Unsearchable Riches

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for God and His
Word

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EDITORIAL

THE STIRRING TIMES in which we live, and the deep interest of the saints in prophecy in connection with current events, will be reflected in the pages of our magazine during the coming year. We have already commenced a series on Daniel, and hope to continue throughout the volume, with articles on the latter portion of Daniel's prophecy, for these visions are of surpassing interest in the present crisis. We will not assume the role of prophet however, nor will we make any predictions. Just at this juncture we are tempted to say "I told you so" to those who look for a revival of the Roman Empire, because, at the moment, Italy is meeting with reverses at the hand of Greece, out of whose kingdom the king of "fierce countenance" or strong presence will stand up. But we will not base anything on the changing tide of battle. God's words will be fulfilled however the picture may appear at the present.

There are many questions in Daniel's prophecy which do not find a satisfactory answer in our English versions, therefore we have devoted a vast amount of time in investigating the possibilities of the original, and in making a concordant version. In this we have not been disappointed, for some seemingly insoluble problems have yielded to this method. Take, for instance, the question, What is the clay in the image? Some would have it democracy, others apostate Israel, etc. (Dan. 2:43). The statement in the Authorized Version, "they shall mingle *themselves* with the *seed* of men" *may* be rendered, "being mixed with *wealth* among the *force* of mortals."

The *iron* is *force,* and the *clay* is *wealth.* This rendering connects the clay with apostate Israel in Babylon, and opens up a vast vista of truth which is in full accord with what we see in the world about us. Money has become a great factor in government, and possesses enormous power. Later we will explain the matter fully.

During the past year much time has been devoted to the idiom of the Keyword edition. By means of our large, typewritten concordance we were able to make special studies of various grammatical features, which would hardly have been practical without it. The genitive and dative cases of the nouns were examined critically, and idiomatic renderings were marked with a red line and listed on slips, so that they could be classified and compared. These clearly show the impossibility of rendering these grammatical cases uniformly in English. Genitive connectives must, at times, be used for the dative, and vice versa. *With,* for instance, though genitive, is often used for the dative. Reports on these studies must wait until there is more room in the magazine.

The last decade has been one of almost continuous depression in business. The dollar has lost nearly half of its value, so that our subscription price is really about sixty cents. Taxes have risen. The labor laws made it practically prohibitive to use hired help, so we had to reorganize to save expenses. We have been hoping that every year would bring a change to normalcy, and have managed to keep the magazine oversize throughout this trying time. The regular issue was forty-eight pages. As there is no indication of better times ahead, we deem it wise to fall back to our standard size temporarily.

We wish to aid our friends in spreading the truth, so are printing large quantities of tracts, especially on universal reconciliation, which may be used freely in letters and elsewhere. We have just heard of a case in which one of our tracts was picked up on the street, and it led several into much blessing.—A. E. K.

DEAR FELLOWSAINTS IN CHRIST:

In the language of another, our hearts respond: "How swiftly the years of our pilgrimage fly, as the days, weeks and months move silently by." And, by the time this reaches you, 1940 will be history and we will be in the New Year of 1941! What does it hold forth for kings and kingdoms? What for the groaning and travailing creation? And what for the saints? Surely "our salvation is nearer than when we believe." May we stand in His grace and await the glad day with fortitude.

Looking back over the year of 1940, our hearts are filled with gratitude and thanks to the God of our Lord Jesus Christ, The Father glorious, for His grace and good providence upon our ministry. Opportunities, both expected and unexpected, were opened to us for gathering fruit and sharing and spiritual understanding, that they may walk worthily of the Lord unto all pleasing, being fruitful in every good work, and growing in the realization of God. Along with a full itinerant ministry, our ministry to the saints by correspondence and the distribution of literature has increasingly grown almost beyond our capacity to meet the demands, reaching hundreds throughout the States, Canada, South America, England, Africa, China, Australia and New Zealand. Thanks be to God, through our Lord Jesus Christ, Who has not only opened this ministry to us, but supplies the grace and strength and needs for carrying it on.

In our last report we were closing a three months' ministry with the saints in Richmond. We then went to Danville for two weeks. A building was secured in a new section of the city, where the attendence, interest and response to the concordant message of truth was exceedingly gratifying. The following topics were presented: Truth and Righteousness; The European Conflict in the Light of Prophecy; The Light of the World; Recognizing God as God; What Must I Do to Be Saved?; Except Your Belief is a Sham; The Three Bible Baptisms; The Sweet Mystery of Life; Four Commissions; Paul, the Apostle of the Nations; The Revelation of the Mystery; Justification and Adjudication; What and Where is Heaven?; Peace; The Crowning Day; and, Anticipating Our Happy Expectation. The interest and response to the teaching was manifest by many securing literature on various subjects as well as some twenty-five renewals and subcriptions being sent in for the UNSEARCHABLE RICHES magazine. Brother Joe Lamb is continuing the labor of love as pastor and teacher of the ecclesia.

Closing in Danville, we went to Pulaski for a week. The attendance packed the little church house nightly and the interest increased beyond our fondest hopes. Gratifying was the faith and zeal of the saints there, Brethren Bassett, William and Tom Duncan, Fagg and Poole and the faithful women in their work of erecting a new and larger church house for

accomodating the large number of children which attend their Bible school with more adequate facilities for scriptural instruction and wholesome recreation.

From Danville we went to Lake Worth, Florida, for a month of ministry. The weather was favorable and the meetings were very encouraging. A goodly number of new ones heard and were grasped by the concordant message of truth for much grace and blessing to their hearts. Having ministered to the saints there a number of times, we presented them with some of the deeper studies in the Scriptures as well as the fundamentals of the evangel for the new ones. We are gratified and give thanks to God for the progress in knowledge and spiritual understanding which the ecclesia in Lake Worth has made since our first ministry there in 1932. Not only have they progressed in knowledge and spiritual understanding, but in love and grace, patience and wisdom in their fellowship and worship, and, at the same time, they have wonderfully increased in their concern and generosity toward the work of sounding forth the evangel. It is gratifying, indeed, to have saints "receive" the word of truth and rejoice in the grace of God, yet, in the words of our Lord, it is "more blessed" when they grow in grace sufficient to become genuinely concerned in the cause of Christ with a heart zeal for participating in the matter of "giving and getting," and thus, as "liberal contributors, be treasuring up for themselves an ideal foundation for the future, that they may be getting hold of real life." One of the chief hindrances to the progress of the concordant message of truth has been, and is, that too many of the saints are satisfied to be "receivers" instead of progressing on to the "more blessed" enjoyment of becoming gleeful participants in the matter of "giving and getting." Would that more might catch the spirit of the Philippian, Thessalonian and other Macedonian ecclesias and become ardent participants in the work of evangelizing the word of truth.

Closing in Lake Worth, we hastened to Fairview, S. C., where we opened meetings in rain and cold weather! As the weather cleared, the attendance increased until the tabernacle was filled to capacity, a large number being young people. The work at Fairview was established in 1929. A temporary tabernacle was erected for a meeting place in 1931. This, now, has become inadequate for services in winter, and at the close of our meetings, work was begun on a new meeting house, with help being contributed from different communities. It will now be possible for them to have meetings at any season of the year.

From Fairview we came to Wagener, where we have sounded forth the concordant message of truth since 1926. Many have been put to repose, some have moved away, yet a goodly number of those who were grasped by the truth at the

beginning, and since, are present, together with a large hearing of new ones. The interest is increasing nightly, especially among the young people. They are asking many questions which reveal a profound heart concern for knowing God's purpose, love and grace in Christ Jesus, our Lord. The meetings will continue through December 8, the Lord willing.

Closing here, we expect to go to Richmond for fellowship and ministry with the saints during Christmas holidays.

The Lord "down-straightening" our affairs and prospering our way we plan an extended itinerary and ministry to the saints during 1941. The early weeks will be spent in Virginia, after which, according to the opportunities, interest and response in each place, we expect to evangelize the concordant message of truth in Washington, Baltimore, Philadelphia, New York City, cities in Connecticut and Massachusetts, Montreal, Ottawa, Toronto, Hamilton, Buffalo, Pittsburgh, Youngstown, Cleveland, Detroit, South Bend, Chicago, Rockford, St. Paul, Minneapolis, Cedar Rapids, Rock Island, Kewanee, Peoria, Kansas City, St. Louis, Springfield, Champaign, Melvin, Indianapolis, Dayton and Cincinnati. We ask the saints along this proposed itinerary to take note and communicate with us their interest and concern, and especially join us in prayer on behalf of our Father's grace on the ministry.

We extend our greetings of fondest affections in the Lord to all the saints in every place, and remain by His grace,

Faithfully and expectantly yours in His service,

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

BROTHER LOUDY'S MEETINGS IN LAKE WORTH, FLA.

TO ALL THE SAINTS LOVING HIS APPEARING,

GREETINGS: The Lake Worth Concordant Bible Class again are thanking their heavenly Father for the blessed privilege and opportunity of having Brother and Sister Loudy visit them for a period of some thirty days. The home of Sister Kimble was graciously placed at their disposal, and all the comforts of home provided. About the second night here the friends gave an old fashioned "pound party," which was much appreciated and a quiet but very enjoyable and profitable evening was had by all. Brother Loudy entered into the discussions with much vigor, and with profit to all who heard him.

Brother and Sister Loudy have been coming to Lake Worth for several years, but this series of meetings seemed to be the best we have ever heard. The new truths brought forward, the new topics discussed, and the depths of the riches of His grace which were expounded, show that, even though Brother Loudy's time is in such demand, both by the saints where he

is ministering and those afar off, he takes time to scripturally study the Scriptures.

In these times of stress and strain, when men's hearts are failing them on all sides, we need a solid foundation to stand upon, and a proper understanding and appreciation of, and a firm belief in the Word of His grace will provide such a foundation for our faith.

Like all earthly and material endeavors, which are so often marred by adversities, these meetings were marred by the serious illness of our Brother McCue. The new charts designed by Brother Loudy were prepared through the painstaking efforts of this brother, and we are sure that this labor of love is appreciated by all who have seen or used these charts.

We are praying our Father that He willl strengthen and prosper our Brother and Sister Loudy, and grant them a renewed degree of human understanding, that they may continue in their work of helping build up the ecclesia, the body of Christ, to its full complement; which will hasten the glad day of His appearing.

So in these days may we be remembering, "that our momentary, light affliction is producing for us a transcendently transcendent eonian burden of glory," and say with glad hearts, "Now thanks be to God for His indescribable gratuity!"

With kind regards to all the saints everywhere, we are, "upholding the faithful word," by His grace,

LAKE WORTH CONCORDANT BIBLE CLASS
by Benj. G. Roeber

"STUDIES IN THE SCRIPTURES"

THIS BOOK of 160 pages, compiled by Brother Walter H. Bundy, is now ready for distribution. It is designed especially to answer the problems which confront those of the I. B. S. A. who are looking for more light. We have priced it at 25 cents, so that you may use it freely among your friends. Send us a list of names, and we will gladly send the books post free. Please pray that it may be used of God to help many of His saints who are groping for a clearer understanding of His plan and purpose for His creatures.—E. O. K.

"THE DIFFERENTIATOR"

THE LATEST NUMBER of this magazine is almost entirely devoted to a discussion of the different phases of the ministry of the Holy Spirit. 1510 South Twenty-Third St., Tacoma, Wash.

IN DENMARK

OUR DANISH friends have translated "The Rich Man and Lazarus" and "All shall be Made Alive." They are being printed in Copenhagen.

CONFERENCE IN SWITZERLAND

A BIBLE CONFERENCE was held on Sunday, October 13, 1940, in Zürich. Several brethren delivered addresses. The presence of God was marked.

SISTER DAVIDSON

OUR BELOVED Sister Davidson of San Francisco passed away after a long life of service and devotion to the Lord and His glorious truth. When the writer of this notice was a "Pilgrim" in the service of the International Bible Students Association, he often addressed large gatherings at San Francisco. During the last few years with that organization, at these San Francisco services, a very sweet Christian lady dressed in black used to attend regularly. At the close of each of his talks, she would greet me cordially and would invariably say something like this: "Brother Bundy, the Lord has further truth for you, I know. I am praying for you." Those words used to ring in my ears. I wondered who this saintly woman could be.

When the Lord graciously opened my eyes to see the beauty and glory of grace transcendent, and universal reconciliation, Sister Bundy and I invited Brother and Sister Knoch and their son Ernest to come to Oakland. So Brother Knoch held a series of services for the public and for the saints at our home. All subscribers to UNSEARCHABLE RICHES were notified. My heart thrilled with joy when, on answering the door bell, the first one to arrive was the dear lady in black—it was Sister Davidson! From that day, all through the time we held the class at our home and ever since, she has been a constant source of inspiration to us. She was a deep student, a grand Christian character, and a wonderful mother to the son she leaves behind. Her son is a great personal friend of the writer. The passing away of our sister adds another link to draw our hearts yet more closely to the glorious time when we shall all be together with the Lord!—WALTER H. BUNDY

SISTER POULSEN

THOUGH BLIND for several years, so that she could not write, nevertheless Sister Poulsen, of Copenhagen, Denmark, took an active and intelligent part in preparing for a Danish version while we were guests at her home for three months. Her patience and joy were an example to all. After months of suffering she fell asleep November 2, 1940, at the age of forty-six, in expectation of a glorious resurrection.

DUNCAN MITCHELL

WE HAVE JUST LEARNED of the death, on October 29, of Brother Duncan Mitchell, who was for some years supervisor of the ecclesia in Glasgow, Scotland. He was a faithful brother and an exponent of concordant principles. He will be missed by the entire class, until they are re-united on the resurrection morn.—E. O. K.

OUT OF, THROUGH, AND FOR

All things unto Him belong,
All the weak and all the strong.
Cattle on a thousand hills,
Hungry beasts whose needs He fills.
Sunset scenes of blazing beams,
Sunrise smiling on the streams.
Rivers calm and winding way
All refreshing—loth to stay.
Silver sea whose restless waves
Dash like discontented slaves.
Fruit and flow'r with lavish growth
Gratifying age and youth.
Glowing tints and sounds so clear,
Pleasure great for eye and ear;
All revived each day anew.
If His spirit, He withdrew,
Perish would all flesh—decay—
Never live another day.
From Him did creation start—
For Him—this was in His heart.

L. C.

HEAVEN

THE FUNERAL was over. I had gone partly out of curiosity, to see how old Mr. Aye would stand this new strain on his faith. He was known as an out and out God man, who believed his Bible from cover to cover, but had some strange ideas about its teachings. At least they appeared so to me, though I must confess my theology was very nebulous in its way. I could never give chapter and verse for anything I believed.

The old man had lived a hard life, but it had not soured him. How would he bear the loss of his daughter? His wife had long since passed on. His only remaining child was the comfort of his declining years, and now a sudden accident, terrible and unavoidable, had taken her from him. This ought to show him how little God cared for him. This ought to break down his trust.

I thought he was a bit callous and hard-hearted at the funeral. Hardly a tear did he shed. He seemed almost serene. I could not make up my mind whether he was buoyed up by his faith or just naturally too selfish and unfeeling to make any demonstration of grief. I determined that I would go and see him as soon as I decently could and satisfy my curiosity. After all, death is an awful and desperate reality and it was worth while to be able to face it as Mr. Aye did.

I met him on the street not long after and wondered what I could say to comfort him. I did not want to dis-

agree with him at such a time. So I wished him a hearty good morning and said, "You must miss your daughter, but I suppose she is enjoying the bliss of heaven now."

"Yes," said he, "I do miss her much, but I'm quite sure she is not in heaven."

"What!" said I, "Your daughter was one of the saintliest women I ever knew!"

"I'm glad you think so well of her, but you do not catch my meaning. All I meant was that she is not in heaven yet — not until the resurrection — when Christ comes, and all His own will go together."

"Then you don't believe the Bible, that we go to heaven when we die!"

The old man smiled. "You are touching a tender spot when you hint that I don't believe the Bible. Suppose you come and see me and tell me where you find that in the Bible. You know I would like nothing better. The Old Book is my only solace. I am surely glad to see how interested you are in it!"

Now that was quite a poser, wasn't it? The old man had turned the tables on me. So I made up my mind I would show him where he was wrong. The idea! Mary hadn't gone to heaven! I know some good church people who would mob him if they knew what he said. Why are people who study the Bible such a lot of fanatics? But the old man did not act like one, and I knew he would not speak lightly of a matter like that. I made up my mind I would show him.

So I borrowed a Bible. I don't know what has become of the one I won in Sunday School. Must have mislaid it. I thought I would get at least twenty texts to show that we went to heaven at death, but I was too rusty to find them. I remembered one about departing to be with Christ, but it didn't say anything about heaven. Finally I came to the conclusion that if I did not want to read the whole book, I would have to buy a concordance. I did this, and looked up the word "heaven."

There was a long list. But I could not find a single case where anyone went there when they died. I was so disgusted that I looked up "hell"—it was only a page or two further—and, sure enough, I found the passage I had often heard, "The wicked shall be turned into hell." But I also found that Christ went to hell when He died! Yes, there it was, "Thou wilt not leave my soul in hell." I couldn't swallow that without proof so I looked it up in the Bible itself. The concordance might be wrong. I turned to Acts and read Peter's speech at Pentecost. I had often heard of St. Peter. I thought he ought to know, for wasn't he the one who held the keys to heaven? Yes, there it was, just as it is in the concordance, "Thou wilt not leave my soul in hell." But I had another shock coming. Peter goes on to say that "David is not ascended into heaven." David, a man after God's own heart, and he is *not* in heaven! I gave up. If I kept on, the Bible would soon knock all my Christianity out of me. I knew I could put up a better argument without the Bible.

I really didn't want to visit the old man, but I was doubly ashamed, seeing that his sorrow called me, and he had invited me as well. When I went, I proposed to forget about heaven and steer into safer channels.

After the usual greetings we talked of his loss. But he quickly changed the subject, saying, "I hear you have bought a concordance. Jones, at the bookstore told me. You don't know how glad I am. You couldn't get a better book, unless it is the Bible itself. I hope you'll make good use of it. It's astonishing how many of our ideas about the Bible fall flat when we test them by means of a concordance. Did it damage your conception of heaven? I suppose you looked it up in the concordance. That's what you bought it for, wasn't it?"

I'll have to give Jones a piece of my mind. Why did he need to tell Mr. Aye about that concordance? Here I was, trapped and helpless. So I tried to back out. "Yes," I said, "I bought a concordance, but I can't say

that it was very satisfactory. I didn't find what I was looking for."

But the old man held on. "Neither did I, at first, because I wanted to prove I was right, and the concordance usually proved I was wrong. But what did you find?"

"Well, honestly, I couldn't find that anyone went to heaven when they died. In fact, St. Peter, who ought to know, says plainly that David hasn't gone there. But I had less trouble with hell. I found a place that says that the wicked will be turned into hell. Of course, that's all right, but what bothers me is that St. Peter says that Christ went there, too."

"I suppose you were going to show me that all good people go to heaven at death."

"Well, I know they do, at least I think I know, but I can't get the Bible to back me up in it."

He smiled. "Why not let the Bible speak for itself? Or, rather, why not let God speak, for the Bible—in the original—is God's word. Why try to change it? You have learned a valuable lesson. Christianity, as usually interpreted, has drifted far from the Bible. In fact the Bible itself is sadly tinged with human ideas. The concordance will correct that. Does your concordance refer you to the original words or only to the English translation?"

"I understand that I can find out what the original word is, but that is beyond me. I don't know a word of Greek or Hebrew."

"You don't need to know them. Some concordances, even in English, are based on the original, so that it is very easy. See, here is one. Let's take an example. Didn't you say that all the wicked were to be turned into hell? Let's look up the word "turn" in this index. You will see that it stands for ten different Hebrew words. The question is, what does it mean in this passage? I happen to know that it is *shuv*. Let us turn to it. See,

it occurs over a thousand times. Notice how often it is translated *return, come again,* or *go back,* or some similar phrase."

"What, you don't mean to suggest that it ought to read 'The wicked shall *re*turn to hell'?"

"Why not? If it means *re*turn in nine hundred and ninety-nine cases, why not in the thousandth?"

"But that upsets the whole theology of hell. The wicked never have been there. So they can't return."

"I would not be so sure that we know all about this subject. Christ went there, as you have said. You will find that everyone, good or bad, goes there at death, if you will consult your concordance. But we were not going to talk of hell, but of heaven. What is your idea of heaven?"

"Why, let me see, the Bible says it is a city, doesn't it, with streets of gold and gates of pearl?" I did not want to expose my ignorance, so I put it as a question. But he had no mercy on me.

"Where does the Bible say this? Do you refer to the new Jerusalem, which comes down from God *out of heaven"?* (Rev. 21:2).

"*Out of* heaven—does it say that?"

"Yes. It comes down to the earth. In fact, the kings of the earth bring their honor and glory into it."

"Well, if that is not a description of heaven, I'm sure I don't know what it is like. I thought heaven and happiness were synonymous, that there was no sickness or sorrow or death, but that we had everything possible to please ourselves. Doesn't it say that there are many mansions in heaven?"

"No. You refer to the text, 'In my Father's house are many mansions'?" Have you never wondered how so many *mansions* could be in one *house?* Your concordance will show you that *mansions* is simply *abodes.* There were many little rooms in the temple, in which the priests lived while they were on duty. This has no reference to

heaven. The apostles never went to heaven. Try to prove it if you want to be convinced."

"If I take your word I won't have any Bible left." I had little enough of the Bible as it was, and this free-handed way of changing it roused all my religious scruples. But he only smiled.

"Don't take my word. You have a concordance, you know. Which would you rather believe, the original or the translations?"

"But the men who translated knew more than I do about these things. Why should I set myself up against them?"

"Very good. Don't overrate your knowledge. But don't lean on any human authority when you can get the facts fresh from the fountain head. Do you think the translators did right in rendering *shuv* 'turn' instead of 'return'?"

"No, I can't see that they did."

"The principle of authority in matters of faith is most mischievous. When the 'authorities' disagree there is confusion. When one authority is acknowledged it leads to spiritual slavery. In either case you will soon leave the pure spring of truth for the muddied waters of human tradition. But to return to heaven. Where is it? What is it? What shall we do there?"

I saw how useless it would be for me to say anything, so I blurted out, "I don't know. I don't believe the Bible tells us."

He smiled, and taking a Bible, handed it to me, saying, "I see you do not carry a sword, so here is one. Turn to the first verse in the whole book and read it."

I read, "In the beginning God created the heaven and the earth."

He nodded, saying, "Now, can you tell me where heaven is?"

"Why," said I, "heaven here means anything out-

side of the earth. This isn't the heaven where people go when they die."

He smiled again, as he said, "How do you know that people go to heaven at death?"

What a silly thing I had said! This was the very point I had not proved, and now I was taking it for granted! So I could only say, "Well, I don't know, but I thought I did."

Continuing, he said, "If you will study your concordance and consider every place where heaven is mentioned in the Bible you will find that there are two locations. Sometimes it is confined to the atmosphere, the sky. But usually your definition is true—everything outside of the earth. Of course, in the visions of the Revelation the figures employed seem to suggest a large enclosed space with a door. But visions are the last places to go in seeking the literal meaning of words. The birds fly through heaven, and the sun, moon, and stars are in the heavens. Christ, the Lord, soared into the heavens, not at His death, but at His ascension. He disappeared in the empyrean. There is a heaven worth your while! Not a city covering a small part of the earth, but the boundless expanses of infinite space, sprinkled with stars, which are the abode of untold multitudes of celestial beings, which the Bible calls "principalities and powers and mights and dominions," for these are the various forms of government which exist among them. Here you have the answer to your question. All atmospheric and stellar space is heaven."

"Do you mean to say that there are beings in heaven who are not human, who have not died and gone there?"

"Tradition dies hard, does it not? Christ is the only One Who has died and ascended into heaven. You found that David had not gone. Neither has anyone else. But that doesn't mean that the heavens are empty. Nor are they peopled merely with angels or messengers. There are orderly political powers, with myriads of subjects.

No human being, as now constituted, can go to heaven unless by a special miracle. A great many of earth's inhabitants, notably the Jews of other dispensations and those of the nations who are blessed through them, will never go to heaven. They will dwell in the holy city, new Jerusalem, which is so often mistaken for heaven. Only those of the present administration go to heaven, and they do not go until they are changed at the resurrection. Then they will be given bodies specially suited for travelling through space, with supernal functions and unlimited powers, and an aura so splendid and luminous that our present desires for food, clothing, and shelter, and our craving for physical gratification will be entirely absent'' (1 Cor. 15).

Here I interrupted the steady flow of his speech, which was threatening to become a sermon. ''What!'' said I, ''We are to have nothing good to eat, or to wear, and no mansions to live in? Why that's all the heaven most Christians are looking for!''

But he went on. ''Whatever there is of such blessings in the Bible are for those on earth, and we are speaking of heaven. Have you ever thought what the Bible teaches about happiness? It is not found in self-gratification. I would not be happy in a heaven where I had all I wished to eat and wear and every delight that heart could wish. These things pall. Man was not made to wallow in his own lusts. Such selfishness is the course of mankind today and it cannot be the bliss of heaven. All these are *things*. Things cannot satisfy. We want the companionship, the esteem, the love of our kind far more than mere creature comforts.''

As the old man's voice showed that he was tiring, I begged him to rest a while, and perhaps we could finish another time. But he wanted one word more.

He continued. ''There is a saying of Christ which tells us much of heaven, if it is a place of bliss. He said 'It is more blessed to give than to receive.' How can the

conventional heaven be a happy place, when it is all taken up with receiving? Even if you have a place in the choir, as many imagine, and thrum a harp incessantly, do you think you would be happy?''

He did not really expect an answer, but I interrupted. ''But there is music in heaven, isn't there? I always thought I would enjoy that part of it. I can play a little.''

''Yes, doubtless there will be music, but true music is an outlet for emotion overfull, not a means for concocting pleasure. The music of heaven will be praise and adoration to the great Beneficiary. It is intended to make Him happy, not us. Yet this is the secret of heaven's happiness. The response of love reacting on itself.''

I was getting a bit impatient by this time, so burst out, ''Well, what will we do when we get there? I'm beginning to wonder whether you have a definite idea yourself.''

A slight shadow crossed his face, but he smiled bravely. ''Yes, I have some very definite ideas. But bear with me for a little, till I tell you a little of my life. As you know, I have been on the way a long time. When I was a young lad, my heart went out to the heathen and I hoped some day to be a missionary, and to share with them the glorious gospel I had received. You know how hard my life has been. I have taken it all as a preparatory course for a place as a foreign missionary. That is why I have seldom grumbled or murmured. I knew that God was for me, not against me. Well, I'm going to be a missionary.''

Once more a suspicion crossed my mind. Was he really sane? But the suggestion of a twinkle in his eye reassured me. Nevertheless, with a forced harshness I cried out ''You a foreign missionary! Old as you are! Who will take you?''

His face lighted up as he said, ''That is what I'm going to do in heaven. That is what we are all going to

do. Listen to this. 'That in the ages to come He might shew the exceeding riches of His grace in His kindness to us in Christ Jesus. . . We are blessed with all spiritual blessings in heavenly places in Christ.' This reads far better in the new Concordant Version, which has it that we are blessed with every spiritual blessing *among the celestials,* in Christ. There is much more in Paul's epistle to the Ephesians. God is going to convert the Jews and through them the whole earth. They will be the great home missionaries to bring the earth back into the bosom of Jehovah. We will be foreign missionaries. Their parish will be the earth. Ours will be the heavens. God is going to make Himself known through us to the myriad hosts of the heavens. Our bliss will be to bestow the boon of God's favor throughout the bounds of stellar space. Out of the munificence of God's grace we will gladden the hearts of His creatures in worlds we have never seen."

"But," I interrupted, "you don't mean to say that you are going to preach to the angels, do you? They don't need your help. They are beyond anything you can do for them."

But once more his eyes twinkled. "Use your concordance, and you will learn something about angels. The word simply means *messenger,* and is applied to men quite as freely as to heavenly beings. Men are not 'angels' in the usually accepted sense. But Satan is an angel also. He is still in heaven——"

But I could not let that pass. "Satan in heaven! Where do you get that? I found out that Christ went to hell, and now you say that Satan is in heaven! You're not going to tell me that's in the Bible!"

But he quietly proceeded: "Don't believe *me!* Read the opening chapter of Job. In the twelfth of Revelation, when he is cast out of heaven he takes a third of the heavenly host with him. At present we wrestle with sovereignties and authorities and world-mights, with

the spiritual forces of wickedness among the celestials. So you see, heaven is not by any means the holy happy place which religious fiction fancies. We are not going to heaven to *be* happy, but to *make it* happy. You cannot gladden others without being blessed."

The old man sat and mused for a while, but I did not speak. So he went on. "Love is the great thing. God loves me. Christ died for me to display God's affection. It has filled my heart to overflowing. I have tried to share it with my fellows, but O, so feebly and faithlessly. Yet I have known no joy so pure and permanent, no bliss so ecstatic as comes to me when some straying sinner or seeking saint enjoys God's love through some word of mine. What will it be to be perfectly equipped with inexhaustible supplies of power and grace and fare forth into the celestial realms as an ambassador of peace to proclaim the evangel of God's limitless love to the celestials of the starry spheres? This——this will be happiness—and heaven———I am very tired."

Exhausted by his fervor, he sank into slumber. I rose softly and quietly made my way home. I had gained a glimpse of heaven. A. E. K.

CHURCH MUSIC

ATTENDING services recently, in a church where real worship is considered to be of a highly esthetic nature, the choir began that scriptural poem that compares Solomon with the lilies of the field, somewhat to the former's disadvantage. Although never possessing a great admiration for Solomon, still a pang of pity was felt for him when the choir, after expressing unbounded admiration for the lilies of the field, began to tell the congregation, through the mouth of the soprano, that "Solomon in all his glory was not arrayed." Straightway the soprano was reinforced by the bass, who declared that Solomon was most decidedly and emphatically not arrayed. Then the alto ventured it as her opinion that he was not arrayed, when the tenor, without a moment's hestitation, sang as if it had been officially announced that "he was not arrayed." When the feelings of the congregation had been harrowed up sufficiently, and our sympathies were all aroused for poor Solomon, whose numerous wives allowed him to go about in such fashion, even in that climate, the choir, in a most cool and compact manner, informed us that the idea they wished to convey was that "Solomon in all his glory was not arrayed like one of these."

These what? So long a time had elapsed since they had sung of the lilies that the thread was entirely lost, and by "these" one naturally concluded the choir was designated. Arrayed like one of these? We should think not, indeed. Solomon in a Prince Albert or a cutaway coat? Solomon with an eye-glass and mustache, his hair cut pompadour? No, most decidedly Solomon in the very zenith of his glory was not arrayed like one of these.

Despite the experience of the morning, the hope still remained that in the evening a sacred song might be sung in a manner that would not excite our risibilities or leave the impression that we had been listening to a case of slander. But again, off started the nimble soprano with the laudable though rather startling announcement, "I will wash." Straightway the alto, not to be outdone, declared she would wash; and the tenor, finding it to be the thing, warbled forth he would wash. Then the deep-chested basso, as though calling up all his fortitude for the plunge, bellowed forth the stern resolve that he would wash. Next a short interval on the organ, strongly suggestive of the escaping of steam or splash of the waves, after which the choir, individually and collectively, asserted the firm, unshaken resolve that they would wash. At last they solved the problem by stating that they proposed to "wash their hands in innocency, so will the altar of the Lord be compassed."—ANONYMOUS.

THE ANIMALS INTERPRETED

FIGURES represent facts. After briefly considering the figures presented in Daniel seven as used elsewhere in the Scriptures, let us see if there is sufficient correspondence to warrant the interpretation we have suggested. Not that the point of a figure in one passage is the same as that in another, but that a general knowledge of the various usages of a given figure may help us to select and supply the points of contact in seeking the literal interpretation of this marvelous vision. So many contradictory explanations have already been given that we are concerned lest we merely add to their number in our attempt to find the facts which satisfy and fulfill the figures of this presentation.

THE LION IN FIGURE

Hebrew has five distinct terms where we have *lion* in the Authorized Version. One *ari*, LION, is usually so rendered. Another, *kphir* (the same stem as the A. V. *atone)* SHELTERED, is sometimes *lion,* usually *young lion,* besides *village.* We make it *sheltered lion.* Besides *lion,* the third, *lbia,* PARENT-LION, is translated *old lion, young lion, stout lion, great lion.* The fourth, *lish,* TONGUE, *long-maned lion,* is *old lion* as well as *lion.* The fifth, *shchl,* BLACK LION, besides *lion* is *fierce lion.* So we warn our readers not to use every occurrence of the word in seeking some analogies to help in fixing the force of this figure. However, *ari,* LION, seems to be correctly and uniformly so rendered in the Authorized Version except once, in Numbers 23:24, *young lion.* In Chaldee it is found in Daniel 6:7(8), 16(17), 19(20), 20(21), 22(23),

24(25) twice, 27(28), and in the passage we are considering (Dan. 7:4). The verses refer to the Hebrew text. When the Authorized Version differs, they are given also, in parenthesis.

Few animals are used so frequently or effectively as the lion in figures. In Ezekiel (1:10) it is used, in company with the ox, the vulture, and the man, to represent one of the divisons of creation in the cherubim (Rev. 4:7). Judah is called a lion's whelp, and our Lord is the Lion out of Judah's tribe (Gen. 49:9; Rev. 5:5). The Adversary is also given this name (1 Pet. 5:8). It seems clear that Scripture recognizes that the lion is the king of beasts, so that this series may be arranged in the order of rank, somewhat like the metals of the great image, which deteriorate in value from the gold, through the silver and copper to the iron and clay of the feet. As in the image also, the last and lowest is the strongest. And like it, there is an unnatural combination in the lowest and last. Here, however, we have a lion*ess*.

THE SHE-BEAR

Many of us may be influenced in our interpretation of the bear by the idea that a bear is a northern animal, to be found in ice-bound lands like Siberia and Alaska. Besides the ice-bear and the northern black bear there is the southern brown bear, said to be a flesh eater, and found in Arabia and adjacent lands. This is the kind with which the writers and readers of the Scriptures would be familiar, hence must be before us in the vision. This cuts off all natural connections with Russia. David fought with a bear in Palestine (1 Sam. 17:34). There were bears in Elisha's day (2 Kings 2:24). Solomon, Ezekiel, Hosea, and Amos mention the bear, so that it must have been a common sight in their days. Only this southern brown bear could have come before Daniel in the vision, or it would have been more specifically described.

It is possible that the name of the bear has some significance in the interpretation, though, so far, we have not discovered any. The stem, *db,* means MUTTER, from the sound made by a bear, especially when hungry or angry. The Authorized Version renders the verb *causing to speak* (S. S. 7:9(10). The noun is *defaming* (Jer. 20:10), *evil report* (Gen. 37:2; Num. 13:32; 14:37), *infamy* (Prov. 25:10), *slander* (Num. 14:30; Psa. 31:13(14); Prov. 10:18). The figurative usage emphasizes its dangerous, ferocious character when enraged, as when bereaved of its mate (Prov. 17:12; Hosea 13:8). The day of the Lord is described (Amos 5:19):

> As a man fleeing from before a lion,
> And upon him comes a bear.

Here and in 1 Samuel 17:34, 36, and in the following couplet, we have the bear second only to the lion, as a dangerous adversary (Prov. 28:15):

> A growling lion and a prowling bear—
> A wicked ruler over a poor people.

THE LEOPARDESS

To the idolators of Ephraim Hosea says (13:7):

> I will be to them as a black lion,
> As a leopard on the way will I regard,
> I will encounter them as a bereaved bear,
> And I will tear the plating of their heart,
> And I will devour them there as a parent lion,
> The animal of the field shall rend them.

Here we have the leopard associated with other ferocious animals intent on destruction. The leopard is distinguished by its stealthy approach. It is lying in wait "on the way." In another passage we have the horses of the Chaldeans compared with them in regard to their speed (Hab. 1:8):

> And his horses are more fleet than leopards,
> And sharper than evening wolves.

The name *nmr* seems to come from the stem *mr,* CHANGE, from which the words *bitter, bile, rebel,* etc.,

also are derived. It may refer to the spotted skin, which is its most striking natural feature.

We must remember that the figurative usages of these animals in other contexts are not necessarily the same as in Daniel's visions. That they are all intended to convey the notion of ferocious and dangerous enemies of mankind seems to lie upon the surface. And this agrees with the fact that they are the incarnation of evil spirits, bent on destroying the worship of God in the earth. Nevertheless it is well to know what they represent in the allusions elsewhere found in Holy Writ, when these figures reappear in the vision before us. Therefore we have tried to give a brief sketch of the figurative usages found elsewhere. The derivation of their names may not be pertinent in identifying these animals, but it is well to know what it is, in case there should be a hidden connection to help us.

THE LITERAL INTERPRETATION

Now that we have gathered the information contained in the Scriptures in regard to Daniel's vision of the four animals, let us look very briefly at the literal religions which they are supposed to represent. Have they, in their constitution, or their past history, any salient features corresponding to the details of the vision? As our knowledge of these major religious movements is very limited, we may not succeed very well in our identifications. Besides, some features may still be in the future. Let us not be led astray by trivialities. Let us hold loosely that which is not fully clear. We must look for the special features, not in minute details, but in broad outlines. Each feature may not seem conclusive to us, for we are not acquainted with most of these religions. But comparatively, the whole picture presented seems to us to satisfy the Scriptures as nothing else that has come our way.

BUDDHISM

Theoretically, Buddhism is an effort on the part of man to conquer himself and exercise love to all. It takes no account of God, and seeks to escape from suffering and attain *nirvana,* or extinction, which is its highest concept of salvation, by meditation and indifference to the austerities and joys of life. It holds that existence is a curse, not to be ended by death, for this only leads to existence in another form, as a person, a spirit, an animal, an insect, a plant, or even an inanimate thing, according to the deserts of each one. Whatever other superstitions may be associated with it, Buddhism itself does not acknowledge God or a Creator, but concentrates on its system of ethics. It was once the religion of India, but is now found only beyond the Ganges river, in Tibet, Ceylon, China and Japan.

It will be seen from this that, in Buddhism, man is his own god. He is himself the center and object of his religion. This is what puts it above the other religions, for man is the image of God. Just as the value of the metals deteriorated from the head of gold, down through the chest of silver and belly and thighs of copper down to the feet of iron and clay, so it seems that there is a regular descent in the rank of the wild beasts. The lioness is the highest, followed by the she-bear and the leopardess, with the monstress last. But in strength, as in the case of the metals, the last beast is stronger than the others. Just as the imperial power of Nebuchadnezzar was symbolized by gold, a metal that stands for the deity and His sovereignty, so the human headship is symbolized by a lion, which often stands for God's majesty, because man is God's image.

Buddhism had a remarkable history, which may account for the figure of the *vulture's* wings. It began in India, and soon became a power there. Later it flew over the Himalayas to China and Japan in the northeast, to

Siam and across the sea to Ceylon in the southeast, but there it settled and flew no more. In India, where it began, it was already far advanced in decay after three hundred years. We must acknowledge that the figure of a lioness with two wings with the feathers scraped off so that it can fly no further seems to fit the circumstances of Buddhist history. *Two* wings (the Chaldee plural denotes *two,* unless otherwise specified) may also point to its division into northern and southern branches which differ considerably from one another.

From this it will be seen that Buddhism, though the result of spirit forces from above like the rest, is the most *human* of all religions. Its great emphasis is on morals and seeks to make all right among men. It seeks to inculcate right faith, right judgment, right language, right purpose, right practise, right obedience, right memory, right meditation. Its object is benevolence. Does this correspond to the action in the vision, in which the lioness is tilted up from the earth and set upon her feet as a mortal, and the heart of a mortal is given to her? (Dan. 7:4). I have been told that their dread of killing is carried to such an extent that priests sometimes have the path swept before them to avoid treading on insects in the way. There is, of course, much cruelty among them, as among the rest of mankind, but comparatively, broadly speaking, their religion is more humane than the rest. This is not very evident just now, but we must take in their whole history, not a special phase of it, in seeking correspondences.

BRAHMANISM

Brahmanism, essentially, is *nature worship,* as personified by the moral and intellectual forces which are supposed to reside in it, and given form in the gods in the sky, the air, and on earth. This, it will be seen, is a lower conception than Buddhism, and gives the spirit forces, the "winds" of Daniel's vision, which seek the

homage of mankind, easy access to humanity. It led to the personification of natural phenomena, such as fire, sky, wind and sun, and the creation of innumerable divinities. Their numberless sacrifices were offered to demons, and not to God (1 Cor. 10:20).

Brahmanism is notable in that there are *four castes,* the Brahmanas, or priests, the Kshatriya, or warriors, the Vaisyar, merchants and farmers, and the Sudra, the laboring class, including artisans. It is a very *one-sided* arrangement, with the Brahmans as the priestly caste dominating and living upon the efforts of the others. This is what seems to be indicated by that which is said about the bear. We read that "one part is set up." The highest caste, the Brahmans proper, are, in fact, "set up" above the others. "Three ribs are in her mouth between her teeth, and so they say to her, 'Rise! Eat flesh enormously'." The three ribs might well represent the three lower castes, for, spiritually, these are cruelly treated by the priests, and furnish them with their sustenance.

In Israel the priesthood ate enormous quantities of flesh, furnished by the bodies of the sacrificial victims. It may be that there is an allusion to this in the description of the bear. There can be no doubt that the Brahmans prey upon the three lower castes, for they not only perform the ceremonies at the temples, sacred wells, tanks, and rivers, and other hallowed places, but must be present at all such social occasions as marriages, births of sons, and deaths. They cast the horoscopes, tell lucky days, impart counsel, mutter mysterious spells, make magical charms and incantations for all the many millions of Hindus. It may be that this is the thought conveyed by this vision. The Brahmans live upon the others, who are as three ribs in the she-bear's mouth. The caste system is universally recognized as one of the most cruel institutions in any religion.

The bear not only lacks wings but, unlike the other

animals, seems to be in a state of rest. Brahmanism has never moved from its original home in India. Though somewhat eclipsed for a considerable period by the rise of Buddhism, it did not die nor did it fly from the land of its birth. It is still sitting, with one side hunched up, devouring the castes below.

MOHAMMEDANISM

Mohammedanism and Christianity, in contrast to the two preceding religions, are clearly *departures from divine revelation.* Being falsifications, they are morally lower in the scale of religious realms, though, perhaps, more active and powerful. Being derived from the Jewish religion, they are much more opposed to the holy nation, with its priesthood, than the others. Mohammed seems to have had a considerable acquaintance with the Hebrew Scriptures, and some knowledge of Christianity. Indeed, Islam recognizes corrupted forms of the books of Moses, the Psalms, and the Gospels. He, however, seemed also to be in close contact with dark spirit forces through his swoons, in which he received the main ideas contained in the Koran.

The swiftness with which Mohammedanism spread has, I suppose, no parallel among the religions. It may be that the evangel of Christ spread more rapidly and more generally in the early days of its dissemination. But *that* could not be counted a religion, figured by a ferocious beast! On the contrary, four-winged Mohammedanism was a militant, politically-minded religion soon after it began. Christianity, if we use that term, was little more than a harmless lamb before the time of Constantine. This swiftness may account for the four wings on the leopardess. Mohammedanism is still mobile, I am told, making swifter inroads into the African jungle than the missionaries of Christ. So there is no clipping of its wings, as in the case of the lioness. But, in the monstress of the Unveiling, the wings are absent,

for, in that day, religions will be stabilized and incorporated into the one great cult of the wild beast.

The directive element is often figured by the head of an animal. Indeed, the very word *head* has become a faded figure for that which, or the one who, controls. God is the Head of Christ, Christ is the Head of the man, and man is head of the woman. Of the third beast we are told that she has *four* heads. And authority is granted to her. Mohammedanism was the basis of the whole Moslem empire in the beginning, and it was spread with the sword, as no other religion. It has been the state religion of many a nation. We might pick out four of these at the present time, Arabia, Egypt, Iraq, and Syria, but these would not include all Mohammedan nations, and not nearly all Mohammedans. The number of Mohammedan nations has varied greatly, from time to time. It seems better to seek the heads in the four distinct forms of law by which all are governed. In northern Africa the Shafiite rite prevails, in Turkey the Hanafite rite was legal, in Arabia the Malikite rite is in force, and the Hanbalite rite is found in some other places.

These four divisions in the Mohammedan rites separate chiefly in regard to civil and religious law, and are stable throughout most of its history. Each may include several political divisions. The *ulema* or *knowers,* the theologians of Islam, have considerable authority. Sometimes they are so strong that they are able to withstand the civil power. As this point is of special interest to us I will quote a story given in the Encyclopædia Brittanica:

> When the vigorous Spanish sultan Mansur b. Abi 'Amir proposed to confiscate a religious foundation and the assembled ulema refused to approve the act, and were threatened by his visier, one of them replied, "All the evil you say of us applies to yourself; you seek unjust gains and support your injustice by threats; you take bribes and practise ungodliness in the world. But we are guides on the path of righteousness, lights in the darkness, and bulwarks of Islam; we decide what is just or unjust and declare the right; through us the precepts

of religion are maintained. We know that the sultan will soon think better of the matter; but, if he persists, every act of his government will be null, for every treaty of peace and war, every act of sale and purchase, is valid only through our testimony." With this answer they left the assembly, and the sultan's apology overtook them before they had passed the palace gate.

It is a solemn thought that such attempts on the part of the clergy to interfere with or influence God's ministers, the civil authorities, constitutes them a part of these beasts, even when, as in this case, they claim to be champions of the right. It almost reverses the ideas of Christendom when ecclesiastical power is branded as from evil spirits and comparable to the beasts of prey, man's enemies from the spheres above and beneath him, while the civil authorities are called God's servants for good (Rom. 13:4). From this it seems very clear that God's real slaves should not take any part in the power religions of the day, or exercise any authority, such as is granted to the leopard. This authority, no doubt, is present in connection with every beast, but in Mohammedanism it seems to be more powerfully developed than in any other.

It would seem from this that the spirit world, which really rules this nether sphere, uses the religious powers, the Caliphs and the popes, the archbishops and the Lamas, the Brahmas and the Buddhas, the mullahs and the priests, the clergy and the ministers, to work out their purpose in the spiritual sphere. Often, religion and politics are combined, as they will be eventually in the last great Lawless One, who will not only call for the fealty of his subjects, but set himself up in the temple of God, and demand their worship. We are not called upon to obey the religious leaders when they are not clothed with civil authority. Like Peter and John before the religious leaders of Israel, we must hear God rather than men (Acts 4:10). But we have no choice but to be subject to the civil authorities (Rom. 13:1). Hence we are fortunate when church and state are separate.

CHRISTENDOM

The last of these ferocious beasts is not difficult to recognize, notwithstanding its contrast to all that is of Christ. In these last days perilous periods are present. This word "perilous" has the sense of *ferocious,* a peril as from wild beasts (2 Tim. 3:1). Compared with the eastern nations, the western, "Christian" powers are more formidable than any beast in nature, none of which has teeth of iron or claws of copper. One of these "Christian" nations, though at peace, has just appropriated about ten billion dollars for armaments—probably a greater sum than was ever provided for such a purpose at one time in the history of the world.

I once heard the head of another Christian nation say that he had expended about twenty billion dollars on the army of his country. Doubtless there are others that have not done less. Why do we need these huge armaments in Christendom? Is not Christianity a religion of love and of peace? If we love our enemies, why prepare to fight them? Why are Christian nations everywhere arming? May it not be in preparation for the wars of the end time? It is clear to everyone that Christendom in fact, in practise, in operation, is nearly the reverse of genuine Christianity. The heart is not convinced by the head. They have the *form* of devotion, but not the *power.* While devoid of power in spiritual things, it is the most powerful combination ever known in the physical sphere. I suppose any one of the horns in Christendom would be more than a match for any nation in the ancient world. It is mechanized destruction.

As proof of the ferocity of Christendom we need only compare the area of each country with the amount of territory that it has seized from others. It is said that Great Britain covers one hundred fifty times as much surface in its possessions as in the homeland. France's rule is said to spread over fifty times as much. Other horns, as Holland, Belgium, and Italy, have colonies

greater than themselves. Millions upon millions of Mohammedans and Brahmans and Buddhists are under the rule of the "Christian" nations already. Others are dominated by them, by means of mandates, protectorates, or "influence." The whole of the Orient is by no means under the direct rule of the Occident yet, but no one doubts that it is far advanced, and a united Christendom will soon be prepared to stamp the rest of the world under its feet. It already has most of it.

Look at the world today. Is it not true that Christendom, by physical force, with iron teeth and copper claws, has subjugated a great proportion of the other religions already? See how few Christians are compelled to live under an alien religion! I speak not of the peaceful propagation of the gospel, bringing the spirits of all peoples into captivity to Christ, but of the fierce, ferocious, physical subjection of their bodies, bringing them under tribute to the more mechanized power of the Christian nations. The language of Scripture is none too strong. We pulverize the opposition and stamp the heathen beneath our feet. According to this prophecy it seems that this course will continue until the rest of the world will be completely dominated by Christendom.

At present the tide seems to be receding. The western monstress is clawing itself for a while. But this may soon pass and, in due time, the Christian nations may resume their conquest of the others until all are amalgamated into one great antichristian monstrosity, no longer Christendom, but *Christ-mo-bra-bud-dom,* if we may be allowed to coin a word almost as terrible as the beast it represents. Even now there is continuous and increasing friction between the East and the West. "Asia for the Asiatics" is a slogan that may easily lead to further conflict.

Preparations for the final amalgamation of all these beasts into one nondescript are already well under way in Christendom itself, especially in its theological schools.

Some of them, more straightforward than the rest, no longer call themselves Christian institutions, but schools of *religion.* They teach that Christianity is only one of the religions of the earth, and that all taken together is the only right religion, to which the world is coming. And in this they are right. As soon as the genuine believers are caught away to meet Christ in the air, there will no longer be any hindrance to the federation of the world's religions. The many antichrists will have prepared the world for the final federation of the world's religions and the worship of the antichrist.

The interpretation here suggested seems more fitting than the usual one, which makes these animals political powers. We are convinced that they are religious in character, and that the failure to distinguish between these two has been a great weakness in the study of prophecy. God is not merely seeking the *subjection* of His creatures, but wants their *worship.* The kingdom to come will give priesthood a higher place than rule. The temple in the millennium will be a most magnificent pile, but there is not even a mention of the palace of the King. God's goal is not only to take over a subject universe but to be All in all. This we should always keep in view, especially in the study of prophecy. Indeed, it were well that we over-emphasize it, in order to restore the balance, for we have made too much of one side, and have forgotten the other.

When we meet these animals again in the Unveiling of Jesus Christ, they are found in the *temple* section (11:19–20:15), which treats of the *religious* redemption of the earth, not in the *throne* section (4:1–11:18), which deals with its *political* deliverance. Before they appear the *temple* of God is opened (Un. 11:19). The dragon is cast out of heaven (12:9), and when the wild beast emerges, with its seven heads and ten horns, and like a leopardess and a bear and a lion, a clear composite of those in Daniel, an image is made for its *worship,* and

it blasphemes God's name and His tabernacle. All this shows that it is not merely a question of rule but of worship. The wild beast of the Unveiling is clearly the religious side of the great apostasy of the era of the end. A study of its structure will show that it is in connection with Christ, not as King, but as *Priest*.

This is not so clearly marked in Daniel as in the Apocalypse. Therefore we urge all our readers to study the matter there, or as set forth in our book on *The Unveiling of Jesus Christ,* or *The Mystery of Babylon,* or the notes in the CONCORDANT VERSION. As the one wild beast of the later revelation and the four in Daniel are so clearly the same in substance, we are practically certain that the four animals partake of the same character, and are needed as an introduction to the monstress of the future.

A. E. K.

THE SECRET OF CHRIST
(Continued)

CHRIST AMONG THE NATIONS

COLOSSIANS 1:21–2:7

IN ITS REALIZATION the secret of Christ varies according to the administration in which it operates. In this economy it anticipates in spirit, what will take physical form on the earth in the last two eons. We already have the kingdom and the new creation, for which the world still waits. By a similar figure of speech, we already have the presence of Christ, which will make those future eras so glorious. But all is in spirit, and in expectation. Yet the conciliation may be received and enjoyed by all who believe.

Having given the broad outlines of the secret of Christ in its timeless, universal aspect, we now have a paragraph devoted to this secret as it especially applies to us in this present administration. The Colossians had not only been lost, and were now saved; they had not only been sinners, and were now justified; but they had been *estranged* and *enemies,* and were now *reconciled.* Here we can see the close relation of the secret of the evangel to that of Christ. Both go deeper than sin and deal with offense. They go beneath the outward act to the inward motive. They deal not merely with failure, but with enmity.

ENEMIES IN COMPREHENSION

Even one whose outward behaviour and treatment of his fellows is beyond reproach may be a bitter enemy of

God in his heart. Indeed, it is quite possible to be charitable and philanthropic with a mind that defies and decries the Deity. The attitude of the heart is far more vital than external conduct in our relationship to God, especially with reference to ultimate reconciliation. That is why the Colossians are first characterized as estranged and enemies in their comprehension. Thinking precedes and prepares for conduct, and our thoughts concerning God must be corrected before our walk can be brought into harmony with Him.

