Unsearchable Riches

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EDITORIAL

PRESENT EVENTS seem to be fulfilling the prophecy found in the seventh chapter of Daniel. The conflict between the East and the West appears to be coming to a culmination. For centuries the nations of Christendom have gradually gained the ascendency over almost all of the Brahmans, many of the Mohammedans, and a part of the Buddhists, by means of their superior armaments of iron and copper. Various European nations have established vast empires in the orient, so that there was really only one great independent power left in that part of the world. Now this Buddhist nation is engaged in a struggle which may lead to the entire subjugation of the three Eastern religions by that of the West, as portrayed in Daniel's vision of the four wild beasts.

Time has repudiated many of the interpretations of this vision. Events have followed one another so swiftly of late that circumstances which seemed to fit one day were reversed the next. We waited many years before elaborating on our exposition of Daniel's vision, for we dread to find ourselves among the false prophets, whose word does not stand the test of time. We especially wish to avoid distorting God's predictions to suit our own desires or those of our friends according to the flesh. Hence we are grateful to see the world's affairs taking the turn which, it seems to us, is clearly indicated by Daniel, and which we have suggested in our series on the subject. Christendom is arming as never before. It controls almost all of the earth's resources of those metals which are needed in modern warfare, correspond-

ing to the iron teeth and copper claws of the conquering monstress of the end.

Should not this be of tremendous encouragement to us? Does it not indicate that we are hastening toward the end of Daniel's predictions and approaching the later phase which is shown us in the Unveiling? When the three eastern beasts of Daniel are all embodied in the one great monstress seen by John, the era of the end has arrived. What place is there then for us down here? Does it not seem that our time is short? Let us look up with fervent longing, and exultant expectation. Today we were called upon to make preparations for air raids. The people about us are on the alert for clouds of bombers, bringing destruction and death. We also are alert, but for a different kind of air raid, when we are caught up to meet our Lord, and He brings us life and glory!

THE SERIES ON GOG AND MAGOG

GOG AND MAGOG have become the center of much interest because of the tendency to give them a place in the present conflict. So far this has only led to confusion and disappointment. For this reason we are devoting much space in this number to an exposition of Ezekiel's prophecy concerning them, and we hope to have another article in the March issue. If the interest warrants we will republish this exposition in pamphlet form. So far as we are aware, it throws fresh light upon a difficult point in prophecy, hence may be welcomed by many.

WHAT SHALL WE REPRINT?

THE CONCERN wishes to cooperate with those of its friends who want to use smaller pamphlets and tracts which will prove most useful to them in making new friends acquainted with the truths we hold. To this end we will consider suggestions as to material they should like to have reprinted and made available for judicious distribution. In making your suggestions please be sure and give the Volume and issue, as well as title and page numbers. To illustrate: Vol. 12, No. 3, "The Disruption," pages 125-128.

"BIBLE IN THE HANDS OF ITS CREATORS"

THIS IS THE TITLE of a new translation of the Hebrew Scriptures, which claims that all others are interpretations. It is based on a "secret code." Sample renderings have been sent in by a friend which show that it is pervaded by a spirit just the contrary to the proposed C. V. One example will show which way the wind blows. When the chief priests and scribes who lived when our Lord was born were asked where Christ is born they said, "in Bethlehem of Judea," and quoted Micah 5:2 to prove it. In this translation, however, the passage is rendered: "And Thou, Bethlechem-Ephratah, (though Thou) art but a youth to be reckoned among the thousands of Judah— . . . " This makes Bethlehem a *youth,* not a place, and challenges the integrity of God's later revelation, and the accounts concerning His Christ, notwithstanding the fact that the evidence for the account in Matthew is much better than Micah, which was written long before, and which was not agreeable to those who rejected Jesus as the Messiah.

We have tried to restore Micah to its original form by entirely different methods. As the evidence for the Greek of Matthew is so much better than anything else that has come down to us, we use *this* as our "code" to restore the Hebrew. In my tentative version I have added Mt land of Judah 2:6 as in Matthew, with indications to show why. Then, as "thousands" was read as "governors" by the Jews of that day, I read so also. The Hebrew stem *alph* may be pointed to mean *thousands* or *mentors,* which may be practically the same as *governors* in Greek. But I find no evidence whatever that would warrant the change from a place to a person, and thus undermine the evidence produced by the priests and scribes that Christ was to come from Bethlehem.

