But He refused to enter their trap, and advised them to act in accord with *this* world, so long as the heavens had not set up the kingdom. He recognizes that, in this system, God had given Cæsar authority, and He would have His disciples recognize it.

Though our Lord heralded the nearness of a heavenly kingdom, to be set up by powers from above, He never countenanced the use of force against the authorities or the Roman government by His disciples. When Peter did use the sword, He promptly healed the wound. He said that those who took the sword would be destroyed by the sword—just as it came about in the Jewish insurrections of that time (Mat. 26:52). Much as they tried to trick Him into some statement which could be interpreted as treasonable, they failed to do so, and it was necessary to get *false* witnesses in order to make a show before Pilate. But he saw through their hypocrisy, knowing that they used this lie in order to force him to do their desire.

Our Lord confirmed this thought in His defense before Pilate. He said, "If My kingdom were of this world, My deputies also would have contended, lest I should be given up to the Jews. Yet now is My kingdom not hence" (John 18:36). Kingdoms today are established on contention and bloodshed. The rulers rightly recognize this by establishing a military force for its

defense. Many think that this should not be, and that we would have universal peace if all the armies could be abolished. But they do not understand the Scriptures or the heart of humanity, or the world-system in which God has placed us. An earth*ly* kingdom (not one *on* earth, but *from* the earth) must lean on an earthly force. A heaven*ly* kingdom, such as our Lord's in the coming eon, is not *in* heaven but will be ruled by power *from* heaven. It will control by means of the rain (Zech. 14:17) and, at the end, when it is threatened with extinction by the Adversary and an overwhelming host, fire from *heaven* descends and devours its enemies (Un. 20:9).

This world is a very different world from that which is to come. If His kingdom were like those of this world, then His slaves would have contended for Him, He would have rallied His followers to defend Him, and would have mobilized all His earthly forces in order to establish His throne. But in the next world it will be different. Then He does, indeed, establish His throne by power, but not with arms of flesh or human might. It is a *heavenly* kingdom and the powers of the heavens wage war with His enemies and will subdue them. Terrific inflictions from above, and a celestial army on white horses, clear the earth of His foes, while the few, frightened friends He still has on earth make no effort to seat Him on His throne.

To most of us, the phrase, *this world,* was once in contrast with heaven. We referred it to space, not to time. And so we grew up with the idea that the kingdom was not on earth at all, but in heaven. But this is not the viewpoint of the Scriptures. Having been introduced into the arguments of logicians who are not accustomed to choosing sound words, it has led to the repudiation of the greater part of present truth, to the practical denial of the secrets revealed through the apostle Paul, and to the offensive domination of reason over revelation and

to a fog of argumentation to which there is no boundary. *World* and *earth* are entirely distinct ideas. There are three earths, but five worlds in the Scriptures. The *next* world is still on *this* earth.

The position of apostate Christendom that our Lord did not preach an *earthly* kingdom is the child of human reasoning, though it seems to be the only logical deduction to those who hold it. Were they real reasoners (which no man can claim) they would come to another conclusion. Even with a little common sense they would discard terms, such as "earthly" which trip up the unwary, and lead to "implications" which are not at all implied by the actual facts. "Earthly" and "heavenly" are descriptive of *character* and do not locate. Much that is on earth is *not* earthly and much that is heavenly is on the earth.

This is a good example of wresting the Scriptures and re-interpreting them along modern lines. Only a slight change is necessary. Substitute the word *earth* for *world,* which very few will notice, and we have reset the switch, as it were, and directed the line of thought in a totally different direction. Indeed, it is not necessary to change the word at all, for the modern mind already thinks of the *world* as the *earth.* Very few have any idea that there is more than one world or that they change with the eons, notwithstanding the plain language of our Lord.

When Christ was before Pilate, He refused to acknowledge the ultimate sovereignty of Cæsar. Pilate said to our Lord: "Are you not aware that I have authority to release you and have authority to crucify you?" Pilate was very definite in his claims. By using the word *authority,* he disclaims sovereignty for himself and falls back on the source of his power, *Cæsar.* Jesus answered him, *"You have no authority against Me, none except what was given you from above"* (John 19:11). Our Lord goes beyond Pilate's superior, the Emperor, to God

Himself, as the Supreme Power. Pilate, being afraid, because of his wife's dream, and because the Jews said that the Prisoner claimed to be God's Son, made no objection to this. Even governments must bow to the Deity, and it is *not* sedition to recognize God. Indeed, the head of the government which is generally supposed to have the most powerful military force, recently protested in public that he is not the Deity, and cannot control the elements.