Wicked acts arise from this spiritual friction with the Deity just as sinful deeds do from the lack of vital connection with Him. Men may not be conscious that the enmity in their comprehension is against God, for they have no personal acquaintance with Him. Rather it expresses itself in their dissatisfaction with their fate, or with the providence of God. For their good they are not thankful, and for their evil they blame Him, Who, they feel, might have hindered it. Is it not striking that an "act of God" in legal parlance, is a calamity for which He alone can be made responsible? His daily goodness, His continual kindness, are matters of course. Man, out of tune with His Creator, does not only fail or fall short, his mind becomes actively opposed to Him, and his acts wicked.

I have not the impression that the Colossians were especially wicked in the usual sense of that word, as, for instance, the Corinthians, but that their state was rather that of the average one who is reconciled to God. The consummation will not consist in all of God's creatures being at peace with *each other*. That is only one result of their reconciliation to God. Sin, offense, and wickedness should not be judged and measured by the relations between man and man, but between man and God. It will be found in the judging that many who entirely escaped the condemnation of a human judge because they

never seriously infringed upon the laws of society will be found among the most wicked in God's sight because they were at enmity with Him.

Justification is by blood, yet reconciliation is through death (Rom. 5 : 9, 10). The first has to do with acts, and calls for suffering. The second has to do with a condition and demands the death state. We deserve both. To put it popularly (but imperfectly) mankind deserves both torment and annihilation, and Christ endured them on our behalf. Sinners will suffer affliction and distress in the judgment for what they *do,* and enemies enter the second death for what they *are.* The judging is concerned only with their acts, hence is followed by the second death, which deals with the deeper aspect. Their vivification at the consummation, being the nullification of *death,* deals with what they are, and so reconciles them to God.

HOLY AND FLAWLESS AND UNIMPEACHABLE

When we, like the Colossians, are reconciled to God, it reverses our relationship to Him, to man, and to our acts. We were unholy, not fit to come near God's dwelling place, shut out from His presence and blessing. Now we are holy, fit to approach into the very light of the shekinah, loaded with spiritual blessings. We were full of flaws, sinful, lacking in everything, weak, worthless and withering away. Now we are flawless in Him, without defect or imperfection, waiting for the glory. Once we dreaded the very thought of a judgment, but now we are unimpeachable, beyond the imputation of aught to which objection could be made. All of this is implied and included in our reconciliation. All of this is necessary to perfect peace.

GROUNDED AND SETTLED

But few of those who believe ever become grounded and settled in the vital verities of our faith. How seldom

do we see a saint get beyond the forgiveness of sins to actual justification, as set forth in the early chapters of Romans! Yet far rarer are those who enjoy the peace of the fifth chapter, and accept the conciliation offered to God's enemies! Many of the saints still lack the peace which is theirs, and fail to fully enter into the conciliation. Such will find it difficult to go on into the great secrets of the later epistles. Paul takes it for granted that the Colossians are grounded and settled in the evangel they have heard.

THE EXPECTATION OF THE EVANGEL

The Colossians once enjoyed the grace of reconciliation, yet the apostle is not absolutely certain that they have persisted in it. Does this not suggest the possibility that this great truth would be lost as time went on? Does it not explain how it is that so few still hold to this today? We can hardly say that they have been *removed* from the expectation of the evangel, for they have never known it. Yet, if those who once had it could be removed from it in those early fervent days, how little can we hope for many to find it in these times of declension and unbelief! Few have ever heard of the expectation of the evangel, as related to the secret of Christ. May we, who have heard, be given grace to *persist, grounded* and *settled!*

The complete restoration of peace to which the evangel gives rise is not confined to the breasts of believers. It embraces all, the creatures above as well as below mankind. When man became the enemy of God he dragged down the lower creation with him. It has become subject to vanity in expectation of being freed from the slavery of corruption when the sons of God are unveiled (Rom. 8:19-22). The creation on earth will have its part in the glorious future! What a relief from the narrow outlook of a "personal" salvation, with a few favored compan-

ions, while all the rest of creation is left to its fate, is this grand and glorious reconciliation which embraces *all* that is now out of harmony with God!

But this is a future expectation. We are far from its realization yet. The task for the present is to make it known, to herald it abroad. It is to this that Paul applied himself. It is quite possible that he and others completed the heralding to the creation according to the closing words of Mark's account. It will be our special privilege to herald this evangel to the hosts of heaven when we are glorified. But now our special task is to dispense it on earth, among men, especially among the saints. Our future ministry will be carried out in power and glory. Our present work is often associated with infirmity and suffering. That will be crowned with ultimate success. Now we may count on comparative failure. So it was with our Lord and so will it be with us. This is not our day. That is still to come.

THE DEFICIENCIES OF HIS AFFLICTIONS

When Christ was on earth He suffered much from the very ones who should have been His most loyal supporters in establishing the kingdom. Not only the chief priests and the scribes, the Pharisees and the Sadducees, but even His own disciples and apostles were the cause of much real distress. And this was particularly true in regard to those revelations which go beyond the confines of their narrow hearts. After He had ascended Peter also had difficulties with his Jewish colleagues, who sought to monopolize God's favor and shut out the despised gentiles. But Paul had far more to bear in this direction than Peter, for he widened the area of blessing to reach all mankind.

Now that the evangel of the reconciliation of all is being heralded, it is accompanied by the same sufferings and further afflictions. The time is coming when we will

herald this blessed evangel among the celestials, but then there will be no suffering. Its dispensing among men, in Christendom, especially among zealous adherents of narrow-hearted orthodoxy, has been and always will be followed by persecution and affliction. And it is most fitting that it should be so, for this will be a vast advantage in its future heralding, as it contrasts God's heart with that of His creatures, even when they have tasted of His grace. Let us, like Paul, rejoice in any sufferings we may be privileged to enjoy in dispensing this grace.

Strange as the thought may be to some of us, there can be little doubt that, if Christ were now among us, as He was among His own in Israel, He would suffer at the hands of His own saints. These the apostle calls the deficiencies of His afflictions, which He would bear for the sake of His body, the ecclesia, were He actually in their midst. These fell to the lot of Paul, and fall upon all who occupy a similar position. Let us not think of Paul's imprisonment as his only suffering at this time. There were those who sought to rouse affliction for his bonds (Phil. 1:17). He had a great struggle for the sake of the Colossians themselves (2:1). It must have pained him much to hear of the ritual and philosophy which was threatening to despoil them of the truth of their completeness in Him (2:8-10).

TO COMPLETE THE WORD OF GOD

The secret of Christ is the capstone of divine revelation. Until it was made known the Word was fragmentary. It was confined mostly to one nation or to one race upon the earth. The rest of the universe seemed to be outside the range of Christ's sacrifice and activities. It is only when He receives His place as the Head of *all* and the Reconciler of *all,* and especially as the Head of the body, through which the celestial realms will be administered and reconciled, that the plan and purpose

of God is seen in its completeness. The record in the Scriptures concerning man and the earth, as administered through the holy nation, though it occupies the bulk of God's Book, deals with only a small segment of creation. But Paul embraces all within the scope of his unfoldings. Hence he rounds out or completes the Word of God.

CHRIST IN OR AMONG

The blessed truths that we are *in* Christ, and that Christ is *in* us were freely made known by the apostle Paul in his early epistles, especially in the eighth chapter of Romans, which deals with those who are in Christ Jesus (Rom. 8:1) and who have Christ in them (10). In Paul's vigorous and vital expostulation against the Judaizers he emphasizes the presence of the living Christ within him. He cries, "With Christ have I been crucified, yet I am living—no longer I, but living in me is Christ" (Gal. 2:20). It is the vital power of the indwelling Christ that enables us to walk worthily. But this is never presented as a secret. This cannot be the truth brought before us in Colossians.

The connective *en* in Greek denotes *in* with the singular, but may also stand for *among* with the plural. It has been so rendered over a hundred times in the Authorized Version. In this passage it is of the highest importance that we decide whether the secret is "Christ *in* you" (individually) or "Christ *among* you" (the nations). Seeing that "Christ *in* you" was well known before, and deals with the individual believer's experience rather than the secret of Christ, it is not likely that it is brought up here as a secret. Christ *among* the nations, however, is a new thought, a secret hitherto, and fully in line with the figure of the kingdom in the preceding context, and a vital part of the secret of Christ, which is the subject of this part of the epistle.

CHRIST AMONG THE NATIONS

Christ in flesh, when on earth, confined Himself to one nation, Israel. His presence brought with it the glorious prospect of the kingdom as promised in the prophets. Those who received Him and acknowledged Him as their Messiah were filled with high hopes. Some of them wished to secure for themselves the best places in the coming glory. The question in their hearts was, *When?* "Art Thou at this time restoring the kingdom to Israel?" (Acts 1:6). From His very infancy the saints, like Simeon, looked upon Him, not only as the Salvation of the nation, but as "the Glory of Thy people Israel" (Luke 2:30-32). He was, indeed, Christ *among* them, the expectation of glory.

In considering this secret we must keep in mind the scope of Christ's kingdom as set forth in the earlier part of this chapter. It is universal, and embraces all thrones and dominions and sovereignties and authorities, invisible as well as visible, celestial as well as terrestrial (16). This is the secret "as it was now revealed" (Eph. 3:5). To administer the kingdom on earth Messiah will use the nation to which He is united by physical ties. The hundred forty-four thousand will rule among the peoples. The apostles will adjudicate the tribes. But in the heavens Christ will use His spiritual relatives, the saints who are joined to Him among the nations. They have the glorious expectation of having an even more exalted position in His celestial realms.

Before His ascension He never went among the other nations. In a very real sense, His presence in Israel demanded the degradation of Rome from her place as the leading nation on the earth. Even if He had gone among the various nations of that day, it could not have been a token of their glory in the future, but of their subjugation to the favored people. They can only be subordinate in the coming kingdom, on the earth. In flesh, Christ is

of the seed of David, and the nations have no part in Him. It is only in spirit, in His celestial domains, that there is any prospect for the saints in the nations. They cannot have a seat at His right or His left in Jerusalem, but far higher honors are open to them in the empyrean.

"Christ among you, a glorious expectation" is that aspect of the secret of Christ which is the counterpart of the secret in Ephesians. It is the secret of Christ as far as it applies to the present administration and to the nations. It gives believers among the nations the same relation to the celestial kingdom as believers in Israel had to the earthly rule. It gives them an expectation comparable to the kingdom, the longed-for millennium, for which every faithful heart in Israel yearned, yet with a grace and glory as far above it as heaven is high above the earth, and with a kingdom so much greater and grander that our earthborn faculties and expressions fail to function in view of their appalling immensity and majesty.

PRESENT EVERY MAN MATURE

Is not Christ, as proclaimed among the more faithful in Christendom, far smaller than He is here revealed? With commendable zeal He is set forth as their *personal* Saviour, and the end of all things seems to have been reached in delivering them from the effects of their sins. We can only be thankful for this much, for even this is lacking in the formal churches of Christendom. But such selfish happiness is not permanently satisfying, especially when associated with the realization that millions, if not most of God's creatures, are suffering, or as orthodoxy insists, always will suffer. There is something repulsive about happiness which is not affected by the woes around it, which is callous to the agonies of others.

Many have wondered how the saints could be happy in glory when a glance over the parapets of heaven would reveal the tormented in hell. But this sound instinct has

been stifled by an appeal to credulity. We are assured that the Scriptures so teach and God will make our hearts impervious to the pains of others. How horrible is this thought! What a spurious heaven is that which consists of self-gratification and a lack of all feeling for the fate of fellow mortals! To be delivered from such false notions of God's salvation is itself a cause for much thankfulness. Our choice by God is not an end in itself. We were selected, not to be blessed so much as to be blessers. And in making others happy is the only true and abiding happiness.

How blessed is the place of Abraham and his seed! For in them shall all the families of the earth be blessed. And such is the secret of our future bliss. As members of Christ's body we will bring blessing to all the creatures of the empyrean. Through us He will rule the celestial hosts, and through us they will be brought into living contact with the grace and love of God. Our happiness will not be enjoyed in spite of contact with the hopeless horrors of a medieval hell, but because we will be the channel of blessing to the countless creatures who come within the scope of Christ's celestial rule. Therein is true and abiding happiness, in bringing to the creatures of God's hand the precious gifts of His heart.

So long as we are cramped and confined by a selfish longing for mere physical well-being in the future—and most of us would be unutterably thankful for that—our hearts will be closed to the sublimity of the glory which awaits us. It is not a question of restoring a single soul to happiness, or even of saving a multitude of sinners from their fate, but of reconciling a whole universe to God, of bringing bliss not only to innumerable creatures throughout the infinitudes of stellar space, but of satisfying the heart of God by means of a universal response to His love, so that He may take His true place in every heart He has created.

Christ among the nations as the pledge of our future glory, leading to the exaltation of Christ as the Head of all in the heavens as well as on the earth, and to the ultimate reconciliation of all at the consummation because the entire complement delights to dwell in Him—such is the supreme revelation brought by Paul, which leads us out of the partial and immature conceptions of His plans into a mature and complete grasp of His full purpose. In Ephesians maturity consists in finding *our* all in Christ, but in Colossians it demands that we see in Christ all that *God* needs to carry out His eonian purpose.

Here is perhaps the highest sphere of service today—admonishing and teaching every man in all wisdom, that we should present every man mature in Christ Jesus (1:28). This Paul does in the body of the epistle as we shall see. Even in his day it was not an easy task, for he speaks of it as *toiling* and *struggling,* as though progress were not only laborious but against heavy opposition. If this was so in his day, how much more now! Maturity has been branded as a crime by Christendom, and even zealous defenders of the Bible toil and struggle *against* the truths for which Paul once contended.

Few, indeed, are there among the saints who do not need to be *admonished* because of teaching or practise which conflicts with maturity. And all of us need to be *taught* the great truths concerning Christ which are unfolded in this epistle. Because these are unknown or denied, maturity has practically vanished. Is it not worth severe toil and a tremendous struggle to recover these treasures of wisdom and knowledge and to set them before the saints? O that God, in these last days, would raise up men like Paul, mature themselves, and powerfully impressed with their privilege of proclaiming the secret of Christ, the complement of God!

True riches, untold wealth, lie in the assurance which

comes from an understanding which leads to a realization of this secret, which His God and Father has revealed concerning Christ, in Whom all the treasures of wisdom and knowledge are concealed (2:2, 3). It consoles the heart as well as satisfies the head. It is the end of all philosophy, and the apex of all love. The whence, the why and the whither of all things is unfolded to us in this all-embracing "mystery".

But the saints have been beguiled and despoiled of this vast spiritual treasure by the persuasive words of men. The rites of religion and the reasonings of philosophy have effectually robbed them of this wonderful wealth. Though the words still stare at us in the Bible, faith fails to see them, because it is blinded by false flares of human tradition. There is need, not only of a positive setting forth of the truth, as has already been done, but of a negative admonition, such as follows. This was called for in Paul's day, and was more needed and less heeded as the apostasy from Paul proceeded.

The same Christ Who met us at the beginning of our new life should accompany us all the way. He is all we needed for salvation, and He is more than sufficient for our walk. We should be rooted in Him alone, and not seek sustenance or support in aught else. We should be built up in Him only, and not seek edification in any other "means of grace". And may it be the lot of every reader of these lines to find a firm foundation for his faith in the secret now at length revealed, while his heart overflows with thankfulness for all that Christ is to him, and to the saints, to the whole creation, and to God.

A. E. K.

UNSEARCHABLE RICHES FOR MARCH, 1941
BEING THE SECOND NUMBER OF VOLUME THIRTY-TWO

EDITORIAL

LIFE in its various aspects, especially "eternal" or eonian life, and vivification, or "making alive," is becoming the center of considerable interest, so we are devoting special attention to it in this number. How shall we reconcile the fact that saints "have" eonian life with their death? Surely no one who really enjoys "eternal" life can die! We seek to make this matter plain in the article on "Enjoyers, in Expectation, of Eonian Life."

On the other hand, what of those who do not die at all, who are alive when the Lord comes, or who live on the new earth, where there is no more death? They cannot be roused or raised from the dead, yet we read that *all* shall be vivified. The article on "Vivify or Make Alive" sets forth the truth as to this theme.

The article on Daniel in this issue is one of the most important and revealing in the whole series. The judgment of the animals demands an interpretation along the lines we have proposed. How else shall we explain the fact that the lives of some of them are prolonged? We humbly beg all of our readers to consider this phase of the subject with special care, for it seems to us that it confirms our position that the seventh chapter deals with *religious* rather than political powers, and this throws fresh light on the whole chapter, and marks a new advance in the study of Daniel's prophecy. A.E.K.

BROTHER McCUE REPOSES

OUR BELOVED Brother John David McCue, of Lake Worth, Florida, has been put to repose. After a long illness, he reached the end of his determined days with us on December 5, 1940. He is survived by his faithful wife, Clara, and little daughter of only a few months, Joyce Morna, his father and mother, Mr. and Mrs. John McCue, one brother, Frank, one sister, Blanche, and a host of friends and saints who esteemed and loved him dearly.

Brother McCue was a young man of only 28 years. My acquaintance and fellowship with him began during the first series of meetings I conducted in Lake Worth in May, 1932. He came into the meetings and was soon powerfully gripped by the concordant message of truth for great blessing and joy to his heart. Being a student of art, he noticed that my large chart of the Eons was in need of repainting, and asked that he might be permitted to do the work for me! Realizing the tremendous amount of labor it would require, I was reluctant to say yes. However, he took it on a Friday night, after services, and painted on it most of that night, Saturday and Saturday night, and had it back in the hall for our meetings on Sunday, brightly renewed! Being exceedingly conscientious, systematic and studious in his habits, he made amazing progress in the knowledge of the truth, and God led him from glory to glory into profound understanding and realization in His purpose, love and grace in Christ Jesus.

The refreshing grace in his life was his ardent zeal for sharing the evangel with others. On going to New York City to work, he hunted up the saints and soon arranged for us to come along for a series of meetings which resulted in many being enriched with spiritual blessing and grace for joy and peace to their hearts. Later, on returning to Lake Worth, he set himself to the task of painting me three large charts for use in the ministry. He also printed stationery, cards and circulars for advertising our meetings. His last labor was that of preparing the cut and printing the small colored chart of God's Purpose of the Eons. The eight years that I knew him were filled to the utmost with zealous, tireless, sacrificing labor in the cause of Christ, and, though he is now resting from his toil, it can be truly said that his labor of love continues to carry forth spiritual grace and blessing through the constructive and helpful service he so faithfully rendered on behalf of the faith of the evangel. It has never been my privilege to meet his counterpart, and the loss of his fellowship and help in the service of the evangel is inexpressively sorrowful to my spirit.

His passing also brought deep sorrow to the saints of the Concordant Bible Class of Lake Worth, for he lived, loved and labored among them with that genuine heart devotion that endeared him to them all. ADLAI LOUDY.

VIVIFY OR MAKE ALIVE

VIVIFY is a term much needed by students of the Scriptures to express a thought which is not clearly apparent in the phrase "make alive". Much meditation and investigation have convinced us that it does not merely signify the impartation of life to the dead, but the abolition of the *death process* altogether. The "living", that is, mortals who have death operating in them and so are slowly but surely dying, may also be vivified by the impartation of a spirit which will stop the dying process. This is so important that we will consider each passage in which it occurs, so as to see if we cannot confirm this conclusion.

In forming the vocabulary for the CONCORDANT VERSION the preference was always given to plain Anglo-Saxon terms. All Latin derivatives were avoided when possible. But it is one of the special features of English that synonyms out of these two sources tend to differentiate, as, for instance *pork* and *pig,* so that we are obliged to use the Latin terms at times for correctness and accuracy. So with *make alive.* In the Scriptures it seems inadequate, while *vivify* will readily adapt itself to the fuller significance.

John 5:21 For even as the Father is rousing the dead and *vivifying,* thus the Son also, whom He will, is *vivifying.*

This passage, as above rendered, is a remarkable confirmation of the view we have suggested. It will be noted that we have left out the word *them,* as it is not in the

text. Hitherto all the translations I have ever consulted, as well as my own, added *them,* as it seemed necessary to the sense, and was needed for good English. But it is not that God "quickeneth *them*" (A. V.), that is, the dead indiscriminately, after or in connection with their resurrection, but only those whom the Son will, *whether dying* or dead, are vivified. In fact most of the dead, in view here, who will enter the judgment, are not vivified when they are roused. Their vivification comes much later, and is not within the scope of this passage. Hitherto the words *and maketh them alive* added nothing to the sense whatever. They were either emphatic or redundant. In this view they are full of further truth.

John 6:63 The spirit is that which is *vivifying*. The flesh is benefiting nothing.

Our Lord is here speaking of life through His declarations. There is no thought of actual death and resurrection, but of added life. If they should believe His word they would sustain their life through it, not by eating flesh, as they were doing. Flesh would keep them alive (not give them life) for a short period, and they would die. Faith would keep them alive (not give them life) for the eon which was impending.

Rom. 4:17 [Abraham] believes the God Who is *vivifying* the dead . . .

Abraham was practically dead, so far as progeny was concerned. What he needed was vivification in some degree in order to have the necessary vitality for generating a seed so multudinous as was promised to him. He was not dead, so did not need to be raised or roused. So God is not presented here as one Who raises the dead, but as the One Who can impart life such as nullifies the death process. Abraham was *invigorated* (Rom. 4:20). His body was dead only in a figurative sense, and the "making alive" corresponded to this, being also figurative, or a special usage best expressed by *vivify.*

Rom. 8:11 Now if the spirit of Him Who rouses Jesus from among the dead is making its home in you, He Who rouses Christ Jesus from among the dead will also *vivify* your mortal bodies because of His spirit making its home in you.

It is evident that our future resurrection will not be because of the spirit which dwells in us. The dead will not possess it then, and if it depends on this spirit now, we could have it at any time. Then this spirit will not vivify mortal but immortal bodies. But it is a fact that the spirit which homes in us is able to put the practises of the body to death so that we may be living (see verse 13). It is this "living" by the power of God's spirit which is our present vivification. It is confined to our spirits, indeed, yet is a powerful foretaste of the future.

1 Co. 15:22 even as, in Adam, all are dying, thus also, in Christ, all shall be *vivified.*

Not all will die in Adam. Those who are alive at the presence of the Lord will not actually die at all. Moreover, probably untold millions on the new earth, who will have access to the tree of life, will be kept alive by its fruit or its leaves (Un. 22:2). That these are necessary shows that they are dying. But they effectually prevent actual death, for death shall be no more (Un. 21:4). So that the probability is that not half of those in Adam will die. But all will have the death process working in them. And it is this all which is in view here. Consequently vivification will be imparted, in most cases, to those who have not breathed their last, but who inherit mortality from Adam. Here it is essential to limit the thought to the death and life *processes,* or contradiction and confusion will result.

As a marvelously concise, exact, discriminating and comprehensive summary of rousing, resurrection, and vivification is given us by the apostle Paul in the context of this passage, it may be of great help to us if we seek to get a clear grasp of it with our minds and allow it to

get a firm hold of our hearts. This chapter is usually supposed to deal simply with "resurrection," hence the companion truths of *rousing* and *vivification* are usually overlooked. As the Authorized Version seldom distinguishes rousing from resurrection, and renders *rouse* as *raise* in this very passage, thus obliterating one of the distinctions which are so helpful, we will quote the statements we wish to study from the CONCORDANT VERSION.

Christ has been roused from among the dead
the Firstfruit of those who are reposing.
Through a man came death.
through a Man, also, comes the resurrection of the dead.
Even as, in Adam, all are dying,
thus also, in Christ, all shall be vivified.
Yet each in his own class:
the Firstfruit, Christ;
thereupon those who are Christ's at His presence;
thereafter the consummation.

THE THREEFOLD SCOPE

The scope of these assertions varies as much as can be. It goes from *One* to *all.* A *single One,* Christ, was *roused,* but *all* will be *vivified.* In between we have the resurrection of the dead. This cannot include all, for all do not die. Those of us who survive until the Lord's presence (1 Thess 4:15) cannot be included. We will be *changed,* not raised (1 Cor. 15:52). This mortal will put on immortality. Only the dead, who have gone to corruption, will put on incorruption. Those in Israel who will be alive when He comes to them will not die. To them He is not only the Resurrection, for the dead, but the Life, for the living (John 11:26). Everyone who is living and believing in Him should not die for the eon.

Besides this there is the vast multitude of saints who will be born during the thousand years and in the succeeding eon, in the new earth. The leaves of the trees along the banks of the stream that issues out of the millennial temple will keep them in health (Eze. 47:7, 12),

and in the new creation there will be the tree of life restored (Un. 22:2). These trees would be needless had these saints been vivified, and were they in possession of immortality. The millennial saints will live to its end and enter the new earth. Death will have no place in the new creation on the earth, so no one will die. None of these can be included in Paul's statement concerning the resurrection, because they do not die. He does *not* say that, as *all die,* so shall *all* be *resurrected.* That is not true of resurrection alone. The *omission* of the word *all* is inspired. Let us leave it out.

THREE DISTINCT RELATIONSHIPS

Christ is the *Firstfruit* of those who are reposing. Resurrection is *through* Him as the second Man. *In* Christ comes vivification.

He is the earliest Example of those who will be *roused* from repose. These are, as it were, God's harvest, which must surely follow. This seems to refer especially to the *saints,* for the term *repose* seems to be used only of them (1 Thes. 4:14, 15, etc.). Paul has been speaking of those who are put to repose in Christ (1 Cor. 15:18). He has gone before us, a part of the same crop. If He has been roused we may rest assured that we will follow in due time, unless we are vivified before. We are *associated* with Him so closely that our souls must share with His the awakening of that day.

But resurrection is different. There, as a *Man* (not as Christ), He is the *Channel,* the *Means,* by which the bodies of the dead will be resurrected. This is not confined to the saints, for it is not Christ, but a *Man,* and we know that *all* who are in the tombs shall hear His voice, and there shall be a resurrection of judging as well as a resurrection of life (John 5:28, 29). Just as the first man was the *channel through* which death comes to his posterity, so the second Man, the Lord from heaven, is the *channel through* which comes resurrection of the

dead. There will be two kinds of resurrections, one of *judging,* before the great white throne, and one of *life* at Christ's presence, limited to those who are His, who are *vivified* also, as the word *life* implies.

These are strange and striking figures, for all resurrection involves *life.* The fact that one is a resurrection of life, in contrast to another, shows that the resurrection of judging lacks life in some sense. The figure is corroborated and confirmed when we read that the *dead* stand before the great white throne (Un. 20:12). The life that they have is not to be compared to the immortality of the resurrection of life. It is not *in* Christ, but only *through* the second Man.

In Christ is the only relationship that brings *vivification,* incorruption, immortality, deathlessness. The resurrection of life is included in it, but it goes far further, for it is the portion of *all,* even those who do not die, and even those who take part in the resurrection of judging and enter the second death. All of these were *in* Adam, and therefore experienced the dying *process* which is common to all of his posterity, even if they do not actually enter the death state. The same *all,* we are told will be vivified, that is, experience the reverse of the process of dying. They receive immortality, *in* Christ.

At the present time *in Christ* is limited to those who are His by faith. But when death is abolished this marvelous position will be extended to include all who have been *in* Adam. To be *in* Christ now is a gracious privilege and depends on faith. But this is not essential at all times, as we can see from our place in Adam. We have that without faith or anything of ours. As the last Adam, Christ must have *all* humanity *in* Him. Being a life-giving or vivifying Spirit (1 Cor. 15:45), all who are in Him must be vivified. Just as the living God is the Saviour of all mankind, *especially of those who believe* (1 Tim. 4:10), so Christ is the Vivifier of all, especially of those who believe, for these will be made alive at His

presence, at the great crisis between the evil and the good eons, while the unbeliever will need to go through the great white throne judging and the second death before he is vivified at the consummation.

The character in which our Lord is presented is worthy of our closest attention in the interpretation of any passage of Scripture. He fills many functions, which are conveyed to us by the name or title which He bears. In this passage it is of vital value that we distinguish between Him as the *Firstfruit,* the *Man* and the *Christ.* The relationship is further clarified when we see that we are *associated* with Him as the Firstfruit, that He is a *channel* as a Man, and that all will be *in* Him as the Anointed.

In connection with rousing and resurrection no classes are given, no time is set. It is clear from other Scriptures that these apply to every case of resurrection until the rest of the dead are raised at the great white throne. But now a new element enters, because the vivification is *in Christ.* Those raised for the great white throne judgment are not in Christ. Christ Himself has been vivified. Those who are His will be vivified at His presence. The third class needs much explanation, which is given in the passage that follows. The time given is the *consummation,* which is carefully fixed by many details, such as the abolition of all authority and power, the subjection of the Son when He gives over the kingdom to God, and *the abolition of death.* This does not follow the resurrection of all at the great white throne, for the second death follows. The last class, composed of all who are held by the last enemy during the last eon, will be given life in Christ at the consummation of the eons.

We cannot reason that, in parallels like these, the earlier statements must limit and define the later. We cannot say that vivification is the same as resurrection, and has the same scope, just because resurrection ap-

pears in the first members of a parallel. In fact it would be far more logical to reason that vivification must mean *more* than resurrection, for *this* is usually the case in such parallels. Consider the following (Luke 1:33):

> He shall reign over the house of Jacob for the eons,
> And of His kingdom there shall be no consummation.

Will the eons have no consummation? Such reasoning would rob us of one of the greatest truths in the Scriptures, that is, that the eons are limited, and not endless. Parallels of this kind do not merely restate a thought. The second member may be similar, but it uses the first as a stepping stone to some greater and higher revelation.

We commend this passage to students of the Scriptures who wish to get a clear understanding of these great distinctions. Few seem to realize how great are the differences between rousing, resurrection, and vivification in actual application, in God's dealings with His creatures. Hence there is a tendency to merge them all into one and call it resurrection. This is one reason why the great truth of universal vivification has been lost and is now denied and decried. Let us hold fast to the great fact that *all* will be vivified, though all will not be roused or raised. And let us insist that the final vivification will not take place until the consummation, when death shall be abolished, and God become All in *all*. May God raise up witnesses to this marvelous revelation who will make it known in the face of the fiercest opposition, to the glory of His great Name!

1 Co. 15:36 What you are sowing, is not being *vivified* if it should not be dying.

Here also the point is quite obscure unless we distinguish between what is dead and what is dying. A dead kernel of wheat would produce no grain. It is the *dying* kernel which is given life, and this is a process which corresponds to vivification rather than resurrection.

1 Co. 15:45 The first man, Adam, became a living soul; the last Adam a *vivifying* spirit.

Here we have life, or rather *living,* brought before us, as in the two Adams. In Adam the life was manifested in sensation. By it he perceived and reacted to the world about him. The last Adam had all this and far more, for He was able to impart this process to others. This is, of course, most clearly evidenced in His dealings with the dead. But the fact that He will bestow immortality on the mortal, as well as incorruptibility on those who have gone to corruption, shows that more is meant. The first Adam brought in the death process as well as the crisis, so the Second Adam brings a life process even to the living, as well as to the dead.

2 Co. 3: 6 the letter is killing, yet the spirit is *vivifying.*
Gal. 3:21 if a law were given, able to *vivify,*

The law was given in order to keep those alive who fulfilled it. But it could not reverse the death process. Rather it aided it. Yet the law *appeared* to be able—not to bring life to the dead, as *make alive* would imply—but to keep those alive who kept its precepts.

1 Tim. 6:13 God, Who is *vivifying* all

God has vivified only One so far, our Lord, Who alone has immortality. But He is representative and an earnest of the time when death will be abolished, and this great boon will be extended to all.

1 Pet. 3:18 being put to death, indeed, in flesh, yet *vivified* in spirit

The dying process was unknown to Christ until His crucifixion. Then men forced Him under the dominion of Death by means of His flesh. Corresponding to this His resurrection and present life are by spirit. He has flesh, but even His body is spiritual, so that it cannot be killed by means of His flesh.

"Make alive" denotes the act of bringing from the *state* of death to a *state* of life. Although the Greek word

zōopoieō, LIVE-make, is a compound of these two terms, our study has shown us that the Greek really denotes a change from the dying *process* (as well as the death *state*) into a *process* of living. For this "make alive" is unsatisfactory in most cases and misleading in others. Hence it is wise, in these connections, to use a special term which already has a similar usage (for *vivify* is defined as *animate, inspire*), and allow this to take on the scriptural meaning from the contexts.

This distinction seems to have been known to our early translators, so that they also, in place of "make alive" usually used "quicken". I once thought this an arbitrary and useless change from the simpler words, but now I see that it was justified. But now that "quicken" has become archaic and fails to convey the proper sense, we have no recourse except to use "vivify". A. E. K.

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E. O. K.

ENJOYERS, IN EXPECTATION, OF EONIAN LIFE

HAVE we life or have we not? is a question which is not fully clear in the minds and hearts of many a believer. In the first flush of faith we cling to the great truth that we *have* eonian life (Rom. 6:22), we get *hold* of life eonian (1 Tim. 6:12), and enjoy the certainty of life during the eons of the eons. Later, when we begin to realize that we are not yet enjoying the fullness of life which will be ours in resurrection, and read of the *expectation* of eonian life (Titus 1:2), which God *promises,* the question arises, do we now actually enjoy eonian life, or is it a future experience?

The great stress laid upon *having* "eternal" life, in evangelical circles, the small place given to the resurrection, and the almost total lack of light upon vivification, has led to much confusion in the minds and hearts of thoughtful believers. They ask themselves, If I *have* "eternal" life, why should I die at all? How can it be "eternal" if it is interrupted by death? If one with "eternal" life dies once, what will hinder him from dying again? What will keep him from the second death? There must be something radically wrong in our understanding of these truths when they are so contradictory. "Everlasting" or eonian life *must not allow death in any form* if it is what its name implies. As commonly taught it is *not* "everlasting" at all until the resurrection.

We hope to help the saints to see clearly on this subject, and clear away the contradiction of "having everlasting life" and then descending into death as if we had

nothing of the kind. The worst feature of this confusion is that it has thrown a thick fog over the Scriptures, it encourages the blind acceptance of tradition, and discourages intelligent investigation. For many years I was troubled about this matter, but feared to bring it up lest I be accused of rejecting God's Word. Almost all saints simply accept it without realizing how contradictory it is. If they are aware of this in some measure, they put credulity in place of faith, and believe it because it is the teaching of the great in Christendom. It is astonishing how much "faith" is placed in the teaching of the evangelical church rather than the Word of God.

There is a distinction to be observed between *having* and *enjoying*. It is possible to possess riches of which we can make no use at the time. We may *have* eonian life, yet not partake of its benefits until our vivification at the presence of Christ. In this sense all believers *have* eonian life. There is no question as to their partaking of life in its fullest form when they receive immortality or incorruptibility at the return of Christ. Perhaps all are clear as to this, so we will take it for granted.

Furthermore, in contrast to the unbeliever, who is also raised from the dead for a brief period during the eons, at the great white throne, it refers to life in a superlative sense. We shall not only live during the eons as the unbeliever during his judging, but have a superabundance of vitality which brings with it power and glory and joy. In order to express this the Scriptures use a forceful figure. Not the living, but the *dead,* stand before the great white throne. In contrast to this, it is the resurrection of *life* which ushers the saints into their eonian allotment. All resurrection must be accompanied by life, but incorruption does not accompany that of the unbeliever. His is a resurrection of *death,* the saint's of *life.* Making alive, or vivification, includes deathlessness, immortality.

But the question still remains, do we enjoy this life

now, and, if so, how can we die? Eonian life lasts for the eons. There can be no interruption by death. This applies, not only to the body of Christ, but to all saints, for all "have" life eonian. The stern realities of our present path, the weakness, the corruption, and even death, of true believers makes it impossible for us to teach that the resurrection is past already, and that we are now in full enjoyment of life eonian, beyond the reach of death. Yet we should not base our faith (or lack of faith) on our experience, but on revelation.

On the other hand, our lives have been transformed by the power of faith, so that we really do enter into the enjoyment of a minute measure of vital blessing. We do not merely live on as we did before we believed. Our spirits, and, as a result, our souls, are vitally affected, so that there is a foretaste of the coming bliss. This, indeed, does not extend to our flesh, but it marks us out as alive, in contrast to the dead unbelievers about us.

The solution to our problem seems to be found in the passage quoted at the beginning. We are *enjoyers,* in *expectation,* of the allotment of eonian life (Titus 3:7). We *have* it and we *enjoy* the *prospect* of realizing it. It is ours, and the certainty of the future experience operates in us powerfully, in anticipation. Besides this, we have an earnest of the *spirit* (not the body) which will be ours then, and this imparts a foretaste of the life. So that our question demands a double answer. We not only *have* eonian life, but *enjoy* it in *expectation.* It is more than a mere promise. It is a vital force in our present path. We already have the consummation, eonian life (Rom. 6:22). It is God's gracious gift.

So it is that he who sows for the *spirit,* from the spirit shall be reaping eonian life, yet he who is sowing for his own flesh, from the flesh shall be reaping corruption (Gal. 6:8). This refers to the believer. The amount of eonian life he enjoys depends on the amount of spirit he sows. This does not concern his future life, for in this

passage corruption is the antithesis of eonian life. The less corruption we have the more life. The very fact that we *can* reap corruption shows that this is confined to the present. In the future we shall put on incorruption. So it comes also that the one who has this eonian life can die. The life is only in his spirit, not in his flesh.

God's Word brings future realities very close to us by means of marvelous figures of speech. We are a new creation. This is confined to our spirits, but who can deny the power of it in our lives? And so, *in spirit,* we already enjoy that which cannot be ours *in flesh* so long as we are mortals. The flesh must wait until the future. And so it is with eonian life. Though we possess it and enjoy it in our spirits, that does not imply that the resurrection has already occurred (2 Tim. 2:18), or that we will not die in order that it can occur, in case the Lord does not come before. We will not enjoy eonian life *in fact* until our expectation has been fulfilled, and our mortal bodies have put on immortality.

RESURRECTION NOT PAST

Does not this explain why some claim that the resurrection is past already, or that there is no death for the believer today? They apply to flesh what belongs to spirit. They take figures as if they were facts. They say the spirit is life, forgetting that, *in the same sense,* the body is dead (Rom 8:10). And, if we are to be literal, then *we* are *not* alive, for the *body* is the essential basis of humanity. When Paul uses literal language he refers to his own death (Phil. 1:20) and the fact that Epaphroditus was near death (Phil. 2:27, 30). If our present life precluded death, how could he denounce those who taught that the resurrection was already past (2 Tim. 2:18)?

Neither let us confuse *life* with *consciousness.* They are quite distinct. We all have life throughout our car-

eers, but most of us are unconscious in sleep for a third of the time. Even if the literal life of the believer continued in death (for which there is only figurative evidence) the very figure used is that of sleep, or unconscious life. *Figuratively,* the believer lives on in *unconsciousness* until the resurrection, for that corresponds with the experience he will undergo. Death will seem to him like a sleep, from which resurrection rouses him. There is no conscious life, even in figurative death. There is no life whatever in literal death.

VIVIFICATION NOW AND IN THE FUTURE

Reasoning is ruinous when applied to figures of speech, especially when the literal and the figurative are mixed or compared with one another. As such an abstract statement may not be easy for our friends to grasp, we will seek to illustrate it by an example. We will choose one which, I am told, is seriously proposed, as being the very acme of spiritual understanding, such as is beyond most of us. It must seem very attractive to those who desire the very highest for themselves, and who do not see the fallacy of comparing figurative things with literal.

The basic statement on which this argument rests is that God "vivifies us together in Christ" and "rouses us together and seats us together among the celestials, in Christ Jesus" (Eph. 2:6). From this it is deduced that, for us, there is no death, no coming of Christ where some are dead and some are still living. We are now vivified, hence cannot die at all, or be raised from the dead. Future resurrection, we are told, does not apply to the body of Christ. The fact that Paul considered the possibility of dying (Phil. 1:14), is countered in two ways. Some deny that Paul belonged to the body, while others would not acknowledge Philippians as written concerning us.

First, let us note that Ephesians speaks of the *rousing* of the *soul* and the *vivification* of the *spirit,* but *not* of the *raising* of the *body,* whereas this is what is emphasized in First Thessalonians. The subjects under discussion are quite different. Our *thoughts* and *feelings* are uppermost in Ephesians, while our *bodies* are brought before us in Thessalonians. We are never said to be *raised* with Christ. Even in a figurative sense, the resurrection of the body is carefully excluded from Ephesians when we are represented as being in heaven, but when our walk on earth comes into view, then we should rise from among the dead (Eph. 5:14). So that, in Ephesians, we are *both dead and alive!*

Now, if we are literally vivified, why do we deteriorate with disease and die? If we have deathless life, mortality is not only unnecessary, but contrary to the truth, even if our life is hid with Christ in God. Moreover, if this is literal, and we are seated among the celestials, why are we running about on earth? Here is a much greater inconsistency than can possibly exist between Ephesians and Thessalonians, which treat of distinct themes. How can the same person be seated above yet be toiling on earth? If anyone really is at rest in heaven, what shall we think of him leaving that for such a scene as this?

Far be it from me to deny the marvelous truth that, in spirit, our place is to rest in our celestial allotment. I have enjoyed the grace of this for nearly half a century. That I am entitled to immortality has been my joy for all this time. That its power has operated in me to some extent by the indwelling of God's spirit is a matter of experience. But that I have been literally removed from earth to the celestial spheres has never occurred to me any more than it did to Paul, nor that I am in the full possession of deathlessness. The stern facts of our existence forbid our harboring any such illusive delusions.

TOGETHER, TOGETHER, TOGETHER

But let us really seek to discover what is taught in the second of Ephesians. Paul is not speaking of the individual saint, but of two *classes, you* and *we,* believers among the nations and Paul's nation, the Uncircumcision and Circumcision. These two are vivified, roused and seated *together.* And it is all *in* Christ. When Christ was made alive, and roused and seated *literally, then* this was true of all the members of His figurative body *figuratively,* but *not* literally. Most of them were not yet born at that time. Not one of them has ever experienced the sensations accompanying these great realities, for it must be true of all, not individually, but *together.*

In fact, the main point in Ephesians is not that we, as individuals, *are* vivified, but that these two classes receive this grace *together in Christ.* It is not in ourselves, but *in Him.* The literal presence of Christ, and our actual resurrection is not in conflict with this truth, but *the necessary and indispensable complement of it.* Suppose we seek to deceive ourselves and say, "We are vivified, roused and seated, so *our present lot is the highest that can come to us.* We are fully satisfied(!) Why should we expect more?" No sane saint could hold to such a position long, for we are *not* satisfied without the presence and power of Christ in a manner altogether beyond what we now experience.

The game of discovering "contradictions" between various groups of Paul's epistles should be carried out more thoroughly, and extended to each epistle within itself. For instance, in the early chapters of Ephesians the saint is *seated.* In the later chapters he *stands* (6:14), or even *walks* (5:8). Each is a figure, one of spiritual *position,* the other of *attitude,* the other of *conduct.* Only figuratively can we *sit, stand* and *walk,* all at the same time! So it will not be necessary to cut off a part of the epistle because it is not in harmony with the

rest. Of this nature are most of the things sometimes set over against each other in Paul's epistles. They are all true, each in their own sphere. It is simply false cutting, a dislocating of the word of truth.

Literal vivification takes place only at the presence of Christ (1 Cor. 15:22). It includes those who are living, as well as those who are dead. They will be changed. This mortal, or dying body, will put on immortality (1 Cor. 15:53). If we already were vivified, this would be impossible. The very saints who have been vivified together in Christ in figure (Eph. 2:5), will then be vivified in fact. So that vivification, which gives us eonian life, is in perfect agreement with it. It is ours, but we do not yet enjoy it, except in expectation. Twice we are the subjects of figurative vivification in the past: In Christ, when He was made alive (Eph. 2:5), before we were born. In the present, our mortal bodies (Rom. 8:13. Once will we be vivified literally in the future. It is not till then that we actually enjoy or experience eonian life. Till then we enjoy the expectation.

Let us then rejoice that, in figure, we are graced with much which will be ours in fact in the future. Now we are vivified and seated *in Christ*. Our bodies are still mortal and on earth. Then, however, they will be immortal and in the heavens. We will have vivification in fact and *in ourselves,* including our bodies as well as our spirits. Just as we were saved in expectation (Rom. 8:24), and look for the deliverance of our body, so we are enjoyers of eonian life, in *expectation,* until the body also partakes of it in the resurrection. A. E. K.

THE SECRET OF CHRIST
(Continued)

ITS MANIFESTATION

COLOSSIANS 4:2-6

TWO CLOSELY RELATED SECRETS filled the heart of the apostle in his imprisonment, besides the secret concerning this administration. The secret of the *evangel* (Eph. 6:19) and the secret of *Christ* (Col. 4:3) were both pressing for utterance, so he especially urges the saints to pray for him that he may be able to make them known. He is not merely bound with metal chains. He is also "bound" to act by spiritual forces. As the literal Greek has it, he speaks, "as it is *binding*" for him to speak.

O that there were men today who knew these secrets, and not only could but would reveal them to the saints! O that all saints would unite in these prayers, no longer for the apostle Paul, but for pastors and teachers and evangelists everywhere! Is it not all too true that these secrets have been lost? Where are they made known? And do we not see the wisdom of God in this, that Paul, in urging the saints to pray for him, has left a permanent exhortation, a prayer which we all should pray, and which should awaken in our hearts a desire to enjoy these precious secrets ourselves and to make them known to others? What other truths in God's Word are so burdened with prayer for their utterance? Does this not intimate that these truths are as desirable as rare?

The bulk of Paul's epistles to the Ephesians and Colossians is largely composed of *his* prayers for the saints, that *they* may realize the grace and truth which

he reveals to them. But at the close of each epistle we have these two gems, each perfect in its own setting, in which the *saints* are exhorted to pray for *him* that he may be able to make this message known. It is a delight to study these brief requests and especially to compare them with each other. Their messages are very similar. The chief difference lies in the secret to be expressed or manifested. In Ephesians it is the secret of the *evangel,* which is barely mentioned in the body of the epistle. In Colossians, however, it is the message of the epistle itself which is pressing for expression.

PERSEVERING IN PRAYER

It is the precious privilege of all who are His to be concerned with everything which pertains to God and His purpose in both creation and reconciliation. And this includes everything, since all is serving His grand design. Our prayers may include all, in heaven as well as on earth, but, of course, may concentrate on the world about us, and especially on the saints, and on those who are actively engaged in carrying out God's purpose in making Him known, particularly those to whom His secrets have been confided, and who, like Paul, are held and hindered from heralding what is on their heart. For now, far more than then, these secrets find little utterance or entrance among the people of God.

Most of us have heard many prayers concerning many things. We ourselves, perhaps, have prayed much and often. But, as we look back upon them, are we not reminded of the words of the apostle, that "we are not aware what we should pray for" (Rom. 8:26)? Have not the most of our petitions been out of line with God's will? Do we not feel more and more that we desire to leave all details in God's hands because of our own ignorance of what should be? Yet, on the other hand, the definite instructions and exhortations which are given us, especially in the perfection epistles, as to the scope and

subject of our prayers, are almost totally ignored. Should we hear them in public they would appear strange and mark the petitioner as peculiar, as, indeed, he would be.

WATCHING WITH THANKSGIVING

Perhaps most of us are inclined to wait until our prayers are answered to our satisfaction before we add our thanks. But that is because we have not yet fully found our All in God. We should learn to be especially thankful when matters do *not* turn out according to our wishes, for this is evidence enough that we were in the wrong, and harm would have resulted if our will had been carried out. We should thank as we watch. It is not our duty, in prayer, to instruct God what to do, or how or when to do it, but to recognize our utter incapacity to dictate these details, and to rejoice that they are in His skillful hands, so that we may thankfully acquiesce in every particular, even if it is contrary to our own will.

A practical instance is at hand. It is now many, many years since our own heart was overflowing in prayer and petition that expression might be granted to us to make known the secret of the evangel. Indeed, it seemed at the time that this should be our life work. There was much liberty in prayer, for there was no question of the Lord's will, seeing that He Himself had put the petition into our mouths. Yet it is clear from this secret itself that it has a temporary term, and that the faith is fading from the earth, so that great things could not be expected, especially as the close of this administration seemed so very near. Nevertheless there has been much watching to see if some would not accept and appreciate the marvelous message of God's special grace, and much thanksgiving, not only for those who received it, but also for those who did not, for both fulfill God's purpose.

Of course it is a special joy to hear of those who not

only receive this precious truth, but strive to make it known. And God has graciously stirred some hearts, who have given written or oral testimony to the truth, at various times and in various countries. May our prayers result in a blessed awakening to this great truth! And, at the same time, may He open hearts to explore and enjoy the secret of Christ, the subject of our present meditation.

These two secrets, that of the evangel, which involves the conciliation of the nations during the period of Israel's callousness, and that of Christ, which results in the reconciliation of all at the consummation, are very closely related in their present expression. Peace is the keynote of both. Even as conciliation is a precursor of reconciliation, so Christ's present attitude toward the nations may be looked upon as an anticipation of His attitude toward all in the last eon, when the secret of Christ will be fully unfolded. The secret of the evangel is, in part, but one aspect of the secret of Christ in its present expression. Therefore, in Ephesians, the apostle wishes us to pray for one, yet, in Colossians, for the other.

As we have seen, the secret of Christ is best set forth today by the expression "Christ among you, the expectation of glory" (1:27). Christ did not leave the land of Israel when He came in flesh. He was never among the nations. His presence in Israel was the assurance of future glory for all who received Him, which will be fulfilled in the thousand years, on the earth. His figurative presence now, among the nations, is also the assurance of future glory, for all who believe, among the celestials. At the same time it involves the setting aside of the enmity which existed in the days of His presence, and this is the conciliation. It is *God* Who is conciliated, yet it is Christ Who acts accordingly, and Who visits the nations, in spirit, just as He had come to Israel in the days of old.

MAKING IT MANIFEST

The secret of Christ must be manifested. Why not simply tell it out to eager crowds and herald it forth in overflowing halls? Why not let the daily press put it on the front page, with gigantic headlines, in colored ink? Or at least the religious press should give it the publicity it deserves. Pamphlets and books could be written and exhibited everywhere. It seems quite simple. But Paul did not urge the saints in his day to use every avenue of publicity, but to pray to God to *open a door*. The fact is that all doors are shut and locked against the entrance of this truth. No human effort is able to open them. We are entirely cast upon God for the manifestation of the secret of Christ.

Indeed, among the saints themselves there are few hearts that are open to these grand verities. And here we find not merely closed doors but open opposition. These transcendent truths, which complete the Word of God, which round out revelation, which draw aside the enigmatic veil which hangs before God's previous unfoldings—these are rejected as heretical and false, although their simple terms cannot be misunderstood. It is a question of giving Christ the highest place, and the opposing powers will not accord Him this. So doors are closed, and arguments are brought forth to show that these words cannot mean what they say. It may be well to consider a few of these.

"THINGS"

Strange as it may seem, one of the first reasons given for rejecting the reconciliation of all when we began to make it known was that the word "all" in this passage refers to *things*, not to persons; to creation, not to creatures. So it is in the popular versions, especially in the Revised, which is exceptionally particular on such points. Yet stranger still is the fact that this is according to current scholarship, which confounds the indefinite

forms of the Greek with the English neuter gender. To what this leads may be seen in Galatians 3:22, where the Revisers changed the Authorized Version "the scripture hath concluded *all* under sin" to "the scripture hath shut up *all things* under sin". And this is "that the promise . . . might be given them that believe".

The mere fact that there is no estrangement between "things" and God, and therefore there can be no reconciliation, should suffice to show how groundless it is. In fact, the argument from "things" has little weight with intelligent searchers for truth, for, if we confine the preeminence of God's Son to His relation to the insensate matter of the universe, as, indeed, we must if *pan* is limited to *things,* the whole passage becomes absurd and intolerable. When it becomes evident, in the next paragraph, that the Colossians themselves were among these "things", few will care to limit the glories of the Son to the physical material of the universe, no matter how much Greek scholarship may stand back of the assertion. But the indefinite includes all genders as well as things.

Indeed, what other form than the indefinite could be used in this passage? Creation and reconciliation in Him were not confined to males or females, for, at his creation, even Adam was both, and this distinction would not apply to the creatures in the heavens. The universality of this passage cannot be confined to earthly conditions. In order to include all it *must* be expressed in terms that apply to all. To one who revels in this marvelous galaxy of glories, which exalts our beloved Lord as no other in God's precious Word, the continuous addition of the misleading word "things" in our popular versions seems as deplorable as it is unnecessary. It brings discord into this highest of harmonies. It seeks to dull His dignities, by making Him the Creator of lifeless substance, and not of living creatures.

You who use versions with "things" in Colossians 1:15-20, cross them out! Only by so doing may you be

initiated into the secret of Christ. He is not merely the Creator of the dust beneath your feet, but He is *your* Creator! He is not the Reconciler of the soulless stone on which you stand, but He is *your* Reconciler! The simple fact that He appears here as the *Son* should show that He has to do with *spirit* and with *life*. He is not the Firstborn of dead substance but of living creatures.

SCOPE

Another bolt which has been used in order to keep the door from opening to allow the secret of Christ to enter is the plea that Colossians is concerned only with the church which is Christ's body, hence reconciliation can refer only to them. It is well to keep each statement in God's Word well within the scope of its context. But where, in all the sacred scrolls, is the range of the context any greater than in this passage? "Every creature" cannot be confined to the church which is Christ's body. "All in the heavens and on the earth" is as wide a scope as can well be imagined. With such a context, reconciliation *cannot* be limited to any body of God's creatures. It applies to all, sinners as well as saints, high and low, without any limitation whatever except previous estrangement.