THE IDIOM OF THE ARTICLE

WE ARE TOLD that Lu. 6:48 should read as in the Greek, "and places *a* foundation on *the* rock," instead of "*the* foundation on *a* rock." We would gladly comply with this if it were intelligible. But if we should tell a builder that he should place *a* foundation on *the* rock, he would understand that, of several foundations, he was to put one on a particular rock, mentioned before. What our Lord meant is clear. He was to make *a* foundation for the house on *the* underlying bedrock. This shows that we *can* use *the* as in Greek and insert *a* where there is none, only by altering the wording of the sentence. We must remember that there is no article *a* in Greek and that it often implies one of a number in English. We cannot usually use it when all is in view. The idiom of English differs so radically from Greek that, in thousands

of cases we have put a high period in the Keyword edition to indicate its presence in the Greek, where it could not be used in English. We would lovingly warn our readers not to insist on uniformity in this matter, as it may expose them to ridicule.

THE KEYWORD EDITION

Now that the cheap edition of the Concordant Version is out of print, there is a considerable and insistent demand for the Keyword Edition. For years we have been hoping to publish this revision of the version, but everywhere we have come up against some obstacle which has prevented us. We especially ask the prayers of our friends that God would open up the way, and, if it be His will, prosper the present plans for publishing the version alone to begin with, and, later to add the new Keyword Concordance. The problem of printing is very difficult from a number of angles, but the problem of distribution is even greater. It is true that we could probably sell ten times as many of these as of the larger version, with the present demand, but we hope to be able to greatly enlarge our field and introduce it in a much wider way. Only by printing a large edition can we bring the cost down to a point where no one will hesitate to buy on account of the price.

Meanwhile we have made strenuous efforts to improve the version in every way possible. Suggestions have been considered and adopted if found good. At enormous labor the Concordance has been written out, giving the passages in full. As these are completely segregated according to families and grammar, this typewritten Concordance seems to us to be the best possible tool to test the consistency of our renderings and the grammar. Though not intended for this purpose, it has also served admirably as a basis for studying and improving the idiom. This, by its nature, cannot be uniform, yet a certain amount of consistency is attainable with the aid

of such a tool. Special studies were carried out and a card index made of the oblique cases of the noun. Where the English was normal it was underlined in green, when idiomatic in red, and entered on a slip. After these slips were studied and classified, the idiom of the genitive and dative cases were well under control.

The changes in sense form a very small percentage. Most of the changes in this revision are in the order of the words. Experience has shown that English will bear quite a little more adjustment to the Greek order of words, and so bring out the *emphasis,* as well as the meaning. Sometimes this has a value and importance approaching that of the sense. For instance, our studies in Daniel have shown us that the point of our Lord's heralding at the commencement of His ministry was the *nearness* of the kingdom of the heavens. And this is indicated in the present version by extra space on both sides of the letter *e* in near. But now we have changed the order of the words, as well as indicating this stress, to: n*ear* is the k*i*ngdom of the heavens. This may seem stiff and stilted the first time it is read, but it soon is as fluid and free as can be, once the emphasis on the *time* is seen to be the point of the passage.

At present we are comparing all of the so-called quotations from the Hebrew Scriptures with their originals in an effort to avoid any unnecessary conflict between them. Most of the changes are made in the Hebrew, but where the Greek word covers more ground than one Hebrew word, the added rendering is adopted in the Greek, in order to secure consistence. Thus, the Greek *robber* is used also of the Hebrew *burglar,* hence both of these words will be used in the Greek, and the quotation will agree with its original.

Besides this the whole has been read critically for clarity, etc. The making of the typewritten concordance, the adding of the signs, the indication of words and

letters not in the Greek—all these have acted as further checks on the fidelity and accuracy of the work. We do not know of anything further that could be done to enhance the value of the version, not that we claim perfection or anything like it. In fact, we ourselves are more painfully aware than anyone else how unattainable this is. There would be no need for many of the signs in this new edition if the text were fully satisfactory, nor would we continue to publish the sublinear, which comes much nearer our goal, where accuracy and uniformity is wanted. But we seem to have approached the limits of idiomatic English in expressing the thoughts of God's inspired original.

We have labored a large part of a lifetime to attain this end, along with more than a score of patient helpers, and now hope to put the product of our efforts before the public at a popular price, so that it will be within the reach of all. Notwithstanding all the hindrances hitherto, we are confident that God, Who has led marvelously in the past, and has granted the grace to persevere in the face of much weakness and sore opposition, will finish the work that He has begun. Hence, we ask that special prayer be made to Him in this crisis. We are not only conscious of our inability and need, but also of His competence and strength. If it is His will the new edition will be ready before long.