We all, as citizens of the countries in which we live (unless we are without citizenship or sovereignty) are in the same position. We do not advocate the overthrow of the government by force, hence are not guilty of sedition, for we recognize the officers of the law as ministers of God (Rom. 13:1-7), even though we teach that, in a future "world", which many of us now think has "drawn nigh", or, in the phraseology of the Authorized Version is "at hand", the world kingdom will become our Lord's and His Christ's (Un. 11:15). This does not involve the overthrow of all of the governments so that they will not exist in the millennium. The passage just quoted makes all one world kingdom. But such a world kingdom will exist before our Lord comes, under the wild beast, but it will include, not destroy the national governments. The nations will continue in the thousand years under the sovereignty of Messiah.

In the millennium the territory promised to Abraham, and the authority delegated to David must pass into the hands of Israel, but the nations elsewhere, and their land, will continue under the suzerainty of Messiah and His ministers. When a country now joins the league of nations it surrenders some of its sovereignty. When the nations of the end time are confederated under the wild beast they will part with practically all of their real sovereignty, as they must bow to his will. This will also be their position in the thousand years. Legally and logically there is no more treason in predicting that a

nation will join the league or the world empire of the end time than in heralding the prophecy of the Scripture that the world kingdom will become our Lord's and His Christ's.

No one can deny that a clever lawyer could prove "by implication" that all who believe the Bible must be seditious, for they look forward to a time when the kingdoms of this world will be overthrown by force and become a part of a new world kingdom, ruled by Christ. In fact, a lawyer is not efficient who cannot reason out to any desired conclusion, for the profession has attained the reputation of transforming truth and error into its opposites. If our lives are dependent on the "implications" which a lawyer is able to extract out of our faith, we are all dead men. Meanwhile, a believer who ardently looks for the reign of Christ on earth may be the most loyal and submissive citizen in the whole realm, in obedience to God's own decree, and His assurance that, even in this present world, the authorities are *His* servants, and His saints are *not* to resist or to withstand, but to be *subject* (Rom. 13:1-5).

The matter was brought to an actual test recently. An enemy of the truth accused the writer of a pamphlet, which dealt with the coming kingdom, with spreading sedition. Although there is a strong tendency against the Bible, the government held that it was a matter of faith which did not interfere with the functions or the security of the state. It belongs in the categories usually called "an act of God" by the legal fraternity, and is outside human enactments.

The Herodians of our Lord's day had a false idea of the kingdom, and supposed that it would be established by power from beneath instead of from above, hence they were sure that they could trap our Lord into such a heralding of the kingdom as would be contrary to the laws of the land. It never occurred to them or to anyone else in those days that He was setting up a spiritual

kingdom, for such a sway already existed among His disciples, but they looked forward to something tangible in the future. When the Herodians came to Him He had an opportunity of explaining the spiritual nature of the kingdom, for this might have disarmed them. But He evidently did not hold this view, for He insisted that each should have his due, Cæsar as well as God (Mat. 22:21).

Although all intelligent readers of God's Word look forward to a kingdom on earth which will rule over all, none of them are plotting to bring it about, or are gathering weapons to aid in establishing it, or will join any organization which has this in view. Not only are they restrained from any efforts to set up this kingdom, but they do not expect any human agencies to bring it about. It will be the kingdom *of the heavens*—inaugurated and sustained by supra-mundane forces from above. Even when the kingdom is set up the Lord's disciples will not fight. They will be utterly powerless. Our Lord will not be indebted to them in the least for His power, nor will He need an army to uphold His throne.

The "argument" that, if the Lord had proclaimed the kingdom of the heavens as near, He was an insurrectionist, and was justly accused by the Jews and executed by Pilate, is a piece of faulty logic. In the first place He heralded a kingdom of the *heavens,* not of the earth. That is, He never countenanced any force on the part of His disciples. They once intended to make Him King in this manner, but He would not have it. The kingdom of the heavens will be inaugurated by force, but not by earthly armies or human instrumentality. Our Lord will not lead any insurrection or call upon His disciples to bear arms in order to establish it. Therefore the "implication" that He was the Leader of sedition is illogical and false. And it is even less logical to infer from this that He did not herald an earthly kingdom.