UNIVERSALITY

Any attempt to subtract in the smallest degree from any one of the eight asseverations of universality in the first of Colossians I cannot help but feel is nothing less than *treason!* If He is the Firstborn of every creature *but one,* then He is not first in all! If a single creature was not created in Him, then His glory has suffered a severe eclipse! If another is before Him, then He is not first! If He is second in all, why not tell us of the one who is first? If only a part of the complement dwells in Him, then, of course, only a part will be reconciled through Him. Again I say, *Treason!*

The fact that almost all doors are closed to the secret of Christ today, especially among instructed saints, is a most illuminating commentary on this request for prayer. If Christendom had gone on in the truth, and the light had increased, then we might expect to find open doors. But the contrary has occurred. Apostasy from Paul is not confined to one province, as of old, but is well-nigh universal. And, as a consequence, the secret of Christ is not only unknown but shut out, debarred, yes, in some cases, detested. There is more need for prayer now than ever before that God will open doors for its manifestation.

WALKING IN WISDOM

"Be walking in wisdom toward those outside" (Col. 4:5). These words follow immediately upon the reference to the secret of Christ. In Ephesians (5:15) we have a similar exhortation, but nothing is said of those outside. This is another of those delicate touches which distinguish the two epistles, for the secret of Christ brings us into much closer relation to unbelievers, by creation and reconciliation, in which they share, than the secret of Ephesians, in which they have no part. And how is it possible to walk in wisdom toward our fellow saints or toward the world without a grasp of the great secrets which affect each so vitally? These alone will revolutionize the attitude of our hearts toward them and enable us to act in accord with God's purpose for them.

It is wisdom to deal with men in accord with God's will and purpose concerning them. If we imagine that those outside are doomed to destruction or eternal torment, it is practically impossible to avoid a hardening of the heart in regard to them, which will lead us to think and act contrary to the basic truths of their creation and reconciliation in love. Thinking of them as so much waste in God's operations in turn reflects upon His wisdom and love. These false conceptions of God's crea-

tion and goal, outside the Son of His love, make a wise walk toward those outside well-nigh impossible. But when we see the place of everyone in God's plans, it will soften our hearts and steady our heads, and we will be enabled to recognize His handiwork in the most worthless and most antagonistic of His creatures.

Looked at apart from God's purpose, the present era, like those before it, is vanity, and a feeding on wind. There is much talk of evolution and there is much real revolution, but the world as a whole seems to be slipping down into an abyss instead of climbing up into a paradise. Of what use is all the work and woe with which we are surrounded? We know that God will yet make excellent use of it. Man's day will reveal man's failure and futility. This is of no value in itself, but of surpassing worth in humbling man and in bringing him to accept and appreciate God's grace. In this way this wicked era will be reclaimed in due time. Yet wisdom will anticipate, and use the background of human incapacity and hate in order to display the fullness of God's competency and love.

Not only are we to deal graciously among ourselves (Eph. 4:32), but our conduct with those outside should also be governed by this precious quality. Once we know that even they were created in love and will be reconciled by the blood of Christ's cross, we will recognize in their present state only a temporary estrangement from God, in which evil and sin play a painful yet salutary part. Far from harsh condemnation, we will sympathize with them in their condition, and speak and act in faith, knowing that they will yet fulfill the object of their creation, when God becomes All in them. What if they are the vessels of God's indignation now? In due time He will use them for His glory. *We,* the vessels of His grace, have no more right to His favor than those without. May this thought humble us before them.

Our Lord called His disciples the salt of the earth (Mat. 5:13). They alone could stay its corruption. Perhaps nowhere is the rottenness of the world more evident than in its utterances. Not only should our speech with them be gracious, but free from the decadent foulness which characterizes much of human intercourse. More than that, it should be a seasoning and a preservative, counteracting the decay all around us. And what is more effective for this than an exultant knowledge of God's grand goal, when all that is corruptible will have given place to that which is incorruptible and glorious?

A heart overflowing with expectation in the future which is in store for all of God's creatures is the best preparation for meeting and answering the questions of those outside. Apart from this knowledge the world has many queries to which even the saint cannot give a satisfactory reply. "Why does God allow such terrible things to occur?" Such questions come from the lips of those who know nothing about God. And how few are able to show that God does not "allow" them to happen, but brings them about for His glory and our blessing? As a result the deity of most real believers is only a second or third rate god, who needs to be excused for his dereliction of duty and defended for His impotence.

We should never be at a loss to answer the questions of the godless in regard to God's present operations and His prospective goal. This is seen fully only in the secret of Christ, which it is our privilege and duty to manifest. So that, unlike Ephesian truth, which is only for the saints and can only be grasped by these under circumstances which are all too rare in these days, the secret of Christ should have a powerful influence on our walk and talk with those outside the family of faith. In measure it should be manifested by our conduct in the world as well as by our witness to the saints. May each one of us pray this prayer and seek to fullfill it in our own words and work!

A. E. K.

THE JUDGMENT OF THE ANIMALS AND THE ADJUDICATION OF THE SAINTS

THE SUPREME CRISIS of human history occurs when Satan's organizations for darkening the knowledge of God give place to the saints, who will spread the light of this knowledge over the whole earth, as the waters cover the sea. There are many judgments in the course of God's dealings with His creatures. Each should be kept in its proper place, both as to time and purpose. Daniel, in connection with the four animals, gives us the religious aspect of that which takes place at the commencement of the day of Jehovah. As in the Unveiling, many thrones are set in place (Dan. 7:9). No number is given. As twelve is the number of administration, we see twenty-four political thrones in the judgment scene which introduces the political section of the Unveiling. In every particular there is a contrast as well as a likeness between these two judgment scenes, one of which begins at the commencement of the era of the end, while Daniel's is found at its close.

It will help us to examine the details of this judgment scene and consider its contrasts or contacts with others like it. In the Authorized Version we are immediately confronted with a difficulty. There we read (Dan. 7:9): "I beheld till *the* thrones were *cast down.*" What thrones? The article *the* suggests that we have been considering these thrones in the foregoing. As none are mentioned, we naturally suppose that the animals occupied them, or the horns. Then we read that they were *cast down.* Thus the impression is created that the authority given to these monsters is taken from them.

This, of course, is correct, but quite the opposite of the true intent of the text. There, thrones, not mentioned before, were *heaved* into place. The word is *rme* and comes from the stem *rm,* HIGH, so suggests quite the reverse of *down.* A number of seats, possibly large cushions, on which Eastern rulers were wont to sit, were brought into place, so as to prepare for a session of the supreme court of the universe.

Not only are the seats placed for His associates, but the great Adjudicator Himself is seated. The title which He assumes on such an occasion, and the description given of His appearance, as well as that of His throne, always give us a key to the course of the proceedings. The question arises, what is the function of this judgment? In general this is apparent from the action. The declarations of the horn are heard. The fourth animal, the monstress, is summarily despatched, yet the others are allowed to live a little longer. Literally, Christendom is utterly destroyed, and the eastern religions are given a short respite until they also are done away with. So shall all religious power pass into the hands of Israel. But the title given the great Adjudicator, His appearance, and the character of His throne, are also helpful factors in our understanding of this part of the vision.

"THE ANCIENT OF DAYS"

This beautiful phrase is Hebrew, not English, and we would certainly retain it if we conscientiously could. But there seems to be no basis for this translation whatever. *Ancient,* in the Authorized Version, is the rendering of four stems, which we render OLD, ELATION, PRECEDE, and TRANSFER. The latter, *othq,* is the stem in Daniel seven. The Authorized Version has rendered it also *arrogancy, copy out, drawn, durable, grievous, hard, wax,* or *become old, leave off, remove, stiff.* Such a variety of ideas presents quite a puzzle to a concordant translator. The following passages concern actions which are unmis-

takable, so that we can see that the central idea is TRANSFER:

Prov. 25:1 proverbs ... the men of Hezekiah *copied out.*
Gen. 12:8 he *removed* from thence to a mountain
Job 9:5 which *removeth* the mountains
Isa. 28:9 them that are weaned from the milk and *drawn from* the breasts

The men of Hezekiah did not *remove* the proverbs merely, but *transferred,* or copied them. So, also, the mountains are not done away with, but *transferred* from one place to another. Weaning consists in changing over from milk to other food.

"The *Ancient* of Days" should, therefore read "the *Transferer* of Days." This, we submit, is vigorous and revealing. "The Ancient of Days" seems to suggest very great age or antiquity. But this seems to have no definite bearing on the vision or on the action which follows. As we recall the time when this vision is fulfilled, the true title is filled with significance. Hitherto man has had his day, but now the crisis has come when man's day must give place to the day of Jehovah. The change from one to the other is accomplished by the action of the great Transferer of Days at this time. He is the grand Adjudicator Who winds up man's day by consigning the western animal to the fire, and by relieving the rest of all their authority. He transfers the authority and the kingdom to Christ in the day of Jehovah. Henceforth all the peoples and clans and languages shall serve Him. Is it not a marvelous title? And Who else could effect such a transfer?

WHITE STANDS FOR JUSTICE

Judgment, in Scripture, is associated with *whiteness* and *fire.* White is the color which naturally suggests purity and light. Fire is the most thorough cleanser known. The great throne before which all the dead must stand for judging is white (Un. 20:11). The vision of our Lord as He judges the seven ecclesias during the era

of the end is much like that here presented. His hair is white, as white wool (Un. 1:14). And white garments are the standard symbol of righteousness. The twenty-four elders were thus clothed (Un. 4:4). The conquerors in the ecclesias were promised white garments (Un. 3:5).

FIRE STANDS FOR CONDEMNATION

But if white is the color of righteous judgment, flame and fire are the symbols of devastating condemnation. What can be more awful than a throne of flaring flame? What is more terrible than its rollers of flashing flame? And what is more appalling than a stream of flame going forth from before Him? Thus is the stage set for the investigation of human religions. Which one can stand this test? Even the acts of the saints will be tried by fire (1 Cor. 3:15), and they will suffer loss, though not one will be lost. Our works seldom come up to the requirements of God's throne. Yet, in his humble way, each one of us seeks to honor and glorify the God of his salvation. These religions, on the contrary, were the spawn of spirits opposed to the worship of God. They are the organizations of Satan and will head up in the worship of the Lawless One who will seek to usurp the place of the Deity. Earth must be cleansed of their presence before the knowledge of God can bless mankind in the kingdom.

The earth is the stage of the universe on which the tragedy of the eons is unfolded. The history of mankind is an object lesson to all creation. At the great judgment sessions, when the individuals and the nations and the religious powers of the earth are exposed by the light of God's presence, vast delegations from the celestial realms are present to learn and applaud the ways of God with men. By this means He is revealed to realms above. His wisdom thus transmutes the very dross of earth into the gold of heaven, and the stygian darkness of human apostasy into the marvelous light of God's faithfulness.

When the world is judged, the session includes the twenty-four elders, heads of the heavenly administration. These take part in the session. And there are messengers, ten thousand ten thousand, and a thousand thousand. The same number are found in Daniel's vision. One million officiate and a hundred million rise before Him (Un. 5:14).

THE OPENED SCROLLS

Before this vast and representative assemblage the whole history of earth's shameful departure from the Deity will be bared. We have histories of religion in book form already, but this book will relate a different story. No doubt it will be written so that all can read, for all time to come. The many millions of messengers will report to the celestial realms which sent them. This tragic tale of human apostasy will be the best of backgrounds for us, the members of Christ's body, on which to paint the highlights of God's grace, when we become the heralds of His wisdom and love to the sovereignties and authorities among the celestials (Eph. 3:10).

THE DECLARATIONS OF THE HORN

The monstrous matters declared by the horn seem to be the climax of this judgment session. These doubtless epitomize all that the animals would say and reveal their true character when brought to its fullest development. All religion except that which originates from God's own revelation, is not only contrary to the true, but usurps the place of God. It springs from evil spirits, and leads to the worship of Satan and his representative, the Antichrist. We have no record in Daniel of the words spoken by the horn, but Paul, in his second epistle to the Thessalonians (2:4), gives us a clear insight into his claims. He opposes and lifts himself over everyone termed a god or an object of veneration, and demonstrates that he himself is god. No greater offence could be committed against the Deity. No more blasphemous words could be

uttered than those of the horn. He seeks to set aside the Supreme.

Here we have human religion in its final form and ripest stage. It may look harmless enough from our standpoint, especially the falsified religion of Christendom. But, in essence, it deposes God and deifies man. Let us not be deceived by its outward forms or spiritual pretensions. The test is, *Is man, in any measure, given the place that belongs to God?* Nor let us turn aside this sharp point so that it does not pierce us. Also, how many *genuine* believers, who should have no part in the deification of man, are involved in this most awful of all sins! They would shudder at the thought of worshiping the wild beast, yet they virtually do this in minute measure by the place that they give man in their theology. Do you put man's will above God's? Do you acknowledge that He is operating *all* in accord with that will (Eph. 1:11)? Does He create evil (Isa. 45:7)? Did He create *all* and will He reconcile the same *all* (Col. 1:16, 20)?

Those who see how the size of God is shrinking in Christendom will be quite prepared to view its utter apostasy in the era of the end. The fatalism of the eastern religions at least preserves the husk of submission to the Deity, so that their judgment will not be so severe as that which falls upon the western powers. It may be difficult for some to see this. That is why we call attention to it here. It is much easier to judge of the religion around us in the light of its final development and adjudication by God, than to form a true estimate of its character under present conditions, and with our prejudices and traditions as a background. It is not, indeed, our place to do the judging, that is, to destroy it for its godlessness, for we can deal only in grace. But it is ours to understand, so that we may not be deceived and participate in the attempt to drive God from His footstool.

The discrimination, in this adjudication, between the monstress and the remaining animals, that is, between

Christendom and the oriental religions, so that these are allowed to live on after their authority is taken from them, while the former is not only killed but her body burned, would probably be far easier to understand did we belong to the Arabian, the Indian, or the Chinese peoples. We are so saturated with our own superiority in regard to both political and religious matters, that any suggestion that the light we have may only increase the severity of our judgment is not welcome. Yet we have the example of Israel before us. They had the law and thought themselves far above us gentile dogs. *Had they kept it,* they would have been more blessed. As it was, they did not keep it, and are due for a more severe judgment than those who did not have its light. Christendom is blind also, in thinking that its privileges will shield it from the just judgment which it deserves. Light does not lighten judgment.

THE END OF THE ANIMALS

The fourth animal, apostate Christendom, is destroyed at the advent of the Lord. The false system of worship in the West, when all the true saints are with the Lord Himself, will be utterly destroyed at once. In figure "the animal is despatched and her body destroyed and granted to the glowing fire." But this is not the case with the eastern religions. They have no knowledge of God's revelation, or very little, so that, in the thousand years, where all authority on earth is our Lord's, He sends forth missionaries to "disciple all the nations, baptizing them into the name of the Father and of the Son and of the holy spirit, teaching them to be keeping all," whatever He directs them (Mat. 28:19, 20). In this way it is possible for "the remainder of the animals" though "their authority is caused to pass away" to have "a lengthening of life . . . granted to them till the stated time and season" (Dan. 7:11, 12).

This is in contrast to the judgment which falls upon

the metallic image. The stone which fell upon the toes utterly destroyed it in an instant. No part was spared. The statement that all were destroyed *together* cannot imply that they had all been restored. Babylon restored would include the territory of Medo-Persia and Greece, and involve the sovereignty of all the rest. All human government of whatever kind finds its end when the stone descends and becomes the kingdom of Christ.

In Daniel the four animals remain distinct, while in the Unveiling they are seen incorporated into one. It is of vital importance that we do not fall into the usual mistake of having the fourth beast utterly destroy the other three, only to find later on that they are still there when the fourth beast is destroyed, for they live longer even than it (Dan. 7:11, 12). The wild beast in the Unveiling is not merely the fourth animal that Daniel saw. In Daniel's vision the fourth animal stamps upon the remainder of them with her feet, but nothing is said of their being killed. They are subdued. The leopardess supplies the body, the she-bear the feet and the lioness the mouth of the monstress of the Unveiling. In Daniel the fourth beast was *different* from the rest. In the Unveiling it is a *composite* of all.

During the period before us in the Unveiling, a brief era at the end of this eon, these animals are closely united, hence are better represented as one wild beast. But during the whole course of false religion in the earth, which is before us in Daniel, they are antagonistic, so should not be pictured as one, for then one tramples upon the others. Not only before the short era at the end of this eon, but also after it, in the millennium, the animals of Daniel act independently. The western beast has a distinct place at all other times. Before that time it stamps upon the others. After it no such action is possible, for the western one is destroyed. The evangel of the kingdom will come to the eastern lands, not as Christianity came, to subdue and crush them and drain them

of their wealth, but to subject, and free, and restore them to prosperity and peace, under Messiah's iron rule.

"JUDGE" OR "ADJUDICATE"

Judgment is the portion of the animals, but the saints are granted *adjudication.* The difference between the stem *dn,* ADJUDICATE, and *shpht,* JUDGE, cannot be clearly expressed even by these two English equivalents, seeing that these are by no means as definite as they might be in English usage. If the Authorized Version had consistently used them, as suggested by our standards, we would at least have the proper contexts to instruct us, and would probably now have two different terms to distinguish them. One word, *judge,* even though it continually tends to mean *condemn,* is not far from the mark. But we feel quite sure that the saints will not merely be *judges* in the kingdom, like the judges in Israel of old. From the stem *dn* we have the title *adun, lord,* which suggests rather that they are associated in the *rule* of the nations with Christ. Indeed the name *Dan*iel (ADJUDICATOR-DISPOSER (Deity) may be the key. He had high posts in the government of the nations in his day. So will the saints be set over the nations in the day of Jehovah. In his person he pictures the higher place which the saints in Israel will have in the eons of the eons.

THE ADVENT OF HIS PRESENCE

After the fate of the animals has been settled (Dan. 7:11, 12), comes the One Who is to take the place of the horn and the animals. The four winds or spirits which had inspired these animals were of the *heavens.* Now again, a *heavenly* Visitant comes with clouds to undo what they have done. Truly, as Nebuchadnezzar learned by bitter experience, mankind is ruled from above. Their boasted freedom of will is a myth, a sop to soothe their pride. *Man is brought to destruction by the invading spirits of evil. He is saved by the sovereign spirit of*

God. Those lead him to worship a creature, the lawless one. God's spirit turns him back to the adoration of God as seen in His Image, Christ Jesus. As we are not dealing with Israel but the nations here, the new Ruler is not called a son of Abraham, or David, or God, or even Son of Mankind. The latter would point to His authority as derived from Adam. It is more in keeping with these beasts for Him to come as the son of *mortality.*

"MORTAL" FOR "MAN"

In the Authorized Version the word *man* is the translation of eight different Hebrew stems: *dm,* LIKE; *ansh,* MORTAL; *bn,* IN (son); *bol,* OWNER; *gbr,* MASTER; *zkr,* REMEMBER (male); *nphsh,* DIFFUSE (soul); besides *aish,* MAN (not a woman, or child). The common term, *adm,* from which Adam got his name, is usually derived from the word *adm, ground.* But we can trace it back still further to the stem *dm,* LIKE. It was probably given to Adam because he was created in the *likeness* of God. This word ought to be distinguished from *man* (not a child or a woman) in some way in English. We use *mankind,* or *human* whenever possible, and put a small ^{h} before *man* to distinguish it.

The word *ansh,* MORTAL, however, we can readily distinguish. As a verb, our translators have made it *incurable* (Job 34:6; Jer. 15:18; 30:12, 15; Micah 1:9), *desperate* (Isa. 17:11), *desperately wicked* (Jer. 17:9), *very sick* (2 Sam. 12:15), and *woeful* (Jer. 17:16). In these cases acute disease is in view. As a noun, however, the word is used freely of men in their general condition as death-doomed, even when in robust health, to indicate their transcience and frailty, even at their best. We are told that, in the plural, it is used for *adm,* mankind, as that has no plural number. This may, indeed, affect the frequency of its use, but it may rather be due to the difference in outlook. We should expect man's mortality to

be emphasized in the Hebrew Scriptures. In our passage, however the word is singular, so it is not affected by the argument from the plural. It should be *mortality,* not *man.*

"Son of Man," the title of our Lord which is used so often in the Greek Scriptures, clothes Him with all the rights and dignities which belong to Adam as the head of the human race. Therefore the CONCORDANT VERSION prefers to render it "Son of Mankind." It is to be regretted that the Authorized Version has used this title in the vision of Daniel seven. Were it there, then we would receive the impression that our Lord is given the sovereignty of the whole earth because He inherits it from Adam. In this way we miss the fine force of the contrast with the ferocious beasts, and the vital place of weakness and death in the religious redemption of the earth. Just as a *slain Lambkin* is the basis of earth's political redemption (Un. 5:6) so "a son of mortality"—the One Who took upon Him our mortality and went into the depths of death for our sins —He is the One Who takes the place of the four animals, and brings men back to God. Our Lord *is* both the Son of Adam, and *like* a son of mortality, so that He is fitted to be both King and Priest, to rule over men and to bring them to God.

The distinction between these two titles is tremendously great when we consider their implications. As sons of humanity and bearing the likeness of God we will be exalted to the highest place in the universe, with Christ up above all which is of the heavens, and on earth all will be beneath our feet. Such is the destiny of mankind in the purpose of God. But as sons of mortality we descend to the lowest place, beneath the doom of death, and suffer the shame of sin and corruption. It is the distinction between Christ on the cross and on the throne, suffering for mankind on Golgotha, and ruling humanity in the coming kingdom.

ALL SHALL SERVE HIM

The extent of the kingdom which is given to the One Who is brought before the Transferrer of Days shows clearly that "*all* the peoples, the clans, and the languages, shall serve Him" (Dan. 7:14). These must have been included by the four animals. In *space* there is no difference between the area of Christ's kingdom and that of the animals. But in *time* there is a great contrast. Not that the reign of Christ is *eternal.* That would be deplorable and impossible, for all authority will eventually be discarded and returned to God, Who takes over the kingdom at the consummation (1 Cor. 15:24-28). It will continue for the eons, two periods which may last ten times as long as the time occupied by the false religions. The first eon, indeed, will be only one millennium. But the second, on the new earth, may be twenty millenniums.

THE SUPREMACIES

Had we suggested it first, I feel sure that the title of the Deity, "Most High" would not be deemed acceptable English by many. But association has endeared it to us, so that we part with it reluctantly. But our reluctance is far less keen when we find that English has another term, no less august and worshipful—the *Supreme.* From a concordant point of view it is most desirable that such titles be in accord with the Hebrew stem to which they belong. "Most High" is not associated with *rum,* HIGH, which occurs in such proper names as Ramah, HEIGHT, but with the stem *ol,* ON, found in the name Eli, etc. So we prefer the title *Supreme* in place of Most High in a concordant version. It is used quite often in Daniel. In the seventh chapter the horn seeks to set aside the Supreme (Dan. 7:25).

A very peculiar and unusual form of this word is found only in this chapter of Daniel. It is the *plural* of the adjective *supreme.* In place of *oliun* it is *oliunin,*

supremes. It seems to be used absolutely, so we are not told just what is meant. For this the best rendering seems to be *supremacies,* a term which fits the saints of that day quite perfectly. Up to that time sainthood has been associated with humility, weakness, and even degradation. But in the thousand years the whole structure of society will be reversed. Those who had been supreme will become the lowest. The saints will then take their true place as the *upper* strata. As priests they will assume the authority once exercised by the dreadful monsters of this era. All power religion will be in the hands of Israel's saints in that day. Their God will be the Supreme, and they will be supreme in relation to the religious organizations of this world. All of the nations must worship Jehovah according to their dictates.

"SAFEGUARD" FOR "POSSESS"

The saints are to "possess" the kingdom according to the Authorized Version (18). There can be no doubt of that, but, if we really wish to enter into God's mind and heart as to these revelations, such a loose rendering will not suffice. Some very important distinctions are obliterated for us by the word "possess" in our popular versions. It is used where TENANT *(irsh),* ALLOT *(nchl),* ACQUIRE *(qne),* and HOLD *(achz)* would be much clearer. In this passage it represents *chsn,* a stem which the Authorized Version renders *lay up* (Isa. 23:18), *strong* (Isa. 1:31; Amos 2:9), *strength* (Isa. 33:6; Jer. 30:5), *power* (Dan. 2:37; 4:30(27), *treasure* (Prov. 15:6; Eze. 22:25), and *possess* (Dan. 7:18, 22). From this variety it may be partially seen why we have chosen SAFEGUARD as the nearest to its central significance. A *treasure* or *possession laid up* is SAFEGUARDED by *strength* and *power.*

After a country has been conquered by another it must be safeguarded. Usually armed forces are distributed in various sections in order to preserve order and

prevent further hostilities. But in the millennial kingdom not *soldiers* are sent, but *saints*. The safety of the kingdom is entrusted to their hands. As a rule we think of the blessedness of the saints in the future as consisting in rest and riches. To be sure, there will be rest from sin and sorrow, but happiness does not consist in our own satisfaction so much as in the blessing of others. It will not give the saints of Israel one tenth the joy to *possess* the kingdom as to *safeguard* it. They are to be the active channel of blessing to the other nations, and teach them the ways of Jehovah. Today the Jews "possess" the nations and their governments to an unknown extent. They have a legal title to much of their wealth and exert an influence far beyond the weight of their numbers. This will increase, yet it will lead them to prey upon the nations and take what they can away from them. Then it will be the reverse. Instead of taking away their material riches, they will impart to them the spiritual wealth needed for their happiness.

"FOR EVER, EVEN FOR EVER AND EVER"

According to this rendering, the saints are to have the kingdom *beyond* the confines of eternity, notwithstanding the unequivocal statement of the Scriptures that *every* sovereignty and *every* authority and power shall be *abrogated* (1 Cor. 15:24). All, even the Son, are to be subject to God alone, that He may be All in all. How, then, can the saints reign for ever and thereafter? Once more we must regret a discordant rendering which introduces conflict and confusion into God's revelation. The Authorized Version renders this very word, which occurs here thrice, by such expressions as *ancient, old, beginning of the world,* as well as combinations with *ever,* and the like. The verb they render *blind, hide, secret, dissemble,* and *any ways.* These show that this stem means OBSCURE. As a noun it refers to an obscure period of time, either past or future, not to eternity in any sense.

Now that we have the later revelation concerning the *eonian times* (Titus 1:2) (which we have explained at considerable length elsewhere), this enigmatic statement should be clear as crystal. The phrase *limits* the length of the reign of the saints to two distinct *eons*. The word "even" is the same as is translated "and" on thousands of other occasions. The two periods are not the same. "For ever" is simply "for the eon," that is, the thousand years with which the kingdom commences. "Even for ever and ever" is simply "and for the eon of the eons," the succeeding eon, with which the reign of the saints ends. These two eons are "the eons of the eons" in which Christ reigns (Un. 11:15). The saints will safeguard the kingdom throughout those glorious eons, until He hands it over to God the Father. Then there is no more need to safeguard it, for God becomes All in *all*. To carry the safeguarding beyond that perfection would mar God's perfect ultimate.

The saints will function as priests for the millennial eon alone, for there is no temple in the new earth. The ritual is no longer needed, for God's tabernacle is with mankind (Un. 21:3). Nevertheless it is as *saints* that they rule for the next eon on the new earth. There they no longer stand between God and His creatures, leading His worship. But that does not imply that the worship of God has ceased. Rather the opposite. What had been outward then becomes inward. The form gives place to the reality. There will be more genuine adoration of God when the temple is gone than in its highest glory. And the pinnacle of praise to God will not be reached until both priesthood and government will have accomplished their end at the consummation, when all God's creatures are reconciled to Him, and He is All in all. The political power which the religions of the world have always desired, and which they attain in the man of lawlessness, will pass to the saints for both of the oncoming eons, and revert to God when these are past. Saints

alone will have authority in the future, even in the celestial spheres, for the body of Christ will rule these for the eons of the eons.

But the greatest contrast lies in the fact that its authority is not passing away, as was the case with that of the animals. This kingdom remains even after it is handed over to the Father. The authority remains in the hands of Christ as long as the eons last, when it reverts to the One Who gave it. To secure this Satan is bound. Even when he is loosed for a while, and makes a tremendous effort to regain control of earth again, he fails utterly, and is consigned to the lake of fire. Deception, such as was world-wide under the beasts of Daniel, will never corrupt the kingdom that is to come.

THE KINGDOM "UNCONFINED"

"Destroy" does duty for so many stems in Hebrew and Chaldee that we would warn all readers of the Authorized Version not to expect any superfluity of accuracy when they encounter this word in their Bibles. It is rendered by stems for which we prefer GATHER, BE GUILTY, SWALLOW, STIR-UP, SPEAK, CRUSH, SILENCE, CLAMOR, KILL, DEMOLISH, CONFINE, DRAIN, DEVOTE (doom), TYRANNIZE, TENANT, ALL (finish), CUT-OFF, POUND, TOPPLE, SNIP-OFF, DIE, WIPE-OUT, RUIN, SWEEP-AWAY, ENCOMPASS, BREAK-DOWN, ERADICATE, CONCEAL, EFFACE, PICK-OUT, BREAK, DEVASTATE, FUTILE, bereave, EXTERMINATE, desolate, SWALLOW, HUNT, SHOUT, ROB, HAND (calamity), DART, CRACK, RANSOM, CRASH, TRAMPLE, MINGLE. In reference to the future kingdom, it is to be *unconfined,* rather than *not destroyed.* This fits the parallelism much better than destruction, and goes much further. We read that the son of mortality is given authority, and later we are told that this is not passing away. We are told that all the peoples and clans and languages shall serve Him. This corresponds with the fact that it is *unconfined.*

The Hebrew and Chaldee stem *chbl,* CONFINE, is not always easy to turn into English, as will be seen from the following list of words which represent it in the Authorized Version: *at all, band, bring forth, coast, company, cord, corrupt, country, damage, destroy, hurt, line, lot, mast, offend, pain, pang, pilot, portion, pledge, region, rope, ship* (master), *snare, sorrow, spoil, tackling, withhold.* We hope to confine ourselves to CONFINE, *pledge, line, cable* (possibly this English word comes from the Hebrew), *pilot, strategy,* with a few synonyms. The four great religions cover practically the whole earth. But there are some places where they are not prevalent. Not so with the authority of the saints in the thousand years. They will go *everywhere* and win converts wherever they go. No boundaries will be drawn to indicate the extent of that kingdom. It will be *unconfined.*

Thus we see what *God* thinks of the religions of this world, and are apprised of His purpose in regard to them, as well as their doom. They are voracious, predacious, ferocious organizations, vitalized by evil spirits, bent on the deification of man and the setting aside of the Supreme. This God's-eye view is the direct opposite of the aspect that these religions present to man, so thoroughly deceptive is their outward appearance and their apparent zeal for the Deity or for the good of mankind. Let us learn their true character from God's judgment of them and conduct ourselves as those who have been initiated into the mind of God, and are privileged to have a pre-view of the session of the supreme court of heaven, as it disposes of the false religions of man's day and authorizes the true one of the day of Jehovah.

In the Unveiling of Jesus Christ we see the relation of these beasts to another false religion, apostate Judaism, seen under the figure of an unfaithful woman, Babylon the great. This is needed to complement the vision seen by Daniel, for he does not deal with the apostate

nation and its doom. As we have set this aspect forth at length in our booklet on *The Mystery of Babylon,* and in *The Unveiling of Jesus Christ,* we will not enlarge upon it here. *All* false religions must be stripped of their power or wiped away before the great Priest after the order of Melchisedec sits upon His throne, and begins His glorious reign of righteousness. The apostates of Israel are exterminated in the downfall of Babylon before the unveiling of the Lord Jesus from heaven with His powerful messengers, in flaming fire dealing out vengeance to those who are not acquainted with God and are not obeying the evangel of our Lord Jesus Christ, among the nations (2 Thes. 1:7-9).

Just as all true Israelites are exhorted to come out of Babylon (Un. 17:4), so it behooves us to see that we do not partake of the sins of the religions of the earth. In Christendom the Roman hierarchy comes closer to the picture presented than any other section, for it has its own territory, and actually claims authority over the kings of the earth. But let us not limit the apostasy to this section, for few, indeed, are not guilty, in some degree, of *exalting man and degrading the Deity.* Not only in others let us condemn this arch-heresy, which will form the apex of religious apostasy in the era of the end, but in our own hearts, let us anticipate this judgment scene, and *debase man,* (including ourselves) *to his true place, and exalt the Supreme, to Whom be glory now, and for the eons of the eons!* A. E. K.

UNSEARCHABLE RICHES, MAY, 1941
BEING THE THIRD NUMBER OF VOLUME THIRTY-TWO

EDITORIAL

THE LANDS OF PROPHECY are once more taking a prominent place in world events. We hear of conflict in Greece and Egypt and there are rumors that Palestine itself may be drawn into the struggle on account of the pipe line which carries oil to Haifa. It will be interesting to watch the trend of present events to see if they are setting the stage for the era of the end. When we come to study the eleventh chapter of Daniel's prophecy we will find that Egypt is yet to become an independent, powerful kingdom. Indeed, this seems to be the first sign among the nations which will indicate the near approach of the time of the end.

There will also be a nation to the north of Palestine. The Jews in Palestine will be vitally concerned in the efforts of these two kingdoms, for they will be involved in their struggles, and will be overrun by their armies and probably will be subject to one or the other as the conflict proceeds. The difficulties between these two nations arise, strange to say, from their desire to unite. They once were parts of Alexander's dominion. At the close of this eon, it is this Grecian empire which will be restored, not the Roman. We must look for the revival of Alexander's universal realm in the days to come. The first symptoms will be the repeated attempts to join the kingdoms which are south and north of the holy land.

We should not insist that this prophecy will be ful-

filled at this time, however. It often seems as if history is going counter to God's predictions. So it appeared when Ethiopia was taken from the list of independent nations. When the time comes the stage may be suddenly re-arranged according to God's prearranged plan. We have seen how swiftly such changes may occur, in the events of the last year. Now that the struggle is converging toward the lands of prophecy we cannot help hoping it is an indication that the eras of the nations are coming to an end. How long, O Lord? A.E.K.

GOOD NEWS FROM CHINA

Kaoyi, Hopei, North China.

Greetings in the Precious Name of our risen Lord. During the winter months, we have had our regular meetings and Bible classes here in Kaoyi as usual. These meetings have been both instructive and edifying, and we have nearly always had a good attendance. It has also been encouraging lately to have a number of the more intellectual class come out. One day especially we had the Magistrate and other men from his "Yamen" and also representatives from the Board of Education, and from the Chambers of Commerce, and from the Police, Post Office and others. Lately we have also been able to resume much of our village work, so that now, every week some of us visit two or three villages and hold meetings.

In our spare time we are pegging away with our translation work. This we have found most interesting and very helpful, and already a number of those who have read our pamphlets, and the proofs of "All in all," have expressed their profound surprise and gratitude. A Congregational Minister said, "I have never read anything that has been more helpful, and I enjoyed it very much. It has given me an altogether different and a more glorious view of the future than I had before." A Methodist Preacher wrote just recently from Peking, saying, "Thank God for an ultimate victory over all evil! I fully agree with the teaching of those pamphlets you sent me, and I wish you could come to Peking and hold a series of meetings, as I am sure many here would enjoy to hear this message of reconciliation." A Seventh Day Adventist, who has been coming here quite often of late, is also very much interested in this marvelous truth, and he is eagerly waiting for a copy of "All in all," when finished. Not so very long ago we received a letter from a believer in a village in a district southeast of here and he said, "We are about fifty believers here, but since our pastor died we are like sheep without a shepherd. If you cannot come yourself, please send someone to help us." And about a month ago, we were offered a Mission station about forty miles south of here, and asked to take over the whole work. A good number of missionaries have evacuated this part of China.

We extend our hearty thanks to the saints who have been participating with us in this work. This Mission has not been connected with any Church organization, but has been carried on by freewill offerings from such who love us in faith. And the Lord has graciously provided every need. To Him be all the glory!

Yours Very Sincerely in Christ, MR. AND MRS. ABRAHAM HEIDAL.

HAVE YOU A GOD?

"I WILL BE TO THEM FOR A GOD," says Jehovah to Israel under the new covenant. Under the old covenant He had *neglected* them, but under the new He will impart His laws to their comprehension, and inscribe them on their hearts (Heb. 8:9-10). The old covenant left obedience to their own will, or determination, or choice. We are often told that this is absolutely necessary in order to produce conduct acceptable to God. Force, coercion or compulsion is said to rob obedience of all moral value. If this is so, how can we explain God's making a new covenant which determines the obedience of Israel thousands of years before they are even born? Why does He do away with the old covenant, if it alone had the one feature which gives value to obedience? Being a God to Israel seems to express the difference between the two covenants. As God He does the determining, the controlling, and leaves nothing to contingency or choice. That is the function of the Deity.

Under the old covenant Israel failed utterly *because God neglected them* and allowed them to choose for themselves and to exercise their own self-determination. But, except where God wrought by His spirit, they did the behests of the *flesh* (Eph. 2:3), not the will of God. Because there was no inward compulsion to do God's will, they were drawn away from Him, not by their *own* choice or determination, but by other forces beyond their control. What was the result of this apparent liberty to choose? Romans (3:10-12) sums it up for us. Instead

of all or some choosing God, *all avoid Him.* Instead of freedom of choice giving value to obedience, it opens the sluice-gates to disobedience. Man is not free to choose His own way. He is either the dupe of evil forces or subject to God. And he will always sin apart from the divine determination.

That is what the old covenant should teach us, especially when we contrast it with the new. The question is, what is more agreeable to God, the old covenant, with its tables of stone and Israel apparently free to follow her own inclinations, or the new, where obedience is a foregone conclusion, so that it is determined beforehand by writing the law on their hearts? So-called freedom in man is only a nice way of expressing his separation from God. He is abandoned to evil influences from within and without, which lead him to oppose the will of God. He cannot please God until he is subject to God, which is the only true freedom for a creature.

The old covenant was an enigma. In order to put the people on trial, God based blessing on obedience. *He* knew that they would not obey. But *they* did not know this, and real blessing depends on the knowledge that they *could not* and *would not* do His will. So it was necessary, for their sakes, and for all His creatures, that the matter be demonstrated by experiment. *When left to choose for himself, man does not, under any circumstances, delight God by free and unforced obedience.* Yet God was often pleased with the obedience of those whom *He* chose. Those who are in the flesh, apart from the power of God's spirit, are not able to please Him (Ro. 8:8). Only the chosen, the elect, are His delight. All the rest use their apparent self-determination to disobey and rebel against Him.

THE APOSTLES DID NOT CHOOSE CHRIST

Our Lord's apostles are doubtless the best examples

of the question of choice. If anyone chose Him, then they did, for they left all and followed Him. Probably they themselves looked at it in this way. But our Lord disillusioned them, and told them plainly, "*You* did not choose Me, but *I* chose you" (Jn. 15:16). This applies to all of the disciples, for He declared that *no one* could come to Him except the Father *draw* him (Jn. 6:44). Christ knew that no one would come to Him of their own will and determination. They must be *drawn.* At times it seems almost as if they were *forced,* as in the case of the apostle Paul, in whom the truth shines more clearly than with the rest. He was determined to oppose God, yet was practically compelled to yield to Him. Was not his conversion of far greater glory to God and more pleasing to Him than if he had made up his own mind to turn to God?

THE FULFILLMENT OF PROPHECY

How could God foretell the future if He did not have absolute control of His creatures? How could there be a millennium if He allowed each Israelite to choose whether to serve Him or not? If they had this choice, and had not His law written on their hearts, what would keep them from repeating their sad history of declension and rebellion? If God does not determine beforehand just what His creatures shall do, prediction would be impossible, and prophecy mere guess-work. It would be futile to talk about future bliss, and there would be no consummation but chaos. It is not that men *may* turn against God and refuse to fall in line with His purpose, but that they *will* do this if left to themselves. Even in the millennium those nations which are not under the direct control of God turn against Him at its close.

THE WILL THAT DELIGHTS GOD

In His later and higher revelations God no longer

speaks in enigmas, but tells us plainly how He operates and what delights Him. In Philippians the curtain is drawn aside and we are shown His method with His saints. In us He is operating to *will* as well as to work for His delight (Phil. 2:13). Let none of us think that, if we use our own will, this will please Him. It is only when He operates in us through His Word and spirit that we can do works for His delight He does not depend upon us to choose the right of ourselves, or to will what accords with His wishes, for that would only be the operation of the flesh or the influence of evil spirits, and these are opposed to Him. So He displaces them and makes up our minds for us, so that our will coincides with His. And then He does the work through us. Being *His* will and *His* work, it is not merely acceptable to Him, but a positive delight. We are not conscious of coercion but rather of fellowship and agreement. We are delighted when we do His will and not our own.

HIS ACHIEVEMENT

One of the most precious passages in God's Word on the subject of human self-determination follows a restatement of the grounds of our salvation in accord with the transcendent grace of Ephesians. We are saved in grace, through faith. It is *not out of us.* It is *God's* oblation. It is not out of works lest anyone should be boasting. *His* achievement are we, being *created* in Christ Jesus for good works, which *God* makes ready *beforehand,* that we should be walking in them (Eph. 2:7-10). If we will heed the words which we have italicised, it will be seen that our salvation and all our good works do not originate in us, or in our will or determination in any way. We will not be able to boast that the choosing was ours, for God chose us long before we were born. No act of ours could put us in Christ Jesus before eonian times.

But *God* wishes to boast. He desires to display in us what *He* can do, so He *created* us in Christ Jesus. No stronger figure could be used to show that it was done without the least help on our part. Did Adam choose or determine or will to be created? Was his cooperation necessary? Would it have pleased the Creator to win his consent? Was the moral value of God's act destroyed because He acted arbitrarily, compelling Adam to be created without his expressed permission? Was God indifferent to him or displeased because he had not acquiesced in his own creation? Such is the figure used of us. Before we were created in Christ Jesus we were quite as incapable of cooperating as Adam. Whatever conscious experience we may have had when believing was all a *result* of God's operation. It originated in God, not in ourselves. We are only creatures. He alone is the Creator.

Almost all of us are inclined to look upon our good works as the product of our very own private volition, for so it seems to our consciousness. We imagine that here, at least, God leaves us to ourselves, so that we may will and work to please Him. And we take credit for these, as something that we accomplish without God's intervention. But this idea vanishes when we see that God made ready our good works *beforehand.* First they originate in Him, and He it is who puts them into our hearts and hands. We will be rewarded for them, of course. But how much greater will be our thankfulness when we find ourselves commended for that which really came from Him and was wrought in us and through us by His power alone! And what a delight it will be to God to see *His* achievement in us! We are not our own achievement, but *His!*

ALL IN ALL

The touchstone of any teaching is its relation to God's ultimate, the object that is to be attained through

the eonian times, the final result at the consummation. That God will be All in all, very few, even of His saints, fully grasp. We are thankful for those who believe the second *all.* What we have been considering makes it possible for us to believe the first. In Ephesians and Philippians He is on the way to be All in His saints. He wills and works in them. When they are vivified this will become true in fullest measure. The mere possibility of opposing God's will is then no longer present. Then we will know the full meaning of the title, God, the DISPOSER. There is no freedom worthy of the name in doing our own will. It is found only in conformity with God's. At the consummation *all* of His creatures will give Him His true place in their hearts and in their lives. He will become their *All.* No one will determine aught but God. There will be no coercion, for there will be no opposition. He will *draw* them to Himself and all will be subject to Him, the only normal and natural and agreeable state for a creature, in relation to his Creator.

The term *Disposer* gives us the essential idea of the Hebrew and Greek titles for God. He alone is the One Who has any right to will or to determine. Our place is to be *subject.* It is the work of the Son to bring all into subjection. Even He Himself will take that place. It is the task of the eons to bring this about. Do we know God as the Disposer, who throughout the maze of human history, notwithstanding all the evil and sin that threatens to destroy His universe, will draw all to Himself at the blessed consummation? And do we know Him as our God, who alone enables us to approach and worship Him when we ourselves could not and would not? Oh that we could learn that we are *nothing* and that He is our *All!* Then, and not till then, will we fully realize that we also have a God! A. E. K.

HOW LONG?

WHEN IS DANIEL seven fulfilled? How long until the end will be reached? Where are we now in the course of its action? Such are the questions which heave our breasts and bring a sigh from our lips as we consider the wonderful way in which God foretold the future to His faithful prophet. When did these beasts first appear? When will they disappear? At what time does the western monstress tramp upon the others? When will she be destroyed? When will the eastern animals vanish? In which phase of their career do we find ourselves? To such questions as these we now address ourselves, as we close our contemplation of Daniel's vision of the four animals.

A fresh study of these wild animals in Daniel has deepened my conviction that our study of prophecy has been unbalanced. The political side of earth's redemption has overshadowed the religious or spiritual aspect. We make too much of man's rule over his fellows, and too little of man's relation to the spirit world, to God and to the powers of evil in the realms above. Some of the saints have been led to see the preponderant place of Israel in God's plans for the earth. Yet it is far from the full function of Israel to bring peace to the nations. That is only a means to bring them to God. It is the activities of the four *spirits* of Daniel that fill this day of man so full of strife, just as it is the confinement of Satan in the next eon which secures the peace of that halcyon day. The moment he is loosed war commences

once again. I am satisfied that the *religious* side of prophecy has been greatly neglected or ignored, and it is to this that we owe much of the confusion on this theme.

We are aware that, in some respects, the interpretation of the four animals here presented differs from that presented many years ago by our close friend and collaborator, V. Gelesnoff, in *The Coming Conflict.* Since then much light has broken forth from God's Word, especially from the Unveiling of Jesus Christ, and from a more concordant rendering of Daniel itself. This has confirmed the main points in which the preceding study differed from popular interpretations. The four animals are not parallel to the great image. But now we see that they are parts of the nondescript of the Unveiling, hence they deal with the *religious* powers of the earth as inaugurated by evil spirits and directed by the great dragon. We are sure that our brother would be pleased with this new light and accept it, for this was his constant attitude during our long and delightful fellowship.

When we consider the vision of the great image, we find that it was given *during,* not before, the time of which it spoke. Several years had elapsed since Nebuchadnezzar had begun to reign, so that the head of gold included some of the *past.* Daniel told Nebuchadnezzar, "You *are* the head that is of gold." Moreover, though Nebuchadnezzar saw the whole image, some of it did not exist at the time, but came later. As the chest of silver Medo-Persia was to arise years afterward, and Greece still later, while the toes come long after the rest was past and gone, we should not tie an interpretation rigidly as to time. *The kingdoms that appeared all at once were successive.* So it may be with the later vision also.

There is no time given for the rising of the animals. In fact, it seems that Brahmanism was already in exist-

ence, having commenced about twelve hundred before Christ, in the period of the Judges, about six hundred years before the vision was given. Buddhism, the next in order, came on the scene about the time of the vision, in the sixth century before Christ. Though Christianity, in one sense, started in the first century, it had no authority until the beginning of the fourth century. It did not become Christendom until the time of Constantine, when it became a power in the earth. Mohammedanism rose in the early part of the seventh century. There is less time between the rising of these animals than is usually allowed between the head of gold and the toes of the image.

We may reckon the cessation of the flight of Buddhism at about five hundred after Christ, when the lioness' wings were "scraped smooth." Perhaps at that time also, she was set upon her feet and the heart of a mortal granted to her. China and Japan have been comparatively pacific and inoffensive for long periods in their history. Buddhism has no crusades or conquests over those of another faith. It was chased out of India by the more ferocious Brahmanism. Compared with other faiths it has been tame. It has not conducted any holy wars like Islam. It is now having much of the civilization and ferocity of Christendom forced upon it. We would hardly think that it deserves to be figured by a lioness. The action of the first animal may be applied to the past.

The castes of the Hindoos and the ascendancy of the Brahmans who fatten themselves on the others seem to go back to the earliest eras of the Brahman religion, and to continue throughout more than three thousand years to the present.

Islam flew in all directions almost from the beginning. It spread from the Spanish peninsula on the west to India on the east. It knocked at the gates of

Vienna in the sixteenth century. In the south it enrolled many an African chieftain under the green banner of the prophet. There seems to be no specific actions ascribed to this animal, only as implied by the wings, so they probably refer to its character rather than its history.

The fourth animal, up to the time of the last horn, gives us a good conception of Christendom, grinding and pulverizing its own people, and stamping upon foreign faiths with her feet. How terrible has been the tale of her religious persecutions and inquisitions and conflicts! Let us take the Thirty Years War (1618-1648) as an example. It left the lands it devastated with only a quarter of the population still alive. As this many probably were born during its course, it practically wiped out all of the original population. Such was the love of two great "Christian" communions for one another! What Christendom has done in the name of Christ is far more terrible than all that heathendom has accomplished in the name of their false deities.

THE PLACE OF ROMAN CATHOLICISM

Instinctively the Lord's people have felt that such animals as here depicted must include their persecutors, such as Roman Catholicism, and in this they were right. But many have found that the same spirit reigns in the other divisions of Christendom. The difference is only one of degree and of power. The Roman church certainly is not the antichrist, for it has not gone the lengths to which he will go. It is not mystic Babylon, for that presents to us unfaithful Israel, as we have elsewhere shown. There are other evil organizations beside the Roman confession. Yet, no doubt, it provided a prime part of the monsters seen by Daniel, for some of its horns are almost exclusively Catholic, while others are largely so. This, we submit, is the true place of Catholicism in prophecy.

THE STAMPING TIME

When does the fourth animal stamp the remainder with her feet? (Dn. 7:7). In the Unveiling, we find the three eastern animals incorporated in the western, which is like a leopardess and takes its feet from the she-bear and its mouth from the lion (Rv. 13:2). Yet, unlike the leopardess with *four* heads, it has *seven,* and also has the ten horns of the monstress. At the time of the end the stamping process seems to have been completed, so that they are merged into the western beast. This merging probably takes place suddenly, just before the forty-two months, perhaps in the preceding three and a half years. But before they are temporarily absorbed comes the preparatory time of stamping.

It is a remarkable fact that, for some centuries, Christendom has dominated large sections of the Orient and Africa, the lands in which Brahmanism, Buddhism and Mohammedanism have their home. It has been powerful enough to subdue India and Ceylon and dominate the waters of the Indian Ocean and the China Sea. It forced the Chinese to bow to its will and established concession on their coast, and to allow the terrible trade in opium. In Africa it has many Mohammedans beneath its sway. France also has parts of India and Cochin China and African possessions. Holland has the Dutch East Indies. Spain has Morocco. Belgium has a large part of the Congo. Italy has some colonies. Some of us may have objected to this course, but is it not in line with this prophecy and the whole course of Christendom?

The leading nations of Christendom control populations and territories many times greater than their own, and dominate over almost all Brahmanism, millions of Mohammedans and many Buddhists. Just now the East is waking up and the cry "Asia for the Asiatics" is growing louder. But, even if the tide should

turn temporarily, while the nations of Christendom are composing their differences, there seems to be no doubt that, when the West combines, the East would not be able to stand before the military might of the West, Christendom is so much better equipped with the raw material and machinery of coercion that, united, it could subordinate the other religions if it wished, even though its missionaries in the Orient may never be able to win them by the word of faith.

Not only among believers in Christendom but among unbelievers there is a strong current in favor of what is called "pacifism." After the World War in 1919, the peace treaty provided for disarmament. Nevertheless, the nations concerned have more arms than ever. In spite of all efforts for peace, the trend is to prepare for war. Even the United States, hitherto comparatively weak in armaments, and isolated by vast oceans from hypothetical or potential enemies, has succumbed to an irresistible spirit that bids it arm to the teeth. It looks as if its geographical situation, as the nearest neighbor of the Orient on the east, may demand that it take a principal part in the subjugation of Buddhistic nations at the conclusion of the eon. If the great sea power which is planned is intended for this purpose, we are witnesses of a remarkable crusade carried on by spirit powers, after the fashion of the frogs who mobilize the kings of the earth for the battle of the great day of God Almighty (Rv. 16:14). They may be calling us to arms for an earlier, preliminary conflict.

Two things stand out amidst the turmoil today. These are *armaments* and *debts*. When we connect these with a third, which is even more striking, we cannot but feel that the stage is being set for the greatest crisis in human affairs, and that it is rushing upon us with unprecedented speed. The wars are undoubtedly being encouraged by the Jews. When they suffer in

any country they seek to incite other nations against it. The great point which we must not miss is this: *The money to provide for these armaments and wars is supplied in large measure, by international Jews, so that slowly, but surely, the horns of Christendom are being brought into financial bondage to that apostate nation.* They already have the wealth, so that, should they combine, they could control the economics of the world. This they will do, when they establish themselves in Babylon. They will have a kingdom *over* the kings of the earth. This we have explained more fully in the *Mystery of Babylon,* and in the *Unveiling of Jesus Christ.*

One of the saddest, yet most practical and helpful features of this prophecy for us is the likeness between the character of Christendom, as portrayed by the most ferocious of these animals, with its horns and iron teeth and copper claws, with another prophecy concerning the saints in the last days. We read that, in them, men will be selfish, fond of money, proud, calumniators, stubborn to parents, ungrateful, *malign,* without natural affection, implacable, *adversaries, uncontrollable, fierce,* averse to the good, traitors, rash, conceited, etc. These we are to shun (2 Ti. 3:1-6). Are not some of these the very same as are suggested by the monstress of Christendom? So many saints are involved in the religious system of Christendom that they cannot help absorbing its characteristics. Let us be especially watchful that we are not tainted with conduct which becomes the great apostasy. Viciousness and malice, malignity and fierceness in our conduct will identify us with the great monstress, not with the body of Christ.