ILLOGICAL LOGIC

"HERE is a pretty quibble from the edition of 'Logic for the Million,' which Sharper Knowlson prepared:

David said in his wrath, All men are liars.
Therefore, David was a liar.
Therefore, what David said was not true.
Therefore, David was not a liar.
But if David was not a liar, what he said was true; namely, that all men are liars."

This shows that much that *seems* logical is misleading and contradictory. As a substitute for faith it plays havoc with the Scriptures and becomes a stronghold of unbelief.

GOG AND MAGOG

GOG AND MAGOG play a prominent part in the prophecy of the future. They are the special enemies of Israel after the restored nation is back in the promised land and under the care of Jehovah. With few exceptions, when the nations have gone against His people, He has given them into their hand as a chastisement for their transgressions. They have been persecuted by the nations for nearly two millenniums, and their greatest affliction is yet to come. But Gog and Magog are not allowed to harm them. They enter the land only to be destroyed by the hand of Jehovah. Their incursions seem to be the background needed to reveal Jehovah's care of His people, and to display the power of the iron club of their Christ in providing for their protection.

The account of Gog and Magog in the Unveiling of Jesus Christ (20:7-10) does not seem to present many difficulties. After being bound a thousand years, Satan returns to his work of deceiving the nations. He seems to go as far as possible from Jerusalem and mobilize the nations in the four corners of the earth. How Gog and Magog, presumably two distinct peoples, can be at all four corners of the earth is a problem which we will try to solve later. After they have come up over the face of the earth, and have surrounded the citadel of the saints and the beloved city, fire descends from God and devours them.

But the account concerning Gog and Magog, found in the thirty-eighth and thirty-ninth chapters of Ezekiel, presents problems which are still being discussed,

especially during great crises such as the world wars. Then there is a great temptation to associate this invasion of Palestine with Armageddon, and to identify Gog with one of the warring nations. On the other hand, the fact that Gog and Magog are expressly named in later revelation in an invasion of Palestine which occurs after the millennium, seems to give good grounds for identifying the two accounts. There is such strong evidence against both these positions that we have not been able to accept either one, hence have been driven to another solution, which, it seems to us, accounts for all of the facts as found in Ezekiel's vision.

The main problem is the *time* when Ezekiel's vision will be fulfilled. This, we hope to show, can only be *during the millennium,* neither before it nor after it. This will be enlarged upon later, for there are other matters which should be settled first, such as, Who is Gog? Who is Magog? Can they be identified with any nations on the map today? Why are their weapons so primitive? Then we will be in a better position to inquire as to the era in which this invasion will take place. In all of this we must keep in mind the great background of God's administrations and His relationship with Israel, His covenant people, as well as the object He has in view. We shall also seek to show that such passages as Is. 2:4, "And none shall learn longer to war," which seem to shut this invasion out of the thousand years, in reality add their support to this thought. It is not a real war, because the nations have not been fighting and have lost the art of war.

To make sure that we will not be led astray by mistranslations, we have made a fresh concordant version from the Hebrew, and compared this with the Septuagint, the earliest Greek translation. Wherever we have added anything from this version, we have indicated it by a small, high seven and zero, to suggest the numeral

seventy, the sign of the Septuagint. There are a few vital changes from the usual rendering. These will be discussed as we come to them. We will give only a section of the version at a time, followed by our comments. The first three verses of Ezekiel thirty-eight follow.

THE MEANING OF GOG AND MAGOG

38 And coming is the word of Jehovah to me, saying [2]"Son of mankind, set your face toward Gog of the land of the Magog, the prince, the head of Meshech and Tubal, and prophesy concerning him, [3]and say [7]to him[e], 'Thus says the Lord Jehovah: Behold Me at you, Gog, the prince, the head of Mesech and Tubal.

Gog (*Gug* in Hebrew), seems to mean TOP, and is used of the *top* of the altar of incense (Ex. 30:3), and often for a *housetop,* or flat roof (Deut. 22:8). As this would make a most appropriate title, it is quite possible that, like "Rosh," which means HEAD, it is the chief executive of a nation, or a leading nation of the earth. Magog is also rendered "roof" in Eze. 40:13. The idea of "top" lends itself readily to the role played by Gog. These facts are evident to every reader of the Hebrew, so should be known to all who seek to study this prophecy. The fact that we read of Gog again, at the close of the thousand years, seems to confirm the conclusion that this is not a name but a *title,* like king or emperor, head or prince, which is given to all of the successive rulers of a country or confederacy, not the personal name of a particular ruler. Here it seems to be used as synonymous with *prince* and *head.*