I have been trying to see if I could possibly enter-

tain the idea of a spiritual kingdom when reading the opening chapters of Matthew, keeping in mind the Hebrew Scriptures, which are the only true background for the understanding of the Baptist's and our Lord's ministries. But I find that it simply will not satisfy my mind. The Son of *David* and of *Abraham,* the *throne* and the *land,* confront us in the first few lines. The genealogy seems needless in this account, and should preface the heralding of a physical kingdom. The Magi thought He was to be king of *the Jews.* Herod was disturbed unduly if only a spiritual kindom was in view. John the Baptist begins by quoting Isaiah, so that he must have deliberately deceived the Jews, if, indeed, he was not himself deceived. Our Lord was shown the kingdoms of the world by the Adversary. Then our Lord commences and heralds the kingdom of the heavens predicted by Daniel (2:44), which is certainly no "spiritual" kingdom. If this is the impression made on me, how much more on the Jews who heard him? *And this is decisive.*

Of course it is true that the disciples in our Lord's day, and even His apostles, were not able to understand much of what He said. But after His resurrection, and after His remaining with them for forty days and His *telling them that which concerns the kingdom of God* (Acts 1:3), when their hearts and minds had been opened to understand the Scriptures, *then* the thought that is uppermost in their mind is not that they are in a spiritual kingdom, but they asked Him, "Lord, art Thou at this time restoring the kingdom to Israel?" And our Lord, instead of telling them that this would occur not many days hence, when they received power from on high, insisted that "It is not for you to know the times or the eras which the Father placed in His own jurisdiction" (Acts 1:6, 7). The kingdom had not come, it did not come at Pentecost, nor at any other time in the book of Acts. It is to come to *Israel* in the *future* according to the heralding of our Lord.

When the superficial, hypocritical Pharisees wanted to know when the kingdom of God is coming, He turned their thoughts away from the externals to the internal state of their own hearts. So long as the nation of Israel is self-righteous and unrepentant and pretends to be just and humble, as these Pharisees, there is no use asking when the kingdom will come, for it will destroy such with its advent. To those who are internally corrupt it will not come at all, unless in devastating judgment. The inference that it has no outward polity on this account is without the shadow of a reason (Luke 17:20-21). The tribes of the land inwardly grieving over their treatment of the Messiah indicates the time when the kingdom will come. *This* is the aspect that the Pharisees needed to prepare them for it—not its external location.

According to this teaching there has been no change in God's attitude toward the nations since our Lord's first advent. Israel has not been cast aside. The branches have not been changed in the olive tree. Paul had no particular mission. His "*my* evangel" is a myth. His secrets were all known. The whole Greek Scriptures are one hash, what the English call a "resurrection pie" because it contains all the left-overs of the week in one magnificent dish! In fact, our Lord Himself must have been mistaken when He said, "I was not commissioned except for the lost sheep of the house of Israel" (Mat. 15:24). These would not be satisfied with a spiritual kingdom, but demand the fulfillment of God's promises to Abraham and to David in the Hebrew Scriptures.

I have often thought how easy it would be to conquer the world if I only had the *heavenly* powers that will be the controlling factors in the millennium. Give me authority over the clouds of the sky alone and I could defy the armaments of any nation, yes, of all of them combined, land, sea, and air. Without rain they would soon starve. With lightning they could suddenly be destroyed. Even such lands as Egypt, which needs no

rain, are dependent on it in other areas, and could soon be brought to their knees by withholding moisture at the sources of the Nile. What a different world even this would be if one man could control the elements!

And we know the One Who can do it! Moreover we know that He will do it! To be sure He will rule with an iron club. This is a formidable weapon. I once met an Arab on a lonely part of the road between Jerusalem and Bethany who had a wooden club with iron spikes in its head, slung with a thong about his wrist, and I was not at all comfortable until he had vanished. But this figure cannot depict material armaments, for these will not be present in the next world. War will become a lost art. But power will be there in plenty, in the hands of Him Who alone is worthy or welcome to use it. Hail to Him, the *heavenly* Suzerain, the only Hope of peace and prosperity which still remains to the world!

A. E. K.

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### THE KINGDOM NOT OF THIS WORLD

[We take the liberty of publishing the following without permission. It was sent to us by a friend, unknown to the writer.]

MR. MAURO has set up a man of straw and has knocked him down with all ease. So far as I am aware, no one has accused Jesus Christ of either uttering or advising any word of sedition against Cæsar. That the kingdom was heralded, and that it was rejected by the nation to which it was heralded, is clear. The kingdom was not postponed, for the "before-placing" of the eons provided for the rejection of the message.

But that God had the message proclaimed just as if He thought it might be accepted is quite evident. That He knew it would not be accepted, is believed by everyone who recognizes God as God. When Christ said, "My kingdom is not of THIS world," He clearly implied it will be of some other world. Only one world (KOSMOS, system) exists at a time.