The real reason for the recent tremendous preparation for war is doubtless the near approach of the end of this eon, when nation shall rise against nation, the West against the East, and man's day will close with

the climacteric demonstration that men, apart from God, cannot bring peace to this war-weary world. Man does not realize that his acts are, in fact, inhuman, and that he is the puppet of unseen spiritual forces which drive him to destruction. The thought that all of this warlike preparation may be the precursor of Christ's speedy presence not only reconciles me to it, but bids me lift up my head, for our deliverance cannot be long delayed. And then shall follow the deliverance of Israel and the nations and creation—the great crisis and turning point in God's dealings with His creatures, when His Christ becomes, not only the King with an iron club, but the Priest who will replace the false religions of the earth by His presence, so that the whole earth will be illumined by the knowledge of God.

A. E. K.

MINNEAPOLIS MEETINGS

"The Concordant Bible Class of Minneapolis and St. Paul, Minnesota, have arranged for a series of services to be held at the Y. M. C. A., Minneapolis, June 1 to 15, inclusive. "Brother Walter H. Bundy, who was with us last year, accepted the invitation of the Class to return this summer; and he joins with us in extending a cordial invitation to all interested in Concordant truth to fellowship with us."

THE DIFFERENTIATOR

The January - February number is entirely taken up with the subject of Sectarianism, the Most Dominant Outward Sin of Unbelievers. 1510 South 23rd St., Tacoma, Washington.

VITA

This Italian witness to concordant truth will interest all our friends who can read it. 1218 Wheeler Ave., Bronx, N. Y.

HEAVEN

So many requests have come for this article in pamphlet form that we have added it to our list. It will be found useful in introducing the truth concerning death, resurrection and the future to beginners.

OUT OF PRINT

The 1926 Edition of the Version has been sold out, so that no more copies are on sale at the low price of $5.00 in the future.

"SPIRITUAL" OR FIGURATIVE

FIGURES AND FACTS are being fearfully confused in the interpretation of the Scriptures. Our studies in figures of speech are not appreciated as they should be because many have no clearly defined idea of the difference between likeness in one particular and identity as a whole. Therefore, in this article, we will seek to show, by actual examples, the havoc that can be wrought by taking figures for facts, and especially when this is made a basis for further deductions. Much that we will say is incredible, and no one actually teaches such things, but we intentionally drive the matter to extremes in order to bring out the contrast more clearly. We wish to be helpful without giving offense. We especially wish to show the danger of using the term "spiritual" for figurative.

"All flesh is grass" (1 Pt. 1:24) is the clear and unmistakable declaration of the Word of God. Suppose men "believed" this and acted upon it in the practical affairs of everyday life. You send a child to the butcher to get a pound of *flesh* and pay a good price. The child returns with a pound of *grass*. You telephone the butcher, wondering whether he has lost his mind. He acknowledges that he has substituted grass for flesh, but he insists that they are the same. As he is an elder in the church you attend, you are obliged to listen to what he has to say. "Don't you remember," he says, "last Sunday our preacher read to us out of Peter's epistle that 'all flesh is grass.' Being a butcher it struck

me very forcefully. You yourself have often exhorted us to *believe* God's Word, no matter if the appearance of things is all against it. So I have put my faith into action. Besides, it is very good business. The wholesale price of grass is much less than meat, it keeps better, and I can sell it retail at the price of meat. All you need to do is to exercise the same faith and eat the grass. It is flesh."

Nebuchadnezzar, during his period of insanity, might have eaten the grass, but I fear none of us would have sufficient faith to accomplish this feat. The butcher, also, would soon find that there is not the profit in this business that he expected, for few, if any, of his customers, would have sufficient "faith" to buy a second time. Some might even charge him with fraud and he would have to defend himself before a judge. We may assume without fear of contradiction that no governmental officer, from a policeman to a supreme court judge, would admit that flesh is grass in a commercial transaction. They would not call it faith but fanaticism or fraud. Yet there it stands in the Scriptures. To take it as a fact is not only contrary to the evidence of our senses, but also to the usage of Scripture, which elsewhere agrees perfectly with our experience.

What shall be done about it? This is not an idle, unimportant inquiry. Great and godly men have found themselves unable to solve it. The mighty Luther, whose mind was better balanced than most of his contemporaries, failed to distinguish between fact and figure in connection with the bread and wine, and insisted that the bread *is*, not *represents* the body of our Lord. It resulted in much profitless and violent debate, which could have been avoided had he really investigated the matter at the outset. The facts were all against Luther. The bread looked, felt and tasted exactly the same after it was "consecrated" as before. Not the slightest change was apparent. Moreover, when our Lord Him-

self spoke these words His body had not yet been broken. His literal body was still complete at the time when He said "this is My body." Only so-called "faith" demanded the continuous, yet imperceptible miracle of the so-called "real presence."

The difficulties of the Catholic position, which insisted on an actual change in the "elements," called "transsubstantiation," led to the Protestant "consubstantiation," which insisted on the fact, even if the substance of the bread was not altered. What a vast amount of futile and harmful discussion could have been avoided if there had only been a slight knowledge of figures of speech! Now that the same mistake is being made in connection with other truths, we feel it our duty to seek to make the matter clear, even at the risk of giving offense to a few. Hence we will consider a number of passages and seek to show the folly of treating them as facts, and the fitness of dealing with them as figures. If we exaggerate, that is only to throw a searching light upon matters which are usually shrouded in mental obscurity.

True faith is an *assumption* of what is *expected* (Hb. 11:1). Hence, in the Scriptures, especially in Paul's epistles, our future expectation is spoken of as a present or even a past reality. This is particularly the case in regard to rousing and vivification, usually called resurrection. We were both roused and vivified in and together with Christ (Eph. 2:5-6, Col. 3:1). These are great and marvelous *realities,* whether we take them as figures or as facts. Figures never detract from reality or truth. Even though we were not actually vivified or roused, we may *assume* it by faith and comport ourselves accordingly. Indeed, if we were literally immortal, there would be no need of any warning not to be disposed to that on earth, for we would inevitably be disposed to that which is above.

The fact that the literal vivification of the future will

result in flawless behaviour, in conduct absolutely pleasing to God, explains why it is introduced in figure in order to provide us with power for present conduct acceptable to Him. By faith we assume what we expect (Hb. 11:1) in order to lay hold of eonian life, and anticipate that which is ours, to enjoy it in expectation. Just as the final vivification will lead to a celestial disposition, for it will fit us for that environment, so the knowledge that we have this life, in Christ, will lead us to seek that which is above during our present life on earth. This knowledge is most blessedly conveyed to us in the figure, *in Christ*. In Him, at His vivification, both the Circumcision and Uncircumcision of this administration were jointly vivified, with a view to the good acts which God had prepared beforehand, for them to walk in them.

Although the Scriptures put our rousing in the *past* and its effects in the *present,* some make it the basis of deductions as to the *future*. The reasoning is this: If we are already roused and vivified, then there can be no death for us. What seems so is transition. We are ushered out of this life directly into the glory. There is no coming of the Lord for us. Our vivification need not wait for His presence. Others will be changed when He returns, as set before us in Thessalonians and Corinthians, but we have no part in this, seeing that we are already vivified. This makes us an entirely different company of saints from those in Paul's earlier epistles, hence these are not for us. This, and much more, results from taking our rousing and vivification as literal or "spiritual" rather than figurative.

Let us now, to test the matter, allow that we were literally roused and vivified in and together with Christ nearly two thousand years ago. This necessitates some such doctrine as reincarnation, for, to our consciousness, we have been alive only a short time. We must have had a previous life in the days of our Lord. Before

we can be roused we must have died, and, before that can be, we must have lived. Not only that but, since we were also roused so long ago, we must have been kept alive ever since. Just how it is possible to bring in our birth, after all of this, is a problem we will not even seek to solve. We cannot bring in death again, for, if we were vivified in Christ, we became immortal notwithstanding the apostle's assertion that our Lord alone possessed it in His day (1 Ti. 6:16), or his condemnation of those who say that the resurrection is past already (2 Ti. 2:18). It seems absolutely impossible to take this statement literally, for all of our experience contradicts it.

Moreover, it is difficult to see how Paul could have believed that he had been vivified, for he speaks plainly of death as one way of magnifying Christ even in his prison epistles (Ph. 1:20).

"If then, you were roused together with Christ" (Col. 3:1), clearly refers to some previous statement to this effect. This is found in the preceding chapter (2:12): "in Whom you were roused together also *through faith in the operation of God,* Who rouses Him from among the dead . . " Here we have a plain declaration that the rousing was not a fact, but comes to us only through *faith.* Had it been an actual occurrence these words would never have been needed. From this it is clear that Col. 3:1 also refers to a figurative rousing, *in Christ,* which took place literally when He was roused, and is not true of us in ourselves today, literally, but only as a result of our faith in His rousing.

Vivification of our present, mortal, or dying bodies is more clearly taught in Romans (8:11) than in the prison epistles. There we read that He Who rouses Christ Jesus from among the dead *will* also vivify your mortal bodies because of His spirit making its home in you. In Ephesians it is put in the *past,* for it is *in* Christ, when He was vivified (Eph. 2:5). Hence the

Roman saints should certainly be included in this select company, if this reasoning is allowable. This matter is not confined to Paul's later teaching or to the so-called mystery. In Romans also we have crucifixion and entombment and a walk in newness of life corresponding to the *rousing* of Christ from among the dead (Ro. 6:4-6). This great truth *unites* Paul's earlier with his later epistles, rather than divides them. It cannot be made the basis for a separate company of saints.

Granting that we are literally roused, how shall we understand the exhortation that follows: "*Put to death,* then, your members which are on earth." (Col. 3:5)? Is it possible for those who are immortal to have such members, or to put them to death? Is it not a most distressing thought that, when we are vivified, we still may fall into those terrible sins because of which God's indignation is coming on the sons of stubbornness? Yet this is what we are forced to think if we are already enjoying vivification. Then, also, we must take this exhortation literally, and actually kill those members of our bodies which sin. Not very long ago a woman cut off her hand because it had "offended," and she did not wish to be cast into hell. We would need to follow her example if we literally put our members to death.

NOT LITERALLY DEAD

"If we have become planted together in the likeness of His death, we shall be of the resurrection also." (Ro. 6:5). On the evidence supplied by this passage I have been assured that those who die believing in Christ and this higher truth are raised the third day, like our Lord. I was assured that there were well authenticated cases where the grave was opened after three days and there was nothing there. But I could never find an actual witness, only hearsay. Should they not go even further, and claim a forty days' session on earth and an ascension, seeing that they are seated in

Christ above? From this we may see how far it is possible to go if we make deductions from figures of speech, forgetting that they set forth likeness in one point, and not identity in all.

SPURIOUSLY "SPIRITUAL"

Another pitfall to avoid is the use of the word *spiritual* in place of *figurative.* This is so important that we will point out a few of the phrases which have been a stumbling-block to the saints. The word "spiritual" is now being used to explain the rousing and vivification brought before us in Ephesians and Colossians. After we have examined it elsewhere we will seek to show how misleading it is in this connection also.

The word "spiritual" has often served to conceal the lack of a real, scriptural basis for a doctrine. The church is said to be "spiritual Israel," and the prophecies concerning that nation are "spiritually applied" to the present in the chapter headings of the Authorized Version. The millennium is explained away by making it "spiritual." We even hear of "spiritual death," although all death must, of necessity, be utterly lacking in spirituality. It is evident that, in many cases, our western minds have been bewildered by figures of speech, and we have tried to cover our confusion by calling things "spiritual" to escape unbelief. Judging from the past we should be very careful in the use of this term in the interpretation of the Scriptures. Let us test it carefully lest it lead us astray by its elusiveness.

"SPIRITUAL ISRAEL"

This innocent-looking phrase practically repudiates God's whole prophetic program. All that He promised to His people is filched from them and "applied" to others on the plea that it must be understood "spiritually." Just as if there will be nothing spiritual in the coming kingdom! In that day Jehovah will put

a *new spirit* within them (Ez. 36:26). He will pour out *His spirit* upon the house of Israel (Ez. 39:29). Indeed, He will pour out *His spirit* upon all flesh (Joel 2:28, Ac. 2:17). The only spiritual Israel known to God's Word is that which will be found in that kingdom. Yet this phrase is used to do away with it! They will be far more spiritual than the church which seeks to displace them by means of this subterfuge.

On all sides today this idea is distorting the testimony of the church, and engaging it with that which is on the earth, not that which is above. It would seem that nothing could more effectively keep it from entertaining its real spiritual blessings among the celestials (Eph. 1:3) than this notion that Israel has utterly failed, so that God's promises will not be fulfilled, except in a "spiritual" way to the church which takes over what they have forfeited. The worst effect is that it prevents the saints from entering into the truth for today. The church is not literal Israel, nor figurative Israel, and, least of all "spiritual" Israel. It is the literal Israel of the future that will be spiritual. Let us not get the idea that "spiritual" denotes *figurative*. What is really meant is that the church is *figurative* Israel. But "spiritual" is a much more subtle term, implying, as it does, that Israel was carnal and we are spiritual, which contains enough truth to confuse and mislead the saints.

Not only is a literal kingdom looked upon as "carnal," but the millennium is decried as a most unspiritual idea which can find only a "spiritual" fulfillment in the history of the church. What is really meant, of course, is a *figurative* fulfillment, but the word *spiritual* is usually preferred, for it stamps believers in a literal millennium as lacking in spiritual discernment, if they are not downright carnal. It is this implication in the word "spiritual" which makes it such a favorite weapon to destroy faith in the promises of God.

I am reminded of my own experience at the very be-

ginning of my new life. The head of a school of theology wished to have a pamphlet printed showing how unspiritual and carnal the theory of a future literal kingdom is, according to the Scriptures. He had given the references, but feared that few of his readers would take the trouble to turn them up. So I was asked to put in the full text in each case. As I was very eager to settle this point for myself, I not only supplied the texts, but studied them carefully to see if they proved his position. As a result I became fully convinced that he was mistaken, judging alone from his own evidence. As I now recall it, he misused this word "spiritual" in a most unspiritual way.

"SPIRITUAL DEATH"

In my earliest efforts to solve the problem of the death which overtook Adam when he sinned, I fell back on a phrase then common among Bible expositors, that is, "spiritual death," in contrast to "physical death." Later, when I sought to avoid unsound unscriptural expressions, I was forced to drop these non-scriptural phrases. Then I saw how misleading they were. The effect of Adam's sin was not confined to his spirit, and his relationship to God. It vitally affected his physical frame. He became mortal, in the active sense of dying, and this he has transmitted to the race, which accounts for all disease and sin as well as alienation from God. Adam and his posterity have been *physically* dying ever since. It is true that he became *figuratively* dead to God, yet the figure is not founded on his spirit alone, but upon his future literal death, which included spirit, soul and body.

How confusing this manner of speaking may be may be seen in the death of our Lord. He died *physically* when He commended His *spirit* into the hands of His Father (Lu. 23:46). So it is with all flesh, for it has no life apart from the spirit. Literal death always in-

cludes both flesh and spirit, for the flesh returns to the soil when the spirit returns to God. The converse is true also. Death limited to one of man's components is impossible, or figurative. The fact that unbelievers are figuratively dead *to God* is based upon their literal death. They are not dead *to men,* spiritually or otherwise. They are simply so oblivious of the Deity as if they were literally in the grave.

The complementary terms "spiritual life" and "physical life" are also non-scriptural and unsound, for they imply that there is life apart from spirit. It is not easy for us to avoid them because we are not accustomed to the language of figures which is so freely used in the Scriptures. It is necessary for us to break with these misleading expressions, however, for it is practically impossible to grasp the truth as to death and life so long as we harbor them.

"In the day that thou eatest thereof thou shalt surely die" (Gen. 2:17 A.V.) In my early studies in the Scriptures this passage caused me much concern, for it was very plain that Adam did *not* die that day. I was forced to accept the only explanation offered me at the time, that the death was "spiritual." So, I was told, all of Adam's descendants are also "spiritually" dead until they pass out of death into life (Jn. 5:24). They are dead in trespasses and sins (Eph. 2:1 A.V.). At that time I knew so little of the function of spirit, that the manifest absurdity of "spiritual" *death* was not apparent to me. But when I learned that life is the product of *spirit,* and death is due to the *lack* of spirit, it dawned upon me that there can be no such thing as "spiritual" death, for death is the most unspiritual thing in the universe. The Scriptures never use such an expression. Neither should we confuse life with consciousness. An unconscious tree has life.

We cannot insist that only the spirit of Adam died, for in humanity it is the spirit that imparts and sus-

tains life. The body has no life apart from it. Withdraw the spirit, and the whole man is dead. Adam did not die that day. The Hebrew is quite clear, if taken literally. Adam became mortal that very day, just as all who descend from him undergo the dying process.

This does not cease when they believe. Faith does not stop dying, it does not clothe with immortality. So the death that came to Adam, and that which characterizes the unbeliever *as distinct from the believer,* cannot be the same, and should not be called by the same name. Neither are spiritual. Adam's was literal. The sinner's is figurative. Just as he comes out of darkness into light, so he proceeds out of death into life. The *process* is a spiritual one because it is wrought by God's spirit. *Both* certainly should not be called "spiritual" when one is due to the absence of spirit.

"SPIRITUAL LIFE"

There is not nearly so much objection to the phrase "spiritual life," because life must come from spirit. Yet it is worthy of notice that *the Scriptures never use this expression.* To the Eastern mind it is tautological like *wet rain,* for there can be *no life,* even that possessed by the unbeliever, without spirit. We are so unaccustomed to the bold figures of the inspired records that we hesitate to use them. The *figure,* "into life," is all that is needed to convey the thought, just as "into light" does not need to be explained as "spiritual light." When we believe it is *like* coming out of *darkness* into light. It is not coming from one kind of light into another. And it is *like* proceeding out of *death* into life. It is not proceeding out of literal life into spiritual life.

OUR SPIRITUAL RESURRECTION BODY

The use of the word "spiritual" in place of *figurative*

has given rise to the idea that nothing corporeal can be spiritual. That this is not the case is evident from the Scriptures concerning the resurrection body. It is called a *spiritual body* (1 Co. 15:44). If we should say that we were roused and vivified *spiritually* in Christ, this may suggest that the spirit alone was involved. But *rousing* cannot take place without *both* body and spirit, for it comes only as a combination of the two. Rousing calls for consciousness, and no one ever was conscious of being in Christ at His resurrection. It was not a part of each saint which was vivified in Christ, but two large groups of saints who were vivified together.

Vivification is *always* a "spiritual" act, because it is altogether the result of spirit, which alone gives life. We cannot say that we were vivified "spiritually" in Christ (Eph. 2:5), or that our bodies are now vivified "spiritually" by God's spirit which makes its home in us (Ro. 8:11), in *contrast* to our future vivification, whenever that may be, for that must of necessity be even *more* spiritual, for our very bodies will then become spiritual. What confusion is created by this word!

The difference between our vivification in the past and in the future is not that the former is spiritual and the latter unspiritual, but that the one in the past was figurative and the one in the future will be literal. The past is a matter of *faith* in the operation of God. The future will not require faith, for it will be a blessed and glorious experience, which will thrill our very being with life so abundant and exultant that our hearts will overflow with thanksgiving and praise to God. Moreover, the life will no longer be *hid,* as it is at present, but *manifest* in us to all the world. Now this is not the case. We wait for Christ. Whenever He, Who is our Life, should be manifested, *then,* and not before, shall we be manifested with Him in glory. A.E.K.

THE SPLENDOR OF HIS GRACE

AMID the surge and disquietude of this passing world, it is of blessed moment to look away to the serene splendor of His grace glorious. The majesty of it, once it has affected the heart and mind, is such an unforgetable thing. We should, therefore, let it be the most easily remembered, and constantly recalled, as a theme of contemplation.

Adown the centuries God has caused its beneficent stream to flow into the lives of many creatures of His hand. Like the dew in Israel, its visitation is passing great. No trumpet fanfare heralds its approach, but how wondrous, how effectual is its course! God conceived the marvel of its far flung issues, even as He confers the bounty of its blessings.

How, then may we best form a true estimate of this rare philanthropy? Will it not be in the thought of its breadth and bestowal and in the vision it brings of the magnanimity of God? It holds so blessed a benediction for the whole course of life affected by its power. That we should be so swept in, so accepted and enriched in Christ, is wonderful indeed. As to our will in the matter, do we not prefer to think of the infinite free will of God, even "the Father glorious"?

We would fain think of choice and acceptance as being on His side. Such a thought gives more satisfaction, more repose. We are ushered into a sphere wherein so much is laid out for our delectation. Christ is shown to be so illustrious, so indispensable to the vast universe, and to our life in this precious corner of God's creation. Precious, because it was here the Son of His love so dis-

played His redeeming power at the cross of Golgotha.

It therefore becomes us, and is good for us to dwell upon the unique qualities of that love. For, in the inexpressible and overwhelming kindness of it, we were thought of in so marked a way. Even to be "designated beforehand" for entrance to it, and experience of it. But that experience was not intended to be intermittent. It was designed for a ever deepening consciousness of all it involves.

In those wondrous Ephesian words we have not the edict of a potentate, but the welcome of a father—the Father glorious. And what a distinction! Immediately, and for all time, there exists the lovely tie of filial affection. And out of it, "because of His vast love with which He loves us, God makes us alive together in Christ, rouses us together and seats us together among the celestials, in Christ Jesus." What a thought, and what a bond! How identified with Him, and that for ever!

What hands we are then in, and in what a benevolent will we move and have our being! From the deep well of this great love there is a rich overflow, a stream which is in all wisdom and intelligence. For God enables us to understand His purpose, to approve and to concur with His appointments, as those made wise unto salvation.

We see what inestimable things are "in accord with His delight, which He purposed in Him." God proposed to Himself a wonderful order of things, a process with a consummation to take effect in His Son. He is, as it were, the appointed Steward of the Father's house, the keys of all its life and history being in His hands. And by Him, the various operations will lead to a goal; designed and dated by the unerring wisdom of God.

So, in a lovely trio of epistles, Paul lets us in on the wondrous aspects of grace. He touches, with clearest definition, its past, present, and future. We look far, far back, and glimpse God's unalterable choice of us in

Christ. And then, far forward to the demonstration, in coming ages, of His vast love. Kindness indeed. Depth of mercy, wealth of grace, overwhelming us in Christ Jesus.

And why is all this? Is it not that God, being what He is, cannot but work for the infinite end of His own glory? And, in that end we are brought in, mightily favored, marvelously delivered, and blessedly lifted to a wonderfully new estate. In this unique position, past and future is bridged by a present experience of divine benevolence. For, all the while down here we are taken up with the potent thought of what we have been delivered from, and lifted to.

Have we not all our inner realm of thought in which it is first ourselves and God? "I sit here and talk to you," said Tersteegen to his friend Evertsen, "but within my heart is the eternal adoration, unceasing and undisturbed. I thank God that He has given me a little chamber into which no creature has entered besides." Yet Tersteegen did not shun his kind. His mind was fully open to his period. So may it be with us, for the impress of such indwelling is a fragrant odor, not only upwards, but outwards.

Wherefore, be remembering . . . And what words there are to be cherished and stored in our memories! How, as we read them, there flows to our hearts a living stream, refreshing and gladdening. *Once,* and it is a fourfold once, it was far otherwise with us. We were apart, far off. Yet *now,* how near. And we have "become near by the blood of Christ." For, it speaks volumes, even volumes of the splendor of God's grace.

Handley Moule, a gifted servant of God, has said: "He knows our frame. He knows that we cannot be perpetually, with each breath, formulating an articulate *Te Deum* to Him in explicit words, or even thoughts. But He can keep our inmost being, as to its spiritual attitude, for ever upon its knees. And He only knows

how greatly He can enable us to *speak* our worship too, with an instinctive readiness and frequency which once we could not have imagined."

What magnificence of condition, is then ours! To what elevation are we lifted! But how low in our own esteem this should keep us before God! How softened, too, in our outlook upon men! For we have been made the participants of a great salvation, with, it may be, a long experience of divine generosity. To our own demerit there has come, again and again, a lavished wealth of grace.

So, most truly have we found this grace to be a benignant boon, a veritable encirclement of God. And for all its timely accessions of strength we have not to make appeasement. There are no overtures or concessions to frame, no wearying routine service to render in barter for blessings received. It is just the reverse. At the very first it is God's oblation, and ever afterwards He lays at our door continual gifts and marks of His thoughtful favor.

Is it, then, to be so altogether onesided? Have we nothing to give? Certainly we have. For what welling up of thanks and appreciation must rise from hearts and lives so richly blessed! And how intense the realization of such a Father's wisdom and thoughtful kindness! O that we gave a larger place to His visiting grace, that we gave Him room to order in wisest fashion, our fleeting lives.

Grace is a flower this world's wisdom can never nourish. It must be the dew of a God-filled life, mornings and evenings of thankful dependence, days of an utter reliance on Him. Knowing that we are "in Him," on Whom for ever descends the Father's love, all is well. That great expression, "The love of God in Christ Jesus" holds an immeasurable meaning. And there is no cessation of it, for it is just one continuous unimpeded flow, a stream of bounteous blessing.

God's love in action—that is grace. A compassionate grace, bent upon the salvation of all. For, "where sin abounded, grace did *much more abound.*" As an expositor puts it: "The compound word here implies not only abounding, that is, bursting forth round about, round about all ages, round about all nations. But *superbounding,* surrounding all these rounds, and with surplus and advantage overflowing all. Not only to the whole world, but so superabounding, that, if there were other worlds, grace would bring salvation even unto them."

Such is grace. It is surrounding, superabounding, like the pure air of an upland moor. And, as we read those writings which so finely unfold its character, there is an invigorating intake of its fortifying power. There is no need for sign or symbol, omen or augury, since we are all as dear children, living and moving in the atmosphere of a deep, affectionate regard.

Moreover, there is the personal touch, so vivid and ever present. And is not this far better than the impersonal, which is so abstract and intangible? How often one hears the remark, "We must trust to providence." Yet, we would not pray to "Providence." How many, too, when congratulating themselves on immunity from life's ills, touch wood. But they never tell you why they do this. It is one of those customs that creep in, being "in accord with the eon of this world."

The contrast between this world's course and the pathway of grace, is most marked. And what is the happy secret? Is it not a supreme confidence in God, a sheer, up to the hilt reliance on Him? There is a personal, an individual link, a positiveness nothing can shake. Units we may be, and of small account before men, but how precious to God, the God and Father of our Lord Jesus Christ!

We are so near and so dear to our God. Once far

off, now, in Christ Jesus we are become near by the blood of Christ. A nearness which war may even intensify, knowing how able the Father is "to do exceedingly above all that we are requesting or apprehending," beyond unspoken thought and ardent prayer. Christ is our peace. And since He is the wisdom and the power of God, we may well perceive and appreciate the understanding which is ours in Him. Well may we exclaim, "Thanks be unto God for His *indescribable gift!*"

All that we have and are "in Him" exceeds all utterance. Of His incomparable glories the half has never yet been told. In past ages, in the form of God, He came near to men. He came near to Adam to *clothe* him. To Enoch to *walk* with him, and to Abraham to *befriend* him. Then, to Jacob to *bless* him, and Joshua to *encourage* him. As Israel's Messiah, He came near to Zaccheus to *save* him. And what a recital of philanthropic virtue was that of this tribute collector. But he gets no praise for it. Yet something infinitely better—*salvation.*

The intrusion of self spoils the picture. God would be All, and in all. Our acceptation and all its resultant blessing is *in* Christ, and *of* God. That is the very Alpha of grace, even its unique splendor. All the way through, it is God in Christ. "He Who anoints us is God, Who also seals us and is giving the earnest of the spirit in our hearts" (2 Cor. 1:22). Think of the value of this seal, and of all that such an impress can mean.

But not for the few alone is the splendor of God's grace. Small may be the number now who find their deepest joy in God. The day is yet to dawn, when all shall acclaim the attractive power of His favor. It will be irresistible, truly fulfilling Christ's own rare expression—*"I shall be drawing all to Myself."*

It may needs be that on the way thither, pain and sorrow fleck the road. For by these man learns as in no other way. Were they not here, would man love

God the more? Would he think as he ought of the Lord of life and glory?

"Shall I take away love that redeems with a price,
And thinks not of loss?
Can you spare from your lives that would climb into Mine,
The Christ and His cross?"

By no means. God's purpose, and His grace glorious, displayed therein, "was given to us in Christ Jesus." Idea and working are indissolubly linked up with Him. So God has greatly purposed. And in a wealth not to be tracked by footprints, even the unsearchable riches of Christ.

God brings us to know Him in many and wonderful ways, but there is always a beyond! For, in the wealth unsearchable, you can never be so far advanced that new vistas cannot open before you. In the splendor of grace there are possibilities man would never dream of. Yet how much our God reveals, and will still reveal! And, since the spirit which is of God is ours, He gives us perception of His wisdom, and a most blessed appraisal of His grace glorious.

God has led us into "the more excellent way." By His herald, Paul, He has given us the rare vista of a realm celestial. Our bourne, therefore is not "Jerusalem the golden," fair as that city is pictured. With a wise intelligence we may regard that vividly portrayed city as the rightful home of God's earthly people, Israel.

There are many slow to believe the staggering thought that ours is a purely celestial prospect, even the on-heavenlies. They so cling to the imagery of the heavenly city, as not to see that higher sphere of service which so well becomes the splendor of God's grace. It was, therefore, fitting that the evangel of the glory of Christ should lead to such a disclosure of God's mind.

Can we not picture the hush, the silent gladness which must have fallen upon the assemblies, as the Ephesian letter was first read in their hearing? How passing

wonderful to their ears! Yet, how appropriately welcome! What impressive pauses, as the reader gave heartfelt expression to the glowing words! Surely, never before had grace been given such matchless harmonies. And how wonderful that the Father glorious should so reveal His mind!

May there be hearts today, who more and more shall see the majesty of grace so disclosed. No deeper blessing could be desired for the children of God. Words profoundly wise, and blessedly true, as touching the splendor of infinite grace.

WILLIAM MEALAND.

BRO. BUNDY'S REPORT

Danville, Virginia, April 11, 1941.

DEAR CONCORDANT BRETHREN:

Sister Bundy and I have just concluded a most inspiring and profitable sojourn in Kissimmee, where we make our home for a considerable portion of the year. The very zealous group there has been active and diligent during the past winter season. When we arrived at the beginning of 1939, the group was small but most appreciative. Their cooperation and the enthusiasm and assistance of visiting brethren has increased the interest, and attendance to twice that of two years ago.

This winter eighteen brethren from the north have visited us and our little class during the winter season. These visits were stimulating and most encouraging. On February 9 we had a Convention. Visitors and speakers came from Connecticut, Illinois, Pennsylvania, Tennessee, Virginia, Georgia and various parts of Florida. Brothers Shakespeare, Hudepohl, Roycroft and Smith of Tennessee, were the speakers and leaders. Brothers Roycroft and Hudepohl came from Pittsburgh. These brethren, together with Brothers Oberg and Johnson, of Cromwell, Connecticut, formed a caravan and we went to Miami, where we had a service; thence to Key West, over the Florida Keys, where another service was held; thence across the Everglades to Fort Myers for further fellowship, and then to St. Petersburg. Sister Gustafson, of Elgin, Ills., has done some very effective "colporteuring." The outlook for continued work in Kissimmee is promising, and it was with reluctance that we left; yet glad to accept the kind invitation of classes to revisit them this spring and summer.

We look forward to a season of refreshment with the Concordant Bible Class of this city to be followed by another at Minneapolis where we expect to be early in June. We take this opportunity to express our appreciation for the loving fellowship and kind interest manifested in our work; and earnestly request the prayers of the Lord's pople that we may be used to His glory and praise; and that we may be ever mindful of the loving sacrifices of the friends who make such ministry possible.

Yours in His glorious service,

BROTHER AND SISTER WALTER H. BUNDY.

PHILOSOPHY AND RELIGION

COLOSSIANS 2:8-23

CHRIST, with His secret glories, is the determining factor in doctrine and deportment for today. When we give Him His high place in our heads and hearts we cannot go far astray. Now that Paul has set forth the secret of Christ, he deals with departures from it in doctrine (2:8-23), and discusses its bearing on our conduct (3:1–4:1). Doctrinal departure may be grouped under two distinct heads, that which comes from men, and that which comes from God. Reasoning and ritual are the two dangers against which we are warned.

If we realize our completeness in Christ and His glory as the complement of the Deity, we are immensely wealthy. We possess riches beyond the power of figures to express. We cannot consider the millionaires or billionaires of these last days in our class, for their riches are loaned to them only for a few brief years, and even then they bring with them more care than contentment, more unpleasantness than joy. Ours is sure to us for all time. On one point, however, we are like them. We may lose the enjoyment of it for a season. This may be taken from us if we do not beware.

Philosophy and religion have robbed us of more vital values than any other foes. One denies Christ His place as the Complement of God. The other refuses to accept Him as the Completeness of the saints. In these days the extreme of these two movements may be seen in Mod-

ernism on the one hand and Romanism on the other. A vain philosophy is seeking to eliminate God and His Christ from the universe. An empty ritual is seeking to displace the work of Christ. We may not go to either of these extremes, yet in all of us lies the tendency to put reason and religion in the place of God's Anointed. Hence the apostle's warning.

BEWARE

In Ephesians we are warned to beware how we *walk* (Eph. 5:15). In Philippians we have a threefold warning as to our *service* (Phil. 3:2), but in Colossians it is applied to departure from the great *doctrine* of Christ as the Complement of all. The saints are almost all being robbed, yet, as it were, in a legal way, so that they are not aware of the great loss which they have sustained. Indeed, most of them cling to the substitutes, and would feel themselves robbed rather if these were taken away from them. Thus, not being even aware of their vast loss, they cannot beware lest it be taken from them. In these days the situation has been reversed. The saints have lost these precious possessions and now need rather to *recover* their property.

The saints as a whole *have* been despoiled through philosophy and empty seduction, in accord with human tradition, in accord with the elements of the world. What is needed is that we recognize this in our own case and seek to remedy it insofar as we are able. Two things are necessary in order to accomplish this. First, we must seek to absorb into our whole being the great companion truths of Christ as the Complement for God and man. Then we should examine the Scriptures so that we may recognize the enemies of these vital verities, rationalism and religion. Both pervade Christendom today to an extent that would astonish the saints if they only realized it. Christendom is poor today, beggared by these

two robbers, who have taken our Christ from us.

PHILOSOPHY OR HUMAN TRADITION

Men allege themselves to be wise, yet are stupid. Their heart is darkened. They are vain in their reasonings. Yet even many of the leaders in Christendom laud man's "God-given reason", and encourage us to make use of it, especially in the search for truth. To be sure, such reason as man has left was given him by God, but, knowing God, they did not glorify or thank Him as God, hence *they were made vain in their reasonings* (Rom. 1:21). As many, if not most, of the saints are partakers in this sin of not glorifying God *as God,* they also manifest the futility of reasoning, especially in the things of God.

Perhaps no better example can be given of the vanity of human ratiocination where God's glory is denied than the imbecility of the evolutionary hypothesis. I consider the mere fact that this silly theory could be entertained by the scientific world for so long a time as ample evidence of the intellectual decadence of this era. There has never yet been found a single fact on which to form a logical syllogism on which to base the theory of evolution, yet the great majority of western scientists swallowed it whole, and sneer at all who do not share their infatuation. The real basis of the theory lies in its irrational commencement without a creation, and its continuance without a Creator. It robs God of His glory, gives Him no thanks, so, morally and rationally, *must be* a vacuous vanity.

But even we, though saints, are not exempt from this law. Few, indeed, glorify God *as God* in these days, and, as a result, their mental processes are clouded and confused, and lead to error, rather than to truth. I have ceased to expect full clarity of thought from anyone who does not bow to the absolute deity of God, without res-

ervation or restriction. The nearer there is an approach to this the more will reason be rational. Yet the nearer we come to the acknowledgment of God's deity, the more we will discard reason for faith, and philosophy for revelation, and the less will we be guilty of injecting philosophy into God's Word.

This has been a sore evil in these latter days, especially among those who seek to be Bible students. With many of them the Scriptures have been transformed into a bog of proof texts instead of a full-fledged faith to be believed. Philosophies are propounded and supported by texts from Genesis to Revelation, with little regard to their contexts or actual contents. Figurative statements have been treated as if literal and used to prove that which is not true. Philosophy is then installed in the place of Holy Writ, and demands implicit faith, such as should be given to the Word alone.

The only true philosophy must be based upon the great truth that, in Christ, the entire complement of the Deity is dwelling bodily. Even those who recognize God, such as Solomon, find unsolved problems in the world as it is. If he, with all his wisdom, as well as a measure of revelation, could not finish his philosophy, what can other men do? Many have tried it, and have only led mankind further from God and the truth. A great scientist and believer once expressed his conviction that, if we only knew all, we would conclude that this world is the very wisest and best that could be. But the accepted philosophers have taken the opposite stand, and have sown distrust and hatred and despair in the hearts of mankind. A close student of Schopenhauer has said, "He seems to have the key for a few doors of our life, but he has none for its exit."

The world, as it is, is abnormal, and presents no proper premises for reason to build upon. Things are wrong, and the wrongs are not righted. It is only as we

bring in God, and His activities in Christ, in the past and in the future, that all becomes rational and understandable and glorious. In His Beloved, and through Him, He will fulfill all the beneficent designs which move His heart. And all that God needs or will use in accomplishing His purpose, is in Him. If, indeed, we also have a part in this glorious work, it is only because we are in Him. In ourselves we contribute only to the negative, the destructive, the preparatory phase of God's plan. The positive, the constructive, the conclusive work is all done by Christ, or through those who are His.

We are not philosophers, indeed, and have no philosophy in fact, but we have the reality, the substance, of which philosophy is only the shadow, the elusive phantom. The philosophers nearly all disagree. Were they good reasoners, they would deduce from this fact alone that philosophy is mostly a bad dream. And none of the philosophies is complete or satisfactory, because they deal with a transitory phase of God's dealings with man as if it were the whole. They have no light beyond the tomb and know nothing of judgment and reconciliation. We have what the philosopher is seeking, and find all included in Christ, Who is the Wisdom of God.

Christendom, and even the vast majority of the saints within it, do not know Christ thus. The title "Complement" is His because He brings all to a satisfactory *Completion.* But the final phase of God's purpose has been hid from Christendom, so that the creation which it commences in chaos, manages to bring millions of sentient beings into existence, not for their own happiness or the glory of God, but for their unending torment and the eternal disgrace of the Deity. Any philosophy based on the creeds of Christendom must lead to desperation and insanity. Even when death is made to end all, oblivion is no jewel in God's crown, and is no rational apology for creation. Reason and revelation demand that God be

glorified, that suffering receive a satisfactory explanation, and that a *completed,* not a shattered universe crown the efforts of Deity and the intervention of His Anointed.

Perhaps the greatest treasure of which the saints have been despoiled is the reconciliation of all. Almost precisely the same words are used to introduce this glorious truth. Let us refer to it again (1:18-20): "that in all He may be becoming first, seeing that the entire complement delights to dwell in Him, and through Him to reconcile all to Him . . ." It is because He is God's Complement that all will be reconciled. If He does not reconcile all, that all will not be complete and He is not God's Complement. The full force of "complement" or "fullness" is denied by nearly every saint who bears His name. Only a tiny remnant dares to acknowledge Him as God's Complement. All the rest have been robbed of a jewel of far more value than any gem in any diadem of any potentate of earth.

THE ELEMENTS OF THE WORLD

One of the worst robbers in Christendom is ritual. Nor should we confine this term to those vast communions which use it in their form of worship. Ritual is not merely a recalling of the Jewish service and sacrifices in such things as the celebration of the mass among those whose Christianity is no more than a name, but includes the rite of baptism among those who are alive, and intelligent, and active in the service of our Lord. For the spiritual believer there is more danger in ritual than in rationalism, for ritual is divine in its origin, and seems to be God's will, when the Word of truth is not correctly cut.

Ritual can only be countered by the precious truth of completeness in Christ. Religion implies incompleteness and demands that something be done to fill our lack. Cir-

cumcision, baptism, the keeping of decrees, of festivals, and all religious ritual are intended to make us more acceptable to God in ourselves, though none of them is more than a mere shadow. Christ is the Reality which they portray, and, in Him, we have the substance, hence do not need the shadow. Indeed, if we seek to make ourselves complete by means of these shadows, the reality will be lost to us. Few things are more needed in these days than a knowledge of our completeness in Christ.

REAL CIRCUMCISION

A considerable portion of mankind is distinguished by the sign of circumcision, because they are descendants of Abraham, and should shadow forth the fact that blessing comes through faith, not through flesh. It signifies that the flesh is cut off. It foreshadowed the cross of Christ, where He was cut off, and all further hope of anything through His flesh was at an end. In Him we also were cut off, and our flesh has no place before God. If then, our flesh is cut off, why act as if it were not so? The Circumcisionists of Paul's day lacked the reality. In fact they fought against it. With them the flesh was vitally important. They were not the circumcision, but the *maim*cision (Phil. 3:2). The rite itself kept them from the reality. And so it will rob all who submit to it now that we are complete in Christ.

GENUINE BAPTISM

Circumcision was needed to enter into the community of God's people. Baptism speaks of a much nearer approach. It was for the priests when they came near to worship in the tabernacle and the temple. Symbolically it cleansed the flesh whenever it sought the divine presence. The reality is found in the entombment of Christ. The body that bore the sin of the world was laid away in the tomb. Thus has God dealt graciously with all of

our offenses. All the water in the world could not have removed a single one of them. It can only *indicate* the actual cleansing. To repeat the rite, now that we have the reality, it to deny the great truth that we have all of which it speaks, in Christ our Complement.

The great proof that we have had the real baptism is that we are roused and *vivified* jointly with Him. One who is vivified cannot offend again, but is wholly without sin. Why should such a one be baptized? Should Christ once more return to the tomb because of our offenses? Or is He alive beyond the reach of sin and death? As He is, so are we, in spirit. Already, in God's sight, we are as we shall be in the future, when in the presence of our Lord, immortal, incorruptible. His burial is our baptism, and His vivification is our life.

ERASING THE DECREES

Not only did the Jews of Paul's day seek to insist on the circumcision and baptism of converts, but they sought to put them under law. Their attempt to enslave them under the law of Moses did not succeed, due to Paul's energetic remonstrance, as we see in his Galatian letter, but this did not hinder them from making rules of their own for them, which, while they seem to free them from the observance of the Mosaic ritual, nevertheless brought them under the authority of the apostles just as if they were subjects in the millennial kingdom, instead of having a celestial allotment of their own.

So far as the relation of the nations to God is concerned they will be under the sovereignty and authority of the chosen nation in the future on the earth. Nevertheless that nation, by crucifying their Messiah, has forfeited all right to such a place, and will exercise it only when once again restored to divine favor. In the book of Acts, where Israel is continually becoming more and more apostate, and James, who was not an apostle, gets

the upper hand, it seems utterly unwarranted on their part to assume to dictate to the converts among the nations, except as we view this as a foretaste of the kingdom.

Although Christendom has not given much heed to the decrees, issued by James, the same thing has been repeated thousands of times in its many organizations. Men have arisen and taken upon themselves to rule and regulate the conduct of the saints by means of "disciplines" and "manuals" and other substitutes for the law, usually incorporating a portion of the Mosaic code in their own. All such attempts to bring us into bondage to human "sovereignties and authorities" are destructive of our completeness in Christ. He has nailed them to His cross. They are not *for* us, but *against* us. They are hostile to us. They bring us into bondage, after Christ has made us free. In Him we need no regulations from the hands of men.

Israel had a *divine* law, which was holy and just and good. But did it make them complete for God's presence? Far from it! Rather it revealed their incompleteness. How then shall human enactments help to make men acceptable to Him? They do not! They have the opposite effect. Let us strip them off! Such human additions to God's requirements were given the greatest weight in Israel, but it did not help them to recognize their Messiah, but rather to crucify Him. His crucifixion was a public spectacle showing how weak and worthless such things were, and at the same time a repudiation of them, and a triumph over them. No human enactment, unless it be the decree that caused Christ to be crucified, furnishes us fully for the future.

For us the figure of the body takes the place of the shadows of the law. Instead of ceasing work on a Saturday we look above and see Christ *seated* at God's right hand, His work on our behalf completed. The difference

is vast. Not our work, or even our cessation from work, makes us meet for glory, but our position in Christ has already placed us there in spirit. Knowing this, we will allow no one to judge us, should we work on the seventh day of the week, or should we eat that which has been offered to idols, or fail to keep a festival found in the law.

LET NO ONE JUDGE YOU

The decrees issued from Jerusalem were partly concerned with food. The nations were not to be allowed to eat anything which had been strangled, or blood (Acts 15:20). Now the apostle puts an end to such prohibitions. The law of Moses dealt with such matters as food and drink, the details of a festival, the new moons, and the sabbaths, not that it might make those who kept it perfect thereby, but, partly at least, in order to foreshadow the true perfection of the future in connection with Christ. He is the true Food and Drink. The festivals point to His work and the sabbath to the cessation of all work for salvation, in Him. All of these have a future fulfillment on the earth, hence have their place with the people of the earth, but not with us, whose destiny is different.

LET NO ONE ARBITRATE AGAINST YOU

Israel had a divine ritual. It would have been high-handed presumption for anyone of the people to enter the holy places. Such a one would send his representative or messenger, the priest, in his place, and not without due regard to the formalities prescribed by the Mosaic ritual. It seems like real humility today to take a far-off stand, and allow another to take our place in approach to God, by means of elaborate rites and splendid ceremonies, which appeal to the eye, but it is a sham. The mind of the flesh can actually pride itself on this

humility, and turn against those who consider themselves fit for God's presence for no other reason than their confidence in Christ.

HOLDING THE HEAD

Ritual calls for the intervention of intermediate messengers, such as priests or clergy, and these take the place which belongs to Christ as the Head of the body. Ritual demands an *organization* rather than a living *organism,* in which each member is in living connection with the Head. We should hold fast the Head and reject all interfering substitutes. Ritual demands stagnation, faith brings growth. Occupation with the shadows and symbols is not to be compared with vital union with Him to Whom they point. Let us not be subject to these but to our living Head, and grow into the assurance of our completeness in Him, where no rites or ceremonies are needed to finish our perfection.

DEATH TO THE ELEMENTS OF THE WORLD

In Christ we have died to everything which is against us. In Him we died to sin (Rom. 6:2). Those under the law died to it (Gal. 2:19). We have been crucified to the world (Gal. 6:14). The "elements" of the world had their proper place in the past, in Israel. During their minority they were enslaved to these elements (Gal. 4:3). When the Galatians went back to these things they scrutinized days and months and seasons and years (Gal. 4:9, 10). The elements are poor and infirm, yet there is a continual tendency on the part of the saints to fall back to them. Religion is practically composed of them. But we have died to them.

Were we living in the world, as Israel was under the law, then we would have part in the "Christian religion", with rules and regulations and a ritual to be observed—just as most of the saints are! Then, indeed, all would be negative—you shall *not* touch this or taste

that, nor make contact with the other. These regulations are made by men and seem to be wise measures for the conduct of religious worship. How much better that all churches go through the same ritual each Sunday! And what an advantage that all observe the same calendar and the same festivals each year! From the standpoint of the world this all seems excellent, but it is fit for infants, not for full-fledged saints.

Willful humility has no value in God's sight. In one of the great confessions in a foreign country, every time the Lord's supper is observed, the whole congregation must repeat together something like the following: "I, poor, miserable, sinful creature, confess herewith all my sins . . ." Yet, after reiterating this for a lifetime, most of them never realize that they are anything of the kind. In other places they fast and castigate themselves. But all of this is powerless to effect its purpose. All of it is directed toward the improvement of the flesh, yet it only serves to make it worse. We have died to the elements of the world, and are mature in Christ, hence pay no heed to human decrees.

SOUL OR SPIRIT

Philosophy is dependent on human experience, which is abnormal at present, hence it cannot reason to any satisfactory conclusion. Religion seeks to deal with the sensations rather than the spirit, hence lacks permanent power. Both utterly fail to settle the problems with which they deal. They are essentially soulish, not spiritual. Christ and His cross and His crown are the only satisfactory solution to the riddle of the universe. He exemplifies God's Wisdom and God's Righteousness. He is all that God needs to effect the purpose of His love with creation. He is all that we need in order to fully fit us for that perfection. He is our Philosophy and our Religion.

A. E. K.

UNSEARCHABLE RICHES FOR JULY, 1941
BEING THE FOURTH NUMBER OF VOLUME THIRTY-TWO

WHAT NAME OF THE DEITY SHOULD WE USE?

THE NAME OF THE Deity, Jehovah, is expressed by means of a stem which denotes BEING, in *time,* while the *titles* are connected with ACTION, or POSITION, in *space.* His Name is restricted to Him alone, but His titles are used by others also. As His Name, Jehovah, is usually translated by a title, LORD, the vital and helpful distinction between His name and His titles has been largely lost. Today, alas, much is said concerning His *name,* when, in reality, His titles are in view.

God, we are told, is the name of a heathen deity, and such names are forbidden by the Bible. Rather we should use Yaweh or Jehovah, for that is His name. Reverence for the name of the Deity is most commendable. Yet it has led to the most contradictory practices. For thousands of years the Jews have stood in such awe of the Name that they never pronounce it. A remarkable Jewish translation always uses the pronoun *He* in place of *Jehovah.* In place of "And Jehovah spoke" it reads "And HE spoke." But "God" is not the *name* of one deity, but the common title of all. The *titles* of the One God are *not* forbidden to others. They are often used of false deities in the Scriptures themselves.

The name of *Jehovah,* or *Ieue,* as is well known, is composed of the three parts of the verb *be* which express, as nearly as tenseless Hebrew can do so, what is elaborated for us by John, in the introduction to the Unveiling: *He Who is, and Who was, and Who is coming* (Rev. 1:4). If we use this as a basis, then *Jah* denotes *He Who is coming.* But the word *coming* is idiomatic.

The Hebrew is really *is being*. The sense is not *shall come* at some future time, but *is being* from the present on.

THE DIVINE NAME JAH

Jah is usually said to be merely a shortened form of Jehovah, for it is spelled *Ie,* while Jehovah is *Ieue*. But on some occasions, it is joined to Jehovah. In Isa. 12:2 we read:

> For my strength and psalm is *Jah Jehovah,*
> And *He is becoming* mine for salvation.

It seems clear from this that it can hardly be a *mere* abbreviation. A closer consideration will show that it is an abbreviation of the *sense* as well as the word, and so, in this case, repeats that special part of the compound Jehovah which is emphasized. It is not what Jehovah *was* or *is,* but His activity in BEING or BECOMING in our impending experience.

Some remarkable facts in this couplet may help us greatly in grasping the force of this title. Not only is *Ie* a shortened form of *Ieue,* Jehovah, but there is no verb in the line, so that, if we treat *Ie* as a verb (for it really is a fragment of one), we could come very close to the sense if we rendered it, "My strength and psalm *is becoming* Jehovah." This would correspond exactly with the verb in the second member, *He is becoming,* which is also a fragment of the same verb, *iei* for *ieie* HE-IS-BEING or BECOMING. It would seem that we could preserve much of this title if we rendered it the BEING-One or the BECOMING-One. This is hardly practicable in a version, however. As *Ie* is not the shortened form of the verb (*iei*[*e*]) but of the name Jehovah (*Ieue*), the name *Jah* seems best for an English version.

THE TITLE "GOD"

God is by far the most used title of the Deity. It is the English equivalent of the Hebrew *Aleim* (usually given as *Elohim*), which denotes DISPOSER, and the Greek

Theos, with practically the same sense, the PLACER. This should be, and is, the thought connected with the English *God,* as is seen in the proverb: "Man proposes: *God disposes.*" There is no other term in English which so fully fits the contexts in the original as this one. It is a grave misunderstanding which seeks to avoid its use, and substitutes for it such titles as *Father,* which have an entirely different significance, and belong to other terms in the original. It would eventually lead to serious errors, for *Father* is restricted to the saints while *God* is His relation to all.

The *title* "God," in English, is not the *name* of any special divinity, but a common term for all, whether true or false. The Hebrew *Aleim* (*Elohim*) and the Greek *Theos* have precisely the same usage. There are gods many as well as one true God, but neither *Aleim* or *Theos* are used as a *name* of any one of them. Neither one is the name or exclusive title of the God of the Bible. Seeing that they are not names, like *Ieue* (*Jehovah*) and *Jesus,* they need not be carried over into other languages by the sound, but should be translated to express the *sense,* as so many other titles are. We do not call Christ a *Mluk,* but a *King,* in English. Neither do we say *Adun* when we mean ADJUDICATOR or *Lord. Aleim* means DISPOSER and *Theos* PLACER, so the Greek is a translation of the Hebrew, and has practically the same *sense.* In English we are free to use the term *God,* which, by centuries of usage in the same contexts as those in our Bible, has come to *mean* the same.

It is sometimes supposed that, in translating into another language, a term should be used which refers to the true Deity alone, and not to false gods. That is a mistake. As will be shown in the following passages, the same terms are used for the false as are used for the true. There are many false *gods* as well as one true *God.* Only an English term that includes *both* is broad enough in its scope to translate *Aleim.* It must be used

of the *gods* of Egypt as well as the *God* of Israel. Only the *name* is exclusive. *Jehovah,* Israel's God, cannot be applied to the gods of the nations.

THE TITLE "GOD" USED OF OTHERS IN HEBREW

Gen. 35:2	Put away the strange *gods*
4	they gave unto Jacob all the strange *gods*
Ex. 7:1	I have made (Moses) a *god* to Pharaoh
12:12	all the *gods* of Egypt
20:3	Thou shalt have no other *gods* before Me
23	not make with me *gods* of silver, neither shall ye make unto you *gods* of gold
22:8(7)	shall be brought unto the *judges*
9(8)	shall come before the *judges;* and whom the *judges* shall
20(19)	He that sacrifices unto any *god*
28(27)	Thou shalt not revile the *gods*
23:13	mention the name of other *gods*
24	Thou shalt not bow down to their *gods*
32	with them, nor with their *gods*
33	for if thou serve their *gods*
32:1, 23	make us *gods,* which shall go before
4, 8	These be thy *gods,* O Israel
	etc., etc., etc.

That a title need not be transliterated is clear from the fact that our Lord and His apostles did not use the Hebrew titles, but turned them into Greek. This was the common language in Palestine. Only occasionally did He speak in Aramaic. The fact that these occasions are specially mentioned and His words specially translated shows that they were exceptional, and that He commonly used the "*koine,*" or Greek vernacular. A Hebrew *name,* like Emmanuel (Mt. 1:23) is translated "With us is God." But they never carried over the titles *Aleim* or *Adun,* but translated them into *Theos* and *Kurios,* as had already been done in the Greek translation of the Hebrew Scriptures. Neither the Hebrew nor the Greek titles would be understood in English, for these sounds make no sense to us. We have words in our language, such as God and Disposer, Lord and Master, which correspond with these titles, hence should be used for them. If our Lord and His apostles *translated* the titles, we should do the same.

THE ANCIENT PRONUNCIATION

Quite a good deal is being said about the pronunciation of the original these days, especially the name and titles of God. As it is a subject to which we have devoted an unusual amount of attention for many years our readers may welcome a few hints. First of all, with the usual methods, no one can be certain just how the languages of inspiration were spoken. Those who speak Greek and Hebrew today do not pronounce it as in the olden time, and differ among themselves. Secondly, scholars in English-speaking countries have their own special way of pronouncing Greek, which differs from that of scholars on the continent. We do not follow the English method because it is manifestly adapted to our language, and is contrary to all other languages using the Latin alphabet. For instance, the letter *i* is pronounced like double *e* in *see* in most languages, and is most likely correct for ancient Greek, as the continental scholars affirm.

These things are not vital, and should not lead to friction between saints. As a help in recovering the ancient text it may be useful, especially in Hebrew, and that is why we have given so much time to it. Yet, just at present, we will make a few suggestions for the sake of peace. Our Lord looks upon the heart, not upon the stammering tongue. Whether we call our Lord's name *Ieushuo, Jehoshua, Joshua, Jesus,* or more correctly, *Iaysus,* genitive, dative and vocative *Iaysou,* accusative *Iaysoun,* is not a matter of great moment. The first and final forms here given are both inspired. The Greeks to whom Paul preached, even the Jews to whom our Lord spoke did not usually employ the Hebrew form, but used the three forms of the Greek. If it could be changed from *Ieushuo* (Hebrew) to *Iaysous* (Greek), why cannot it be adapted to *Jesus,* in our tongue? We cannot use the various forms of the Greek because we

use no such grammatical changes in our language.

The idea that our Lord and His disciples spoke Aramaic, rather than Greek, is utterly without foundation, and contrary to the facts. No translation into Greek (as the "gospels" are erroneously supposed to be) would mention specific instances where He did use a few words of Aramaic and then give their meaning. Paul certainly wrote in Greek. He is our example. He did not use the Hebrew forms of God's name and titles, but translated them into Greek. For *Aleim* he put *Theos*. For *Adun* he used *Kurios*. These Greek terms in *sense* and *usage* agree with the Hebrew, but not in *form*. Hence we have the best of precedents for using *God* and *Lord* in English. The inspired Hebrew and Greek was used freely of all gods and lords, the false as well as the True, the many as well as the One, hence no one can object to these titles on the ground that they are used for false divinities. If *God* and *Lord* were not titles common to all, they would not be good translations of the original words.

Extensive research authorizes me to say that practically none of the proposed pronunciations of the Hebrew are dependable, for they are largely based, not on the inspired text, but on the traditional vowel points, which are themselves pronounced variously among different divisions of Jews today. For instance, we often hear that *Yahweh* is the correct pronunciation of Jehovah, a name made up of the consonants of *Yahweh* and the vowels of *Adonai,* because the Jew substituted the latter for the former, so that he would not need to pronounce the "incommunicable Name." But this is a mistake. The name *Yahweh* is *all vowels* in Hebrew, not consonants. They are IEUE, and may be pronounced *Yehweh*. So that, if anyone really finds it on his heart to pronounce it correctly, he may rest assured that this is probably as near as he can get. But the Anglicised form, the way we pronounce it in English, is

Jehovah, to which there can be no valid objection when we are using this language.

To discover the original pronunciation of Hebrew we seek to find some natural sound, such as *bqbq, bottle,* which gives the sound heard when a liquid is poured out of a narrow-necked vessel. Such sounds, unlike human speech, do not change with the centuries. From this name we fix the sound of *b* and *q*. To test our conclusions a friend made a comprehensive table showing how the Hebrew names have been transliterated into Greek. This confirmed our findings. We have a complete Hebrew alphabet without the traditional vowel signs. The whole Hebrew text has been transliterated into Latin (English) letters, so that any word may be pronounced readily, and with a strong possibility of being more correct than that of traditional scholars. Hence our transliteration of the Hebrew, as found in the magazine, if pronounced as spelled, is usually as close to the ancient pronunciation as is attainable for those who speak only English.

In our next issue we will publish a page giving the divine names and titles with their Hebrew and Greek equivalents as anciently pronounced, as well as their significance and usage, for easy reference.

AUCKLAND, NEW ZEALAND

IN THE INITIATION and development of the ecclesias that are now in existence in New Zealand, the Concordant Version has been largely instrumental in bringing the result about. We use development advisedly, for the work that is apparent has undoubtedly grown out of the efforts that were made before the present ecclesias were formed.

Those of us who knew our late Bro. Green feel that the Heavenly Father used him and those associated with him in the creation of the atmosphere which already existed when the present ecclesias began, for the initial meeting of the Auckland ecclesias took place in the home of Brother and Sister Green, just a very short time before he finished his course.

Most of the Brethren attending the Auckland ecclesia were formerly members of the I.B.S.A. and its offshoot "Jehovah's Witnesses," and these are thankful for deliverance from the bondage they experienced, specially in the latter body for, though an outgrowth of the former body, it destroyed much of the liberty formerly enjoyed in regard to the independent study of the Scriptures by putting the interpretations of the writer of the monthly magazine and the books that were issued from time to time, in the place thereof, thus usurping the place of our Lord and Head as the

guide and director of "the Church which is His body," although this would be indignantly denied by the members who, up to the present, have not recognized the chains with which they are bound.

From formation of the Auckland ecclesia, Brother J. E. A. Gates has taken a foremost place in effort and desire for the spread of the truths so precious to us all, and has not spared himself in anywise, wherever opportunity has offered. At first, the radio was used in spreading the knowledge of conciliation, and many are the letters we have received from listeners expressive of the blessing received. Only a short time ago, a woman wrote us to say how that her husband ere his death, would not pay any attention to the Bible or attend any place of worship, but that he fell in love with the message spoken over the air, believed, and died in the faith. My old Salvationist's heart feels inclined to say a "hallelujah" over this, yet as it is not a judgment but a mercy thus shown, I ejaculate "praise the Lord!" instead. Thus the labors of those reposing in Christ, as well as those whose earthly course has yet to be finished, have not been in vain in the Lord.

Just as Brother Green in his travels throughout the Dominion, took every occasion to proclaim the truths that were precious to him, so it is with Brother Gates in his tours throughout the country. On a visit made to Dunedin he was entertained by Brother and Sister Turner, who readily embraced the conciliation truth when it was put to them, and their hearts filled with the joy of the Lord—which joy they could not contain, hence in overflowing, it has reached others, so that there is now an ecclesia meeting at their house, and those privileged to attend have much enjoyment in the study of the Word of God. Like the Auckland ecclesia, several of the Brethren here were formerly members of the I.B.S.A. and one cannot help but feel that God honored, not the errors by which we were surrounded in our former walk, but the measure of truth that was there, and made it the stepping stone to our present great enlargement and the boundless glories to be revealed.

Brother Gates has also visited ecclesias in Wellington and at Lower Hutt. In these places the Concordant Version is in constant use and is of invaluable assistance to the brethren in the understanding of truth for the present era regarding our privileges in Christ, and the eventual purpose of the Heavenly Father regarding mankind. At the Hutt our Brother Mainwaring has been enabled to place about twenty Concordant Versions, also the labors of Sister Garden have been signally successful in the same way, through the South Island and in various parts of the North.

The isolated saints are cared for by correspondence, and it is intended to develop this aspect of labor more than hitherto and thus maintain fellowship. In this respect, Brother and Sister Turner have been blessed and made a blessing, throughout the far South.

A. TWYFORD, *Secretary.*

DUNEDIN, NEW ZEALAND

LOVING GREETINGS in the name of our Great Head from the Dunedin ecclesia. All those in our ecclesia, with one exception, have been connected with Jehovah's Witnesses, some for twenty-five years. We have met for study regularly in our home for the past fifteen months. Should the interest become greater, we will be looking out for a small hall. In the meantime, we are intending to post out a leaflet—"Fifteen Bombs That Sank My Theological Ship" (which we consider very good), to some who are a bit interested, with the hope that it may be the means of stimulating that interest.

Truly we realize that we are a very privileged people, in having such light and truth granted unto us, in these days when "Men's hearts are failing them for fear of what they see coming upon the earth." Love and all good wishes to all the saints everywhere.

BROTHER *and* SISTER JOHN TURNER for DUNEDIN ECCLESIA.

THE RAM AND THE HE-GOAT

8 In the third year of the reign of King Belshazzar, a vision appears to me—to me, Daniel—after what appeared to me at the start.

2 And I am seeing in a vision, and it is coming to pass in my seeing that *I* am in Shushan, the castle, which is in the Province of Elam. And I am seeing in a vision, and I come to be on the Canal Ulai.

THE VISION of Daniel's eighth chapter, as well as the next one, in the ninth chapter, occurred at a notable crisis in the world's affairs, and in the history of Israel. The third year of Belshazzar was his last. It marked the close of the Babylonian empire and the rise of the Persian. The golden head of the image passes into history, hence is not in view any longer. At that time arises Medo-Persia, represented by the silver chest and arms. Then the vision runs parallel to the remainder of the image. This year also brings the end of the Babylonian servitude. Thus Daniel lives to see the first stage of his prophecy fulfilled. At this crisis he is granted much more light on the fate of his people, who are now to be restored, but who must wait a long, long time before their final restoration through Messiah, in the coming kingdom.

Daniel himself is now given a vision of the *political* course of events, especially as it concerns the time of the end and his people. He is not shown the glory of the kingdoms by the image of a man, but he is almost exclusively concerned with their violent, destructive side, as figured by horns. Only the *world* conquerors are brought before him, first Medo-Persia, then Alex-

ander of Greece and his four generals, and then the mean horn of the time of the end. The many other great conquerors, even Rome, are ignored, because they were limited in their scope, having boundaries, hence not comparable to the world kingdom of the Messiah in the millennium. In the seventh chapter Daniel saw the equivalent of the *lawless one* over the nations. In the eighth it is the *antichrist,* as the false messiah of Israel. With his eye longing for the true Anointed, this is the saints-eye view of earth's political history.

All of Daniel's later visions are clustered around this crisis. In the *first* year of Belshazzar he perceives the vision of the four animals (7:1). Soon after this vision in the third year of Belshazzar he has the next vision concerning the seventy sevens (9:2). About two years later, in the third of Cyrus, his last vision is given to him. Within less time than the era of the end, with which these visions are chiefly concerned, the aged prophet is granted the greatest desire of his heart, and receives an insight into the future of his people such as was given to no one else before the Messiah Himself came on the scene.

The Hebrew language is resumed at the beginning of the eighth of Daniel. The prophecy began in Hebrew, but was changed to Syriac, usually called Chaldee, when the Chaldeans began to speak in the fourth verse of the second chapter. That two tongues should be employed is a notable feature. The most suggestive and satisfactory explanation is that Daniel deals with the nations as well as with Israel. In fact, his book is largely taken up with the place given to the nations in consequence of Israel's apostasy. In the metallic image we have the *political* picture of the earth *during Israel's apostasy.* In the four animals we have the *religious developments* among the nations *until Israel's restoration.* Now Daniel views these matters again, but from the standpoint of a Hebrew.

THE LOCATION OF DANIEL

The *place* in which a vision is seen accords with its contents, even as the *time* when it is given. The great image was seen in Babylon, the center of world government under the head of gold. Now that the new world power is about to appear, Daniel is found in its chief city, Shushan. In Hebrew this denotes ELATION, and is the name of the anemone, the so-called "lily" of the field. Whether this is significant we leave with our readers. Babylon comes from the stem *bl* which means DISINTEGRATE, and denotes *mingle*. This certainly fitted the Israelitish deportation, which, after being *disintegrated,* was *mingled* with the people of Babylon. Now, however, the servitude is past, and *elation* may well describe their feelings. In Esther 8:17 we read that the Jews, at that deliverance, had joy and *gladness (shushun)*. It was a foretaste of the deliverance which comes with the kingdom itself.

The word *palace* does duty for six distinct Hebrew stems in the A. V. *Regalia, citadel, castle, house, temple, domicile* (as we prefer to render them) are all translated *palace*. *Castle* is used of *Shushan* almost always, so it must have been some extraordinary structure. In Hebrew and Syriac one word is used for both *temple* and *palace*. Nebuchadnezzar's *palace (eikl)* Dn. 4:4 (1), 29 (26) is referred to by the same word as is continually used of the *temple* at Jerusalem (Dan. 5:2, 3. See 5:5, 6:18 (19) also). The *temple* was really the *palace* of Jehovah. Shushan, however, is called a *castle,* so was a different kind of a structure from the palace of Nebuchadnezzar.

The word *river* is used in the A. V. for *canal, channel, waterway, stream, watercourse, rillet,* and *trench*. Only in this chapter (8:2, 3, 6) have we this Syriac word *(aubl)*, the stem of which means FETCH. The general opinion that this was an artificial *canal* seems well founded. I have seen many small canals in the neigh-

borhood of Babylon. It is not necessary that we identify it with any modern river, or the ancient Eulaeus, for this name lacks the essential consonant *b*.

THE MEDO-PERSIAN MONARCHY

[3] And I am lifting up my eyes and am seeing. And behold! one ram stands before the canal, and he has two horns. And the horns are lofty, and one is loftier than the second, and the loftier is coming up afterward.

[4] I see the ram goring seaward, and northward and toward the southland. And no animals at all are standing before him, and there is no one rescuing from his hand. And he does what is acceptable to himself and is great.

[20] The ram which you saw possessing two horns represents the kings of Media and Persia.

The Medo-Persian empire seems to be reckoned as being centered, at its commencement, where Daniel received his vision, that is, at Shushan, southeast of Babylon. Media was to the north. It is usually supposed that the Persian was the superior element in the combination, but, *as a horn,* the Median army may have been the more powerful, as the Medes lived among the mountains, and were somewhat hardier than their lowland neighbors. They seem to have been conquered, not by Persian arms, but by treachery. A part of the army deserted to Cyrus. In this view the *Median* was the loftier horn, as it came up after the Persian. It may be, however, that we must recognize the fact that Media had been a powerful military kingdom first, so that Persia would be the last and loftier horn. This is not essential to an understanding of the vision, which merely demands that there be two military powers, which came up one after the other.

A lambkin is one of the most harmless of animals, and even a sheep is by no means dangerous. But a male sheep, a ram, may give a most powerful blow. Indeed, the name has been used figuratively for all sorts of butting instruments, including the tremendous battering rams used anciently for making a breach in walls and

fortifications. Such is the animal to which the second great world empire is likened. For two centuries it battered its way westward in the conquest of Babylonia, Lydia, Asia Minor and Greece; northward to subdue Armenia, the Caspian district, Bactria and Scythia; and southward over Ethiopia, Egypt and Lybia. Thus it won its place as a world empire.

This same kingdom was shown the gentile King Nebuchadnezzar as a resplendent silver empire, inferior only to the golden head that preceded it. Such is the view that this *world* gets of these great monarchies. Men are dazzled by their might and majesty, their greatness and glory. But the saint can see beyond the tinsel of earthly splendor. To him these monarchies are not even human. They belong to the lower creation, to the most violent and combative of the animals which have been tamed for the *service* of man. For the governments of earth are God's *servants* for good (Ro. 13:4). We may not realize it, but they are not as ferocious and unnatural as the religious powers. We must be subject to them, not to the religious authorities. Peter was subject to the state, but he told the chief priests that he must hearken to God rather than to them (Ac. 4:19).

"THE WILLFUL KING"

We meet the phrase "do according to his will" so often (Dan. 8:4, 11:3, 16, 36) that the title has arisen "the willful king." The mere fact that this Hebrew word (*rtzun*) is also rendered *accept -able, -ance, -ed, as would delight, desire, favour, good pleasure, good will, pleasure,* etc., should make us pause. The stem denotes ACCEPT, *not* WILL *(abe)*. The king is not *willful* in the sense of having his way apart from his pleasure. He does what he *likes,* what *suits* him, what is *acceptable* to him. There is no great amount of will power involved.

5 And I come to consider, and behold, a he-goat of the goats comes from westward on the surface of all the earth, and there is no touching the earth.

6 And the he-goat has a conspicuous horn between his eyes. And he is coming unto the ram, which possesses the horns, which I see standing before the canal, and he is running at him in the fury of his vigor.

7 And I see him attaining to the side of the ram, and he is embittered against him, and he is smiting the ram and is breaking his two horns. And there came to be no vigor in the ram to stand before him. And he is flinging him to the earth and is tramping him, and no one comes to be rescuing the ram from his hand.

8 And the he-goat of the goats is exceedingly great.

21 And the shaggy he-goat is the kingdom of Greece. And the great horn which is between its eyes, he is the first king.

Now the picture changes slightly. Beside the ram we see a he-goat, and in place of two unequal horns he has an unnatural outgrowth between his eyes, a most dangerous weapon for an animal that butts with its head. Added to this is the speed with which he skims over the earth, so swift that he does not even touch the ground. In his mad fury he smites the ram and breaks his horns; and flings him down and tramps upon the once all-powerful, but now helpless and deserted ram.

A more vivid presentation of the conquests of Alexander could not be given. The Medo-Persian empire was the result of centuries of warfare. In contrast to this Alexander's career was only about thirteen years in duration. No wonder it is pictured as possessing a speed unknown before. With about forty thousand soldiers Alexander defeated an army overwhelmingly superior at Granicus and again at Arbela. He marched to India on the east and Egypt on the west, and so settled the score for the invasion of Greece years before. So he ended the Medo-Persian empire. He took both Shushan and Babylon, and sighed because there were no more worlds for him to conquer.

ALEXANDER'S SUCCESSORS

8b And as he is staunch the great horn is broken, and instead of it are coming on up four conspicuous horns to the four winds of the heavens.

22 And, being broken, four shall stand up instead of it, four kingdoms shall stand up from the nation, yet not with its vigor.

The breaking of the "conspicuous horn" at the height of its career leads to four more "conspicuous horns." The word "notable" of the A. V. is quite correct, except that it implies more than is contained in the Hebrew *chzuth* PERCEPTION. In Dan. 4:11 (8), 20 (17) the A. V. has rendered the Syriac *sight*. It simply means *conspicuous*. This is evident from the location of the horns, for they stand out between the eyes of the he-goat. In place of the broken horn four arise. This agrees with the fact that the empire finally fell into the hands of his *generals*. Syria was taken by one, Egypt by another, Asia Minor by a third, and Macedonia by the fourth. These were *military* powers, hence are figured by *horns*.

THE LATTER TIME

9 And from the one of them is faring forth one mean horn, and it is growing excessively great to the southward and to the eastward and to the stately land.

23 And in the latter time of their kingdom, when their transgressions come to an end, a king of strong presence and understanding problems shall stand up.

We have now arrived at the critical point in the vision where the *past* gives place to the *future*. This is not very clear in the vision, but unmistakable in the explanation. We are shifted to the *latter time* of their kingdom. Josephus, in his *Antiquities of the Jews*, finds the fulfillment in the career of Antiochus Epiphanes about four hundred and eight years after it was given to Daniel. This has been followed by many expositors, and seems to have influenced, not only the inter-

pretation, but the text of the Hebrew, and especially that of the Greek translation. Probably nothing else has caused such confusion in the versions of this prophecy, as the laudable desire to make the prediction agree with the assumed fulfillment.

The greatest of all the prophets, our Lord Jesus Christ, conclusively and finally quashed this interpretation when He spoke of the abomination of desolation that is declared through Daniel, the prophet, as a *future* event in His day (Mt. 24:15). This should suffice every reverent student of the Scriptures and removes the necessity of inquiring minutely into the history of Antiochus Epiphanes. We will mention only a few points which should have sufficed to show that, at the most, he was only a shadow of that which is to come. The *time* does not agree with that given to Daniel's governor, who comes after four hundred *eighty-three* years. Josephus says that he came four hundred and *eight* years thereafter. Antiochus' persecution lasted only *three* years, whereas Daniel's periods are all three and a *half* years or longer. Antiochus was not followed by the advent of Christ or the coming of the kingdom.

THE KING OF FIERCE COUNTENANCE

The mean horn is described as a king of *strong presence*. The A. V. has "fierce countenance." This has led to much mistaken speculation. As each succeeding "antichrist" is brought forward an attempt is made to give him a fierce facial expression. But it is not at all certain that he will be exceptional in this way, so it is not a good method of identification. The same phrase is used of whole nations, such as will come against Israel when they sin (Deut. 28:50). The A. V. uses *fierce* for stems which denote CRUEL, HOT, SHARP, and STRONG. The word here used *(oz)* is the common word

for *strong.* The Septuagint makes it *anaides impudent,* which may not be far from the mark. Literally it should be "strong face[s]," but *faces* so often simply means *before* or in the *presence,* that idiom seems better served by saying *strong* or commanding *presence.*

THE HOST OF THE HEAVENS

10 And it is being made as great as the host of the heavens. And cast down to earth is one from the host. And one from the stars is also tramping on them.

11 And as much as the chief of the host is it magnified. And because of it the continuous ritual is demolished, and the establishment of its sanctuary is flung down.

12 And a host is given in transgressing against the continuous ritual. And it is flinging truth to the earth. And it does this and prospers.

24 And his vigor is staunch, yet not by his own vigor. And marvelously shall he ruin. Yet he prospers when he does this. And he ruins the staunch and holy people.

25 And by intelligence he causes deceit to prosper in his hand. He shall magnify himself in his heart, and by peace shall he ruin many. And against the chief of chiefs shall he stand up, and at the limit of his hand shall he be broken.

It will be noted that, up to this verse, the *explanation* agrees perfectly with the *vision.* But from this point onward, the usual versions of the *vision* and the *explanation* have comparatively little in common. It is self-evident that both must treat of the same things, just as the ram is Medo-Persia, the he-goat is Greece, the great horn is the first king, and the four horns are his generals who succeeded him. But what connection is there between verse ten and its explanation in verses 24-25? "And it waxed great even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them." The explanation is (A. V.): "And his power shall be mighty, but not by his own power, and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people." The explanation is a divine check on the translation, the very best we could

wish, and any version, to be correct, must correlate them.

First, since the Hebrew without points has the same form in the *passive,* and the explanation says that his vigor is not his own, we will bring them into accord by rendering "It is being *made* great" instead of "it *waxed* great" (by its own power). This is confirmed by the LLX, which has *emegalunthē* IT-WAS-GREATENED. We read that "it waxed great even to the host of heaven," and the explanation is that "he shall be mighty." But what is meant by *to?* It is the Hebrew *od* FURTHER. As a connective it has the force of *till* in time (Gen. 3:19), *as far as* in space, and *as much as* in quantity (in Ex. 14:28, *so much as* one of them). This shows us how great the horn became. And this is in exact accord with the fact that "the dragon gives it *its* [the dragon's] power and its throne with great authority" (Rev. 13:2). The horn is being made as great as the host of the heavens.

We cannot confirm the idea that the *horn* cast down "some of the [heavenly] host and of the stars to the ground," but there is no question that "the great *dragon* was cast out, the ancient serpent called Adversary and Satan . . . It was cast into the earth, and its messengers were cast with it" (Rev. 12:9). Its tail is dragging a third of the stars of heaven, and casts them into the earth (Rev. 12:4). This is probably the sense intended. Apart from the uninspired vowel points it has the form of the causative passive *(hophal),* SHE-IS-BEING-CAUSED-FALL. "Cast down" is the English causative for FALL. So we may render it: And cast down to earth is one from the host [of the heavens].

"And one from the stars is also tramping on them." Is not this in fullest accord with John's account of this very event? Says he: "Woe to the land and the sea, for the Adversary descended to you having great fury, being aware that the season he has is brief." (Rev.

12:12). And not only that, but "when the dragon perceived that it was cast into the earth, it persecutes the woman who brought forth the male." Does not this coincide with "one from the stars who is also tramping on them"? Just at this juncture the horn begins his persecution of the faithful remnant. But he is not alone. The dragon does the same. The *them* is explained as "the staunch and holy people" (24). Both the horn and the dragon tramp upon the holy people just at this crisis, whereas, before this the horn was *for* them rather than *against* them.

The Revisers have changed the A. V. "daily sacrifice" to "continual burnt-offering." But the Hebrew and the Greek have only one term, the "continuance." It seems odd that only one feature of Israel's ritual should be dealt with by the governor. It is very questionable indeed, whether *any* of the regular ritual will be allowed to proceed. The word here used *(thmid)* is used of many features of divine worship, including the "shewbread" (Ex. 25:30), the lamp (Ex. 27:20), the "breastplate" (Ex. 28:29), the "mitre" (Ex. 28:38), the offering of the lambs morning and evening, the "burnt" offering (Ex. 29:38), together with the "meat" and "drink" offering (Ex. 29:40), the fire (Lv. 6:13), and the "meat" offering of Lv. 6:20. So many things were continuous that it seems better not to limit this word to one thing but to use it rather to limit the public part of the whole *ritual,* which continued apart from the personal acts of the worshipers.

We therefore propose to add the word *ritual,* that is, that part of the divine worship which was continuous. The whole continuous *ritual* is in question at the time of the end, not any particular *sacrifice.* As no one will dare to perform any of the personal rites connected with the divine service, when this is abolished, it practically amounts to the forcible cessation of all outward recognition of Jehovah in His courts in Jerusalem. The

abomination of desolation takes the place of divine worship.

"As much as the chief of the [heavenly] host is it magnified." The host of the heavens is before us since verse ten. What better comparison could be given to show the extent of the power and glory given to the horn? Satan, as leader of the heavenly host in opposition to God, had been given all authority on earth. Our Lord did not dispute his claim when he said that all the authority and glory of all the kingdoms of the inhabited earth had been given up to him, and that he could give it to whomsoever he willed (Lu. 4:5-6). Now he gives it to the horn, and, as a consequence, it is as great in the earth as the one whom it represents. From being a *mean* horn, it *becomes* the most marvelous of all the military powers the earth has ever seen, with the backing of all the powers of darkness, just as the Messiah will have behind Him the unlimited power of God in the kingdom.

The written (*kethib*) Hebrew text reads that from him is *offered up* the continuous ritual. But it is *read* (*kri*) otherwise. The massoretic scribes were careful to retain the text as they found it, not even allowing themselves to correct clear errors. Yet they marked and listed such cases. The Septuagint reads: and through it sacrifice was *disturbed*—the very opposite of *offered up*. There are two stems which could be easily confused. One *(rm)* means HIGH, and in the causative *(erim)* it denotes *offer up*. The other *(ers)* looks very much like it because the *s* and the *m* (at the end of a word) in Syriac (usually called Hebrew or Chaldee) characters are so nearly the same that beginners usually mistake one for the other. As translators generally follow what is *read* rather than what is *written* here, and the evidence is clearly all in its favor, we will read *demolish* rather than *offer up*.

The one condition on which Satan will hand over the

kingdoms of the inhabited earth is clear and unmistakable. To our Lord he said, "If you, then, should ever be worshiping before me, it will all be yours." But the answer was equally clear: "The Lord your God shall you be worshiping, *and to Him only shall you be offering divine service.*" (Lu. 4:7-8). Now that the mean horn has accepted the world kingdoms from Satan, his first act is to stop the divine service in the temple, the continuous ritual. If Satan is to be worshiped, and the horn to have a like place, all worship must be directed to him, not to God. Because of this the continuous ritual can no longer be allowed and the establishment, or post, of its sanctuary is flung down.

The A. V. has, "the *place* of His sanctuary was cast down." The Septuagint reads: and the holy (place) shall be desolated. It is not likely that the temple area will be greatly damaged, for the man of lawlessness will use it for his own purposes. He will be seated in the temple of God, demonstrating that he himself is God (2 Thes. 2:4). The abomination of desolation will be placed in a wing of the sanctuary (9:27). The A. V. gives *establishment* in the margin of Ps. 89: 14 (15) and 9:2. It seems to relate, not to the *place* and the *buildings,* but to the *furnishings* or *equipment* essential to the conduct of the divine service. This is fully in line with the fact that this service is stopped. No wonder that all that pertains to it will be flung down.

At the time of Jerusalem's desolation, it will be surrounded by encampments (Lu. 21:20). This is probably the host which is given in connection with the covenant which had been made for a period of seven years, and which guaranteed religious liberty for this period, yet was broken after only a half of its life had run. The Jews have been ferocious in defense of their religion and their temple in the past, as was seen in the destruction under Titus. It is to be expected that they will

not yield without a fight, when they are called upon to stop their ritual and their worship. Therefore the horn brings in a considerable army in order to accomplish this trespass.

The breaking of this covenant is called a *trespass* because, by the terms agreed upon, the horn had no right to enter the temple precincts or interfere with the divine ritual. This Hebrew stem *(phsho)* is represented in the A. V. by *go, offend, rebel, revolt, sin, step, transgress, trespass.* As the stem PASS *(obr)* is used also for *transgress* (1 Sa. 15:24), and the other words each have a nearer Hebrew equivalent, we have chosen *trespass* for the word used in Daniel 8:12. The horn trespasses both literally and figuratively when he invades the sacred enclosure and puts an end to the ritual which he had solemnly sworn to uphold only a few years before. In this way it is flinging truth to the earth.

Let us note carefully that there is no fighting spoken of at this time. The host is not engaged in slaughtering the Jews who oppose the mean horn. This is in full accord with other accounts. The saints who obey the command of our Lord will flee, and the rest will be easily conquered. The unbelievers will be won over to him by his intelligence and deceit. He will offer them peace on advantageous terms. This will be the ruin of many, for they will probably receive the emblem of the wild beast and will worship him (Rev. 13:15). Peace at the price he offers is the most expensive and ruinous bargain ever made by a Jew. Those who take Daniel to heart in that day will beware of peace on such terms.

The explanation adds somewhat to the vision, in that it gives us the end of the horn (25). When, at the close of the forty-two months, he stands up against the chief of chiefs, he shall be broken. This, we say, is done "at the *limit* of his hand." The A. V. says that he is broken "*without* hand." This is not very intelligible, for, as a matter of fact, he will be broken by the

hand of the Messiah, at the advent of His presence. "*Without* hand" seems to suggest that he will be broken by some act of God, some catastrophe of nature, without any personal intervention. But we read that the wild beast will be arrested by the White Horse Rider and his army and cast into the lake of fire (Rev. 19:11, 19, 20). It does not seem that he is broken "*without* hand."

Both the Hebrew and the Septuagint read otherwise. The LXX has *ōa,* a word used for a *border* or *hem,* an upper room or garret. It is used in *huper-ōion,* upper chamber (Ac. 1:13, 9:37, 39, 20:8). We might render it *summit* or *limit* here. The A. V. uses *without* for seven different Hebrew stems, hence it must be rather a loose translation at times. The Hebrew word which is here rendered *without* is also translated *but, but only, end, howbeit, less than nothing, nevertheless, no, none, none beside, not, not any, nothing, not withstanding, a thing of nought, save, saving, there, uttermost part, want, where no, without, without cause.* The verb is helpful, so we give the A. V. renderings of it also; *be clean gone, be at an end, fail, be brought to nought.* The best standard seems to be LIMIT. The money in Egypt reached its limit (Gen. 47:15). So, at the zenith of his might, the *limit* of his hand, or power, the horn shall be broken.

There is no gradual weakening of the might of the great opponent of Christ at the crisis of the eons. He continues to carry out his designs and prospers up to the very last. At the very pinnacle of his power, the summit of his success, as he is about to destroy the rebels in Jerusalem and extinguish almost the last flicker of faith in the earth, his doom comes like a lightning flash out of a clear sky. When he has concentrated in his hands all the authority of the spirit powers as well as all financial, political, and religious might on earth, so that no more can be added, then is the time for God to show what all this amounts to in contrast to the author-

ity of His Christ. No more impressive or effective object lesson could be given to the universe than the instantaneous overthrow of the greatest confederation of evil ever formed just when this is at its best.

THE CONTINUOUS RITUAL RESTORED

[13] And I am hearing one saint speaking. And one saint is saying to so and so, speaking, "Until when is the vision of the continuous ritual, and the giving of the desolating transgression, the tramping of the holy place, and the host?

[14] And he is saying to me, "Until two thousand and three hundred evenings-mornings, and the holy place shall be found just."

[26] And the appearance of the evening and the morning, which is said, it is truth.

The saints, or holy ones, in Israel are most concerned with the holy things, the ritual, the holy place and the host of those who serve (Nu. 8:24 *service*). Their hearts are eager to know when this will be restored. The continuous part of the ritual consisted chiefly of the "daily" sacrifices, morning and evening, hence the ritual is called the evening-morning. So long as these offerings were kept up the ritual was continuous. The fire on the altar must never be extinguished (Lev. 6:12). When this is restored, all will be well. The most essential feature of the future kingdom will be lacking so long as the worship of Jehovah is in abeyance. But it will not be established immediately when Messiah comes. It will be nearly three years thereafter before the sanctuary will be found just.

The term *saint* is merely a substitute for *holy,* as applied to persons in English. In Israel it would be especially apt in referring to the *priests.* By their association with God they would be holy as no others. Hence it is more than possible that the *saints* here, who are inquiring as to the restoration of the ritual, belong to either the house of Aaron or the tribe of Levi, for they may have a part in the ritual in the kingdom. They also would be the "host" which will be tramped upon.

HEAVEN AND HELL

What did Christ teach about them?

THERE WAS A TIME when I thought I knew this well. But this knowledge, which seemed so clear, so blessed, so wonderful when it first dawned upon me, changed more and more into an unsolvable problem, yea, even a hideous nightmare, because of the way the matter was presented to me in all the churches and meetings I attended.

It was a problem indeed. I knew that Paul had written in Col. 1:20: "By Him to reconcile all things to Himself," and in I Cor. 15:28: "That God may be All in all." Also in Rom. 11:36: "Of Him and through Him and to Him are all things." But then, had not the Lord Himself said: "Except a man be born again, he cannot see the kingdom of God"? And was not what He had spoken the final truth about these things?

At that time I thought I knew also what it was to be born again. But I, as well as my friends and coworkers began to be burdened by the awful realization of the fact that almost the entire human race was not born again, and therefore lost. "He that believeth on the Son hath everlasting life." We had Him, of that we were certain. And that certainty gave us cause for rejoicing and thanksgiving. But did not the verse go on: "He that believeth not the Son shall not see life, but the wrath of God abideth on him"? Did this wrath not abide on nearly all those we knew and loved? The thought nearly drove us to despair. We made the most violent efforts to press all those around us into the "kingdom of God," to "pull them out of the fire." And, had we had great success, we might have been some-

what relieved. But the worst of it was that nearly all was in vain, when we had thought that God would surely bless our frantic efforts and give us souls in great numbers. The soil was so hard, the harvest so small, the power of the enemy so great, how were we to understand it? Why did God apparently do nothing to break this terrific power? How could He look on at all these "souls dying in sin"? Were they not damned for eternity? Did not His own Word confirm this? But what did it mean, when you really thought it through? Is it not that God had called billions into existence, knowing that their end would be everlasting fire? Did He not know all beforehand? And had He not, then, been creating men for this purpose for thousands of years? And had not billions lived without even a possibility of being born again? The Bible became a terrific riddle. Even the Lord Himself seemed to have said contradictory things. Did He not say of infants that their's was the kingdom of heaven? Were these babes in any way "born again"? Why, they had not even been baptized! And could anyone already be "born again" at that time? The Lord had not yet died. If the kingdom of heaven could be had before there was a cross of Calvary, why was it necessary for Christ to go to the cross?

And then Jesus told the people the parable of the Rich Man and Lazarus. The one went to hell, because he had received his good things in his lifetime. The other went to heaven, because he had received evil. Was that a new birth?

We will not tire our readers with further examples. The matter is so serious, so important, the shadow which a false explanation throws on God's character so black, the consequences so awful (because men are driven away from such a God), that it is imperative to penetrate to the bottom of the question. So let us make earnest enquiries, whether the usual interpretation of these and other passages of Scripture is right. For these passages

are the ones generally quoted as being the final answer to such questions.

After long years of searching and studying the entire Scriptures, God gave me the great, liberating and satisfying solution—that all the passages quoted are clear and comprehensible, if applied solely to Israel in connection with the kingdom, promised alone to that nation, but that they raise endless and unsolvable problems as soon as we apply them to all men and eternal issues.

THE DIVINE REVELATION BEFORE CHRIST'S APPEARANCE

The so-called "Old Testament" promises in an unmistakable manner the future kingdom of God on this earth. Its king is the Messiah, through whose rule "the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. 2:14).

The proclamation of John the Baptist and of Jesus Himself was concerning this kingdom.

To enter this kingdom, Israel must be "born again." Only in this connection could Nicodemus, as a master in Israel, know of it, and could Jesus speak about it at that time. What is usually called a "new birth" today is impossible apart from Christ's death. Yet at that time this death was a thing nobody was able to clearly grasp.

Jesus Himself was very definite about the fact that He was sent to Israel only. He even forbade His seventy disciples to go to others than their own people. Paul says of Him, that He had been a "servant of the Circumcision." Not before Calvary was this revoked. Only after Israel's rejection were God's plans concerning all mankind made known.

Who would think of forcing Christians today to be circumcised? To introduce the Mosaic sacrifices and rituals into our modern churches? We recognize what belongs exclusively to the old covenant people. Yet we fail to draw the boundary line at the point when Israel was rejected and Paul commissioned to minister to the nations. We deliberately appropriate to ourselves what

Jesus Himself carefully restricted to Israel alone.

How could He forbid His disciples to go even to Samaritans, if He had already preached the "conditions for eternal salvation"? And what could these conditions have been at that time, as His death could not yet be proclaimed? Is it right to seek for light on these fundamental questions in such parts of Scripture in which only a shadow is glimpsed of His death, and He is misunderstood by His nearest and dearest; in parts that, on this point, do not differ from the revelations concerning the suffering Messiah in the sacrifices, the psalms and the prophets?

Recently I read in an evangelical tract: "There is an eternal hell, as sure as the Son of God, coming out of eternity, proclaimed it." One thing at least seems clear to the writer of this statement. That is, that the eternal God, who dealt with human sin thousands of years before Christ's advent, had *not* proclaimed it. He seems also to know, that the word translated "hell" in the "Old Testament" meant only the state to which all dead, even the righteous ones, returned. If not, he would surely have quoted the texts in which Jehovah had already threatened the first human sinners with the consequences of their offenses. Apparently he was unable to discover such texts.

But if "eternal hell" was such a well known place to God's Son, coming out of eternity, it must at least have been in existence as long as sin had existed! What else could have induced God to make such an institution? Why then did He keep it secret from sinners until Christ's coming?

Only one explanation could be offered, and that is that before Christ's coming nobody was ever sent to "hell," because nobody even had a possibility of getting saved.

That is all very well. But could anybody be saved before Christ died, saved and redeemed in the sense in

which we understand it? And did not Christ speak of these things when He was still living?

If we now scrutinize his "threats about hell" a little more closely we discover further peculiarities. To escape the hell of the Rich Man it suffices to listen to Moses and the prophets or to receive ill during this life. The goats to the left go into eternal fire, because they did nothing for their suffering brethren. You can escape the worm that dieth not, by mutilating your own body, whether figuratively or literally is here of no moment.

One thing remains certain. We have here a hell, from which man is not saved through faith in Christ, but from which he saves himself by his own doing. A hell in connection with which Christ's death on the cross is not even mentioned. And this is contrasted with an "entry to life," which man can accomplish himself, not only without Calvary's power, but before Calvary's cross existed. Nevertheless we are most emphatic in asserting that even the most godly and good are lost without Christ, no matter how much they labor and struggle. Anyone who is able to straighten this out, should do it. I was forced to give up trying.

And if hell was so well known to the pre-human Christ, why did neither Adam nor Abraham, neither Moses nor David ever say a word about it? These were men who learned much from God concerning sin and His thoughts about sinners! Have we any right to evade the issue by saying that since Christ appeared the time of ignorance has come to an end, and man is in danger of hell because of the clearer light that Christ brought? He who says so should first prove that the time of ignorance really came to an end then for the vast majority of mankind. Are we to believe that, up to the year of His birth, or maybe to the year of His death, all the heathen in far-away China had gone to heaven, but from then on, to hell?

May nobody say that it is irreverent to use such language! It must be brought to light what the usual "hell-doctrine" really means, when we think it through to its logical conclusion. If the sending of Christ was the one great revelation of God's love, bringing blessing for all the nations and the reconciliation of the world to Himself, it surely does not hurl the great majority of mankind into a hell concerning which God had not said a word until then. If hell were "the wages of sin," God would have made this known in due time. Why must arrogant man say "hell" when God has said "death," and so fill the Bible and Christian doctrine with contradictions that refuse to disappear until we give death the place God gave it? So also with the fire, the worm and all other judgments.

One who has realized that, in interpreting Scripture, it is most important not to apply everything to everybody without distinction, will receive a Bible full of light and consistent teaching instead of untenable notions that condemn themselves.

If Jesus really is what His name means, the great Jehovah-Saviour, it was not the object of His appearance to bring hell to all who did not accept Him at His coming. It was Israel alone to whom He came. Israel alone He addressed before dying for all mankind. Can we not see how utterly He confined Himself to Israel when on earth from the fact that even His disciples never thought He might also have come for the other nations? Not even after Jesus had instructed them for forty days concerning the kingdom did Peter know anything about His plans for others. He had to have the vision of the unclean beasts in the sheet before he could grasp this new truth.

Can we not see from all this, against what a false background we usually put the Lord's sayings? We connect them with ideas He never had in His mind and which no apostle could have connected with them. New

birth, salvation, damnation, heaven and hell, all these have become to us mental conceptions which we believe to be solidly anchored in the Bible, yet which we nevertheless sadly misunderstand, forgetting to whom and in what connection these things were spoken.

WHAT JESUS REVEALED

There are people today who, under the weight of evidence, acknowledge that "eternal" in the Bible does not mean endless, but who, in spite of this, insist on the endlessness of suffering in hell, because the Lord said: "Where their worm dieth not, and the fire is not quenched." With this quotation they think they can still prove "eternal fire." As this seems to be the only argument left to them, it is worth while to demonstrate how untenable it is.

When our Lord came to this earth, this did not alter anything at first concerning the state of the vast mass of mankind and their standing before God. All were and remained what they had become in Adam, mortals on their way to death. It was just as Jehovah had told their first parents. Never did Jesus diverge from that. Never did He make death in Adam to mean life in unending anguish. He was the great, glorious expectation of all Hebrew prophecy. And in order to understand His words correctly we must also understand the prophets of old. What did they set before the longing eyes of the people? Was it bliss in "heaven" after death, or was it a renewed earth, in which the Anointed One of God would rule in righteousness? Were men to enter a "celestial kingdom" on high, or did this kingdom come down to them out of heaven? Would it be erected with the joyous applause of the nations or in the face of bitterest opposition and after terrible judgments? Everyone who knows his Bible a little, knows the answer to these questions. Did Jesus, John the Baptist, the Twelve and the Seventy proclaim the message of the heavenly kingdom drawing near to the Jew-

ish people, with its king and its power of healing and help for men on this earth? Or did they go to all nations with the gospel of the cross, that tears down all barriers between Jew and Gentile? Just as well as we know that the message of the cross was not proclaimed till after Israel was rejected, we know that it could not be proclaimed before there was a cross, we should also know that it will never do to sever vital parts of the kingdom message from where they belong and force them into the message of the cross, with which they can never harmonize organically.

What did our Lord have in view when He spoke of the worm and the fire? In Is. 66:23, 24 we read: "And it shall come to pass that from one new moon to another and from one sabbath to another shall all flesh come to worship before Me, saith the Lord. And they shall go forth and look upon the carcasses of the men that have transgressed against Me. For their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring to all flesh." Out of the preceding chapters we can clearly see that this will be in Jerusalem, in the kingdom of Messiah, which according to Rev. 20 lasts for a thousand years. The unbelieving dead are not raised till after the close of this period, when they shall be judged according to their deeds. If Jesus, in connection with the kingdom message, also mentions this place where the rebels will be disposed of, it only proves the faithfulness with which He kept His commission. And when He adds that this worm and fire destroy in "Gehenna," this ought to forestall any error. For Gehenna is a valley near Jerusalem in which the offal of the city and also the corpses of executed criminals were destroyed by fires that never were quenched and by worms that went on multiplying.

Is it faithful, reliable interpretation that bows before everything that is written, if we say "immortal souls" instead of "corpses," if we make a place of judg-

ment near Jerusalem to mean the future abode of all unredeemed mankind, if we turn events in the millennium into boundless eternity, the kingdom of God on earth into an unscriptural "other side," a punishment awaiting those unworthy of this kingdom into the fate of billions that never will come in contact with it? Can those who must fall back on such interpretations in order to prove an eternal hell be called trustworthy advisers and counsellors? Can we even hope to be able to realize clearly what the cross does stand for if we mix up its message with elements alien to it?

What is the new birth? It is the requisite for entrance into the millennial kingdom of Israel, the great national repentance and conversion of an accursed and rejected people, which can take place only when the King Himself appears in glory, so that all eyes will behold Him, also those that have stabbed Him, and when all tribes of the land (of Israel) will wail because of Him (Zech. 12:10; Rev. 1:7). The Jews proved themselves incapable of attaining to the new birth, when their Messiah came for the first time. In consequence they were cast off, lost their home and their temple, became a curse among all the nations and will remain under God's judgment until Christ comes for the second time, when all Israel shall be saved (Rom. 11:26).

All this Christian teachers have twisted until it means: "Whosoever is not born again will be lost for all eternity." What distortion of the Lord's words! No wonder they create such overwhelming problems.

What does it mean to be "lost"? In the Original it is the same word as is translated "perish" or "destroy" in most of its occurrences. When used by the Lord in connection with the kingdom message, it means to lose one's life during the judgments that precede His rule, without the hope of entering His kingdom, either by being preserved in the judgment or by resurrection. Only the righteous will be raised before (Rev. 20:5, 6;

John 6:40; 11:25). Applied to the rest of mankind, to be "lost" means to die without redemption and therefore to go into the second death, which Jesus, while on earth, never even mentioned.

And what does it mean to be "saved" or to attain to "eternal" or rather "eonian life"? Well, it means just the opposite of being lost. For Israel, it means entrance into Messiah's kingdom, into that glorious life of the future eons on this earth. In connection with the message of the cross to all the nations, which is valid today, it means the destiny of those called out to be members of Christ's body. These do not perish during the final judgments, nor must they remain in death until called by God before the great white throne. Their salvation is rapture, if they are still alive at Christ's coming and out-resurrection, if they die before. And it is life with their glorified Head in His heavenly realms as long as the eons shall last. It was not Israel's Messiah on earth who proclaimed this message in Galilee and Judea. It was the resurrected and exalted Christ, sitting at the right hand of God, who entrusted this to His chosen instrument, Paul, as a special message. A message that could not be preached until Israel's callousness and rejection had become an irrevocable fact and the kingdom was put off, consigned to an uncertain, far-away future.

The defender of "everlasting punishment" shows clearly how untenable his doctrine is by his "proofs" which he takes from prophecies concerning the "day of the Lord." The one who preaches Christ to sinners as the only means of salvation and at the same time threatens them with judgment proclaimed before His death for their sins; who acknowledges no other justification than the one by faith, yet points to rewards for works (see the sheep and the goats) or even to compensation for earthly suffering (Lazarus), cannot claim to rightly divide the Word of Truth. If he wants to

know who the sheep and the goats are he should read Joel 4, then he will see of which judgment the Lord is here speaking. He should not drag generations into this judgment who will never stand there. Surely our blessed Lord, who will sit on this throne, knew of what He spoke and that He addressed people who were familiar with Joel's prophecy, but knew nothing of the cross.

God judges the vast mass of mankind later, when this judgment will be past for more than a thousand years (Rev. 20:5, 11, 12). And those who today accept Christ will not come into either of these judgments. They belong to the body of Christ, which the Lord will take away before they begin. Those who see the "ecclesia" in the "sheep on his right" know little about its destiny.

And what the Lord will do at the end of this and of the next eon cannot in any way alter His determination to become All in all, when even the rule of the Son comes to an end, because it has accomplished its purpose (1 Cor. 15:25-28). May this passage speak for itself. It does not contradict the worm and the fire, as so many imagine. The worm and the fire will not survive the rule of the Son. The prophets cannot say enough of the length, the constancy and the unshakable nature of His kindom. To most Christians it therefore seems certain that it will be eternal. And yet Paul tells us that it will have an end. Not one of the old prophets foresaw this. It was also not part of Christ's commission to disclose this when He was on earth.

Because Jesus, as "Servant of the Circumcision" never went beyond the scope of what had already been revealed to His earthly people, either in plain language or in shadow and symbol, we could never understand Him, if He, as the first one, had stood up with such an awful, revolutionary message, changing the entire outlook, as the doctrine of "eternal hell" does. Fire and worm in the vale of Gehenna were familiar and

clear to His hearers. They knew what Isaiah had said about them. The nation had looked forward to the kingdom for centuries. The worst that could happen to an unworthy member was exclusion from this kingdom (compare Mat. 8:11; Luke 13:28, 29). The faint glimpse which they had concerning resurrection was connected with the entry into it. The other nations were to receive blessing and the knowledge of God during Messiah's rule. As far as they withstood Him, He would destroy them in the valley of Jehoshaphat or punish them with other plagues (Joel 4; Zech. 12 and 14). A believing Jew could not know any more through his sacred Scriptures. What a few sects supposed or what sophistic rabbis imagined is no concern of ours.

But did one single disciple of Jesus believe that all the heathen were eternally damned, and the greatest part of his own people likewise? Did one of them reason from His words as we do today? Many a parable was dark to them and they asked their Master for an explanation. On hearing the word of the narrow entrance into the kingdom, they were amazed and astonished beyond measure. But we do not read that they were shocked on hearing about the worm and the fire, as an entirely new and terrible message "out of eternity." It seems that they understood these things fully. They were acquainted with their own prophets. They expected no setting up of the kingdom without any judgments. They had no problems such as we have today because of our wrong interpretations. Even after Christ's resurrection they waited only for His ascension to the throne of David. No vision of "lost souls" drove them beyond the boundaries of their own people in order to "save" them. Even at Pentecost their message was the return of Messiah. What had the heathen to do with Him? When Cornelius received the Holy Spirit they were stunned with astonishment.

But did not Jesus Himself tell them to go to all

nations? Exactly so, but with the message of the kingdom, which has nothing to do with the fate of the individual after death. Pentecost was, for the apostles, the first step towards the inauguration of the kingdom. The other nations were to receive blessing in it on this earth, but not be Israel's equals. Because Cornelius seemed to become their equal they were astounded. And so our Lord's own disciples give us more light on the question of how we ought to understand Christ's "threats about hell." They do it by their whole attitude towards His commission, their own people and the other nations. These men had walked with Jesus right from the beginning. Had they been in error, the Lord would surely have corrected them, before sending them out with His message.

Did He not always instruct them, when the time for more and clearer knowledge had come? He explained to them His death and His exaltation, before they became witnesses of it. Through the vision given to Peter they learned of God's loving intentions towards the other nations. It seems that this was the first time they grasped them clearly enough to understand the allusions to this in the prophets (Acts 15). But where did He give them light that went further and beyond the kingdom? When did He teach them the truth for today on the ground of Israel's rejection? Did He ever reveal to them that the worm and the fire ought to be understood in a new and different manner, extending far beyond Jerusalem and the kingdom, being universal and eternal, more eternal even than His own reign? Where the Master did not correct the apostles we can well assume that they were right.

Fire and worm in the vale of Gehenna are clear and comprehensible. Put them into a "hell" on the "other side," and the problems pile up like mountains. No man has been able to find a solution. Those who think they have will meet with some contradiction to it

elsewhere in the Scriptures. And let us add here, that in the original text the verbs "dieth not" and "is not quenched" appear in the form which denotes a passing action, not a timeless fact. As this is not always easy to express in a modern language, this important and helpful guide towards right explanation has also been hidden from the average Christian.