Heaven is not called a world. THIS world began when this eon began, and will end at its consummation. When the next eon begins, there will be another world (system), and the kingdom *will* be of *that* world. And in order that it shall be so, Christ *will* fight and will kill many thousands of people. He will fight against the very kingdoms that are like Cæsar's. The kingdom cannot come during this eon, for it is not of this world.

W. B. SCREWS

# "HE HATH SET THE WORLD IN THEIR HEART"

OBSCURITY, in more than one sense, gathers around this passage. It is not clear what is meant by the words themselves, and they give no ground for what follows (Ecc. 3:11). The tendency of translators and expositors is to render it as the Septuagint, changing the word *world* to *age* or *eon*. Some prefer to make it eternity, and the teaching that God has set eternity in men's hearts (whatever that may mean) is quite popular in some circles. But why should this keep men from finding out what God is doing? Indeed, would it not be a help rather than a hindrance.

First let us note the context. It concerns the fact that there is a *season* for everything (Ecc. 3:1-9). Then the assembler of these sayings asks, "What profit has the doer in what *he* toils?" The answer is, "I see the experience which God gives to the sons of humanity, to be humbled by it." Our life is not the aimless, purposeless, empty thing which it appears to be. Its evil and toil is a gift from God in order to lay us low before Him. With all our striving, how little do we accomplish! But the main object, the real profit, lies in our failure, so that we may take our true place before God.

*In its season* God makes everything lovely (verse 11). See how beautiful is the flower in its bud and bloom! But soon thereafter, what a change! The season is past. One who had never seen the flower until its petals are faded and decayed, could not conceive how beautiful it was in its time. This is the picture which is presented to us as introductory to the statement which we are study-

ing. That which is disintegrating does not give us a proper idea of its beauty when it is in its prime. With this in mind we will give a rendering which follows out the thought. Then we will discuss the new renderings.

**Moreover, obscurity gives He in their heart. From failing to progress man is not finding the doing which God does from the beginning and until the termination.**

Men see things out of season, in the time when they are disintegrating, and their hearts are too dark to recognize this and look back to their origin or forward to their consummation. They see only a small portion of the process, and even this at its worst stage, hence are sure to be led astray without a revelation from God Himself. Those who have this may exult that all begins in God's love and will terminate in its full display, even though, at present, it may appear to some as if His hate were the ruling factor in His dealings with mankind.

But why translate *obscurity* in place of *world,* or *age?* The Hebrew stem *olm,* which is here used denotes OBSCURE. This is clear from the fact that it is rendered *secret, hide, blind,* and *dissemble* in the Authorized Version. The meaning *eon* or *age* is only a derived one, seeing that the eons were obscure to them. It also denotes an adolescent damsel or stripling. It is quite in order to fall back upon the basic sense when this is manifestly in accord with the context. We know that it is true that God gives men obscurity and that they do not know God's doing on account of it. All other renderings fail to satisfy the context. It must be something which incapacitates men mentally. Obscurity does this.

### THE HEBREW NEGATIVES

One of the most difficult problems which confront a translator of the Hebrew who wishes to carry over all distinctions is that of the Hebrew negatives. There are six or seven words translated *not* in the Authorized Version. There is *la,* NOT; *al,* MAY-NOT; *ain,* THERE-IS-NOT;

*aphr*, LIMIT; and *bl* and its forms DISINTEGRATE or decay. This last one causes the most trouble, and is translated in a variety of ways in the Authorized Version. For instance, once the word used in this passage is translated *corruption* (Isa. 38:17). Much testing has shown that it always implies, not merely negation but *decay* or *failure*. The following are all of the passages in which it is preceded by FROM. Even the Authorized Version has sometimes rendered it *for lack of* or *for want of*. We have rendered it *from failing* in this passage.