THE WORD OF THE CROSS

Today we are bidden to preach the cross and not the kingdom, neither its blessings nor its judgments. The cross is a stumbling block to the Jew, not the fulfillment of his highest hopes. It does away with all his people's prerogatives. It is the great symbol of his rejection. Therefore not one of the twelve was able to preach it. That was entrusted to Paul alone and to those connected with him. Do not confuse the cross with Christ's sacrificial death. His death as the fulfillment of the entire Jewish ritual was also preached by the others. It brought about a shelter from sin, as the blood of the beasts foreshadowed. It protected from divine indignation. John the Baptist saw in Jesus the Lamb that bears the sin of the world. John writes of Him as the propitiation for our sins and for those of the entire world also. His blood cleanses from all sin. But the cross means more. It points to the *manner* of His death. The curse was connected with a death like this one. The cross is the display of what man is capable of in his own wisdom and religiousness. On the cross where Israel murdered its Messiah in order to bring Him under the divine curse, God revealed in His wonderful wisdom to the entire universe the abyssmal depths of depravity of the creature and the greatness of His own self-sacrifice and love. What was an act of wild hatred towards Himself He turned into a means of showing grace to all. On the cross all human virtue collapses. Israel has lost all claims to its privileges. God would have a right to cast it off forever. For as He ap-

the Lamb, but God's own righteousness is bestowed proached it with the fulfillment of promise it refused Him. If He, after a long time of judgment, will accept this nation again, this will bow and humble them as nothing else could do so thoroughly. And in the meantime the cross gave God the opportunity of bringing the other nations to Him. Out of all mankind the cross gathers today an assembly, the ecclesia, Christ's body, standing on an absolutely different ground than the new birth for entrance into the kingdom. It is a new creation in Christ Jesus (2 Cor. 5:17; Gal. 6:15). In spirit it is already seated in these realms, that administration, following the kingdom, when God creates an order entirely new. In the kingdom the privileges of the covenant people are still valid. In the new creation these are all abolished, and therefore are today already abolished for all living in spirit in this new order. It is this significance of the cross which the twelve could not grasp. This was entrusted to Paul only.

Those in Israel who rightly understood God and His word, knew that it was His plan to bless all mankind in Messiah's kingdom. But further none could yet see. The idea that blessing for the nations was possible on the ground of Israel's rejection of Messiah and the consequent rejection of the kingdom people, was one that nobody could have grasped. Paul alone learned it through the exalted Lord. This is the foundation of his message of the cross. And now Paul's view is still further enlarged. He may behold what no one else saw before him. Not only does he see the entire earth blessed and saved, but all reconciled whom God created—even the principalities and powers of the heavens (Col. 1:20). So great is the power of the cross!

Those who accept it today become members of this body, through which God makes known to the heavenly hosts the greatness of His wisdom (Eph. 3:10). They have not only forgiveness of sin through the blood of

upon them. All who are not reached by the cross today, or who reject it, must go into judgment, where they receive what their deeds deserve. They must go into the second death. They are not vivified or reconciled as long as death is not abolished. Only indescribable, unmerited grace makes it possible to escape this. But the fate of the others is not hopeless. The cross does not give us a blacker outlook than men of God had in olden times. It has opened to us vistas of divine glory and love, such as none of the ancients ever suspected. In the light of the cross we can see God's heart, how it embraces all He created. And we see everything in its right place, even His judgments. Without judgment, the creature cannot realize grace. Therefore the former was necessary, in order to prepare the road for the latter. Let us not confuse God's goal with the different steps leading to it. Gradually He has revealed it, drawing the circles wider and wider, one illumination following the other unto perfect day. We have a faint glimpse in Eden of the One crushing the serpent becoming brighter and brighter, until the rays lighten up the entire universe and nothing remains in darkness. And it is all occurring with marvelous order and succession, without flaw or contradiction, and leaving no problems and riddles, so that we can only adore God for such a revelation. Verily it is worthy of His name!

Not on earth did Jesus speak the last word concerning hell and heaven. For this, the highest unveiling, Paul was snatched away into paradise. Let us leave to the earth what belongs to it and let us thank God that we may look up to our Lord, exalted over all the universe, to Him who sent us a message out of His glory, concerning the consummation of His ways:

God All in all

THAT WHICH IS ABOVE

OUR BODIES have not yet been *raised* to celestial spheres, but, in spirit, we have been *vivified* together with Christ (Eph. 2:5) and *roused* with Him (Col. 3:1). Hence come the great conflicts in our conduct, for while we are on earth in flesh, our spirit and our soul belong *above,* where Christ is sitting at the right hand of God. The body apart from the spirit is dead. As our life is hid together with Christ in God, we are dead to the things of this nether sphere. We have no future on the earth. Any moment may call us away to our celestial home.

This includes far more than death to *sin,* as set before us in the sixth of Romans. This exhortation is not based on Christ's *descent* for us, but on His *exaltation* among the celestials. It does not appeal to His past suffering for our sakes, but to His future glory and our public manifestation with Him in it. The power of that glory is already operating in our spirits and attracts our souls as a magnet to the empyrean. Our life is an invisible one, even as Christ is hid from mortal gaze. We belong to the celestials.

Correct conduct consists in conformity to truth. All our acts should fit the facts. So long as we belonged to this earth and the decadent humanity which inhabits it, we deported ourselves accordingly. Now that our vital interests have been transferred to a higher and nobler sphere we should comport ourselves as becomes its dignity and glory. We no longer belong down here. The earth with the human beings upon it is no connection to be proud of. We should be glad to be rid of our relation-

ship to such a race, and to enter into practical possession of our new dignities by conducting ourselves as those of a higher, nobler, and yet humbler company.

PUT TO DEATH

God's indignation is coming on the sons of stubbornness because of their sins and transgressions and offenses. True, this does not meet them, as a rule, in this life, but it will surely visit them in the judgment and in the days of vengeance, when God deals with the race as a whole. Not only the baser sins will endure His indignation, but some which almost parade as virtues will call down His wrath. Greed is the worship of things, the reliance on the creature, and will be dealt with as idolatry, for it puts possessions in the place of Him Who must possess the undivided loyalty of every heart. Reliance on riches is idolatry, for One alone is reliable.

Once we lived in these things, but now we should gladly put them in the place of death, so that they have no more attraction, no further power, no longer any part in our lives. Death to the indulgences of the flesh! Death to all evil desires that drag us down!

THE OLD AND THE YOUNG HUMANITY

The race of mankind is hopelessly decrepit and depraved. In a fine figure its conduct is compared with the clothes with which it covers its nakedness. But its outward behaviour is by no means ideal. Its conduct is no fit covering for us. Hence we are exhorted to strip it off and put on a different dress, more suited to our new relations. We are to leave off anger, fury, malice, calumny, obscenity, and falsehood. These are no fitting garment for the young humanity which has Christ as its Image. Such should put on the very opposite. Anger, fury, malice, should be replaced by compassion and kindness, malice and calumny by humility, meekness, patience, gracious forbearance.

The cause of much misconduct in the old humanity is its shattered condition. It is split up into conflicting factions. In it the Greek is set against the Jew, the Circumcision against the Uncircumcision, the slave against the freeman. Its unity is destroyed, its parts are antagonistic. There is mutual distrust and jealousy and hatred between its sections. All this is done away in the young humanity, in which Christ is everything to each one. It is, and always will remain, an indivisible unity, with no friction or faction. In Christ we recognize no distinctions, such as mar humanity. Race, religion, ritual and social standing all disappear. These are the hindrances to unity which must be discarded.

GRACE OUR GUIDING STAR

How has the Lord dealt with us? He has not merely been kind and forgiving, but, above all, *gracious*. Grace does not get, but gives. Grace does not condemn, but condones. Grace does not hinder, but helps. Grace does not find fault, but freely bestows its favors. No matter what we are or what we have done, we can always be sure of sufficient grace from our adorable Lord. O that we could count upon the same consideration from those who are His! O that we would show the same grace to all who are the recipients of His favor!

LOVE, THE TIE OF MATURITY

With whatever else the young humanity may be clothed, it should always wear, over all, the magic mantle of love. The ties that bound together the sections of the old humanity also divided these from one another. Descent from Abraham united some, yet severed them from the rest. But love makes no divisions, no separations. Hence it is the bond that binds abidingly, and abolishes all dividing barriers. It is God's love expressed in terms of grace which has united us to Him, and it is the same love which will unite us to one another.

THE ARBITRATION OF PEACE

Christ has made peace. In Him and through Him all cause for strife and dissension has been done away. He has made peace between us and God when we were enemies. He has made peace between the Circumcision, who were near, and the Uncircumcision, who were far from Him. In the days to come He will be the Prince of Peace. During His reign upon the earth there will be no wars upon the earth, no armies, no soldiers on land or sea or in the air. So even now, in Him, all cause for contention is unknown. Dissension among the saints should always be settled by an appeal to this peace. Love should weld all who are Christ's into one, and peace should preserve the unity of love.

BE THANKFUL

One of the most elementary demands upon the creature is thankfulness. It is because men were not thankful that God has given them over, that their heart is darkened (Rom. 1:21). Not, indeed, as a punishment for their ingratitude, but rather to introduce a process by means of which mankind will learn by their lack to appreciate the gifts of God. It is difficult to see how anyone who has even a dim apprehension of his place in Christ should not overflow in gratitude. Yet it is well for us to continually remind our hearts to bring their adoring response and lay it at the feet of Him Who hungers for the homage of all the hearts He has created.

TEACHING, ADMONISHING, SINGING

All conduct depends upon a knowledge of God and His Christ, as found in His Word. Therefore the one who desires to walk acceptably should make his heart a home for the word of Christ in such a redundant measure that philosophy will be replaced by real wisdom, and ritual by genuine, heartfelt homage and worship. The

secret of Christ is the sum of all philosophy, and the goal of all wisdom. It should be the basis of our teaching and admonition, along with all the rich grace which accompanies it, and then it will overflow in affectionate response to God in psalms and hymns and spiritual songs.

DO ALL IN THE NAME

The secret of Christ unfolds to us the great truth that God will fulfill all His will through His Anointed. He was the medium of creation and will be the means of reconciliation. All is *through* Him even as all is *out of* God. All the divine activities during the eons are under His control. Hence all that we do or say should be in His name. It is the incense which makes all acceptable. Even our thanks should not ascend to God without its savor.

SUBJECTION

Subjection is one of the great lessons of the eons. The future does not consist in the self-assertion and independence of God's creatures, but in their subjection to Him (1 Cor. 15:28). Even the Son Himself, the great King and Head of the whole universe, will resign all rule and take the place of subjection. It is the only normal and natural condition for a creature. There can be no ultimate perfection so long as all are not in delightful and loving subjection to the Creator. Hence it is one of the chief lessons of the eons to learn to be subject, each in his own sphere. Even masters are reminded that they have a master above them.

In these degenerate days there is a strong tendency to throw off all yokes, and to demand a spurious liberty and independence. This generally accompanies the repudiation of God and the rejection of the lordship of Christ. Where men will not bow in subjection to God, it follows that the authority of the husband is weakened, that children will not obey their parents, and that work-

ers will not take their proper place beneath their superiors. Among the saints subjection to God should be emphasized, as well as to one another, for it, rather than a theoretical liberty, brings blessing and happiness.

The eons are a training school for the future, and are intended to teach, not merely the creature's dependence upon God, but that insubordination leads to suffering and even death. Herein we see the reason for our social institutions, and the various ranks of mankind. Theoretically, we imagine that mankind would be happier if all were on a level, and there were no subordination. So they would, *if all were subject to God.* So it will be after the eons are past. But, until then, subjection is God's means of preparing for that blessed ultimate. In the various relations of life we must learn to be subject, each in our sphere.

There is no call upon us to rule, even though this is implied in the subjection of others. The husband is not told to lay down the law, but to love. Parents are not told to be strict with their children, but to refrain from vexing them. Masters are not exhorted to domineer over their slaves, but to be just and equitable in dealing with them. The grace we have received will help us to bow in acquiescent subjection, and also greatly soften the severity and harshness usually associated with human authority. Man's inhumanity to man has become a proverb. It has its place in God's purpose, as a contrast to God's loving rule. It is our privilege to reflect this in our earthly relationships, as well as our own affectionate subjection to Him in the consummation.

CONCLUSION

Colossians is colossal in its scope. Written, indeed, by the apostle of the nations to them, yet it deals with the secret of Christ, which is not confined to us or to this present administration, but reaches back to creation and

on to the ultimate reconciliation of all. The Son of God's love, and His activities, from the commencement to the consummation, filling the earth and the heavens, bringing all back to God's heart—such is the background of this epistle. From these transcendent verities follow the truth for us and for today. His high heavenly honors He shares with us, having made us complete in Him. Hence we turn our gaze from the earth to that above.

O that God would open hearts to receive and revel in these revelations! How these would deliver them from their bonds! How these would illumine their darkness! How they would outgrow the immature conceptions of Christianity which stunt and dwarf their spirits! Here we have the fullest knowledge, the highest wisdom, the greatest glory, the very pinnacle of God's revelation. O that God would open the eyes of His saints! Alas! As a whole they reject His glories in place of receiving them. Most of them oppose His blessings in place of believing them. But, thanks be to God, the time is coming when all will find in Him their All, the day is approaching when all will see in Him God's Complement, One competent to reconcile to God all that is now estranged. A. E. K.

PITTSBURGH, PENNSYLVANIA

AS BROTHER ADLAI LOUDY has just visited Pittsburgh, Pa., again, we thought you may be interested in learning of the meetings.

"RECOGNIZING GOD AS GOD"

The above subject was the principal theme of our Brother Loudy's lectures at the meetings held in Pittsburgh, Pa., May 4-5-6, 1941. He stopped off here (on account of having to alter his plans)—while on his way from Washington, D.C., for three days, holding four very profitable meetings. His talks, together with the singing of Sister Loudy and himself, were inspiring and very much enjoyed by all who attended. A number of brethren from out of town were present, several traveling at least eighty-five miles to hear them. On account of the distressing times in which we are living, Brother Loudy stressed God's offer of consolation, and encouragement to all who have ears to hear; calling attention to the fact that the cause of much of the distress in the nations today is because they have forgotten God being unable to recognize Him as God, and to realize that He is Deity. Failing in this they lose the light, and all becomes darkness. Therefore the distress of the nations is the natural result of this failure to believe God, and recognize God as God.

In parting the prayers of the Pittsburgh, Pa., Ecclesia were that he should be kept unmovable, superabounding in the work of the Lord always, being aware that his toil is not for naught in the Lord (I Cor. 15:58.) Yours by His Grace Glorious,

GEORGE C. GARMAN.

DANVILLE, VIRGINIA

BROTHER AND SISTER BUNDY have recently completed a five-week sojourn among us. The Concordant Bible Class was encouraged and strengthened by their visit. The messages were enlightening and stimulated us to further study of the Word. Brother Bundy conducted a study of the Book of Romans one night, and on another devoted the study to the subject of faith.

The series of services ended with a delightful and profitable convention, May 18. Brother Hudepohl, of Pittsburgh, was chairman. He drove down from Pittsburgh with three of the group there. Brother Smith, of Chattanooga, also attended and conducted a praise service. The talks by Brother Hudepohl were of great profit. The class unanimously invited him to visit them again as we feel such visits are so strengthening. Brother Smith not only encouraged us, but was much encouraged himself. It is our prayer that the precious fellowship and profitable lessons may be continually with us. We ask the prayers of the Lord's people that we may remain and continue steadfast in the glorious truths we love so well. We are hoping that Brother and Sister Bundy can be with us again soon. Their visit was timely and we feel sure richly blessed of the Lord for our assistance.

The Concordant Bible Class takes opportunity to assure you of their Christian love and daily prayers that the Lord will continue to bless you in your service to Him and to us.

By His grace, Yours in His service, GERTRUDE WALTER, *Sec'y.*

THE BLESSING OF GIVING OVER GETTING

Two chapters from the book "EVIL: ITS ORIGIN, PURPOSE AND END" have been reprinted as pamphlets. The nominal sum of 3c each (2 for 5c) has been placed on them to enable our readers whose hearts He has exercised to perform this dispensing to enjoy the blessing which He gives to those planting and irrigating, to say nothing of satisfying the hungry hearts He has opened to receive your ministries. Use them and our tracts freely and thus have a share in the Concern. The pamphlets are "The Phantom of Free Will" and "The Transmission of Sin." Remember, He "gives to the drudges" (2 Cor. 9:9).

UNSEARCHABLE RICHES, SEPTEMBER, 1941
BEING THE FIFTH NUMBER OF VOLUME THIRTY-TWO

EDITORIAL

IT IS A SPECIAL PRIVILEGE to live in times like these, when all foundations are being shaken beneath our feet and nothing stable remains but God and His Word. It should loosen our hold on the things of earth and tighten our grasp on things above. The world does not often present such a scene of strife and confusion, of uncertainty and demoralization. Seldom have thoughtful men been as apprehensive of the future. They dread that which seems to lie just ahead. We seem to have a preliminary rehearsal of the time of the end, when men's hearts will be failing them for fear of that which is coming on the earth. Even in lands where peace still dwells there are grim spectres everywhere. Not only government but society, business, agriculture, capital, labor, all are in a turmoil and afraid to face the future.

The time is coming when God will shake everything so that only that will remain which cannot be shaken. This, it seems, is His purpose in the present distress. Evil though it is, it is accomplishing His beneficent purpose. It may cause us discomfort and loss and distress and bring us to the border of despair, but it cannot touch the divine realities on which our life is based, or the prospect which faith holds before us. Affliction produces endurance, and endurance testedness and testedness expectation. We should glory in these things, because God's love is behind them, so that they will not harm but help us. Let us join the exultant cry of the

apostle who is our example of suffering: "What shall be separating us from the love of God in Christ Jesus? Affliction, or distress, or persecution, or famine, or nakedness, or danger, or sword?" "Nay! in all these we are more than conquering through Him Who loves us."

Not only the saints will benefit from the failure of humanity in these last hours of man's day. God, in His wisdom, has a much greater goal. Evil is granted to mankind in order to humble men, and so to prepare them for the consummation, when they will be glad to subject themselves to Him. Who could think of a better object lesson to show mankind its helplessness and depravity than a glimpse of its activities in the light of God at the present time? Even we, who know so little of God's way, can easily imagine that, in the judgment, when His light is turned on the history of the race, and men's eyes will be opened to see what is occurring today, they will be utterly appalled and abased by what they have done, and thus be brought into eager and hearty acceptance of subjection to God.

May God give us a view of the world as He sees it! It will allay our fears and soothe our souls, and enable us to exult in spirit in the midst of sorrow and persecution, failure and infirmity, even when surrounded by turmoil and confusion seldom paralleled on the earth. Any moment may be the last of our humiliation. The next instant may be that of our glorification. The entreaty of our hearts is "Come!"

A CRITICISM CRITICISED

We welcome constructive criticism of the Concordant Version, but regret to find that few seem able to grasp the problem which a *version* presents, as distinct from a literal translation or sublinear. Strange as it may seem, there is a lack in understanding of *English* idiom, as well as Greek. The mere fact that a word is in a different grammatical *form* in English than it is in

Greek does not necessarily imply that the *sense* is not the same. We will take the first of a whole list of suggestions which has come to us to illustrate this, and to explain why we will not change in our revision.

In Mt. 12:45 and Lu. 11:26 we say that the spirit (with seven besides) "*is dwelling* there," where others have "*they are dwelling.*" The strange thing about this case is that the usual plea to "make it like the Greek" is reversed (for this is the exact Greek), but we are blamed because we presumably have forgotten a common *Greek* idiom, which uses the singular for the plural. The Greek, as shown in the sublinear, is it-is-DOWN-HOMING, which we have rendered "[it] is dwelling" in the version. We are told that it should be "*they are dwelling,*" because a neuter plural noun (spirits) takes a singular verb in Greek. But this does not touch the problem, and ignores the idiom of the *English,* which is the prime consideration in a *version.*

The real problem arises from the fact that *dwelling* refers to two different numbers, singular (one spirit) and plural (seven spirits). Grammatically this cannot be done in English. If we use the plural, as in the A.V., "seven other spirits . . . and they enter in and dwell there," the grammatical sense is that *seven* (not *eight*) spirits do the entering and dwelling, for the plural verb cannot refer to one spirit. If we use the plural we should add a word, as "all," or "the eight," in order to overcome this difficulty. So that, strictly speaking, the correction proposed, by limiting the number of spirits to seven, and excluding the one spirit, really is guilty of the crime which is charged against us, that of "mutilating" and "corrupting" the Word of God. We would use no such harsh terms, however, because the context keeps almost everyone from taking the grammar literally, and leads them to interpret logically.

An English verb agrees with its main subject, not the subordinate one, introduced by the connective *with.*

A few simple formulas will help us to see this.

A spirit *dwells.*

A spirit *dwells* with others.

A spirit, with seven others, *dwells.*

A spirit, with seven others, *dwell* [wrong].

When the complex sentence is simplified in this way it is very easy to see that the last example is wrong. Moreover, in the preceding example, even though the verb is singular (*dwells*) yet *the sense is plural.* It does not signify that only *one* spirit dwells, but one *with seven others,* that is, *eight spirits.* If we change to the plural, the statement may be confined to the seven spirits, and exclude the one, unless we remember that it was this one spirit which was returning. In a case like this it is not enough to know the Greek idiom. The English is just as important. We fear that such corrections, if made public, may convict the corrector of being unreliable, rather than the version. A.E.K.

"UNIVERSAL RECONCILIATION TESTED AND DISPROVED"

UNDER THIS heading a "Greek Student," in the *Bible League Quarterly* repeats some of the arguments against believing Col. 1:20. These have long since been answered, and we will not weary our readers with a needless reply, but will only point out a few of the false premises and futile reasonings on which the unbelief is based.

Languages change in the course of centuries. There is no question of the meaning of *eonian* in modern Greek. Many of the errors of modern theology have crept into it. We are seeking to discover what it meant at the time that the Scriptures were written. For this quest a "native Greek" is under a grave handicap, and is more bound by tradition than an English student who has been taught that *forever and ever* means endless. Of course it does. No one disputes it. But this does not fix its meaning when the Scriptures were written.

The fact that the believer will become immortal (1 Co. 15:54) does not prove that he will always have *eonian* life. He will not have the life of the next eon after it is past. After the consummation he will not have the life of the last eon, or of any eon, for all are past, but death is abolished. Chastening and death, however, are not so. Eonian life and eonian chastening are of the same duration, but both are for an eon. The passage deals with the nations, not believers, with works, not faith (Mt. 25:31-46). Life is not abolished, but death is (2 Ti. 1:10).

"Age to come" is acknowledged to mean the "millennial age." Then "ages to come" must include it and the next eon, the only ones revealed in the Scriptures before the consummation. It cannot mean an endless succession of eons, for none such exist. Should we, after reading the twentieth chapter of Revelation, speak of "the chapters to come," everyone would understand us to refer to the last two chapters. They would not add an endless series of chapters to the book. The addition of ages after the final one set before us in the last chapter comes perilously near committing the sin of adding to God's book.

"*Limiting* the life of God" to the eons is a false deduction. *Millennial* life is "limited" to the thousand years. God will have it, but that does not *limit* His life to that eon. Even God did not have eonian life before there were any eons, and He will not have it when the eons have passed by. When we say that Christ will reign in the millennium we do not *limit* His reign to that era. He will reign much longer in the new earth. But He certainly will not reign endlessly, for all sovereignty and authority and power will become inoperative and the Son will be subjected to God (1 Co. 15:24-28).

The expressions *for the eon, for the eons, the eon of the eon, the eon of the eons,* and *the eons of the eons*

are *not* Greek or English idioms, but come from the Hebrew, and have the same force as with other words. It would be silly to say that holy of holies proves that there are an infinite number of holy places. There were exactly the same number as there are eons, and *the holies of the holies* denotes the last two and highest, precisely as in the case of the eons. That these expressions have been corrupted in modern Greek, like forever and ever in English, does not alter the idiom of the Hebrew. The distinctions between these phrases are clear when used of the holy places, but have been totally obliterated by the false interpretation of modern Greek.

Utterly false is the reasoning that the scope of both lines of a couplet in Hebrew poetry must be the same. Isaiah says that our Lord came

> To herald a *year* of acceptance for Jehovah,
> And a *day* of vengeance for our God.

Does this prove that a *year* and a *day* are the same length of time? Of course not!

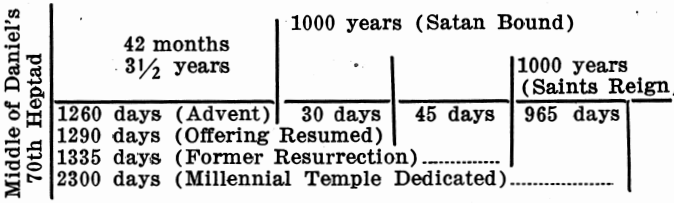
> He shall reign over the house of Jacob for *the eons.*
> And of His kingdom there shall be *no consummation.*

Neither does the above couplet prove that our Lord shall reign endlessly. On the contrary, the wording carefully avoids it. *He* will reign *until* the consummation, but the *kingdom* will continue in the hands of the Father, after He gives it up to God.

The word *all* in the Scriptures is *always limited* by its context, whether preceded by the article (*the*) or not. In Col. 1:20 *the all,* or *the universe,* is "limited" (or rather amplified) by "whether on the earth or in the heavens" and by the term "reconcile." In the nature of things it is possible to reconcile only those who are estranged. If it could be shown that some never are estranged, they will need no reconcilation. But the result is the same, that all will be in harmony with God.

THE GRADUAL RECONSTRUCTION OF THE KINGDOM

The sudden destruction of the powers of evil at the advent of our Lord is not immediately followed by the kingdom in full bloom. As we have seen, the eastern religions are tolerated for a while (7:12). From the end of Daniel's prophecy we take it that the ritual is restored twelve hundred and ninety days after it was withdrawn, that is, thirty days after Messiah's advent (12:11). Daniel seems to tarry forty-five days longer, so that the resurrection occurs a thousand three hundred and thirty-five days after the central starting point. The longest period is given us here, the two thousand and three hundred evenings-mornings. This we take as the date of the dedication of the new temple.



As an apprehension of the first days of the kingdom is essential to a clear understanding of Paul's epistles to the Thessalonians we present a small diagram of the essential features. It commences in the middle of the last heptad of Daniel nine, when the abomination of desolation is set up in the holy place, and the last great affliction of Daniel's people commences. This seems to be the chronological starting point of the future. for the various phases of the kingdom's restoration. Four

distinct periods are given, each reaching to some important development of the kingdom. Once this is apprehended, there is no need to change days to years. Like most of Daniel, it covers only the crisis of the eon, the period when the present eon gives place to the next.

The first period is exactly three and a half years or twelve hundred sixty days. When related to the powers of darkness it is measured by the moon—forty-two months (Rev. 13:5). It is the second half of the last heptad, and leads up to the glorious advent of Messiah, on the Mount of Olives. During this period the saints in Israel are in the wilderness and are nurtured there during the great affliction (Rev. 12:6).

The second period seems to refer to the continuous ritual. After the linen-clothed man has replied to the question, "When is the end of the marvels?" Daniel asks, "What is *after* these things?" In reply he is told, "from the era the continuous ritual is withdrawn and the abomination of desolation is given are a thousand, two hundred and ninety days." We assume that this marks the resumption of the ritual that had been withdrawn. We are not told where, but that is not important, as it was probably only a temporary arrangement, until the new temple is built in the holy oblation.

But Daniel hears yet more. "Happy is he who tarries and attains to the thousand, three hundred and thirty-five days! And *you,* go to the end. And you shall rest, and you shall stand in your lot at the end of the days." This is a fitting end for Daniel's prophecy. Again, we assume from this hint that Daniel, and the saints who will have a place in the kingdom on the earth with him, will be roused from their rest at the end of this period. It can easily be imagined what a scene of wreck and ruin, of desolation and grief would await them if they were roused at Messiah's advent. All the tribes of the land will be grieving over Him (Rev. 1:7). As Zechariah says (12:10-11):

And I put out on the house of David,
A spirit of grace and supplication,
And on the dwellers of Jerusalem
And they look to Him Whom they stab.
And they lament Him as one laments an only one,
And they are in bitterness over Him as the bitterness over a firstborn.
In that day lamentation shall be great in Jerusalem,
As the lamentation of Hadadrimmon in the Valley of Megiddon.

This would not fit well into the happiness which the resurrection will bring. Hence it is delayed for seventy-five days.

At His crucifixion, the side of Christ was pierced by only one person and a Roman soldier (Mt. 27:49, Jn. 19:34, Zech. 12:10). It cannot be taken literally, therefore, that the throng at the crucifixion will be roused from the dead at His return. It is most unlikely that those who crucified Him will be roused at all for the kingdom. This sin is charged to the nation as such, and all the tribes who will be living when He comes will grieve, not because they were personally present at His rejection, but because the nation took this sin upon themselves and upon their children. There will be no one roused from the dead when the Messiah appears in glory. That comes later.

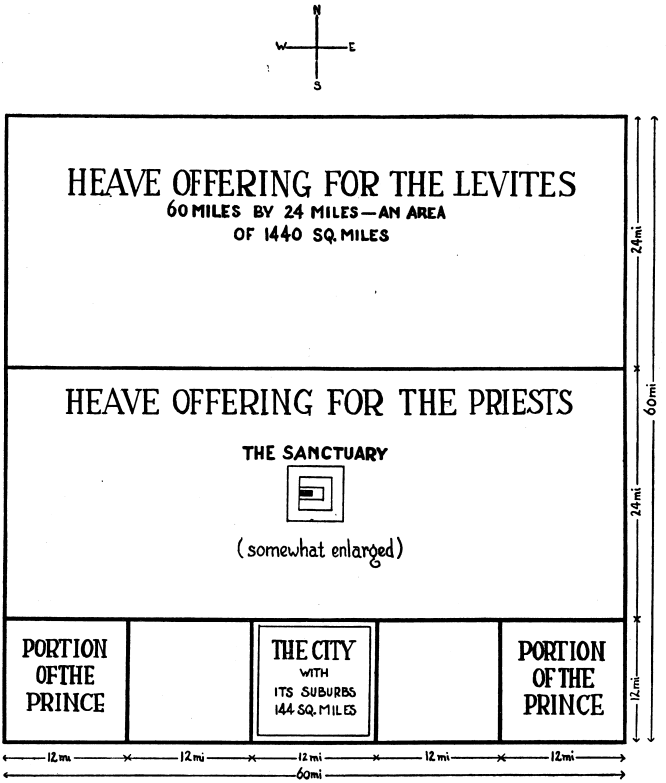
The point that the dead in Israel will rise more than two months *after* the coming of Messiah to Israel is worth our most earnest attention, for this is the background to the Apostle Paul's statement that *the dead in Christ shall be rising FIRST* (1 Thes. 4:16). This seemed so important to him that he strengthens it with the redundant *at the same time together.* As there is no hindrance, as in the earthly kingdom, living and dead are dealt with *simultaneously.* And they are snatched away in clouds. Everything connected with the Lord's coming according to Paul's evangel is different and contrastive to the commencement of the kingdom. There are no gradual steps, but all is instantaneous. It is

only as we keep in mind this procedure that we will be able to fully appreciate the force of Paul's revelation to the Thessalonians, who had told them of these things when he was present with them (2 Th. 2:5).

Although not in point at present, in passing let us note the two millenniums which arise out of two of these dates. Satan is bound for a thousand years at the advent of our Lord (Rev. 20:2). But the reign of the saints, which is also for a thousand years, does not commence until seventy-five days later. Hence this reign probably lasts seventy-five days longer than the binding of Satan. This corresponds with the fact that he is loosed "a little time," in order to deceive the nations once more, *after* his incarceration, and at the end of the reign of the saints. It may be that the "little time" is also seventy-five days' duration. This gives us *two* "millenniums," running contemporaneously most of the time, but starting and ending seventy-five days apart.

The latest date given is found in the passage before us. Again the reply leaves it to us to infer that the complete re-habilitation of the worship of Jehovah, which seems to be on the heart of the questioner, will not be reached for quite a considerable period, even in those days of physical marvels. Seeing that it is the latest date in Daniel, we may suppose that, by then, the kingdom will be in full bloom, with the political power firmly in the hands of Christ, the nations discipled and keeping all the regulations of that administration (Mt. 28:18-19). Then it may be that all who are left of the nations who came against Jerusalem shall also go up, a quota, year by year, to worship the King, Jehovah of Hosts, and to celebrate the celebration of booths (Zech. 14:16). Thus Daniel leads us into the very heart of the future eon for which he and the prophets longed, when their highest desires will be realized, and their predictions will find a glorious fulfillment.

THE HOLY HEAVE OFFERING IN THE DAY OF JEHOVAH



In order to fully grasp the character of the kingdom of the heavens, and the superlative place which it gives to divine worship, and the extensive preparatory work which will need to be done before it can function fully, let us consider that part of the land which will be made a heave offering to Jehovah, according to the prophecy of Ezekiel (45:1-8). There we find that a square, about sixty miles on each side, containing more

than a third as much land as there is in the whole of Palestine today, will be set aside for the Levites, the priests, the prince and the city, as shown on the accompanying diagram. Four-fifths will be for the Levites and the priests, and only one-fifth for the prince and the city. Less than one-twenty-fifth is for the city proper. That is, the land devoted to the political affairs of the kingdom will be only one-fifth of that reserved for the worship of Jehovah. This is not an "oblation" or approach offering, as the A. V. has it, but a *heave* offering as they often render it elsewhere (Ex. 29:28, Lev. 7:14, 32, *margin* Ex. 25:2).

It will all, however, be on a much more magnificent scale than in the past. Jerusalem proper, that is the "old" city of today, within the walls, even including the temple area, is the merest speck on the map compared to the proposed city, twelve miles square, containing, with its immediate suburbs, one hundred forty-four square miles. The prince will have twice this much on either side, with an equal area between, which serves the city. Jerusalem has never known such grandeur. But far greater is the contrast in the religious sphere. The sanctuary always was a small part of the city. Now it is at a distance of about twelve miles. The priests and Levites were scattered among the tribes. Now they have an allotment for themselves twenty-five times as great as the enlarged city.

This holy heave offering seems to fit into the land between the lake of Galilee and the Dead Sea, with Jerusalem near its present site, and the sanctuary about a dozen miles north, somewhat west of the Jordan river in the heights of present Samaria. This would fit in perfectly with the course of the life-giving stream which will issue from under the right shoulder of the house and flow eastward into the *gorge* of the Jordan. Our version calls it the *desert*. But it may be just the reverse in that day, for if there is sufficient water to heal

the Dead Sea, it will probably form a long lake stretching up the gorge to the Sea of Galilee.

Our point, at present, is that such a great project cannot be accomplished in a moment. Thousands of priests and Levites will found homes in their districts, and many more of other tribes will commence life anew in the allotments accorded to them, north and south of this holy heave offering. There will be tremendous upheavals of nature accompanying His advent. The Mount of Olives will be rent in half so that there will be a very great ravine along the southern side of the holy heave offering. This same earthquake will probably open up the spring under the temple. There are already some unusual springs in this region. A hot stream of considerable volume issues from the hills near the southwestern shore of the Sea of Galilee. One of the strongest springs I have ever seen gushes forth from the foot of Mount Hermon, at Caesarea Philippi.

Herod's temple took forty-six years to build (Jn. 2:20). Solomon took about seven years to complete his temple. We need not be surprised, then, that it will take nearly three years before the temple is built in the day of the Lord. The plans for this magnificent sanctuary have already been prepared and are given by Ezekiel, the prophet (Ez. 40-42). It will be larger than Solomon's, and situated near the center of the holy heave offering, north of the Jerusalem of that day, no longer on Mount Moriah, as in the days of old. It will be like Solomon's sanctuary, but on a larger scale. One Who is more than Solomon will be there, hence though greater, the work will be finished in less than half of the time.

The Septuagint and other versions tell us that the holy place was *cleansed*. But why should it take nearly three years to cleanse a holy place? Besides, we know that a new sanctuary will be built rather than the old one cleansed. Even the A. V. has "justified" in its

margin. It *never* renders *tzdq cleanse* elsewhere. *Cleanse* is *teer* (piel of CLEAN *ter).* Yet *justified* is not the exact sense. For this the Hebrew has the piel form *(tzddq)* as in Job 32:2: "Against Job is his anger hot, for *justifying* his own soul rather than God." It is difficult to see how the holy place, even including the host that serves it, can be *justified* at this time. But if we remember that this is *not justify,* but merely the passive form of *just,* let us say *found just,* then it opens up a vista of truth which is in keeping with the vision.

When Solomon started the ritual in his temple *Zadok* was made priest in place of *Abiathar,* so to fulfill the word of Jehovah which he spoke concerning the house of Eli in Shiloh (1 Sa. 2:31, 1 K. 2:27, I Chr. 29:22). Now Zadok (*tzduq*) means JUST. This may be taken as a foreshadowing of that future day when all wrongs will be righted in Israel, and the JUST will receive their due reward. Very often, in the past, the priests were profane and the chief priests were corrupt. Witness Annas and Caiaphas, who condemned our Lord, contrary to the law and every demand of justice. *They* will have no place among the host that will lead the worship of Jehovah in the sanctuary. Then all will be *found just.*

Often, during the course of its existence, the sanctuary has been filled with injustice. Before the ritual is restored in the thousand years, there will be a judgment: John in his Unveiling of Jesus Christ tells us that the era came for the dead to be judged, and to give wages to God's slaves, the prophets, and to the saints and to those fearing His name, the small and the great (Rev. 11:18). The saints will be awarded their just place in the kingdom. As a result, there will be no more desecration of the sanctuary, no buying and selling for gain, no unworthy "host" officiating, but all will be clothed with robes of righteousness.

We are not told what becomes of the temple dese-

crated by the man of lawlessness. Its location is near or on the line of the great earthquake which rends the Mount of Olives and leaves a very great ravine running east and west just below Jerusalem. Such a tremendous cataclysm would almost certainly destroy all buildings in its vicinity. So it may be that, when His feet touch the earth, the desecrated sanctuary with the abomination of desolation, the image of the wild beast, will be swallowed up by the earth where the deep ravine will cut its way across the mountains just below Jerusalem. It would be a fitting end to a defilement which would defy all cleansing.

STOPPING UP THE VISION

15 And it is coming to be that when *I*, Daniel, see the vision and am seeking for understanding, that, behold, in front of me stands as the appearance of a master.

16 And I am hearing a human voice between Ulai, and it is calling and is saying, "Gabriel, cause this one to understand the appearance."

17 And he is coming beside my position, and at his coming I am frightened, and I am falling on my face. And he is saying to me, "Understand, son of Adam, that the vision is for the era of the end."

26b Yet you stop up the vision, for it is for many days."

One of the main hindrances to the understanding of this vision, not only on the part of Daniel, but also of those who seek to understand it in these days, is revealed to us in the words of Gabriel: the vision is for *the era of the end.* It will occur in *the latter menace.* It is for the time appointed *at the end.* The vision is *stopped up,* for it is *for many days.* Then, because Daniel cannot understand, these cumulative assurances are given that the vision reaches into the far future. It should not be difficult for us to put ourselves in the place of Daniel and realize how much the *time* meant to him, and how impossible it would have been to explain to him what the long lapse of time since his day has taught us.

Our position is not unlike Daniel's in some respects. We also wish to know *when?* We also yearn for the fulfillment of the glorious expectation which lies before us. Yet there is a vast difference in regard to time. In this administration the coming of Christ has been imminent from the beginning down to the present day. Paul expected to be alive. We have a much better chance than he, for we are nearly two thousand years nearer to the event. During all this time our happy expectation has been the *immediate* outlook put before the saints. We are *not* told that we must wait many days, for the era of the end. There is no *stopping up.* But Daniel was given no such cheering and encouraging prospect. The eras of the nations had only begun. They must run their course before the kingdom could come. God had many secrets and plans, which could not be divulged to Daniel, and these would further delay the fulfillment for which his heart yearned.

As the whole purpose of the vision and its explanation is to make us understand, we cannot take the *stopping up* of the vision as an effort to close it to our apprehension. Rather the *action* of the vision is stopped. As Hezekiah stopped up the fountains, so the flow of the vision is hindered (2 Chr. 32:3). The main message, concerning the mean horn, is for many days in the future. It might have flowed right on after the division of Alexander's empire and thus have found fulfillment more than two millenniums ago. But the flow is stopped up. It is stopped up today. In the word *stop* we have what some have called the "gap" between its commencement and close. In this we find the secrets or "mysteries" of which our Lord and Paul speak, which could not be revealed to Daniel.

It is these "mysteries" or secrets which explain why Daniel could not understand and why it was impossible to give him all the facts. Had they been revealed, they

would no longer have been secrets, and would have seriously interfered with the development of God's purpose in regard to both Israel and the nations. It was necessary to test Israel, and bring the kingdom near to them, in order to reveal to themselves how unworthy they are of its blessings.

[18] And at his speaking with me, I am stupefied, with my face to the earth. And he is touching me, and is causing me to stand in my position.
[19] And he is saying, "Behold, I cause you to know what will come to be in the latter menace, for it is for the time appointed at the end."

[27] And I, Daniel, come to, and am ill for days. And I am rising and am doing the work of the king. And I am desolated by the appearance, and there is no one who understands.

Daniel's *experience* at the time of the vision may give us a prophetic preview of what will befall his people in that mysterious period in which the vision ceases to flow on. He became *stupefied,* with his face to the earth. Is not this a plain intimation of the stupefaction foretold by Isaiah (6:9-10) the prophet, which overtook Israel in our Lord's day and at the close of the Acts' account (Mt. 13:14, 15, Ac. 28:26-27)? Daniel could neither hear nor perceive until the messenger touched him. So with Israel. The vision has been stopped up for them until He lays His hand upon them in the latter menace.

Where the Hebrew says, idiomatically, I, Daniel, *am become,* there are a great variety of renderings in our versions. The A. V. says that he *fainted,* and the Revisers have not changed it. The Septuagint I am using temporarily says that he was *put to repose.* Luther says he *became weak.* The Parallel Bible says he *was done for (dahin).* No other occurrence calls for such renderings. To us it seems that Daniel must have been in a trance-like state during his vision, in which

the realities about him were not perceived, as if he had been in a swoon. Now, however, the vision vanishes. He *comes to,* we would say in English, and he is actually and literally ill for a time, as a result of the vision. He is desolated by the appearance. Is not this the state of the *believing Israelite* during the course of the vision's fulfillment? The effect on Daniel, personally and literally, is an index of its effect on the spirits of true Israelites, until the kingdom comes.

So is Israel today. The nation as a whole is stupefied so that they cannot receive the revelation given to Daniel. Otherwise, they could not have rejected their Messiah. And those of faith, like Daniel, are infirm or occupied with the kingdoms of this world, with but little understanding of the marvelous unfoldings which will be of unutterable value to those who will live in the era of the end. And we, the saints of the nations, need this light to guide us in these days that lie just before their fulfillment, and are so saturated with the spirit of that final era, when man is deified and God defied. *All* scripture is for our learning, yet some has a special value for us. Next to Paul's epistles, we need all the light we can get upon the era of the end so that we may have fullest sympathy with God in His present dealings in the earth, and so live to His glory and the blessing of His saints.

REDEMPTION, RANSOM, AND DELIVERANCE

IN THE TEACHING of the Scriptures it has become customary to link features of the evangel to matters in the Old Testament which are judged to be the same or similar. Illustrations and types of doctrine of the evangel are drawn from the Hebrew Scriptures. The use of this method calls for very great caution, for it is easy to discount our understanding of the actual and literal statements of, let us say, such an epistle as Romans. It is not denied that references are made back to the Old Testament, but it is urged that one be most critical when resorting to this practise, and rather to give the closest attention to the words of the evangel.

A notable and regrettable instance of the above is the modulating of our insight into the "atonement" of Romans 5 : 11, by the "atonement" of the Hebrew Scriptures. Whenever this is done we must fail to appreciate the greatness of God's evangel. We commence from the inaccurate translation of "atonement" in Romans, failing to perceive that it should be conciliation, and then we proceed to compare this with the cases of "atonement" as translated in the prior scriptures. Thus is hidden from the majority the fact that the evangel brings a grander and incomparable position of blessing before us.

The discordant renderings of the common versions make the study of any topic somewhat perilous. Add to this the prevalent inclination to take into a subject anything which seems to have a resemblance, and it is not surprising that confusion abounds. Matters are often associated which are really quite different, and the actual

statements of a case are ignored. An example of this may be seen in connection with Israel's departure from Egypt. God's final act against the opposition of Pharaoh was the slaying of the Egyptian firstborn, whilst the firstborn of Israel were skipped over. Frequently is this taken as a type of redemption. But the details of the scripture never define it as redemption; it is the skipping-over of Israel's firstborn, by which they were hallowed to Jehovah (Num. 3:11 and 8:17). It gave the firstborn a divine relation. The event became the basis of the Feast of the Passover and Unleavened Bread, an ordinance observed from year to year.

The present object is to remark upon the few occurrences of the words "ransom" and "redeem" in the CONCORDANT VERSION. Especially is this so in the scriptures which give the evangel for the present economy. In these epistles the CONCORDANT VERSION gives only one rendering of "redeem" and one of "correspondent ransom" (I Ti. 2:6). There are two (Lu. 24:21, Tit. 2:14) occurrences of "redeem" and one of "ransom". Following the CONCORDANT VERSION suggests to us the question, Where is the subject of redemption in the evangel? Are we to think that the CONCORDANT VERSION takes the thought of redemption out of the evangel? Shall we still continue to speak of redemption with our minds constantly being regulated by the redemption and ransom of the Old Testament? Or shall we study the matter afresh to see what accurate and concordant renderings bring to light?

To get the matters in their proper perspective we must go right to the commencement of the subject and come forward into the later scriptures, keeping the details of each separate and clear. Then we may be sure of our conclusions and understanding. To do this we must follow the same course with the Old Testament translations as the CONCORDANT VERSION does with the New Testament. We must use a concordance which reveals the

facts of the original. Otherwise the study will be without value.

Wigram's concordance of the Hebrew Scriptures is a work which will give the necessary information. It shows that the Authorized Version translates three different Hebrew words by "ransom", viz., *gal, phde,* and *kphr.* Also four different words by "redeem", viz., *gal, phde, phrq,* and *qne.* These must first be separated, and their limits defined before we can proceed with the subject, for it is self-evident that each word has its own sphere of thought. Though words may be close in meaning, yet each may have an element which distinguishes; hence the Authorized Version renderings of the above words must be ignored.

By examining the whole of the occurrences of each word we can establish the following standards for the Hebrew words:

gal, REDEEM
phde, RANSOM
kphr, SHELTER
phrq, BREAK-OFF
qne, ACQUIRE

This gives us the distinctions of the words, and makes it possible to look into the uses. We can eliminate BREAK-OFF and ACQUIRE from our considerations, and so simplify matters. SHELTER does not really enter into the subject of redeeming and ransoming, but it may be observed that the Authorized Version has eight cases where this word is rendered ransom, viz., Ex. 30:12; Job 33:24; 36:18; Psa. 49:7; Prov. 6:35; 13:8; 21:18; Isa. 43:3. Also two margins, 1 Samuel 12:3 and Amos 5:12. Perhaps these are largely responsible for the ideas associated with ransom and redeem. It is significant that this word is connected with the tabernacle ritual, and one of the forms of the word is translated into Greek and

used in the evangel. Romans 3:2, 5 speaks of the propitiatory, which in Hebrew is named by a form in the word-family of SHELTER.

The words REDEEM *(gal)* and RANSOM *(phde)* are close in meaning, and perhaps have some common ground which we could define by the word *loosen,* yet there is a difference. In the use of the words we discover that *gal* (REDEEM) always loosens that which takes away the rights of a person, hence it refers to the restoration of rights. This is seen in the legislation which regulated property and land in Israel (Lev. 25:25-34; 27:13-33). The redeemer was the one who restored the rights of another (A. V., kinsman and avenger). This is also the aspect when the word is used in regard to God's operations for Israel. He restores their rights (Isa. 41:14; 49:7-26; Ex. 15:13).

RANSOM *(phde)* is used for a loosening, but from the standpoint of releasing from claims. This is the force it maintains always. This may be seen when the word is used in relation to the claims which Jehovah makes on the firstborn, either man or beast. If the firstborn were to be released from the claims of Jehovah, then it was by RANSOM, and the word *phde* is used to express the matter.

The word SHELTER differs in significance from REDEEM and RANSOM, and in using it to detail the instructions it is kept distinct. Though Israel were both redeemed and ransomed by Jehovah they still required the shelter of the tabernacle service.

An examination of all the occurrences of *gal* and *phde* will confirm the above remarks. The features which lead to the effecting of either the redeeming or the ransoming do not enter into the meaning of these words. Whatever means are employed, the results are always the restoring of rights in the case of *gal,* and the releasing from claims in the case of *phde. Gal* restores rights even when used of God's operations for Israel (Ex. 6:6; Isa. 52:1-6). *Phde* releases from Jehovah's claims (Ex. 13:

2, 13; 34:20; Num. 18:15-17). When used of God's activities for Israel, it is God releasing Israel from the claims which others assert over them (Deut. 7:8). The whole of God's signs in Egypt were directed to ransom Israel from their distress (Psa. 78:42-52) due to the service claimed by Egypt from them. At the same time God's redemption of Israel restored their rights given by God's promises to Abraham, Isaac, and Jacob.

It will be seen that redeeming *(gal)* was part of the social legislation given by God to Israel, and it regulated the acquisition of wealth and property. In carrying the details of the instructions into effect, Israel acknowledged God's authority and exhibited their fear of Him. Moreover it was an indication of God's righteous rule of His people.

On the other hand, ransom *(phde)* maintained God's claims in the sphere of religion, teaching of a divine relation, and constantly reminding Israel that they were Jehovah's people, and that all their allotment and blessings were from Him. The ransom admitted this.

The truth for the present economy is not merely that of redemption or ransom. It is *deliverance.* The Scriptures keep matters distinct. In the writings of the Twelve there is restoring of Israel's rights, and the releasing of Israel from the claims imposed upon them by the nations. This is referred to under the word *lutroō.* Once does this word occur in the epistles by the apostle Paul, viz., Titus 2:14, where it refers to our conduct whilst awaiting our happy expectation. The noun *lutron* is also used in Matthew and Mark when referring to blessings for Israel. *Lutrōsis* is used in Luke and Hebrews with the same intention.

The noun FROM-LOOSENING (*apolutrōsis*) is an intensified form, and signifies *deliverance.* In Luke 21:28 it points to deliverance from the situation at the time of the end. In Hebrews 9:15 it is the deliverance of the transgressions under the first covenant.

In the Roman epistle *apolutrōsis* is a deliverance which displays God's righteousness, showing Him to be just whilst justifying all who are of the faith of Jesus. We have no prior rights for this deliverance, and it brings to us a gratuitous justification amidst the position in which we discover ourselves, especially that situation outlined in chapters one and two of Romans. This deliverance is extended to our body in Romans 8:23, which completes our sonship. It is a deliverance through His blood, even the forgiveness of offenses, and the pardon of sins. All this is immeasurably beyond the redemption and ransom of the Old Testament, and whatever (if any) basis of comparison there may be, it calls for our careful estimation of the great grace which the evangel brings to us. Let us not tend to minimize our deliverance into a redemption, but let us rather seek to penetrate into the terms which God uses to describe the grace of His evangel concerning His Son. Meanwhile we are sealed for the day of *deliverance,* we have the earnest of our allotment, and will await the *deliverance* of that which has been procured. This is in accord with the *riches* of His grace, which He lavishes on us in all wisdom and prudence, making known to us the secret of His will. Indeed, Christ Jesus Himself is to us DELIVERANCE.

B. DAVIES and E. H. C.

REPORT ON ALL-DAY FELLOWSHIP MEETING

Studio Hall in Embassy Auditorium at 839 South Grand Avenue in Los Angeles, California on Sunday, July 6th, was the occasion of a fellowship meeting with the following speakers and their subjects. In the morning, F. Neil Pohorlak, "God, Who Cannot Lie"; A. E. Knoch, "The Deliverance of Israel." In the afternoon H. W. Martin, "What is Maturity?"; W. H. Bundy, "Acquaintance with Christ."

TARDY OF HEART TO BELIEVE ALL

WE WILL APPROACH this study with an excerpt from an inaugural address delivered by a University president. He is reported to have said that "There exists in the public mind much uncertainty as to the nature and purpose of research. The problem of research is the problem of searching for the truth—of searching for what is 'so,' as the man in the street would probably express it. It is not a search for those fragments of the truth which have already been found and are described in books, more or less scarce or obscure, but a search for existing truth which has not yet been found by anybody. A professor engaging in research work is looking for something that already exists. He does not invent the truth, he does not develop the truth, he does not do anything whatever to the truth except to uncover it or discover it and to expose it to the comprehensions of his fellowman."

In this study we shall be looking for truth that already exists. We shall not invent it. We shall not do anything whatever to the truth except to uncover it or discover it and expose it to the comprehensions of you who read this attempt to lead you to consider what God says in His word of truth.

We cannot say that we shall discuss truth which has not yet been found by anybody, for this would be untrue. Yet we must remember that what is old to us may be new to others. Besides, we need to have our mental processes restimulated by recollecting the errors from which we were delivered. We need to rejoice with the beginner in the joys which shall soon be his and thus relive what once was our experience.

The words which form the title of our study are to be found in the Concordant Version:

"And He said to them, 'O foolish and *tardy of heart to be believing on all* which the prophets speak! Must not the Christ be suffering these things, and be entering into His glory?' And beginning from Moses and from all the prophets also He interprets to them, in all the Scriptures, that which concerns Himself" (Lu. 24:25-27).

We should not point the finger of scorn at these disciples for their momentary lapse of faith; that is, unless we are prepared to have that same accusing finger, like a weathervane, veer in our direction with the wind of fact.

We may not be slow of heart to believe that Christ suffered: for, with the eye of faith we can perceive the cross of Golgotha and the travail that took place there. We may not be tardy of heart to believe that He entered into His glory, for we have the unimpeachable testimony of those who witnessed His ascent into the empyrean.

But we are liable to the indictment of being tardy of heart to be believing *all* that is found in the Scriptures. Let us direct our attention to verses which will probe our hearts. Whether we stand condemned or exonerated shall be left to each of us as we test ourselves in the light of His word. For apart from Christ there is no human who can be so searching a critic as is the living and active word of God. There is no human occupying a juridical office so keen a discerner of the sentiments and thoughts of the heart as is a statement from the Book.

All Scripture is inspired by God and beneficial, among other things, for teaching, for as much as was written was written for our teaching, that through the endurance and consolation of the Scriptures we may have expectation. The lessons which may be gleaned from the passage under scrutiny are many indeed. Since the context is essential to an understanding of any pas-

sage of Scripture we should read Luke 24:13 to 27 so that we may better consider that portion which makes up our title.

The saying that "Familiarity breeds contempt" should not be true of our reading of the Scriptures. Let us all approach the reading of Scripture with the bated breath and eager expectancy that one finds in an explorer who suddenly comes upon a vast virgin country hitherto undiscovered by any human. Let us read as though we had never heard it before. It will be a most refreshing and revealing experience.

First we shall need to examine carefully the words employed by the Lord. There is a difference between fools and foolish. A wise person may sometimes commit foolish acts. These disciples were not "fools." Yet in the light of all that the prophets had spoken their reasonings and sad countenance were foolish. The Lord did not call them fools. He did say that they were foolish. And so are we if our actions and reasonings lead us to disbelieve His word as they were doing. We are far more fortunate than they. We are acquainted not only with the process by which God is working, but we have the goal of God clearly revealed for our faith. This should keep us from being foolish in refusing to be believing on all that God says.

". . . and tardy . . ."

There is a difference between slow and tardy. When you left home you could be slow in walking to school yet not be tardy if you arrived at the ringing of the bell. As you may well remember, there were at least two bell ringings that opened each morning and afternoon session of school. One was rung indicating you were on time. After an interval it rang again and if you arrived after its ringing you were tardy.

The two disciples on the road to Emmaus were not *on time* when it came to believing on all which the prophets speak. They were not considered *absent,* for

after He opened their minds to understand the Scriptures their hearts burned within them as they believed the things of which He spoke. If they were neither *on time* or *absent,* then they were in between the two—they were *tardy.*

Such is the word used by the Lord in describing the condition of their hearts. It might be well to see the force of this root *brad* in its contexts.

Lu. 24:25	O foolish and tardy (*slow*) of heart
1 Ti. 3:15	yet should I be tardy (*tarry*)
Jas. 1:19	swift to hear, tardy (*slow*) to speak
19	tardy (*slow*) to wrath
2 Pt. 3:9	Lord is not tardy (*slack*)
9	as some men count tardiness (*slackness*)

There are instances where we are forced to use more than one English word to cover the scope of the central significance residing in one Greek word, but these instances are few. Where one English word can do duty for one Greek word as in this case, then one word is better than three. It should not be deemed a crime to substitute the one word *tardy* for *slow, slack* and *tarry.*

We are almost tempted to suggest that these three words be crossed out in the verses where they are found and the one word *tardy* substituted for them. Yet we refrain from this since we know that diligent students endeavoring to present themselves to God as qualified workmen will heed the injunction to "hold fast the form of sound words" and will change the margins in their Bibles to comport with a pattern of sound words.

These disciples were foolish and tardy of heart to be believing on *all* which the prophets had spoken. They were not *condemned* for believing on *none.* Nor were they *commended* for believing on *some.* They were *censured* for being tardy to believe on *all.* The spirit of Christ in the prophets had testified beforehand of the sufferings pertaining to the Anointed and the

glories after these sufferings (1 Pt. 1:11). The two disciples were *on time* to be believing on all pertaining to *His glories.* They were *tardy* to be believing on all pertaining to *His sufferings.*

A failure to believe that all means all is graphically portrayed in the account found in Mat. 26:31-35.

After eating the passover and identifying the one who was to give Him up, Jesus informed the assembled disciples that all of them would be snared that night because of Him. Peter answered that though *all* should be snared yet *he* would never be snared. Jesus quietly reminded Peter that He knew what was in man by telling him that before night gave way to morning he would thrice renounce Him. Peter brashly answered that though death with Christ were involved it would not result in his renouncing Him. Likewise said all the disciples.

Many are the lessons this recorded scene offers the searching saint. We shall occupy ourselves with but one aspect, for the issue then, as now, is one of believing God's word or man's interpretation. Our Lord said "*All* of you shall be snared in Me in this night." Had Peter *believed* these words he would have reasoned thus: "He knows me better than I know myself. He said that all would be snared in Him in this night. All includes me. I'd better pray and watch lest I be tested beyond my ability to resist. I shall guard my every utterance and watch my every step this night." Such a soliloquy would have been the result of believing the words of the Lord.

Instead, what do we find substituted for this? Peter's interpretation. He may have said to himself something like this: "Jesus said all the disciples would be snared in Him. But—all doesn't mean me. It means all except me." In substituting his interpretation of the scope of *all* as meaning everyone but himself, he then was paving the way for his subsequent downfall.

Christ alone is able to guard us from tripping for it is the Lord Who keepeth the feet of His saints. Peter momentarily overlooked this fact. When we think that our sufficiency is in ourselves instead of in Him, we place our feet on the same dangerous slide that will toboggan us to the same bitter experience. We should not have to be persuaded that He is able to guard what He has committed to us unto the day of Christ, when He returns in the air to summon unto Himself those whom He ransomed with His blood.

What, then, was Peter's mistake, the recording of which is for our profit? The word of God said *all*. Peter said *all* meant all *except one*: that is, himself. Can this important lesson be extended to other Scriptures with as great profit to us? The rest of this study shall be devoted to a presentation of the case for the affirmative.

ALL IS OUT OF GOD

One is sometimes forced to conclude that the first two words of this marvelous statement are transposed when read by some when we consider their obviously sincere desire to shield God from the inevitable implications of these words. When we transpose the first two words we make it a question, "Is all out of God?" Yet the apostle says that "All is out of God."

If the words are not transposed then a word is interpolated. It is the word "good." Thus we make it to read "all (good) is out of God." Yet the apostle says "*all* is out of God."

All is always limited by its context so that "all men" does not mean "all creation." But there are no limitations imposed on these words by the context as can be seen by reading carefully Romans 11:33-36. The apostle says that "all is out of Him."

If we leave the word "good" in our quotation, or at least leave it to be understood, then there is scarcely a theologian who will not silently sit in his place and

smile his approval of our interpolation and the exegesis which may be built upon such a foundation.

Only when the question of "all" meaning *all* comes up does the theologian bestir himself. He will then say that this is interesting and undoubtedly important, but that, so far as theology is concerned, it is a much mooted question and while there is much to be said for all meaning all, it is not precisely — er — er — practicable, since it would mean that the apostle means that all is out of God which he does not mean, of course. Yet the apostle says that "all is out of Him."

We sympathize with those who would limit the meaning of all in this particular passage and others which we shall quote. We tried to do the same ourselves on many occasions. Yet a careful study convinced us that we were Procrustean in our thinking.

Procrustes was the name of a Greek who had a very odd prejudice. He had an aversion to two kinds of people. He could not tolerate people who were too short or too long. Moreover, he did something about it. He made a bed that was the correct length for a human. How did Procrustes arrive at the right length? He just decided what it was to be according to his own standard. He then would proceed to lay his guests on this bed and shorten or elongate them to fit the length previously determined.

Many of us are Procrustean under the skin and an adverse interpretation will serve to quickly bring that side of our nature to the fore. Many of the views we hold as to what the Bible *means* when it *says,* are but a concrete example of shortening or elongating some text to accord with the length determined by us, with little regard to the length the Scriptures say it is.

How many of us were led astray by those who resorted to such tactics! How many of us in the past led astray many with such tactics! A Bible student would cry "Here!" When we quickly ran to him we would

hear him say, "I've found a fact that is too long for our views as to what this verse means. Let us lay it down on our plank of preconceived length and saw off its legs so it will fit. We cannot suffer our views to be mutilated. Let the fact limp through life, not our interpretation."

Again our Bible student would cry "Here!" When we ran to him we would hear him say on this occasion, "I've found a fact which is too short this time. It cramps our teaching by limiting what we say it means. Let us lay it on our plank of preconceived length and stretch it until it fits. It is not proper that our views be confined within the limits of this short fact. Let it limp through life and be an example to others of what happens to facts which are too short. Our teaching must not be hampered by facts of improper length."

What a pompous, yet pathetic, sight theology presents to one who believes the plain declarations of the word of God! Behold, theology at the head of a vast army of limping facts! He is bidding recruits to join his ranks by their submitting to the ordeal of meeting the requirements of the preconceived length of plank.

Of course it is impossible to elongate all to mean *more* than all but there are many who would shorten it and make it mean *less* than all. But there is no verse of Scripture in Hebrew or Greek which can make it mean less than all. This is not thrown out as a challenge but it will prove instructive to the one trying to disprove it.

Do we find our hearts tardy to believe in the scope of the all in "all is out of Him"? What would you not include within its scope? And for all that you would fain leave out is there evidence in His word for such a drastic curtailment of His statement? Is it not better to ask Him to enlarge our hearts to *believe* it rather than seek to *conform* it to Procrustean dimensions?

F. Neil Pohorlak.

CHRIST, THE GLORY OF CREATION

THE scriptures of truth take on a deeper meaning when we perceive the profound disclosure of Christ as the glory of creation. For when we see Him, who is the power and wisdom of God, creating and then fashioning anew this world of ours, we comprehend His majesty as never before.

Time was, when, maybe, we thought of Him only as the Saviour born at Bethlehem, and dying at Golgotha. And, even though we believed He rose again and would be returning, yet little did we think He was the august Firstborn, as Paul reveals Him in his enthralling Colossian passage (Col. 1:16-20).

When, however, we read that "all has been created *through* Him and *for* Him," it was borne in upon us that here were words to exult in. Words that so wondrously set forth the Christ of God as to compel and hold attention. The exalted estimate they give of Him is of such an unimagined grace and glory, as to create in the mind an indelible impression of His power.

Do we not see that, in a relative and subsidiary sense, He is the God mentioned so many times in the Genesis introduction? And how impressively! With what marked emphasis! *And* God is saying. *And* God is making. *And* God is blessing. Again and again this little connective "*and*" initials some great action in the rehabilitation of the earth. Thus, in stately procedure, Elohim, Lord of life and glory, moves.

Deity, the invisible God, decrees, and He "Who is the image of the invisible God," carries out the rare design. The entire *cosmos,* even the whole universe, is *through Him.* And, though not acknowledged as it should be, it is *for* Him, too. How and when that will be waits upon God in the working of His purpose. As we view the present order, or rather, disorder of things, we see little in "man's day" to assure us of "the day of Christ." But we know that day will dawn. And then, not only the earth, but the heavens, too, will respond to His ruling touch.

The creation, so long estranged from God the Father, finds contact again in Him. And the lovely words of the Davidic psalm will be realized in still more radiant splendor:

> "The heavens are rehearsing the glory of the Deity,
> And the atmosphere is telling what His hands have made.
> Day to day is uttering a saying,
> And night to night is disclosing knowledge.
> There is no saying, and there is no speaking,
> Naught is heard of their voice,
> Yet their voice comes forth in all the earth,
> And in the ends of the habitable earth their declarations."

Incessantly, though inaudibly, the wonder of day and night discloses knowledge, and is reminiscent of Him upon Whom and for Whom it waits. And humans, made in the image of God, will rejoice and exult in Him when at long last they recognize the Christ of God as the glory of creation. It is said that "time works wonders," and time is always on God's side. Therefore, when the glad hour is due, unbroken, universal acclaim will hail Him Who not only creates but reconciles the creatures of His hand.

Moreover, since He is the Firstborn of every creature and is before all, a perfect precedence, a noble priority is His. He is the great Antecedent, with an inherent right to commit Himself to His Father's purpose of the

ages. Unaffected by and impervious to that sin and death which so spoiled the fair cosmos fashioned through Him, He rises triumphant above it all. The march of time, the trail of decay, affects Him not. Son of the Father's love, spotless Lamb of God, death masters Him not. He comes gloriously through, the all-conquering Firstborn from among the dead.

Should He not, therefore, be placed highly in our thoughts? For how truly it is written of Him:

> "Thou, Lord, originally dost found the earth,
> And the heavens are the works of Thy hands.
> They shall perish, yet Thou art continuing,
> And all, as a cloak, shall be aged,
> And, as if clothing, wilt Thou be rolling them up
> As a cloak, also, they shall change.
> Yet Thou art the same,
> And Thy years shall not be defaulting."
> (Heb. 1:10-12)

Great and marvelous indeed, are the achievements of God's illustrious Son, and just and true His ways. The glory of creation at first, He is the effulgence of an even fairer creation at last. For in the new heavens and earth, in which righteousness is dwelling, there will be an ever-increasing advance in the knowledge and love of God, the Father. The Christ of God will point the way so gloriously, in the wisdom and majesty of His ruling power, that the habitants of every realm will be happy and content.

And, greater still, they will see that the pathway of obedience to the will of God secures the highest quality of life. It is so now, as every saint can prove. And it is far better than being at the mercy of our own powers, ideas and self-sufficiency. As a speaker on the radio has aptly said, "God says in effect: You can do what you like. You can think yourselves much cleverer than I am. You can run this world on your own lines, but in the last resort, it is my world and I am respon-

sible for it. I shall have to take the consequences of the way in which you abuse and twist and break My creation. But, because it is still My creation, I guarantee that through an infinity of travail and pain and waste, which I bear far more than you do, it will fulfil the purpose for which I made it."

To see as God sees is to be enlightened indeed. And, with Paul as guide and interpreter, we are conducted to the heights of rare vision. The triumph and sway of Christ, as God sees it, is immeasurably greater than even some of His people conceive it to be. There are many who place limitations on the extent of His triumph. That the whole universe is *for* Him in as grand a sense as it was *through* Him, they cannot see. They counter the splendid truth by interposing man's perversity. There are, it is said, "incorrigibles," who, impervious to all appeals, must assuredly be lost, and that forever.

It cannot be too eloquently announced that Christ's sacrifice was *for all.* There is nothing to take its place, however it may cut across the pride of man. He, therefore, as the glory of creation, and its worthy Redeemer, draws *all* to Himself. Only thus can creation be *for* Him. Introduce a segment that is not for Him by dint of an opposing will, and to that extent creation is marred.

Reconcilation is divine, full and complete. Half measures do not go with God. With Him, the crowning issue will accord with the character and worth of the Sacrifice. Therefore, the triumph of Christ must needs be complete. The blood of His cross bespeaks this, for realms on high and for earth below. A dignity attaches to the power of the blood which only His loved ones know. And some of these fail to realize the magnitude of its power.

There will come a time when the whole of creation will rise in full acknowledgment of His Lordship. When,

in a splendor words fail to describe, the entire universe, won to God, acclaims Christ as Lord, for the glory of God, the Father. No beings are untouched, their needs unmet. He is the Desire of every heart.

Would that now, in the interlude of God's grace, the Son of His love was more fittingly extolled! It is not enough that His earthly life and walk be stressed and praised. For, to the minds of many, thus presented, He is only the ideal Teacher to be copied and followed. It may be we are even brought to the point of His wondrous death, and risen life. But we are left there. It is not enthrallingly shown that He died for all, the just for the unjust, *to bring us to God.* And, that He not only lives, but is returning for His own believing people.

As for His being the glory of the creation He so wondrously fashioned, and Reconciler of all being estranged from the Father, that is too much for feeble faith to claim. Where is man in all this? What part is left for him to play? Is not man emerging, and climbing up and up to a new order, a nobler world? And what of the Church, with capital "C," and its retinue of science and the arts?

This vain thought, that the world can be brought to the feet of Christ by means other than His direct rule, is contrary to God's declared purpose. Such a dream is but a mirage of the wicked one, though he may pose as philanthropist. This world, even as other realms, awaits the coming of the Lord of life and glory. He alone can draw all to Himself, and thus to God.

In the meanwhile we are thankful for all good that comes through human hands. Yet, we would fain acknowledge God in the understanding way which sees Him as moving and controlling all, both good and evil. At the same time the anointed eye can perceive, in the Word of truth, the exalted character of the Christ of God.

At His voice, creation
Sprang to fairest sight,
All celestial powers,
All the hosts of light.
Thrones and dominations
Stars upon their way,
And the wondrous beauty
Glimpsed in earth's array.

And once again His voice, as many waters, will command, subdue and attract. In realms above, and earth beneath, He will move as sovereign Lord. Illustrious Head over all, He is, as at the first, the glory of creation.

WILLIAM MEALAND.

Said the Robin to the Sparrow
"I would really like to know
Why those anxious human beings
Rush about and worry so."

Says the Sparrow to the Robin
"Friend, I fear that it must be
That they have no Heavenly Father
Such as cares for you and me."

HEAVEN AND HELL

What did Christ teach about them? has been reprinted as a 16-page pamphlet and sells for 10c. It is designed to interest all and should be widely used by those who feel called to a "paper ministry." A ministry by mail is reasonable in price and used of God for great good. Order a supply as soon as possible and use them at every opportunity.

ALL IN ALL IN CHINESE

The booklet All in All, the Goal of the Universe, has been published in Chinese by A. Heidal, Kaoyi, Hopei, North China.

"THE VOLUME OF THE BOOK"

No ONE can understand this phrase, because a volume *is* a book, and cannot be said to be *of* it. The Revisers have changed it to "the *roll* of the book" (Heb. 10:7; Psa. 40:7), which is nearer to the Hebrew stem (*gl,* ROLL), but still makes us wonder how a roll can be *of* a book and not the scroll itself. Besides, the figures are mixed, so that we cannot bring before the mind's eye an image of a "book" which is something *of* a roll, for a book has leaves and a roll has none. There is no need for the word book, for the sense is complete without it. We have been asked to change our rendering "summary of the scroll" (sublinear, HEADing OF-SCROLLet), so will set forth our reasons for retaining these renderings, and, at the same time, seek to give an insight into a method of fixing the force of the Hebrew nouns which, we trust, will interest and instruct, as well as convince our readers of the value of the method and of the correctness of the results.

The phrase is by no means supported by an appeal to the Greek original, for there the word is not "volume" or "roll" at all, but *kephalis,* little-HEADing. The usual explanation is that ancient scrolls were wound about two rods, with *knobs* or "heads" on the top, and that the word HEAD refers to these. Figuratively, we are told, they were put for the scroll itself, and literally meant the same thing. The difficulty with this explanation is that it does not fit the facts. There were generally *two* rods with *two* "heads", when there were any. And, while we may *literally* speak of the knobs or heads of a

scroll, we cannot retain this grammatical relation if we make the knobs the scroll, else we have "the scroll of the scroll". The figurative explanation is unsatisfactory.

We will do better to go right back to the Hebrew stem and trace the word, its meaning and usage in the Hebrew, and its translations in the Septuagint. The Hebrew *mglle* comes from a main stem of only two letters, *gl,* with the central significance of ROLL. This seems to be applied to the billows of the sea (*waves,* Eze. 26: 3) and to a mound (*heap,* Gen. 31:46). With the *l* doubled, *gll,* this idea is intensified and the thought of ROLLING is very clear, as in rolling stones (Gen. 29:3, 8; Prov. 26:27, etc.). It is also used of ordure (Eze. 4:12) and figuratively applied in contempt to idols (Lev. 26: 30). In the adjective *glil* it is a *circuit,* later applied to Galilee. Very interesting significations arise from doubling the whole main stem, *glgl,* ROLL-ROLL, which is used of a *cyclone* (Psa. 77:18), a *tumble-weed* (Psa. 83:13), a *skull* (2 Kings 9:35), as well as *rollers.* It is significantly used in the name Gilgal, where Jehovah *rolled* away the reproach of Egypt (Josh. 5:9). The form *gil* is often used for *exult* (Psa. 9:14) and *exultation* (Psa. 43:4). The form *agl* seems to be a *globule* (Job 38:28). Perhaps this English word comes indirectly from the Hebrew. The form in which we are specially interested is *gle,* which, in its simple and causative forms, usually denotes to roll away or *deport,* often rendered *carry away* or *go* into captivity in our versions. This is the word so often used of the Jews, the *galuth,* or deportation.

But, especially in its passive and factitive form, *glle,* this word is rendered *reveal* (Dan. 10:1), *uncover* (Jer. 49:10), *discover* (Eze. 13:14). For this we propose to use the rendering *reveal,* or *expose* when used in a derogatory way. These meanings are important in this investigation, for *it is to this form* that *mglle,* the word we are

studying, belongs. In fact, if we ignore the traditional pointing of the Hebrew text, which is not inspired, we find exactly the same word, as a participle, in two passages (C. V.):

Job 12:22 *revealing* deeps from the darkness.
Prov. 11:13 the talebearer goes *revealing* a deliberation,

According to this the word *mglle* denotes that which (or who) *reveals,* and may be rendered *revealer.* In place of the *volume* of the book we might render it the *revealer* of the book.

But what can the *revealer* of a scroll be? Surely it cannot be the scroll itself. It must be something that reveals what is in the scroll. For a scroll this is much needed. On a book we put a title on the outside and a table of contents on the inside. We have many names for this. We can call it the heading (as in Greek), the subject, an *epitome,* an *analysis,* a *digest,* an *abstract,* a *compendium,* an *abridgment,* a *syllabus,* an *outline,* or a *summary.* Each of these would be a *revealer* of the contents of a book. It appears that, in the case of a scroll, this might itself be a short roll, a cover for the main scroll, containing a summary of its contents. But though it is called a scroll *in the context* (Jer. 36:10), the Septuagint never gives it this name, which it reserves for *biblion* and *biblos.* It will now be interesting to see how they do render it.

The following are the passages in which the Hebrew word occurs. The Authorized Version always renders it *roll* except in Psalm 40:7, where they have "volume".

Occurrences of *mglle,* revealing, summary (roll)

Psa. 40:7(8) In the *summary* of the scroll (A. V., volume)
Jer. 36: 2 Take to you the *summary* (roll) of a scroll
4 Baruch is waiting... on the *summary* (roll) of a scroll.
6 read in the *summary* which you wrote
14 the *summary* in which you read
14 And Baruch... is taking the *summary*
20 the *summary* they committed to the room

Jer.	36:21	sending is the king Jehudi to take the *summary*
	23	the entire *summary* (roll) comes to an end
	25	intercede... not to burn the *summary*
	27	after the king burned the *summary*
	28	Take to you another *summary* (roll)
	28	were on the first *summary*
	29	You burn up this *summary*
	32	Jeremiah takes another *summary* (roll)... added ...many words like them.
Eze.	2: 9	hand... in it the *summary* (roll) of a scroll
	3: 1	having eaten this *summary* (roll)
	2	He is causing me to eat this *summary* (roll)
	3	bowels shall be filled with this *summary* (roll)
Zec.	5: 1	behold, a flying *summary* (roll)
	2	I see a flying *summary* (roll)

The Septuagint follows a different reading of the Hebrew in Zechariah, also from the main stem *gl,* ROLL, *(mgl)* meaning *sickle.*

Jeremiah is by far the worst translated book in the Septuagint. It is in great disorder, much is omitted, and the renderings are poor. Hence not much reliance can be placed upon them. In this book this word is rendered by *chartees* or *chartion,* which probably means *paper.*

So the only good witnesses we have left in the Septuagint are the passages in Ezekiel and the Psalms. Here it uniformly translates by means of *kephalis,* the diminutive of HEAD. If they had taken this word to denote *roll* or *scroll,* as do modern translators, they certainly would have used the Greek equivalents for these words at least once. They saw something quite different. They saw that it speaks of a *revealer.*

Greek, like English, cannot speak of the *revealer* of a book. The nearest they could find is the word HEADing. Upon reflection this will commend itself, for the heading over an article or a book should indeed "reveal" its contents. To express the fact that it is a condensed, or *little* HEADing, they used the diminutive. We express this by *summary.* A summary may *reveal,* in *little* space, what a whole scroll contains. This would be placed on the outside of the scroll, where it could be readily seen. Or it

would be written on a short scroll or case, to form a covering for the principal scroll. Sometimes, as when eating it, the substance of which it is composed must be expressed; then we may call it a summary roll.

One occurrence in the Chaldee seems to fully confirm our conclusion. In Ezra 6:1-12 we have a decree of Darius. A quest was made in the library at Babylon, called the house of the books or scrolls. There was found at Achmetha, in a castle in the province of Media, one "revealing" *(mglle),* with a memorandum *in the body* of it. The Septuagint reads "*in* it." From this it would seem that the "revealing" was an outside title or summary of the memorandum within, perhaps some sort of cover, or merely a "heading" *(kephalis)* as the Greek has it literally. In seeking a book we do not examine the contents of each, but look for the title, or the table of contents. Such seems to have been the case here. The "revealer" was the outside indication of the memorandum within.

A consultation of the contexts seems to confirm the thought that it was a short summary. Those who heard Baruch read Jeremiah's summary could repeat all of it from memory. Later much more was added to it, which may be the present scroll of Jeremiah. So also Ezekiel seems to have tasted his own ministry in this way in advance.

This gives beauty and vigor to the reference to our Lord. The tautological phrases, "the volume of the book," and "the roll of the book" are not understandable English. But the fact that our Lord is included in the summary of the scroll shows that He is its main subject. If a book treats of Him, His name should be in its title. So the Scriptures could be summarized to a great degree by simply mentioning that *He is the Anointed* CHRIST *is the Subject of the Scriptures.* A. E. K.

THE DIVINE NAMES AND TITLES

The English Form With the Hebrew and Greek Equivalents as Anciently Pronounced, Significance, Usage, A.V. Renderings, and First Occurrences

GOD, in Hebrew is *Aleim* (usually written *Elohim*), meaning the DISPOSER. It is singular or plural according to the accompanying verb. First found in Gen. 1:1 "God created" in which "created" is singular. Used of Moses (Ex. 7:1). Used of false gods (Ex. 12:12, 20:3, 23, 22:8(7) and 9(8) "judges" 20(19), 28(27), 23:13, 24, 32, 33, 32:1, etc. In Syriac (Chaldee) *Ale* (without the ending *im*) also means DISPOSER (Ezr. 4:24). In Greek our Lord used *Theos* (changed to *Theou, Theō, Theon, Thee* to suit the grammar), which means PLACER. Occurs first in Mt. 1:23.

JEHOVAH, in Hebrew is *Ieue* (pronounced *Yehweh*), and is a combination of *eie* HE-IS (or was), *euie* BEING, and *ieie* HE-IS-BEING (or will be). In the A.V. it is printed in SMALL CAPITALS, either LORD or GOD, except in Ex. 6:3, Ps. 83:18, Is. 12:2, 26:4, when it is JEHOVAH. First occurrence, Gen. 2:4. In Greek it is explained in Rev. 1:4, *ho ōn* THE BEING, *ho ēn* THE WAS, *ho erchomenos* THE COMING-*One* but it is shortened by leaving out the last element after He has come (Rev. 11:17, 16:5). It is a part of the name Jesus, from *Ieue-ishuo* (Jehovah-Saviour) *Ieushuo* (Joshua), which is properly pronounced *Yaysous* in Greek.

DEITY is the Hebrew *Ail* or *Al* (*El* Gen. 33:20), meaning Arbiter. It is also used of men (mighty men Ex. 15:15). The A.V. renders it might, power, strong, God, and El, as in Immanu-el. The Greek equivalent is *Theotês* PLACED (Col. 2:9).

INVOKED (ONE) is the Hebrew for *Alue* (A.V. God) Dt. 32:15. It is used mostly in the book of Job.

JAH, the Hebrew *Ie* (anciently pronounced *Yeh*, not *Yah*) is a part of the name *Ieue*, Jehovah, and is often used for it in proper names, though the original form of these is *Ieu* (*Yehu*). It emphasizes the activity of His BEING or BECOMING in experience, especially when used with Jehovah, as in Is. 12:2, 26:4. First found in Ex. 15:2. Occurs seldom.

LORD, is *Adun* ADJUDICATOR in Hebrew. The A.V. translates it Adoni, lord, master, owner, and used LORD very often for *Ieue* Jehovah. First in Gen. 15:2. The Greek is *Kurios* (*Kuriou, Kuriō, Kurion, Kurie*, according to grammar), from a stem meaning SANCTIONER. The A.V. renders it lord, master, owner, sir. The earliest occurrence is Mt. 1:20.

SUPREME (THE) in Hebrew is *Oliun* (Syriac *Olli*), meaning ON, uppermost, supreme. The A.V. renders it high, Most High, on high, upper, uppermost. First found in Gen. 14:18. The Greek is *Hupsistos* HIGHEST, Most High, which occurs first in Mk. 5:7.

ALMIGHTY or ALL-SUFFICIENT is *Shddi* WHO-[IS]-SUFFICIENT in Hebrew. The A.V. renders it Almighty. First found in Gen. 17:1. The Greek is *Pantokratōr* ALL-HOLDER, Almighty, First in 2 Cor. 6:18.

CHRIST in Hebrew is *Mshich* ANOINTED. The A.V. translates it anointed often, but changes to Messiah in Dan. 9:25, 26. First occurrence in Lev. 4:3. In Greek God's Word uses *Christos* (*Christou* for OF-Christ. *Christō* for to-Christ. *Christon* when He is the object, and *Christe* in addressing Christ) ANOINTED. First used in Mt. 1:1. The *ch* is pronounced like in the Scotch *loch*, the *i* like long *ee* in Greek.

THE VICTORS' WREATH

WREATHS are the prizes awarded to the saints for surpassing service. Just as in the Olympic games of ancient Greece, the victor in each contest was rewarded with a wreath, sometimes of laurel, as a sign of his success, so the saints will receive a mark of approval when they are manifested before the dais of Christ and are requited for that which they have done in His service (1 Co. 9:24-27, 2 Co. 5:10). Literal wreaths soon fade and dissolve into dust, but ours are incorruptible, eternal tokens of victory, the prize awarded to those who struggle to exceed in His service. Wreaths are only for the saints, both Circumcision and Uncircumcision, and they differ not only in each case, but in kind, to accord with the character of God's dealings.

Victor's *wreaths* and regal *crowns* should be carefully distinguished. Possibly crowns originally were metallic wreaths worn by the conqueror of a country in token of his victory, and so it became a sign of the sovereignty of a reigning ruler. As this was transmitted to his descendants, it became the token of inherited authority or nobility, and lost its original sense of a *victor's reward.* The wreath of Scripture is not a regal crown. It does not give us royal rights. It is not connected with our reigning with Christ in the celestial realms. This kind of a crown is given for *endurance.* If we are *enduring,* we shall be *reigning* together (2 Ti. 2:12). The wreath is for those who excel in righteousness or any other virtue.

Paul has already worn some of his figurative wreaths in anticipation of the day of award, in His presence. His joy and glory and wreath were none other than the Thessalonians themselves, the visible tokens of his victory in Thessalonica (1 Thess. 2:19). He uses the same figure of the Philippians. They were his joy and wreath (Ph. 4:1). They were a memorial of his victory in that place, so become to him what a wreath would be to an athlete in the public games. So all who are the fruit of our labors are our wreath, both now and in that day. There is no need of a literal garland, for they suffice to display to the eyes of all what we have accomplished.

As a contestant in the games gets a wreath for every branch of sport in which he wins, so we may expect recognition for every quality in which we excel. Literally, it seems strange to think of Paul, for instance, with a tower of wreaths upon his head, but figuratively he can accommodate any number without discomfort or ridicule. Indeed, all the virtues in which each one has excelled will be worn by him for all to see, without the necessity of literal laurel leaves.

Righteousness will be one of Paul's wreaths in that day. Looking back upon his life, he could say: "I have contended the ideal contest. I have finished my career. I have kept the faith. Furthermore, there is reserved for me the wreath of righteousness, which the Lord, the just Judge, will be paying to me in that day; yet not to me only, but also to all who love His advent." Let us note carefully that the wreath is not something that he had not previously possessed, but a recognition and a reward for the righteousness which he displayed in his career. Wreaths are in the making, so to speak, in the present life. It is the speed that the runner shows during the race that wins him his chaplet. He is not awarded speed, but only a prize for it, which may have no price tag, but a high sentimental value.

Defeat disgraced our Lord with a wreath of thorns (Mt. 27:29, Mt. 15:17, Jn. 19:2). Victory will place upon His head a wreath of gold (Rev. 14:14). The expression "*crown* of thorns" may give a false impression. I took it as a contrast to His kingly crown in the coming eon. Instead of being a King, He became a Criminal. But now I see a more marvelous contrast between the apparent failure of His past ministry and the marvelous success of His future work. He came to Israel seeking fruit, but His effort failed. There was barely any harvest. But, as the great Harvester of the end, He will succeed, and the head that bled from the cruel spikes of the thorny wreath will wear a golden coronal when He harvests the sheaves at the era of the end (Rev. 14:14-16).

Because of the suffering of death, Jesus is wreathed with glory and honor (Heb. 2:9). Here we leave the figure of the stadium, for there are no prizes for suffering. This goes much deeper, and calls for a wreath of a special kind, which is the opposite of that which it rewards. Glory and honor come to the great sufferer. Each one of us, who know Him and His sacrifice, have our part in wreathing Him by means of thanksgiving, praise, and adoration. We all may take a principal part in this continuous coronation, even if we have no wreath.

And this, it seems to me, is the secret of man's high place in God's counsels. The earth will not be subject to him because he has inherited a *crown,* but because, by testing and suffering, by the experience of evil which humbles him, he will be *wreathed* with glory and honor, and thus fitted to have the habitance subjected to him during the eons (Heb. 2:6-8).

"What is man that thou art mindful of him?
Or a son of man, that thou art visiting him?
Thou makest him some bit inferior to the messengers,
With glory and honor thou wreathest him,
And dost place him over the works of thy hands.
All dost thou subject underneath his feet."

In this, as in all else, there is a difference between the Circumcision and the Uncircumcision, due to the excess of grace which is ours in Christ Jesus. Life, with us, is hardly a thing for which to strive, being a gift of grace. But with them there is a much stronger stress on faithfulness than faith. Those who are faithful until death are given a wreath of life (Rev. 2:10). Those in Philadelphia are exhorted to hold to that which they have, that no one may be taking their wreath (Rev. 3:11). James tells us the man who endures trial is happy because it qualifies him for the wreath of life (Ja 1:12). All of this has a tinge of legality and works which does not harmonize with the transcendent grace we now enjoy. Life will hardly be regarded as a wreath by us, for we have not deserved it by our conduct, but accepted it as a gracious gift, by faith alone.

There is one wreath which we all may win. The wreath of righteousness is for those who are righteous, no doubt. Yet the apostle tells us that it is also for all who love His advent. There is no real difference here, for there is no greater incentive to righteousness than an intense desire to be in His presence, where no injustice can abide and all unrighteousness is exposed.

Men are ambitious to excel, and are proud of prizes they have won, and medals they have received, or degrees bestowed upon them. These have their value for this fleeting life, but, like the laurel chaplet once bestowed, they fade and crumble and decay. The great hero of one day may be dishonored on the next. We, however, receive enduring recognition for our striving, even though we realize that this also is due to His grace. Few, indeed, may ever see our wreaths in this life, even if we have them. But what a marvel that, for the eons to come, we should have joy and honor and glory, for doing that which it was our duty to do, and which we would gladly lay at His feet, Who alone is worthy to wear all the wreaths that we or God bestow upon Him! A.E.K.

UNSEARCHABLE RICHES, NOVEMBER, 1941
BEING THE SIXTH NUMBER OF VOLUME THIRTY-TWO

EDITORIAL

CONFESSION, PRAYER AND PRAISE well up from our hearts as we once more close a volume of our little magazine. For nearly a third of a century we have been seeking to sound out the word of His grace and we are forced to confess that we are full of failure, to pray for promised grace and to praise God for the fullness of His love as displayed in His dealings with us. Despite our shortcomings we have been graced with ever increasing light and fresh unfoldings of His love. Notwithstanding our weakness, we have been granted strength sufficient to carry on and accomplish tasks which we once deemed far beyond our capacity. How can we help praying for a continuance of His favor, and praising Him for the grace which has sustained us and which encourages us to continue in His service?

What confessions we are forced to make! How far short we have come of the high hopes that held us more than thirty years ago! Not that we expected great things, or vast crowds or spectacular success. These, we knew, were not to be encountered at the end of this eon, if we are faithful to God and His Word. But we did look forward to some things which would be pleasing to God. We hoped that, among our friends, dissensions would cease, now that we no longer based fellowship on doctrine. And, indeed, we have had sweet fellowship with many who were not one with us in all of our interpre-

tations, although, in some cases, the fellowship was necessarily limited because of a great divergence in teaching. Yet the essential unity was maintained in mutual forbearance and love. We are thankful that, in many instances, this continues to be the case. In fact, we do not demand of a single one of our friends that they believe as we do in order to keep in fellowship with us. We demand no assent to our writings, no signature to a creed from those who associate themselves with us in this work.

But we did not realize the effect of doctrine on conduct. We cannot expect those who deny grace to act graciously, when even those who revel in it fail to measure up to its high demands. Practical unity is dependent on the tie of peace, and this, in turn, depends on loving tolerance, on patience, meekness and humility (Eph. 4:1-3). These are the rare virtues of which there is such a lack. Indeed, I feel sure that, if we exhibited them in any marked measure we would be misunderstood and despised as lacking in self-respect. It is pride which creates discord and disunity. Most of us have so much of it that, if we were not restrained by a deep conviction that our crucifixion in Christ shows what we are in ourselves, and our exaltation by God what His grace has made us, we would assert ourselves and make unity an impossibility. Without grace no vital unity is possible. Where this is lacking it soon disappears.

The whole spirit of the times is against unity. Everywhere freedom, independence, self-determination, are held up as the greatest of goals for humanity. There is a revolt against authority. Children no longer need to be subject to parents, nor wives to their husbands, nor slaves to their masters, nor the younger to the elder, nor the citizen to the authorities, nor the saints to one another, nor the ecclesia to Christ. One would suppose that, at the consummation, all are to become all in them-

selves, self-centered, self-sufficient, independent, free, instead of being utterly *subject* to God (1 Co. 15:27-28). That such a spirit leads to discord and strife is evident all about us. But it should not lead us astray. We should not strive to be independent of one another. Rather, we should seek to stem this tide by practicing the opposite. Let us not insist on our rights but rather forego them when this will serve the saints. It may be humiliating, but that is just what we should covet. Let us remember that our Lord was vested with all authority, yet He chose the path of bitterest humiliation and shame.

Where there has been division and discord, let us freely confess it, even if we imagine that we have had no hand in it. Let us remember Daniel. We would say that he, of all Israel, was innocent of the national transgressions. But he thought otherwise, hence he was personally humbled by them. He knew himself as vitally one with his people. We are far more closely joined to one another, so it ill becomes us to point at others. No matter who is to blame, we must share the shame. Notwithstanding all the divisions into which the church has been rent, the believers in them are vitally and essentially one. The acts of each member of the body affect all and involve all. No one could claim to be as free of the offenses of the church as Daniel was of the sins of Israel. Nowhere have I seen such flagrant sectarianism as among a sect that was violently opposed to it. Let us not, then, be proud of our own unsectarianism, lest it should prove to be the opposite, but ashamed of the divisions in the body to which we belong, that we may be in the path of peace and unity.

Another danger we feared has led to much humiliating heartache. We had been among those who claimed to know more about the Scriptures than any others. Their claim was not without foundation, for they had many

a precious truth unknown to the mass of Christendom. But, alas, as I once heard it expressed, they had a little light, but less love. Knowledge puffs up, yet love edifies (1 Cor. 8:1). We knew that our work would consist largely in the search for, and dissemination of knowledge. Hence we have tried to connect it with love as much as possible, as an antidote to the tendency of knowledge to inflate us with self-esteem. But I fear that we have by no means fully escaped the insidious effects of knowledge. I, at least, am inclined to deal heartlessly with those who seem to come short, especially if they claim a superior knowledge, instead of bearing with them, and accepting their insults, and enjoying their jibes.

GOD'S DEITY

Another doctrine which has a powerful influence on fellowship is the recognition of God. Indeed, it marks one of the greatest rifts between the sects of Christendom. So long as the creature clings to the prerogatives of the Creator there cannot be that genuine humility which is a prerequisite for peace and unity. So long as He is not given His true place as the One Who is operating all we are sure to take some of this glory to ourselves. So long as He is not envisioned as the great Object of all we will fail to take our place and give Him His due. Practically, unity depends on the humility which can come only from a heartfelt acknowledgment that all is out of and through and for Him, in short, that He is the Deity, the Source, the Course, and the Consummation of all, and we are nothing apart from what He makes us.

One thing we greatly feared when we first began to make known the great truth of universal reconciliation was that it might degenerate into "universalism," or salvation by character. We are thankful that, for many years, no tendency of this kind materialized. But now this is plainly evident among a very few, and we are

praying that God will intervene, in His own way, to guard this marvelous truth, which he has committed to us. No attacks from without, and they have been many and bitter, can so surely subvert the truth as an effort from within to relieve God of a vital part of the work of salvation and lay it on the shoulders of men.

Many other evils could be included in our confession, but we desire to speak only of a few which we hope will be of benefit to our friends, and lead to prayer and praise. It will be seen that our plaint is that we have failed, in measure, in the line with God's intention. The nominal church and the world are rapidly approaching the time when a man will set himself up as God, and demand the worship of mankind. The burden of our testimony is the very reverse of this. And once more we wish to graciously warn the saints against everything that exalts or dignifies man or gives him the glory that is reserved for God alone. Do not allow yourself to be carried away by the current of the times. Give God His proper place in your heart, and humble yourself in His presence. That is the path to peace and unity.

PRAYER AND PRAISE

Confession alone would not only humble us in the dust, but would lead to discouragement and depression. In view of God's grace there is no cause for this, for abasement is only a precursor of exaltation. Moreover it leads to real, genuine prayer and praise. Our petition wells up spontaneously out of a humbled heart, aware not only of its own shortcoming and insufficiency, but of the sufficiency and love of God. We are driven away from our impotence into the arms of His omnipotence. We appeal to God for deliverance from the world, the flesh, and the adversary, and all that is connected with them, and implore for power to fulfill His will. Each breath of the man of God should be accompanied by a

subconscious repetition of those words of our Lord: Not My will but Thine. And each pulse beat should be a note of praise. For our failure is the best foil for His perfections. It makes us thankful for all that we receive from His hands, and for all that He is to us. We praise Him in anticipation of the future and for the preparation of the present. May ever increasing praise ascend from the hearts of all who read our little magazine!

OUR NEXT VOLUME

THE WORLD UNREST has caused a great stir among the students of the Scriptures, especially on the subject of prophecy. There has always been a strong tendency to fit current history into prophetic prediction. Many men have been identified with the antichrist. As we look back at these extraordinary interpretations of the Scriptures we wonder how anyone could have the courage to add to their number. Yet no one seems to be discouraged by past failures. For years Italy was made the subject of many predictions because it was generally taught that the Roman empire must be revived. Mussolini was heralded as the coming prince. Now that events have not confirmed this theory, its advocates are not quite so vociferous, and other ideas, even less Scriptural, are being pressed.

A great deal was made of the pact between Russia and Germany, as a fulfillment of the predictions concerning Gog and Magog in Ezekiel. We were told that Palestine was certain to be invaded before long, and "Armageddon" was about to be fought. Now this must be revised. Even the four wild beasts of Daniel have been identified to accord with the fluctuating tide of battle in the present conflict. Because Russia, or, rather, the Soviet Union took possession of Estonia, Latvia and Lithuania, it was taken to be the bear with three ribs in its mouth. But they stayed there only a short time, and are no longer under Russian control. The fact that these insignificant

peoples, who have hardly any influence on the fate of Israel or the nations, have been under Soviet control less than a thousandth part of the time covered by Daniel's vision, does not seem to warrant giving them a prominent place in his prophecy.

There are so many contradictory interpretations that the saints are bewildered. There is a strong demand for clarity on these themes. It seems wise, therefore, to devote an extra amount of our space to prophecy for a time. Each issue of the next volume will have an article on the latter part of Daniel. We will also take up the subject of Gog and Magog in an early issue. We would rather wait until the exposition of Daniel is finished, but that may take years, and our friends do not wish to wait so long.

MAKING THE TRUTH KNOWN

THE JOY of leading another into the light, is worth every effort. Many of our friends are seeking to spread the truth, especially among those who are not advanced. We have made a special effort during the past year to provide special tracts and pamphlets for this purpose, and urge all of our readers to provide themselves with a selection, for passing out in public or enclosing in letters. The following are some of the new titles: Is EVERLASTING PUNISHMENT A TRUTH OF SCRIPTURE? This has been reprinted by special request. It was written by our late Brother Kenneth McKay of Australia, and presents the subject lucidly, though briefly. THE OLD TIME RELIGION. This was also printed by special request, and is from the pen of our late Bro. Carver, Editor of "Our Faith." He had distributed a small quantity, but we hope, D. V., to give it a wider circulation. It urges that we go back to what is commonly called "The Old Time Religion," to the faith and teaching of the apostles themselves. THE OMNIPOTENT GOD is a discussion of God's

will vs. Man's will, and shows briefly the purpose of evil. THE RICH MAN AND LAZARUS is a brief discussion of Luke 15 and 16, showing how, when read as one parable, these chapters are in perfect harmony with other parts of God's Word.

Besides these, we have reprinted the following in pamphlet form.

HEAVEN: The story of old Mr. Aye, which brings out, in story form, the heaven pictured in God's Word, in contrast with the muddled picture men have gleaned from the teachings of the churches. HEAVEN AND HELL: *What did Christ teach about them?* The struggles of a believer to get beyond the confusing teaching of orthodoxy on these subjects. Especially fine for beginners who are still confused in their own minds, yet open to more truth. THE PHANTOM OF FREE-WILL calls for a readjustment of our thinking, along more scriptural lines, and insists that *"Not My will, but Thine, be done."* THE TRANSMISSION OF SIN. Answers the question, "How is it that Adam's sin has ruined the race?" Explains how sin is transmitted by means of death. SUFFERING VS. DEATH: A concordant translation clarifies.

You will find all these new titles listed on the cover, in the list of publications, and we suggest that you include them in your order.

IS YOUR SUBSCRIPTION PAID?

Most subscriptions run with the calendar year, so yours is probably due. If you are not sure how you stand, we will gladly look it up for you. We do not send renewal notices, nor do we discontinue subscriptions except by request, until required to do so by postal regulations. Remember our publications when you plan your holiday giving. Some friend may receive a blessing by learning more of God's plan and love for His creatures.

THE SEVENTY SEVENS

9 In the year one of Darius, son of Ahasuerus, of the seed of the Medes, who reigned over the kingdom of the Chaldeans, 2in year one of his reign, I, Daniel, understand by the scrolls the number of years which came by the word of Jehovah to Jeremiah the prophet, to fill for deserted Jerusalem seventy years.

YEAR ONE of Darius marked a crisis in the affairs of Daniel and his people, as well as the end of the Babylonian empire and the beginning of the Medo-Persian supremacy. Without going into exact figures or dates, it is likely that the Babylonian dynasty lasted about seventy years, and that Daniel had now been deported about the same length of time. From a mere youth of under twenty he had become a veteran of nearly ninety. How it must have stirred his heart to understand that a new era was about to commence for his people and his land! The prophecy of Jeremiah, limiting the time to seventy years, made a great commotion in his breast, for it seemed that the long deferred hope of Israel's kingdom was about to be fulfilled.

What Daniel really wanted was far more than the restoration under Ezra and Nehemiah. His heart was fixed on Israel's supremacy in the earth under Messiah. He had served a lifetime in a realm without boundaries, which ruled over all the earth. And he knew that God had such a kingdom in view for His Anointed and His people Israel. His thoughts would center around it and his desire would be to understand *when* it would be realized. He grasped eagerly at Jeremiah's prophecy of the seventy *years*. As the fulfillment of his desires were *not* to be realized at that time, he is given a revela-

tion concerning seventy *sevens,* or heptads, of years, after which all the hopes of his heart would be satisfied.

In Daniel himself we see the exercise of heart which the deportation was calculated to produce in the sons of Israel. We find him calling upon and praying to Jehovah, seeking Him, and inquiring with all his heart. Hence he finds Jehovah, and the captivity of Judah is reversed.

Although Jeremiah was a pre-exile prophet, he wrote to the deportation at Babylon and foretold the end of their exile after seventy years. There was an element in the nation which did not bow before this chastisement from the hand of Jehovah, nor humbled themselves under it. In fact, false prophets arose, Ahab and Zedekiah, who prophesied falsely in His name, and were roasted by the king of Babylon for their decadent acts (Jer. 29:21). Shemaiah also opposed Jeremiah (Jer. 29:24). The prophet devotes two sections of his prophecy to the deportation (24:1-10, 29:1-32). As these were doubtless read by Daniel and form the basis of his petition, we will give a part of them here, in order to prepare ourselves to understand and sympathize with the venerable exile, who had spent nearly seventy years in a foreign land among an alien people, and whose whole heart longed for God's kingdom.

24 Shown was I by Jehovah, and behold! two panniers of figs appointed before the temple of Jehovah, after the deportation of Nebuchadrezzar, king of Babylon, of Jeconiah, son of Jehoiakim, king of Judah and the chiefs of Judah, and the artificer, and the locksmith [7]and the rich[o] from Jerusalem, and he is bringing them to Babylon.

2 One pannier of figs are very good, as figs first ripe.
And one pannier of figs are very bad, which are not to be eaten for badness.

3 And Jehovah is saying to me, "What do you see, Jeremiah?"
And I said, "Figs. The figs that are good are very good.
And the bad are very bad, which are not to be eaten for badness."

4 And the word of Jehovah came to me, saying,

5 "Thus says Jehovah, the God of Israel:

'As these good figs, so will I recognize the deported of
Judah whom I send away from this place to the land of the
Chaldeans for their good.
6 And I will place My eyes on them for good,
And I will restore them to this land [7]for good[o],
And I will build them and I will not demolish them,
And I will plant them, and I will not eradicate them.
7 And I will give them a heart to know Me, that I am
Jehovah,
And they shall be to Me for a people.
And I will be to them for a God,
For they shall return to Me with all their heart.
8 And as the bad figs which are not to be eaten for badness:
For thus says Jehovah:
So will I give over Zedekiah, king of Judah and his chiefs,
And the remainder of Jerusalem who remain in this land,
And those who dwell in the land of Egypt.
9 And I give them over to commotion for evil into all the
kingdoms of the earth.
[7]And they shall be[o] for a reproach and a proverb,
And for a byword and a reviling,
In all the places where I shall expel them.
10 And I send among them the sword, the famine
and the plague,
Until they come to an end off the ground which
I gave to them and to their fathers."

29 And these are the words of the scroll which Jeremiah,
the prophet sends from Jerusalem to the rest of the elders of
the deportation, and to the priests, and to the prophets, and
to all the people who were deported by Nebuchadnezzar from
Jerusalem to Babylon,
2 after the faring forth of Jeconiah, the king, and the mistress,
and the eunuchs, the chiefs of Judah and Jerusalem [7]and all
the free and bound,[o] and the artificer and the locksmith from
Jerusalem, [3]by the hand of Elasah, son of Shaphan, and Gem-
ariah, son of Hilkiah, whom Zedekiah, king of Judah, sends
to Babylon to Nebuchadnezzar, king of Babylon, saying:
4 "Thus says Jehovah of Hosts, God of Israel,
To all the deportation which I deported from Jerusalem
to Babylon:
5 Build houses and dwell,
And plant gardens and eat their fruit.
6 Take wives and generate sons and daughters,
And take for your sons wives,
And your daughters give to mortals,
And they shall generate sons and daughters,
And increase there, and you will not be few,
7 And inquire for the peace of the city where I deport *you*,
And pray about it to Jehovah,
For in its peace shall be *your* peace.

8 For thus says Jehovah of Hosts, God of Israel:
Be not lured by your prophets, who are among you,
Nor shall you hearken to your dreams which you are dreaming,
9 For falsehood are *they* prophesying to you in My name.
I did not send them, avers Jehovah.
10 For thus says Jehovah:
That according to My mouth you fulfill at Babylon seventy years.
I will visit *you*, and confirm for you My good word
To restore you to this place.
11 For *I* know the devisings which I devise for you, avers Jehovah,
To give to you a hereafter and an expectation.
12 And you call Me, and you go and pray to Me,
and I hearken to you.
13 And you seek Me and find [7]Me[0],
For you shall inquire for Me with all your heart.
14 And I am found by you, avers Jehovah,
And I reverse your captivity.
And I gather *you* together from all the nations,
And from all the places where I expel *you*, avers Jehovah,
And I restore you to the place whence I deport *you*.