Passages with *mbli*, FROM-DISINTEGRATEly

| | |
|---|---|
| Deut. 9:28 | *Because* the Lord was *not* able to bring |
| 28:55 | *because* he hath *nothing* left him |
| Job 4:11 | the old lion perisheth *for lack of* prey |
| 20 | they perish forever *without* any regarding |
| 6: 6 | Can that which is unsavory be eaten *without* salt. |
| 18:15 | It shall dwell in his tabernacle, *because* it *is none* of his. |
| 24: 7 | They cause the naked to lodge *without* clothing, |
| 31:19 | If I have seen any perish *for want of* clothing |
| Ecc. 3:11 | *so that no* man can find out the work |
| Isa. 5:13 | *because* they have *no* knowledge |
| Jer. 2:15 | his cities are burned *without* inhabitant. |
| 9: 9(10) | burned up, *so that none* can pass through |
| 10(11) | cities of Judah desolate, *without* inhabitant |
| 11(12) | a wilderness *that none* passeth through |
| Lam. 1: 4 | *because none* come to the solemn feasts |
| Eze. 14:15 | desolate, *that no man* may pass through |
| 34: 5 | they were scattered *because* there is *no* shepherd. |
| Hos. 4: 6 | My people are destroyed *for lack of* knowledge: |
| Zeph. 3: 6 | their streets waste, *that none* passeth by: |
| 6 | cities are destroyed, *so that* there is *no* man, |

### THE IGNORED WORD *ashr*

There is one word in the Hebrew of this passage which seems to be ignored by all the translations I have seen. The text seems to read "From failing *which (ashr)* man . . ." This is the common relative pronoun. But it cannot relate to the preceding noun, for then the negative would reverse the preceding statement. Hence I submit that it is not a pronoun at all, but the stem from which it is derived, which denotes TO PROGRESS, or, it may

also be *happiness.* It is because it is now a season of disintegration, of regression, and not progression, in which humanity is to be taught humility, that men's hearts are filled with obscurity and they cannot discover God's goal. Things are going from bad to worse, so far as man can observe, so how can he know the end?

This study is given to show the necessity of investigating all obscure passages to see if the unpointed text may not allow renderings which agree with the context and give a satisfactory sense. We are seeking to make our sublinear in such a way as to facilitate this, and to show clearly the ground for such changes as are made from the usual rendering. As each word is traced to its stem, and the lexicon groups all derived from it together, we hope that we will be able to clear up many passages by this means. A. E. K.

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## THAT'S DIFFERENT

WHEN the French senator Renand, an earnest believer, first left his home in the Pyrenees and arrived in Paris, he took a room in a hotel and paid the rent, a hundred and fifty francs, in advance. The owner inquired if he wished a written receipt.

"Isn't necessary," said Renand, "God was Witness."

"Do you believe in a God?" asked the owner in derision.

"Surely," said Renand, "You don't?"

"No, sir."

"Well! That's different!" said the senator. "Kindly provide me with a receipt!"—*Gemeindeblatt*

# JESUS CHRIST'S FAITH

FAITH is generally supposed to be restricted to the saints, and quite out of the question in connection with Christ, notwithstanding the fact that He is hailed as the Inaugurator and Perfecter of faith (Heb. 12:2). I do not remember ever reading of Jesus Christ's faith until I began to read my Greek text. Then it impressed me very much in my studies of the third of Romans. Nevertheless I was rather diffident in regard to it and said little until I was forced to translate this phrase in the version. Then the question arose, Am I mistaken as to the force of the genitive here? It does not seem possible that it denotes the faith of others *in* Him, as usually rendered, but perhaps it denotes the faith, or body of belief, which is derived from Him, not His own believing.

But it is not a translator's duty to interpret, yet he ought to preserve distinctions, especially in connection with such an important matter as faith, so there was no way but to bring over the genitive into the English, leaving the student to decide this by means of consistent renderings. In a Bible class the subject was brought up and provoked the question, "Where do you get that idea?" The following tabular statement was drawn up as a reply, and is presented herewith in order to help the student to clarity in this important matter.

Marginal renderings and footnotes are enclosed in parentheses where they apply. In the column under *King James', Sco.* means Scofield, and *Am. S.* means American Standard Version (Revised Version). These are put in square brackets, as well as other readings in the *Concordant.*