This rendering of Jeremiah is concordant, but by no means a finished product. There are few radical changes from the usual versions for which we should apologize, yet one passage may be important. The A.V. reads Jer. 29:10 "*After* seventy years be accomplished at Babylon . . . " The revision also has *after*. The literal Hebrew is *to my mouth*. Idiomatically, this is sometimes rendered *according to* (Lev. 24:12), but we have found no other place where *to mouth* is translated *after*. *After* is *achd*, as in the second verse of this chapter. But *mouth* is often rendered *commandment* (Lam. 1:18), for it figures that which comes out of it.

In Jeremiah this is important, for the whole point of the passage is contained in these words, which the A. V. has rendered *after*. Some were rebelling against the deportation, as though it were against the will of God. Jeremiah brings word that it is *Jehovah's* doing. He

says "according *to My mouth* you fulfill at Babylon seventy years." *The deportation was not a retaliation or a penal punishment intended to harm the nation, but a wise device for the good of Israel.* It is a pattern of God's use of evil to produce good. Those who do not suffer this evil cannot reap its benefits.

THE SEVENTY YEARS

Why just seventy years? Among the many judgments which the law threatened as a penalty for disobedience was one for failure to keep the sabbaths. Every seventh year was to be a sabbatism for the land (Lev. 25:1-22). If this was not observed then Jehovah threatened to bring the land into desolation and scatter them among the nations. The seventy years' desolation simply gave the land what the law demanded. If, for four hundred and ninety years they failed to keep each seventh year as a sabbath, then there would be seventy sabbaths to make up. This carries us back to the time of David, so covers about the kingdom era in Israel. Here, though hidden, we have the first period of seventy sevens in this chapter. In the *past,* as well as the future, there seems to have been seventy sevens "segregated." In these the kingdom failed. Another period of this kind leads to the kingdom of Christ, which will not fail.

The law of the seventh year sabbath was a test which the people could not meet (Lev. 25:2-7). To leave the land lie fallow and the vine unpruned was too much for their faith. That this would be so is intimated in the law itself, for there we read, "And if you shall say 'What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase.' Then I will command My blessing upon you in the sixth year." The law is not of faith, and could not produce it. So it seems that the year-sabbath, to be observed every seven years, fell away during the time of Israel's kings. This is in close harmony with the fact that these kings were chosen

in preference to Jehovah, and represented dependence on the arm of flesh rather than on the Word of God. They worked on the seventh year sabbath during the period of the kings, and they were rewarded for their toil by the seventy years of desolation, in which the land kept the sabbaths which were its due.

This year-sabbath was of prime importance in Israel. It was even better calculated to teach them to *cease* from their own works than the weekly and annual sabbath days. The word *sabbath* does not signify *rest,* though it is often so recorded in English versions. God does not need to *rest.* Rather *man* needs to *cease* from his own efforts, and his vain attempts to keep the law and build his own righteousness, and save himself. Though incorporated in the law, the sabbaths were intended to show its futility, and the need for dependence on God alone. The fact that Israel did not keep this sabbath for so long shows clearly how much they were taken with their own doings, and how little place they had in their hearts for the work of God.

What a contrast do we have here between the lack of fruit in the land while it lay fallow, and the fullness of fruit for God in the hearts of the deportation, while their hearts were plowed and harrowed by their trials! Superficially, it seemed a time of much loss to Israel. Spiritually seen, it was a time of great gain to God. The deportation was humbled and helpless, and cast upon God, and learned to look to Jehovah for salvation. They made Him their expectation. Great harvests of precious fruit were gathered into God's garner at the very time that the land withheld its increase and lay waste.

It is of the utmost importance that we clearly grasp the great fact that the desolations did *not* come because of failure to *work,* but on account of their refusal to *stop* working. This is Israel's great failing. They are

eager to show how much they can do, but are not willing to have God do for them. For the same reason come the long desolations within the seventy sevens. Israel seeks salvation by works and not by cessation from work, so that the land lies desolate much longer even than before. The kingdom, however, will be a sabbatism (Hb. 4:9). Then Israel will cease from her own deeds and delight in the work done for her by her Saviour.

3 And I am giving my face to Jehovah God, to seek by prayer and supplications, with fasting and sackcloth and ashes. 4 And I am praying to Jehovah, my God, and am confessing and saying, "Oh, Jehovah, the Deity great and fearful, Who keepest the covenant and kindness for those who love Him, and for those who keep His instructions. 5 We sin and are depraved, and we are wicked, and we revolt, and we withdraw from Thy instructions and from Thy judgments. 6 And we do not hearken to Thy servants, the prophets, who speak in Thy name to our kings, our chiefs and our fathers, and to all the people of the land. 7 For Thee, Jehovah, is justice, and for us shamefacedness, as at this day, for the men of Judah and for the dwellers of Jerusalem and for all Israel, near and far, in all the lands where Thou hast expelled them for the offense with which they offend against Thee. 8 7In Thee0, Jehovah, 7is our righteousness0, and for us is shamefacedness, for our kings and for our chiefs and for our fathers, who sin against Thee.

Much fruit ripened during these seventy years of desolation, if we may judge from Daniel's prayer. Not, indeed, such as would satisfy the soulish Jews in the land, but such as delights the spirit of God. As the Psalmist says (34:18):

> Near is Jehovah to the broken hearted,
> And the crushed in spirit He will save.

I fear few of us would have prayed as Daniel did. What had *he* done to deserve the desolations? As a young man he had won the favor of God and men. Where is the record of any wrong that he did? Were we praying we would say *they*, not *we*. *Israel* did all these things, the men of Judah, the dwellers of Jerusalem, the people of the land, their kings, chiefs and fathers, but *not* Daniel. Strange how men who sin little

confess much, and those who offend greatly seldom confess at all, but rather defend themselves.

One of the most distressing and deplorable of all offenses is to point a finger at one who, like Daniel, confesses freely, as his own, the sins of those who are united to him. Suppose someone should say, What a great sinner Daniel was, to be sure! We would reply, By no means, he was a model saint. Ezekiel, the only other prophet of the time, couples him with Noah and Job because of his righteousness (Ezk. 14:14). But, they might retort, *He himself* confessed to depravity and wickedness and revolt, and withdrawal and failure to hear the prophets!—May God preserve us from using the confessions of the contrite against them! Those who do this will only condemn themselves in the eyes of all whose hearts have been humbled before God.

The first essential of approach to the Deity is an acknowledgment of Him, especially in relation to the petition about to be presented. No doubt many in Israel, at the beginning of the deportations, would be inclined to charge Jehovah with failure to keep His covenant and His kindness to His people. The self-righteous are always ready to excuse themselves and charge God with lovelessness and severity when evils befall them. Daniel's prayer is a model in this regard. First he gives God the glory, and then he locates the sin in himself and in his people. Jehovah is *great* and *fearful,* a *covenant keeper* and *kind.* The Lord is *just.* God has *compassion* and *pardon.* Jehovah is *alert* and *just.* But on Israel's side is *sin, depravity, wickedness, revolt, withdrawal, disobedience,* and *shamefacedness.* Daniel does not seek to condone or conceal the sins of his people. He knows that all is bare and opened to the eyes of Him with Whom he has to do.

Daniel did not neglect the study of prophecy, as is evident from his reference to the writings of Jeremiah

(verse 2). But more than that is needed if we really desire to have fellowship with God in relation to His dealings with Israel, and with mankind, and with the whole creation. Unless we are enabled by His grace, to take the humbling position before Him that becomes us, and to give Him the honor which is His due, the pages of prophecy will be dim and dull and disappointing. Daniel, in his prayer, presents us with a picture of the saint to whom prophecy is a bright light amidst the dense darkness which abounds. His heart is in it as well as his head, and this is essential to the attainment of God's goal. God would engage our hearts in His great concerns, and enlist our sympathies, so that we not only *know* that the kingdom will come, but that we yearn with utmost longing for His own presence.

9 In Jehovah, our God, are compassions and pardons, for we revolted against Him. 10 And we do not hearken to the voice of Jehovah, our God, to walk in His laws, which He puts before us by the hand of His servants, the prophets. 11 And all Israel transgresses Thy law and withdraws, and fails to hearken to Thy voice. And poured forth on us are the imprecations, and the oath which is written in the law of Moses, the servant of God, for we sin against Him. 12 And He is setting up His words which He speaks against us, and against our judges who judge us, in bringing on us the great evil, which is not done under all the heavens as what is done in Jerusalem.

The second stage of Daniel's prayer strikes a new note. At first, we have Jehovah, great and fearful, the covenant keeper, and kind *to those who love Him and keep His instructions.* But, after the confession Daniel has just made, much more is needed than this, for they did *not* love Him or keep His instructions. So he now appeals to the Lord God with whom is *compassion and pardon.* Again Daniel recites the sins of his people and justifies God's judgment upon them freely, in view of the fact that even these are due to God's good hand, in order that His compassion and pardon may be displayed in

their failure, and His Name glorified through their offense.

Failure to keep the law of Moses was no light matter, for it incurred the curses which were contained in the law itself. Five-fold is the imprecation on those who do not hearken and walk according to the law (Lev. 26:14, 18, 21, 23, 27). Terrible is the list of evils which impend over those who are under this law. Diseases, enemies, death, oppression, fear, crop failure, wild beasts, war, pestilence, captivity, famine, desolation, deportation, destruction is their portion (Lev. 26:14-39). Only confession and humility and acceptance of God's judgments lead to restoration (Lev. 26:40).

Deuteronomy suspends many a sword over the one who is under law. Great clusters of curses threaten to destroy him if he fails to walk the narrow way. The Levites, with a loud voice, charged the sons of Israel, "*Cursed be he that . . .*," and the people responded with "*Amen!*" After more than a dozen particulars, the list was brought to a close with that all-embracing curse, from which no mortal could escape, "*Cursed be he who confirms not all the words of this law to do them.*" Other clusters of curses follow (Dt. 28:15-68, 29:18-28, 30:17-18, 31:17). Yet the prophetic song of Moses (Dt. 32) is full of predictions of their failure.

13 According to that which is written in the law of Moses all this evil comes on us, nor do we beseech the face of Jehovah, our God, to turn away from our depravities and to be intelligent in 7all0 Thy truth. 14 And alert is Jehovah over the evil, and He is bringing it on us, for just is Jehovah, our God, in all His doings which He does. Yet we do not hearken to His voice.

Now Daniel acknowledges that added guilt which has been so marked a feature in Israel from the beginning. They know the law and they know its penalties. Yet, when suffering the dire results of departure from it, they do not repent and turn away from their doings. Such

an experience as they have had should make them intelligent. Even the lower animals learn to shun that which brings them harm, but Israel is callous. At the present time many of them are aware that something is wrong, but their eyes are holden and their hearts hardened, or they would see that they are suffering from the rejection of Jehovah, Who came to save them.

THE APPEAL TO GOD'S GLORY

15 And now, Jehovah, our God, who broughtest Thy people forth from the land of Egypt with a steadfast hand, and art making Thyself a name, as at this day, we sin, we are wicked. 16 Jehovah, according to all Thy justice, turn away, pray, Thy anger and Thy fury from Thy city Jerusalem, Thy holy mountain, for by our sins, and by the depravities of [7]us and[o] our fathers, Jerusalem and Thy people are reproach to all around us. 17 And now, hearken, [7]Jehovah[o] our God, to the prayer of Thy servant and to his supplications, and light up Thy face over Thy desolated sanctuary on [7]Thy[o] account, Jehovah. 18 Stretch out, my God, Thine ear, and hear! Unclose Thine eyes and see our desolation, and the city which has Thy name called over it! For not for our righteousnesses do *we* cast our supplications before Thee. Then, for Thy vast compassions, 19Jehovah, hear! Jehovah, pardon! Jehovah, attend and do! Do not delay for Thine own account, my God, for Thy name is called over Thy city and over Thy people!"

Daniel's appeal ascends to still higher ground. He reminds the Lord that He brought *His* people from the land of Egypt in order to make a name for *Himself*. Jerusalem and *His* people have become a reproach to all. Daniel now supplicates *on account of Jehovah* (17). Jerusalem is called by *His* name. He closes with an agonized outburst which puts all upon the basis of God's own glory, not the blessing of his people. "Delay not for *Thine own account,* my God! For *Thy name* is called over *Thy* city and over *Thy* people!" Such a prayer is powerful and worthy of our emulation, for no other appeal can compare with this. The salvation of His people is only a means for the glorification of God. This is the main thing. All else must be subordinated to the revelation and the exaltation of the Deity.

It will be noted that, in this connection, Daniel appeals to the Lord's *justice* (16). The Septagint has *mercy* here. At first sight, this may appear to us as more appropriate. But it is not likely that the Hebrew text has been altered to the more difficult reading. It is easier to imagine that the LXX translators did a little interpreting of their own, as they were often inclined to do. *Mercy* would be in place if Daniel were basing his supplications here upon God's compassion alone, as before. But now he is on much higher ground. He is on the divine side. It is *just* that Jehovah should make a name for *Himself*. It is *right* that He should use the shame and suffering of His people for His own glory. It would be wrong if they had no purpose and no object. Daniel is quite right when he appeals to God's justice in defending the honor of His name.

On one point, however, Daniel's solicitation for God's glory fell short. He deemed it necessary for God to finish His work immediately. He had little idea of the magnitude of His purpose, or of the enormous span of the eons. He had no inkling of the present secret administration in which God's transcendent grace and glory would be revealed, and for which the casting away of Israel was the necessary background. Had he known all this he might have omitted the negative and said: *Delay* for thine own account, my God! (19). Yet, in a limited degree, he was right. The Jews soon returned to the land. Jerusalem and the temple were rebuilt. Yet he is given special instruction as to the *time* when *all* would be fulfilled for which he yearned.

Much in this prayer is not suited to the grace which is ours in Christ Jesus, yet there are lessons to be learned even by us. In approaching God let us be intelligent in using the names and titles that we give Him. They should agree with the praise or the petition that we present. We thank Him as *Father* for His daily *provision*. We bless Him as *God* for His *grace* and *glory*.

We may laud Him as both for His blessings in Christ. But we should address Him as *Lord* in matters of *service.* All this will come naturally once we intelligently realize His various relations to us and what they involve.

We can go far beyond Daniel in his appeal to God's pardon and compassion, for we, not being under the law of Moses, are on the ground of the riches of His *grace.* Let us never intrude with any merit of ours! We do not need any. It may only hinder the outflow of God's favor. But, by all means, let us follow Daniel in his appeal to God on the ground of His own righteousness and His only glory. We are in sympathy with God's goal as no saints before us could ever be. We know of His great purpose and plans, and the deepest desire of our hearts should be their realization. And this should overflow in our prayers and petitions to Him. Let all our petitions be enriched and empowered by His name and fame as the basis and object of all our longings and supplications to the God and Father of our Lord Jesus Christ.

O that the saints could revel in the great truth that God's *righteousness* and *glory,* not only His mercy and grace, are engaged in their behalf! O that they could exult in the fundamental fact that their salvation and blessing is a vital part of God's revelation of Himself, so that His name and fame are at stake, rather than their welfare! He would suffer infinitely more than they, should He fail to fulfill all the rich and rare promises of His Word. In Christ we are as deserving as He! Such precious thoughts should be our mainstay in our present tribulations, and keep us from being overwhelmed by our own unworthiness or by the trials of this time of stress and distress. God's glory is dependent on His grace to us!

JEHOVAH FOR LORD

In our translation, especially of the ninth chapter of

Daniel, we use *Jehovah* where other versions and the Syriac have *Adonai* or LORD. The extreme reverence of the ancient custodians of the Hebrew text would not allow them to pronounce the ineffable name *Ieue* (Jehovah), so they usually marked it to be pronounced *Adonai* in oral reading. In one hundred and thirty-four passages they actually altered the text. But they made a list of these and placed it in the margin. Many handwritten Hebrew Bibles have their margins filled with such notices. These are called the *Massorah,* a term which denotes a *fence,* or *safeguard* to the Scriptures, because it gives many facts which help to fix and preserve the text in its purity. We seek to take advantage of these notes in our text and version, and thus come nearer to the original, inspired form of the sacred text.

THE MAN GABRIEL

20 And while I am speaking and praying and confessing my sin and the sin of my people Israel, and casting my supplication before Jehovah, my God, concerning the holy mountain of my God, 21and while I am speaking in prayer, the man Gabriel, whom I saw in the vision at the start, flying in flight, touches me at the period of the evening present offering. 22And he is causing me to understand, and he is speaking with me, and he is saying, "Daniel, now I fare forth to give you an intelligent understanding. 23At the start of your supplications fares forth the word, and I come to tell 7you0, for a coveted 7man0 are you. And you understand what is in the words, and understand what is in the appearance.

Gabriel is a *messenger,* but not necessarily an "angel." He is often called a messenger when he appeared to Zacharias (Lu. 1:11-20) and to Miriam, the mother of our Lord (Lu. 1:26-38). To these and to Daniel he brings messages (Dan. 8:16, 9:20). He is not called a *human* (*adm*), but he is called a *man* (*ish*) and his name denotes MASTER-DISPOSER or *mighty one of the Deity.* An "angel" or spirit-being could be *mighty,* or a *master,* but hardly a *man,* in the sense of a male, adult human. The Septuagint confirms this reading (*anêr*), so it is best not

to insist that he is just the same as all other heavenly messengers.

THE OFFERINGS CONFUSED

It is to be regretted that the various offerings made to God are not clearly distinguished in our common version. This alone calls for a new translation. For example, the *present* offering (*mnche,* usually called the *meat* offering) and the *heave* offering (*thrume*) are occasionally called an *oblation,* a term which should be confined to the *qrbn.* This "corban" is the proper *oblation,* though, alas, it is usually, simply rendered *offering.* There is no valid ground for giving a variety of intertwining names to these offerings, for our idiom does not require it, and it is hardly sound sense to give conflicting and confusing names to such great transactions, which set forth the various aspects of the one great sacrifice on Golgotha.

PRESENT OFFERING, NOT OBLATION

The *oblation* is an approach offering, brought by each one as he NEARED (*qrb*) Jehovah. It might consist of a *present offering* (Lev. 2:1). Though it might be offered in the evening, from its nature *it could not be a regular evening offering.* The *present* offering (*mnche*), however, could and would be offered regularly. The time of day does not seem at all vital here, nor even the literal offering. Rather we may look upon Daniel's prayer, especially the latter part, which is concerned with God's glory, as the real *present* offering, for it gave God just that which His heart desires, the homage of a broken and contrite heart.

Various names have been suggested for the *present* offering, such as *gift, donation,* etc. The simplest and most satisfactory solution seems to be found in the rendering of the A. V. when this word is used between man and man. Jacob sent a *present* to *Esau,* his brother (Gen. 32:13, 18, 20, 21). He sent a *present* to Joseph

in Egypt (Gen. 43:11, 15, 25, 26). These renderings, in our A. V., are beyond criticism. Why did our translators not use the same term for the offerings? Jacob's actions would have shed their light upon the offerings to Jehovah. The name *meat* offering is far from correct, so that the Revisers have changed to *meal* offering. But the very first few occurrences (Gen. 4:3, 4, 5) show that it may be bloody as well as bloodless, so they omit the *meal* in these passages. Abel's, as well as Cain's, was a *present* to Jehovah.

DANIEL COVETED

"Thou shalt not *covet*" has given the word *covet* a bad reputation, so that it is seldom used in a good sense in modern English. Yet, in the Hebrew, it is freely used of lawful longings. Speaking of the law and the testimony, the precepts and the instructions, the fear and the judgments of Jehovah, the Psalmist (19:10) says they are:

> More to be *coveted* than gold, and much glittering gold,
> And sweeter than honey and drips of the comb.

The A. V. has used *beauty, desire, delight, goodly, delectable, lust, pleasant, precious,* etc., to translate it, as well as *beloved* in four of the eight occurrences in Daniel. Of these, three refer to Daniel himself (9:23, 10:11, 19). What more comforting and encouraging word could be spoken to him than this, especially after his confession? He may abhor himself, yet it is just such who are coveted by Jehovah. He wants them and seeks them. How sweet must it have been to Daniel to realize that he was the object of Jehovah's covetousness!

> 24 Seventy sevens are segregated for your people and for your holy city, to shut up the transgression, and to bring to an end the sins, and to make a propitiatory shelter for depravity, and to bring righteousness eonian, and to seal the vision and prophet, and to anoint the holy of holies.

At this juncture the seventy years of desolation have just about expired. No doubt hope ran high in Daniel's

heart that Israel's time had come, and that their trespass was finished, their sins at an end, their depravity propitiated, and that these would give place to eonian righteousness. True, he had been plainly told that the Medo-Persian empire would be overthrown by Greece, and the end would not be until the latter time of that kingdom. But he was desolated by that appearance and no one understood it (8:27). The task committed to Gabriel is to make clear to him that the end is not near, but far, and to commit to him the three great and important periods which would mark the further development of Israel's apostasy. *Seven times* seventy years still lie before his erring people before the kingdom comes.

THE TWO EPHESIAN EPISTLES

Was Paul's epistle to the Ephesians and the message to the same church in the Revelation written to the same people?

No. The *location* is the same but the *time* and people are different.

The evidence for calling Paul's letter "Ephesians" is not very strong. Nevertheless it is most probable that the epistle was sent to Ephesus as well as to Laodicea and Colossae (Col. 4:16). This was sent during Paul's imprisonment at Rome. Nor are we at all sure that all of the seven churches existed in John's day.

John, however, when sending his message to Ephesus, is, in spirit, *in the Lord's day* (Rev. 1:10-11). *Then* these churches will be in their place and will receive the messages intended for them. Smyrna is quite a large city now. Philadelphia still exists. It is the privilege of the student of prophecy to watch the restoration of these ancient centers and especially the part played by the Jews. It is probable that the new railway and the war will greatly accelerate the re-population of this region.

A comparison of the epistle to the Ephesians by Paul and the message sent by John will reveal the great moral

chasm there is between them. The former speaks of the purest grace, the latter proceeds almost entirely on the ground of works. One deals out undeserved favor; the other threatens deserved judgment. The former leads to a celestial destiny, the latter to an earthly reward in the paradise of God (Rev. 2:7, 22:2, 14).

ANOINTED OR ANOINTABLE

It is suggested that the C. V. should render the Greek ending — *tos* by — ble, that is, *Christos* should not be ANOINTED, but ANOINTABLE. This would imply that He is not yet anointed, but only fit for anointing. But, in Lu. 4:18, He tells us that He was anointed before He began His ministry. This is confirmed in Ac. 10:38. Such a change would be deemed a vital and fundamental error, and rightly so. That this ending does *not* have this force may be seen by the following. *Loveable* for *beloved*: Israel loveable because of the father s (Ro. 11:28). Saints loveable by or of God (Ro. 1:7). Thessalonians loveable by Paul. The same may be said of the word BLESSABLE for BLESSED. Is GOD blessed or merely capable of being blessed (Mk. 14:61)? This form, in English has no reference to the future. The form *eulogêmenos* is by no means confined to the past, as will be seen in every passage in which it occurs, as, "Hither, blessed of My father! Enjoy . . . " (Mt. 25:34). The word *klêtos* CALLED clearly shows why we cannot accept this suggestion. Are the saints *called* or only *callable* (Ro. 1:7, 1 Co. 1:2)? Calling comes before justification (Ro. 8:30). We are sorry to be forced to reply to such suggestions publicly, and would not do so if they had not been printed and scattered among those who may be troubled by them. If such proposed renderings would be tested as they should be, they would be found impracticable and discordant and would not be sent out to disturb the saints.

TARDY OF HEART TO BELIEVE ALL

IN CONDUCTING an embassy for Christ one does not go very far before contacting persons who say, "All have sinned and come short of the glory of God. That is, all except me. Now don't get me wrong. I don't claim to be perfect. No one is. But I attend church regularly. I try to lead a good life. I pay my debts. I take care of my family. I try and live by the Golden Rule except sometimes business makes me do the other fellow before he does it to me. Of course I have shortcomings, but who hasn't? I'll take my chance of getting through especially when I measure myself alongside of some of my acquaintances. I'm not too good but I'm not too bad either."

The person who reasons thus is guilty of Peter's sin. All does not mean all. It means all except me. This sin of subtracting one's self from the scope of the all in "all have sinned and are wanting of the glory of God" affects the majority of mankind. Many of us who now revel in our justification in Christ once self-righteously excluded ourselves from its scope. Yet when we obtained salvation in grace through faith we realized how rich in mercy and vast in love was our God in bringing us to the end of ourselves that we might become a new creation in Him.

God's word says all have sinned, all have missed the mark. This does not allow for so much as one exception, not even the reader of these lines should he be a stranger to the conciliation. *Not one is just—not even one. All* are *wanting* of the glory of God. Since the glory of God

is to be seen in the face of Jesus Christ it ill behooves anyone to say that he meets His standard, for there is nothing in man that can serve as a standard of moral conduct, nor has he any inherent ability to enforce it. The standard and the power to live up to it is derived from God through union with His Son, Christ Jesus. The Pharisee said he thanked God that he was not as other men. This may have been true, but he was not as *the* Man, and so was short or wanting in God's sight. Since He says "all," and He cannot lie, for any man to say "all except me" is to make Him a liar. He who would not shrink from making out God to be a liar to justify himself has already placed himself within the category of "all have sinned."

When one in grace through faith may, by accepting Him as a personal Saviour, be complete in Him, why should any person labor from morning till evening, year in and year out, only to be told they are still short? God, through His ambassadors, is beseeching mankind to be conciliated to Him. He is not reckoning their offenses to them. The One knowing no sin, He makes to be sin for our sakes, that we may be becoming God's righteousness in Him. Why not acknowledge your inclusion within the *all* in "all have sinned"? Then you may enjoy the peace that comes as a consequence of believing that the iniquity of us all has been laid on Him.

Failure to accept God's statement that all have sinned excludes one from embracing the fact that He is Saviour. Only the sick have need of a physician. Since God says the world is sick and He has dispatched the Great Physician with the remedy, why not avail ourselves of it freely? All of us have the privilege of studying the *Materia Medica,* the Sacred Scriptures, to find out what the Great Physician prescribes after His diagnosis of the world's ills. As His internes, we have no right to alter His prescription and thus retard the spiritual

health of His creatures. We should not adulterate His "*all* have sinned" to "*some* have sinned," His "*all* are wanting" to "*some* are wanting" of the glory of God.

We should bow before the simplest sentence in the Scriptures. They are framed of words forged on the divine anvil from metal cupelled seven times in a retort and divinely pure. They are for our weal, not our woe. If all have sinned except one, then the iniquity of all except one was laid on Him, then He took away the sin of the world—minus one. But His word says that *all* have sinned, *all* are wanting of God's glory. Why not accept His diagnosis of your case and the remedy provided in His blood shed on Golgotha on your behalf? God is conciliated now. Accept the conciliation and be reconciled. Do not try and *make* your peace with God. Peace *has* been made through the blood of His cross. This peace is yours by accepting Him as your personal Saviour. The gift of God is life eonian through our Lord Jesus Christ.

GOD IS WORKING ALL TOGETHER FOR GOOD

"Now we are aware that God is working all together for the good of those who are loving God," is not believed in a time of testing as readily as it is quoted in a time of freedom from trial. There are mental reservations. All is working together for good except *this* particular circumstance. *It* is working out to my harm. The verse says we are *aware* that God is working *all* together for good to those who are loving God. To be aware is to know. Yet many who *say* they are aware do *not* know.

We must not sin or miss the mark in this respect. If we say that *nothing* is working together for good, we may be condemned for our attitude. If we say that *some* things work together for good, we may be censured for our unbelief. To please Him we should believe Him when He says that *all* is working together for good. Let

us not be tardy of heart to believe that all means all.

To Mary, the mother of our Lord, to His disciples and apostles, the cruel cross and His sufferings thereon may not have seemed to feeble sight and even more feeble faith to be working together for good. Yet it is the basis of all blessing, theirs and ours and all creation. In that cross God was conciliating the world to Himself. He was given up to crucifixion by the determinate counsel and foreknowledge of God. It pleased the Lord to bruise Him. Up to that shameful evening of the trial and condemnation they may have thought that all was working together for good, but not this cross and the lifeless form suspended therefrom. Yet they learned later how mistaken they were.

Christ is the supreme example of One Who walked on earth aware that God was working all together for good. He always symphonized with His Father's will. When, before Pilate, He was silent as a ewe before its shearer is silent, He was in harmony with His God. His Father's purpose for Him at that time was *silence*. In the wilderness when He *spoke* He was in tune, for He was supposed to speak and answer the Adversary's statements and questions. Had He been silent in the wilderness and voluble in Pilate's hall He would have had discord in His life and been acting contrary to God's will. Christ's life was a never-ending symphony under the baton of the Master Conductor of the universe, His God and Father.

The manner in which Job responded to the evil sent by God was a symphony in God's ear but a dissonance in the ears of the Adversary. Not being able to see the "score" from which God was conducting, to Job, these experiences may have seemed like interludes of discord. But he faithfully played the part written for him and the sequel was a symphony to the glory of God, the Disposer and Arbiter of the universe.

Remember the woman and Elisha? The child born to her was taken sick while in the field with his father, and died at noon. She laid him on the bed of the man of God and then went to Elisha who was at Mount Carmel. From afar he dispatched Gehazi to ask, Is it well with the child? Is it well with thee? Is it well with thy husband? Did she answer thus? Until this morning all was well, but now all is wrong for my child is dead. She did not! Her reply was, It is well. The word she used was *shalom,* peace. All was well with her husband, herself and her child. All was working together for good. She did not know at that time that her child was to be restored to her, so she spoke what was in the deepest recesses of her spirit—*shalom,* peace.

All *is* peace when faith believes that God is working *all* together for *good.* The peace of God being superior to every mental state shall garrison our hearts and apprehensions in Christ Jesus. Why should we not enjoy to the full our heritage as sons of God?

ALL IN ALL OR ALL IN SOME

Those who consistently contend for *all* Scripture being inspired as meaning all, do not see the incongruity of their consistently contending that *all* will be made alive does not *mean* all. Those who would not yield an inch from the position that *all* have sinned *means* all, do not hesitate to rob God of His all in *all* shall be *justified, all* shall be *reconciled, all* shall be *vivified,* that God may be All in *all.*

Milton, in conformity to the theology of his day, had Satan say in "Paradise Lost" that he would "rather reign in Hell than serve in Heaven." There are many who think that Satan's *rather* supersedes God's announced intention. The God of the Scriptures and Satan —each has announced his intention. Which of the two shall be supreme? The test is in the achieving of one's objective.

Remember the man who stated that it was his desire to build a tower? At his failing to achieve his goal he was chided for his shortsightedness in failing to first count the cost of the venture.

God has clearly stated His ultimate objective—All in all. If He failed in bringing it to pass His creatures could chide Him for His shortsightedness in failing to count the cost and underestimating His ability. But God is not devoid of vision nor is His strength impaired. What He purposes He performs.

We may not be tardy of heart to believe that *all* have sinned, that *all* must be manifested at the dais of Christ, that God is working *all* together for good. But the test will come in the following passages where God has stated His will. Any attempt to adulterate *will* to *wish* or *all* to *some* should cause us to scrutinize the motive for such Procrustean curtailment of His Word. The Word of God is powerful and active, not our comments on its declarations. So we shall quote what He says and ask Him to enlarge our hearts to believe His goal, the grandest truth in all the Scriptures. These verses state God's ultimate, so all verses seemingly in opposition to their fulfillment should be examined in their light. Do not confuse God's *goal* with His *process.*

ALL MANKIND TO BE SAVED

"This is ideal and welcome before *God our Saviour, Who wills all mankind to be saved* and to come into a realization of the truth. For there is *one* God, and *one* Mediator of God and mankind, a Man Christ Jesus, the One giving Himself a correspondent Ransom for all . . . Faithful is the saying and worthy of all welcome (for this are we toiling and being reproached), that we rely on *the living God, Who is the Saviour of all mankind,* especially of those who believe" (1 Ti. 2:3-6, 4:9-10). Do you find your heart tardy to believe that God wills *all* mankind to be saved?

ALL MANKIND TO BE JUSTIFIED

" . . . Adam's transgression, which is a type of that which is about to be. But not as the offense, thus also the grace. For if by the offense of one the many died, much rather the grace of God and the gratuity in grace, which is of the One Man, Jesus Christ, to the many superabounds. And not through the one sinning is the gratuity. For, indeed, the judgment is out of one into condemnation, yet the grace is out of many offenses into a just award. For if by the offense of the one, death reigns through the one, much rather those obtaining the superabundance of grace and the gratuity of righteousness shall be reigning in life through the One, Jesus Christ: Consequently, then, as it was through *one offense* for *all mankind* for *condemnation, thus also* it is through *one just award* for *all mankind* for *life's justifying.* For even as, through the disobedience of the one man, the many were constituted sinners, thus also, through the obedience of the One, the many shall be constituted just" (Rom. 5:14-19). Do you find your heart tardy to believe that God wills *all* mankind to be justified?

ALL MANKIND TO BE RECONCILED

" . . . Who is the Image of the invisible God, Firstborn of every creature, seeing that the all in the heavens and on the earth is created in Him—the visible and the invisible, whether thrones or dominions or sovereignties or authorities—the all has been created through Him and for Him, and *He* is before all, and the all has its cohesion in Him. And *He* is the Head of the body, the ecclesia, Who is Sovereign, Firstborn from among the dead, that in all *He* may be becoming first, and *through Him to reconcile the all to Him* (making peace through the blood of His cross), through Him, whether on the earth or in the heavens" (Col. 1:15-20). Do you find your heart tardy to believe that God wills *all* mankind to be reconciled?

ALL MANKIND TO BE VIVIFIED

"(Yet now Christ has been roused from among the dead, the Firstfruit of those who are reposing. For since, in fact, death is through a man, resurrection of the dead is through a man also. For, even as, in Adam, all are dying, thus also, *in Christ, all shall be vivified.* Yet each in his own class: the Firstfruit, Christ; thereupon those who are Christ's in His presence; thereafter the consummation, whenever He may be giving up the kingdom to God, even the Father, whenever He should be abrogating all sovereignty and all authority and power. For He must be reigning until He should be placing all His enemies under His feet. The last enemy being abolished is death. For He subjects all under His feet . . . 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*" (1 Cor. 15:20-28). Do you find your heart tardy to believe that God wills *all* mankind to be vivified?

This *is* God's grand goal: *all* saved, *all* justified, *all* reconciled, *all* vivified, that God may be All in *all.* This goal will see fruition when the eons have run their course. *As a sinner,* God now offers you life eonian as a gift. This will be yours in the resurrection when expectation gives place to realization. Why not enjoy life in the impending eons by accepting Him as your personal Saviour?

As a saint, let your heart no longer be tardy to believe that all *means* all. Let us not subtract so much as one from any of His alls. Only by believing what He says and knowing that He will perform His intention will our hearts be at peace. Thus our whole horizon shall be filled with a realization that *our God is God indeed.*

F. Neil Pohorlak

CORRECTLY PARTITIONING THE WORD OF TRUTH

Most of us are aware of the *existence* of a universal order, however great our ignorance otherwise concerning it. Its origin, course, and destiny constitute a field of perpetual speculation for the scientists and philosophers who are blind and deaf to the one authoritative and comprehensive answer to this "riddle of the universe":—*"ALL IS OUT OF HIM AND THROUGH HIM AND FOR HIM"* (Rom. 11:36. C. V.). This is neither the invention nor the discovery of man. It is a revelation from God. The entire range of the Scriptures serves to amplify and illuminate this compendious declaration. Thus the *work* of God and the *word* of God are in exact accord. If we *would* know the former we *must* know the latter. "All Scripture is inspired by God, and is beneficial for teaching, for conviction, for correction, for discipline in righteousness, that the man of God may be equipped, fitted out for every good act." (2 Tim. 3:16 C. V.). Hence the vital importance of giving heed to the Pauline admonition: "Endeavor to present yourself to God, qualified, an unashamed worker, *correctly partitioning the word of truth.*" (2 Tim. 2:15 C. V.). Knowledge and understanding lie only this way. The lines of partition are definitely fixed and clearly indicated; God has drawn them; it is ours to observe them. They are many and each is an essential element in the meaning of the whole.

The following phrases indicate three partition lines of major importance:

The heavens and the earth, (Gen. 1:1)
The Jews and the Gentiles, (Gal. 2:14)
Law and Grace. (Rom. 6:14)

In the first, the line is drawn across the entire creation; in the second, across the human race; in the third, two channels of the procedure of His purpose are differentiated. He who studies the Scriptures, distinctly discerning these discriminations, is in the high road leading to a knowledge and understanding of the truth, with a growing experience of joyousness in its realization.

THE HEAVENS AND THE EARTH

"In the beginning God created the heavens and the earth" (Gen. 1:1). In so far as human intelligence can discern, the fact here stated might have been just as definitely clear and fully comprehensive had it been declared that God created the universe. But in the statement as it stands a line is drawn across the entire creation and its definitive significance is so recognized and honored throughout the whole of the Scriptural record as to prevent confusion if we but heed their discriminations. It would seem trite to say that, in this partition between the heavens and the earth, neither is excluded by the other from the domain of God's creation. It is just as clearly true that when one is under consideration the other is not lost to His purpose or control. And again, it should be just clear that *what is written concerning one can not, rightly, be read as concerning the other.* And yet this truth is almost universally violated. Expositors and commentators ignore it, preachers prefer to interpret than to proclaim it, and the people are strangers to it. Indeed the prevailing orthodoxy resists it with a strange stubbornness. They effectually charge God with incompetence in the matter of utterance—as not

being able to say what He means, or with duplicity—as not meaning what He says. With good cause men repel and resent such an attitude to their own serious utterances. The stability of human enterprises and institutions demands, and depends upon, definite clarity and unquestioned sincerity of statement.

When God speaks of one thing He does not mean a different thing. When He speaks of the earth He means *the earth.* He commissioned Adam to subdue and have dominion over *the earth* (Gen. 1:28). He called and commissioned Abram to be a channel of blessing to *the earth* (Gen. 12:1-3). Notwithstanding the repeated failures of man and the distressing degradations that have come again and again, God reiterates assurances of a glorious consummation for *the earth.* (Num. 14:21, Ps. 96:9-13, Isa. 11, Hab. 2:12-14, Zech. 14:9, Luke 2:14, 2 Pet. 3:13, Rev. 21:24). These citations are but typical. As regards the sphere of His operation, the earth is the theme of the greater portion of the Scriptures. Not only the Hebrew Scriptures, or "Old Testament," but the Gospels, Acts, Hebrews, James, Peter, John, Jude, and Revelation have to do with His purpose *in the earth.* To be sure, the heavens are *in evidence* throughout the Scriptures as the *source* and *character* of all that is related to His purpose concerning the earth.

The importance of this distinction is emphasized, and our perception thereof richly rewarded as we apprehend His revelation concerning the heavens. Here He speaks with a precision which not only befits the theme, but which pertains to the knowledge that is absolute, the wisdom that is ultimate, and the love without limit.

This revelation is preceded by a series of facts of such startling sublimity and supernal grandeur as befits so glorious a disclosure. Saul of Tarsus is chosen before his birth as the agent through whom God reveals His Son (Gal. 1:16), yet is left to a career of such blind

perversity as to merit the title, chief of sinners (1 Tim. 1:15). At the very summit of his mad career he is arrested outside the borders of "the land" by a bright light from heaven and made the beneficiary of the gratuitous grace of God; he is identified as a "choice instrument of Mine" by the ascended Lord (Acts 9:15); he is given a commission distinct from, and independent of, that given to the Twelve (Acts 26:16-18, Gal. 1:10-2:10); he is severed to "God's evangel concerning His Son" (Acts 13:1-3, Rom. 1:1-7); he is snatched away into the third heaven where he receives transcendent revelations (2 Cor. 12:1-7); he is qualified to speak definitely concerning the consummation of God's purpose (1 Cor. 15:24-28); he is made the custodian of divine secrets and the dispenser of the evangel "in accord with the gratuity of God's grace" (Eph. 3:7); and at length, a prisoner at Rome, he closes and locks the door against the "restoration of all things which God speaks through the mouth of His holy prophets from the eon" (Acts 3:21, 28:23-28)—"UNTIL the full complement of the nations may be entering" (Rom. 11:25). Thus, and then, the theme of God's purpose *concerning the earth* is suspended, and heavenly glories are revealed.

It was given to Paul to complete the word of God (Col. 1:25). Though some of the Scriptures were written later than any of his, yet *all save his are limited to the earth purpose of God.* It is His purpose that the earth shall be glorious indeed, and His assurance is given that it shall be realized. But terrestrial and celestial glories are not the same (1 Cor. 15:40-41). The hearts of men are so slow and even unwilling to believe all that He has spoken concerning the glory which yet He will bestow upon the earth that they can not discern the superexceeding glory of His heavenly revelation. We need to make our very own the prayer of Paul regarding this distinct revelation, that He may give unto us "a

spirit of wisdom and revelation in its realization, the eyes of our hearts having been enlightened, for us to perceive what is the prospect of His call, and and what the glorious riches of the enjoyment of His allotment among the saints, and what the transcendent greatnss of His power for us who are believing.'' So may we enter into an understanding of the ''riches of His grace which He lavishes on us in all wisdom and prudence, making known to us *the secret of His will* . . . to have an administration of the complement of the eras, to head up the universe in the Christ—*in the heavens as well as on the earth''* (Eph. 1:8-10) . . . ''up above every sovereignty and authority and power and dominion and every name that is named, not only in this eon, but also in that which is future; and subjects all under His feet, and gives Him the headship over all to the ecclesia which is His body, the complement of the One Who the all in all is completing (21-23) . . . ''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. 3:10-12).

Here a secret is made known. A distinct administration is announced—the complement of all the eras. The heavens, as well as the earth, find headship in the Christ who conducts the administration through His body—the church—which completes the entire universe, in order that the multifarious wisdom of God shall be made known to celestial sovereignties, authorities, and powers. Here also the vastness of His love for us is made known through this celestial revelation. It is not displayed merely as a dim distant destiny but as a present spiritual reality. ''He makes us alive together in Christ . . . and 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. 2:5-7). So, then, we are *celestial* citizens (Phil. 3:20) though sojourners in the earth. Our worth here is but a reflection of our wealth there. All our interests center there. Our expectations and our realizations are abiding realities. As members of His body our position is transcendent and our function regnant. And so we await our Savior who shall transfigure us to conform to His glory (Phil. 3:21), wherefore we are constrained to devote our disposition to things celestial (Col. 3:1-3).

In such sharp and wide contrast does this revelation in Ephesians, Philippians, and Colossians stand over against all the other Scriptures. It illumines all. The procession of His eonian purpose appears emblazoned with a glory commensurate with its goal—''that God may be All in all.''

The line of partition across the created universe marks the Scriptures between those of Paul, concerning the heavens, and all the rest concerning the earth. In all of these the heavens are in continuous recognition, in those of Paul they are brought forward in sustained exposition.

E. Lynwood Crystal

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We have available the tracts, "Is Everlasting Punishment a Truth of Scripture?" and "The Old Time Religion," with space on the back for advertising local meetings by means of a rubber stamp. We can supply them at 25 cents per hundred, either in this form, or with the price list on the back. Although printing and paper costs are advancing, we are endeavoring to supply our literature and tracts at the established prices, and will continue to do so as long as possible.—E.O.K.

WHY I BELIEVE IN UNIVERSAL RECONCILIATION

Is the title of a new pamphlet published in New Zealand. A few copies are available in Los Angeles, but orders for quantities should be sent to Box 1900, Auckland. It takes up the questions, "Is God Omnipotent" and "Is God Omniscient", and represents an effort on the part of the New Zealand Saints to make these things known in that part of the world. No price is placed upon it, but we suggest that the contents are truly priceless!—E.O.K.

THE "PREACHER" OF ECCLESIASTES

IMPOSSIBLE and improbable passages occur in translations of the Hebrew Scriptures, especially in the literary books. Perhaps the most difficult part of our work is the attempt to unravel these riddles. Some have tried to solve these problems by boldly altering the text, and there are cases where subsidiary evidence justifies this course. But in most the difficulty lies elsewhere, and the text may be left as it is. It may interest our friends to look into our workshop occasionally although it is a good rule never to exhibit a painting until it is finished, or a building until the scaffolding has been removed and the last coat of paint is dry. Few can visualize a spiritual achievement while it still lacks the finishing touches, without ill-considered criticism.

A passage that made me wonder at times is near the close of Ecclesiastes (12:11, A. V.):

> **The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.**

The first line is very expressive and satisfactory, even though the Hebrew word *drbn* seems rather to refer to the iron *point* of a goad, which could be sharpened (1 Sam. 13:21). Just as the Eastern driver spurred on his team of oxen by means of a sharp goad, so the words of the wise prick us into activity, when we are inclined to dally along the way.

The likeness of the "nails" is also good, but the details are not so satisfactory. It does not seem likely that "nails" as we know them were used in those days, and the word "fastened" is unhappy in English, as well as an unfortunate rendering of the Hebrew. Nails are used to "fasten" *other* things, but are hardly "fastened"

themselves. The word is quite common in Hebrew and denotes PLANT, as, indeed, it is rendered in this same book "a time to *plant*" (Ecc. 3:2). But nails are not planted. The word for "nails" means literally KEEPER, which we have rendered "bolt". These were imbedded or "planted" in walls, and give a much stronger figure of the solidity and safety afforded by a word from the wise. There is a technical difficulty in the Hebrew in that the word "planted" is masculine and the word "bolts" is feminine, but the traditional text unites the two words by its accents notwithstanding, and our investigations have shown that the so-called "masculine" is really *indefinite.* It is evident that the bolts are planted.

Yet it was not these things which puzzled me, but the next phrase, "by the masters of assemblies". Why should the nails or bolts be fastened by the chairman of a meeting? It might refer to the words of the *speaker* at an assembly, I suppose, but that would confuse the figure. Let us set forth the facts so that we may study them. First of all we will give the text in Latin letters, with the grammar in italics, with a sublinear, like the text now in preparation, on which more than a dozen are drudging daily.

d^{u}br*i*	ch^{u}km*im*	KdrbᵁN*uth*
SPEAKINGS-of	WISE-INGS	= GOAD-POINTS *f*
The words of	the wise (are)	as goad points,

UK*m*shm^{i}r*uth*	nt*uoim*
+ = cause-KEEPINGS *f* bolts	TO-PLANTS
And as bolts (securely)	planted.

b^{u}ol*i*	as^{u}ph*uth*
POSSESSINGS-of	TO-GATHERS
(To the) possessor	of the gathered (saying)s

nthn*u*	*m*r^{u}o^{o}e	Achd[:]	Ui^{u}thr
THEY-GIVE	BEING-made-FEED	ONE	+ LEAVING profit
They give pasture—shepherd		one (with)	profit also.

We have given the variants in order to show how it is possible to get such a variety of results. This specimen will also show how simple and condensed the Hebrew language is.

The word for "master" here is *bol,* which primarily denotes POSSESSOR, or owner. And the word "assemblies" comes from the common Hebrew stem GATHER. Perhaps the best translation is to be found in the text or margin of some German versions. These suggest that the word GATHER may refer to the collection of *sayings,* not to an assembly of *people.* This, it seems to me, is the key to the whole passage. The *possessor of the gathering* (of wise sayings) is like a bolt imbedded in the wall. He is steadfast and dependable. This keeps the passage in line with its context which deals with the book of Ecclesiastes itself and its written wisdom. It corresponds to the previous line in sense. Hence it seems much more likely to be the true meaning of the text.

More than this, the *shepherd* seems to be an intruder here. What has he to do with the words of the wise? These are the words of a man of many affairs and with the greatest possible experience, not those of a lonely shepherd with his flock. The remarkable point to be observed is that this Hebrew word *mruooe* is frequently rendered *pasture* (Gen. 47:4; 1 Chron. 4:39, 40, 41; Job 39:8; Isa. 32:14; Lam. 1:6; Eze. 34:14, 14, 18, 18; Joel 1:18; *feeding place,* Nahum 2:11 [12]). Now throughout Ecclesiastes we find the refrain "a *feeding* on wind" (A. V., *vexation* of spirit, 1:14; 2:11, 17, 26; 4:4, 6; 6:9). The word *feeding* (*vexation,* A. V.) is *routh,* from the same stem *(ro)* as *pasture.* What would be more fitting than, at the end, to show where there is good feeding, not on wind, but on words? This, it seems to me, is precisely what is done.

The grammatical form of the word *give* may be *they give.* Thus we have the further statement concerning the words of the wise, that *they give pasture,* which seems

far more to the point than "which are given from one shepherd". But there is still more.

Throughout the discussion the feeding, or pasture, being on wind, has been to *no profit*. The root meaning of this word is LEAVE, that is there was nothing left over. This is a key thought in the discussion, and can only be properly presented by a uniform rendering, even if variety may sound better. The Authorized Version has rendered this form *more* (Ecc. 2:15; 6:8), *better* (6:11), *profit* (7:11), *over* (7:16), *moreover* (12:9), and *further* (12:12) in the beginning of the next sentence. *Profit* is preferable in every case. At the commencement of the next verse neither *further* nor *profit* seem to convey very much sense. But at the end of this sentence it is most impressive. The words of the wise not only give food for thought, figured by a pasture, but *one which proves of profit*. It is no "feeding on wind"!

Consequently the tentative translation of this passage has progressed to the point where it reads (Ecc. 12:11):

> **The words of the wise are as goad points,**
> **And as bolts (securely) planted,**
> **To the possessors of the gathered (say)ings**
> **They give pasture—one (with) profit also.**

The published work will be printed in blackfaced type, with words not in the Hebrew in a lighter face. This will allow the use of a measure of poetic license, and the introduction of words calculated to clarify the sense. For instance we may insert the words say and securely in type which shows that it is not in the Hebrew. But this outer finishing coat must wait until the structure is completed and the scaffolding removed.

To him who has shall be given. This rendering is the key to another matter which is not clear to most Bible readers. Why is the writer of Ecclesiastes called a "preacher"? There does not seem to have been any such functionary in Israel in those days, especially before synagogues were built. Did Solomon preach these

things? The word for preacher is from the stem *qel*, ASSEMBLE, which has much the same significance as GATHER. But this stem is used elsewhere only of assembling people, not things, hence this sense has usually been rejected. Yet Symmachus, one of the early Greek translators renders it *paroimiastês* (proverb-er) in Ecclesiastes 12:10. And why should it be feminine in form? Does not this suggest that it has a special usage, and may be applied to things? May he not have been a collector of wise sayings, and this his collection?

The business of this "preacher" is clearly set forth in the words immediately preceding those which we have been considering.

> And profit will he who became a wise *assembler* (of sayings).
> Still teaches he knowledge to the people.
> And he gives ear and investigates.
> He sets in order many rules.
> The *assembler* seeks to find words of delight,
> And to write upright words of truth.

By thus restoring the true sense to the title of the book and to its writer, a vast advance is made toward its intelligent translation.

Some are surprised that there is still such pioneer work to be done in translating the Scriptures. Why! If you "know Hebrew", all that needs to be done is to turn it into English! I have come into contact, either personally or through their writings, with quite a few who "know Hebrew". But they all seem to think it an exceptionally difficult task to translate some portions. One of my earliest teachers, a Rabbi, refused to take up anything in the prophets. The best translation I have found has many marginal notes questioning the rendering. Opposite Ecclesiastes 1:1 he writes: "Quoheleth, used like a proper name. Meaning? Perhaps=preacher, really the assembler (of the church?) or rather the [female] assembler" [as the ending is feminine].

By taking advantage of the labors of those who have

worked in this field before us, we ought to be able to make some advance. But that is little compared to the advantages of the scientific methods we are using and the tools we are making. These are continually helping to clarify and define what has hitherto been hazy and indefinite. Without a scientific system I fear we should make little progress. With it, as well as a thorough overhauling of the grammar, and the restoration of the letters which have fallen out of the text because of the addition of the traditional signs, we will at least have a set of tools for this work which should enable us to advance beyond all previous efforts.

At the same time we hope to simplify everything so that it will be within the range of all whose heart and head are eager to know God. The costs of printing the full work would be very high, but we must leave this with God. First, we are planning to print an edition to conform with the proposed keyword version, to be bound with it to form a complete Bible. This will, of course, have no Hebrew and no sublinear—only the version, with some helps. A. E. K.

WE RECEIVE FREQUENT REQUESTS for information as to whether the Concordant Version is still available in parts as it was originally published, so we give this information herewith for the benefit of all our readers. We cannot supply any complete sets of parts, but can supply the following parts with notes: Acts, Hebrews to Jude, and the Unveiling. Without notes, we can supply Mark, John, Acts, Ephesians to Philemon, Hebrews to Jude and the Unveiling. These parts sold originally at $1.00. Of late years we have been offering them at fifty cents. To clear, mention this offer, and you may have them at three for $1.00.

We also can supply copies of the four gospels, Concordant Version, complete with notes and Greek, 1926 edition, beautifully bound in leather with gold edges and stamping, at $2.50. Or we can supply the complete 1926 edition at $5.00. Only a few remain, so we suggest that you order soon. Some of these are in boards and some in fabrikoid. You may specify, but we reserve the right to ship whichever style is available. Original price was $15.00.

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