| *'oncordant, 1931* | *King James', with Sco., 1909, and Am. S., 1901* | *Rotherham, 1897* | *Weymouth, 1910* |
|---|---|---|---|
| Romans 1:17: r in it God's hteousness is be- ; revealed out of th for faith | For therein is the [*Sco.* (a)] righteousness of God revealed from faith to faith [*Am. S.* is revealed a righteousness of God from faith unto faith] | For a righteousness of God is therein revealed,—By faith unto faith | For in the Good News a (Or 'the') righteousness which comes from God is being revealed, depending on faith and tending to produce faith |
| Romans 3:22: t a righteousness God, through sus Christ's faith *Alexandrinus* in rist Jesus] | Even the righteousness of God *which is* by faith of [*Sco.* (through faith in)] [*Am. S.* through faith in (Or, *of*)] Jesus Christ | A righteousness of God through faith in [Jesus] Christ | a righteousness coming from God, which depends on [Lit 'through.' God bestows faith (Eph 2:8), as a stepping stone to righteousness (Rom. 1:17). faith in Jesus Chris |
| Romans 3:26: ward the display His righteousss in the current a, for Him to be st and a Justifier the one who is the faith of Jes | To declare, *I say*, at this time his righteousness: [*Am. S.* for the showing, *I say*, of his righteousness at this present season] that he might [*Am. S.* himself] be just, and the justifier of him which believeth [*Am. S.* hath faith (is of faith)] in Jesus | With a view to a showing forth of his righteousness in the present season, That he might be righteous even when declaring righteous him that hath faith in Jesus | with a view to demonstrating, at the present time, His righteousness, that He may be shown to be (Lit. 'may be.') righteous Himself, and the giver of righteousness to those who believe in Jesus |
| Galatians 2:16: man is not justi- ed by works of w, except it be rough the faith Christ Jesus [*Sinaiticus* of Jesus rist] | a man is not justified [*Am. S.* (Or, *accounted righteous*)] by the works of the law, but by the faith of [*Am. S.* through faith in] Christ | a man is not declared righteous, [Not at all] save through faith in Christ Jesus | it is not through obedience to Law that a man can be declared free from guilt, but only through faith in Jesus Christ |
| Galatians 2:16: at we may be stified by the ith of Christ and t by works of w | that we might be justified by the faith of [*Am. S.* by faith in] Christ, and not by the works of the law | That we might be declared righteous–By faith in (More literally: "of") Christ, And not by works of law | for the purpose of being declared free from guilt, through faith in Christ and not through obedience to Law |
| Galatians 2:20: at which I am w living in flesh, am living in faith the Son of God, ho loves me *Vaticanus* faith of od and of Christ] | the life which I now live in the flesh I live by the faith of [*Am. S.* in faith, *the faith* which is in] the Son of God, who loved me | While so far as I now do live in flesh, By faith I live–The faith in (More literally: "of.") the Son of God, Who loved me | the life which I now live in the body I live through faith in the Son of God who loved me |

| *Moffatt, 1926* | *Emphatic Diaglott 1864* | *Tischendorf, Tauchnitz, 1869* | *Syriac Peshito Murdock, 1852* |
|---|---|---|---|
| Romans 1:17: God's righteousness s revealed in it by aith and for faith | For the Righteousness of God by Faith is revealed therein in order to faith | For (A But) therein is the righteousness of God revealed from faith to faith | For in it is revee ed the righteousn of God, from fa to faith. |
| Romans 3:22: ut it is a right- ousness of God vhich comes by be- leving in Jesus Christ | even God's Righteousness, through the faith of ([Jesus]) Christ | even the righteousness of God *which is* by faith of Jesus Christ (V by faith of Christ), (A by faith in Christ Jesus) | even the righteou ness of God, whi is by faith in Jes Messiah |
| Romans 3:26: t was to demon- trate his justice at he present epoch, howing that God is ust himself and hat he justifies nan on the score f faith in Jesus | for an Exhibition of his RIGHTEOUSNESS at the PRESENT Time, in order that he may BE Righteous while justifying HIM who is of the Faith of Jesus | To declare, *I say*, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus | for the manifest tion of his righ eousness at th present time; th he might be righ eous, and with righteousne (or, *righteousl* justify him who in the faith of o Lord Jesus Messi |
| Galatians 2:16: man is justified imply by faith in esus Christ and ot by doing what he Law commands | a Man is not justified by Works of Law, except on account of Faith of Christ Jesus | a man is not justified by the works of the law, but by the faith of Jesus Christ (VA faith of Christ Jesus, even;) | a man is not ma just (or, justifie by the works of t law, but by faith Jesus the Messia |
| Galatians 2:16: o as to get justi- ed by faith in hrist and not by oing what the Law ommands | so that we may be justified by Faith of Christ, and not by Works of Law | that we might be justified by the faith of Christ, and not by the works of the law | in order to be ma just by faith in t Messiah, and not the works of t law |
| Galatians 2:20: he life I now live n the flesh I live y faith in the Son f God who loved he | that life which I now live in the Flesh, I am living by THAT Faith of the SON of GOD, who LOVED me (by THAT Faith of THAT GOD and Christ) | the life which I now live in the flesh I live by the faith of the Son of of God, who loved me | the life I now li in the flesh, I li by faith in the S of God, who lov me |

| *Concordant, 1931* | *King James'*, with *Sco., 1909*, and *Am. S., 1901* | *Rotherham, 1897* | *Weymouth, 1910* |
|---|---|---|---|
| Ephesians 3:12: Whom we have ldness and access ith confidence, rough His faith | In whom we have boldness and access with confidence by the faith of him [*Am. S.* in confidence through our faith in him (Or, *the faith of him*)] | In whom we have our freedom of speech and introduction with assurance through the faith of him | in whom we hav this bold and con fident access thro ugh our faith i Him |
| Philippians 3:9: t having my righ ousness, which is law, but that hich is through e faith of Christ | not having mine own righteousness, which is of the law, but that which is through the faith of Christ [*Am. S.* a righteousness of mine own (as my righteousness), *even* that which is of the law, but that which is through faith in Christ] | Not having a right eousness of my own, That which is by law, But that which is through faith in Christ | not having a right eousness of m own, derived fro the Law, but tha which arises fro faith in Christ |
| James 2:1: y brethren, be aving no partiali es in the faith of ir Lord Jesus hrist of glory | My brethren, have [*Am. S.* hold] not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons [*Am. S.* (Or, *do ye, in accepting persons, hold the faith . . . glory?*)] | My brethren, do not with respect for persons be holding the faith of our Lord Jesus Christ [the Lord] of glory (Or: "our glorious Lord Jesus Christ) | My brethren, yo must not mak distinctions betwee one man and anoth er while you a striving to maintai faith in the Lor Jesus Christ, wh is our glory |

It is evident that the usual idea is that this refers to *our* faith *in* Christ, hence most renderings, even Rotherham, change to the dative case and insert *in*. But, as the *in* itself also occurs frequently, as Romans 6:11 living *in* Christ Jesus, 6:23 eonian life *in* Christ Jesus, 8:1 those who are *in* Christ Jesus, 8:2 life *in* Christ Jesus, 8:39 love of God *in* Christ Jesus, it seems unwise to insert *in* unnecessarily, especially as this is not the dative case, to which *in* is confined. That *our* faith is *in* Him is a different thought from that expressed by the possessive case. That this truth concerning Jesus Christ's faith was lost early is seen from the fact that, while the earlier manuscripts still have it, Alexandrinus, written about the fourth century, has altered to *in Christ Jesus,* reversing

| *Moffatt, 1926* | *Emphatic Diaglott 1864* | *Tischendorf, Tauchnitz, 1869* | *Syriac Peshito, Murdock, 1852* |
|---|---|---|---|
| Ephesians 3:12: ough whom, as have faith in n, we enjoy our nfidence of free ess | by whom we have this FREEDOM OF SPEECH and Access with Confidence, through the FAITH of him | In whom we have boldness and access with confidence by the faith of him | through whom w have boldness an access, in the con fidence of his faith (i.e. *faith in him*) |
| Philippians 3:9: sessing no legal hteousness of my n but the right- isness of faith in rist | not clinging to THAT Righteousness of Mine own, which is from Law, but to THAT which is through the Faith of Christ | not having mine own righteousness, which is of the law, but that which is through the faith of Christ | since my righteous- ness is not [now] that from the law but that which is from faith in the Messiah |
| James 2.1: brothers, as you ieve in our Lord us Christ, who is Glory, pay no vile regard to ple | My Brethren, do not hold the FAITH of Jesus Christ, our GLORIOUS LORD, with a Respect of persons | My brethren, have not the faith of our Lord Jesus Christ, *the Lord* of glory, with respect of persons | My brethren, hold ye not the faith of the glory (or, *the glorious faith*) of our Lord Jesus the Messiah, with re- spect to persons |

the title as well, in order to correspond to the connective.

### OUT OF FAITH INTO FAITH

The first example is not given to clear the matter up but to show how cloudy it is when judged by the variety of renderings it has evoked. We have *from* faith *to* faith, *by* faith *unto* faith, *depending on* faith and *tending to produce* faith, *by* faith and *for* faith, *by* faith *in order to* faith, and *from* faith *to* faith. Does not this show clearly that there is something in the background of these translations which makes this simple series of words an enigma to them? It is to be regretted that English will not bear *into* faith, for then the CONCORDANT VERSION rendering would at least be literal, and might, in time, be

perfectly intelligible. Now the only clear explanation seems to be *out of* [Christ's] faith *for* [our] faith.

If we seek to explain the other renderings it seems to be impossible to get solid ground under our feet, for they almost all differ, yet which is to be preferred? None of them is covered by the quotation "the just by faith shall be living". It is only as we take it of Christ in the first place, the Just One because of His faith (though He did not need to be *justified* from sin by faith), the *source* of the revelation of God's righteousness, and make our faith the *object* (as the grammar of the Greek), that we can understand that, in both cases, a just one is living by faith. Indeed, the word *just* is in the singular here, as it is in Habakkuk 2:4, so that its first application may be to Christ Himself.

### THROUGH FAITH OF JESUS CHRIST

The third of Romans, especially the paragraph from verses 21 to 28, is of the highest importance to the understanding of justification. It is *for* (into) all and *on* all who are believing *through* faith of Jesus Christ. Either it is His faith, that is, it belongs to Him (which is the usual sense), or it comes from Him, though this would ordinarily demand more definite expression, by means of a connective, as *from* or *out of*. Examples of the genitive (of) in Romans up to this point are as follows: 1:1 slave *of* Jesus Christ, 1:6 the called *of* Jesus Christ, 1:7 grace . . . and peace *from* Jesus Christ, 1:8 thanking *through* Jesus Christ, 2:16 judging *through* Jesus Christ. From these we see that the slaves and called ones who *belonged* to Christ are simply denoted by *of*, but when such things as faith (or peace) come to us *from* or *through* Him, the relation is defined by a connective.

"Jesus" is our Lord's personal name, so it is difficult to understand anything else than the personal faith of the Man of Sorrows when we read of the "faith of Jesus". Hence it is difficult to see why almost all trans-

lators simply change it to *in*. The American Revisers seem to have recognized that it was not satisfactory, by their margin. Rotherham is a disappointment to me here, for he added "more literally: 'of'" in other less important passages (Gal. 2:16; 3:22). The simple sense seems to be that the Man Jesus had faith in God, and one who has the same faith is justified by God. The only other possibility seems to be this, that we take faith figuratively, as the body of truth which belongs to Him, and hold that. But, in Romans, it is emphatically not the faith of Jesus in flesh, but of Christ, in spirit, which justifies.

In Galatians we have an echo of the passages in Romans. Here the American Standard (Revision) however, has reversed its attitude, and inserted *in* where the Authorized Version was correct. Rotherham translates *in*, but adds a note. The other passages, however, except Philippians, are not at all personal, for they speak of Him in His official glories rather than in His humiliation, hence, though we would not render it "our faith in Him", but the "faith of Him" (Eph. 3:12, Am. S.) it may refer to our faith as the same as His, we, as it were, using His faith.

We must not fail to note the readings of the Emphatic Diaglott, for they are uniformly better than the others. I feel quite sure that the translator must have believed what seems to be the truth on this matter, for I know that he did not make it a rule to translate uniformly, even in the sublinear. Being free from the traditional view that Christ could not have had faith, he was at liberty to translate as it is in the Greek, where even such a faithful and competent man as Rotherham seems to have had a struggle in seeking to reconcile the facts with his theology.

The confusion which exists among translators should convince us that some false notion is back of it, and should open our minds to the fact that our Lord, as a Man, had confidence in God (Mat. 27:43), hence is the

Inaugurator and Perfecter of faith, by far the greatest Example of the faith in the annals of mankind. And His faith is the basis of justification just as our faith is the channel through which it is received and enjoyed. Let us seek to restore to God's Word the truth of His faith, which a degenerating theology is gradually erasing from the pages of Holy Writ. A. E. K.

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## CONDEMNATION OR CONCILIATION?

WHEN DIFFERENCES arise between saints, what is to be our attitude toward them? In practically every case it is easy to take the judge's seat and condemn one party and acquit the other, and the less real evidence we have the better. Had we all the evidence, we would probably divide the condemnation. But are we capable of judging? Or are we authorized to do so? Is not that the special prerogative of our Lord? And He will not merely condemn but set right. Our place is quite the opposite. We are to accept wrong done to ourselves and to conciliate those who are against us, and to reconcile others who are at enmity. That is God's attitude today, and it should be ours.

We all are inclined to take sides and further the offense, rather than to keep clear of disputes which do not concern us, if we have not the grace to imitate God in His present operations (Eph. 5:1, 2). We want to walk in righteousness rather than in love. We delight to condemn rather than to reconcile. Alas, even if we are quite right, we are wrong in the way in which we usurp the exclusive prerogative of Christ. It is not ours to judge (Rom. 14:4). He is the One Who condemns! God is the One Who takes vengeance! O, that the knowledge of God's unspeakable grace would bear fruit among us, and soften our hearts, and lead us to conciliate rather than to condemn! A. E. K.

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