The Companion Bible makes Meshech the Muska of the Assyrian monuments, in eastern Asia Minor, and makes Tubal the Tabali, when explaining their first appearance, as sons of Japhet. In Ezekiel the comment differs somewhat. Because the Septuagint renders these names *Mesoch* and *Thobel,* they are identified with the Moschi and Tabereni, occupying regions about the Cau-

casus. The latest identification seems to be that Gog is Russia and Magog one of the related Balkan nations. These conflicting suggestions seem to show that nothing certain is known about these countries. With continual changes going on since the time when this prophecy was given, it does not seem wise to fix upon the nation until the time comes for its fulfillment.

THE MEANING OF MAGOG

"Magog" seems to be formed from Gog and demands some very close association between the two. In Hebrew it is simply Gog with an *m* prefixed. This letter ordinarily denotes FROM, so that Magog may include all the dependencies or allies of Gog. Some such thought certainly seems to be suggested in the later irruption at the close of the thousand years (Rev. 20:8), where Gog and Magog includes all the nations which are in the four corners of the earth. These must be more than two nations, so, if Gog is one, Magog must be many. In Ezekiel, also, there are many peoples, including nations on all sides of Israel, who are with Gog, and may be included in the general term Magog, just as all are denoted in death by the term Emun Gog, or Throng of Gog (39:11). If we take Magog as the confederacy which seeks to encircle the Holy Land, of which Gog is the leader, we will find that we are in accord with the context wherever it occurs.

"ROSH, MESHECH AND TUBAL"

The similarity of this rendering, which is found in the Revised Version, to *Russia, Moscow* and *Tobolsk,* seems to have led many interpreters to fix upon Russia as the nation intended. But the three terms could hardly be used in this way, for Russia includes both Moscow and Tobolsk. One is a great country, the others mere cities within it at present, though Moscow was a separate country at one time, the nucleus around which the remainder

of the Russian empire was gathered. Were Moscow one of the many sections of the Soviet Union in which Russian is not spoken, it might be considered as distinct from Russia proper, but this is not the case. It and Tobolsk are characteristically Russian, so it is not likely that they will ever be included in a state separate from Russia. The term *rosh,* or rather *rash,* signifies HEAD in Hebrew, and this seems to be its force here.

[4]I will reverse you, and put gaffs in your cheeks, and bring *you* forth, and all your host, horses and horsemen. Clothed consummately are all of them, a vast assembly with targe and shield. Grasping swords are all of them, [5]Persia, Ethiopia and Libya are with them, all of them with shield and helmet; [6]Gomer and all its combatants, the house of Togarmah of the recesses of the north and all its combatants. Many peoples are with you. [7]Be prepared and prepare for yourself, *you* and all your assembly who are assembled with you, and become their vanguard.

It is this kind of a revelation of God and man that will give this world peace for a thousand years. It is this sort of knowledge respecting the Deity which will transform the day of Jehovah into a "millennium." Faith will not be needed, for God will bare His arm and display His power in such a public and spectacular manner that all the nations will see and acknowledge His might. God does not stage His great tragedy for naught. It is more than justified by its results in blessing to the nations in that day. Even now this prediction ought to convince all that God is in no way dependent upon or hindered by man's will, that man's very motives are supplied by God, that even our evil deeds will carry out His benevolent intention.

Just because God has not revealed all of our deeds beforehand and we cannot see His hand in all our ways, we are prone to deify ourselves and imagine that we are sovereign in our part of the universe. In the course of their lives most men are taught their utter helplessness to attain their own ideals, and death closes the career

of even the most successful. If most men fail to reach their low objectives, how can the aggregate reach the grand goal of God? Man, alas, not only wants to derive all out of chaos, in order to eliminate a Creator, but he is doing his part to bring all back to chaos, in order to dispense with a Deity. But faith which looks forward to God's goal, when all will be *for* God, is futile if, in the meanwhile, all is not *through* God. If He cannot carry out His intention now, neither will He be able to do so at the consummation.

The opening sentences of Jehovah's message to Gog are absolutely incomprehensible unless we bow to the Deity of God. Almost every expositor who deals with this theme emphasizes the rebellion of Gog and Magog, but they ignore the fundamental truth that it is all *of God.* How striking and terrible is Jehovah's opening phrase, "Behold me at you . . . !" It is not Gog who is the aggressor. The action commences with Jehovah's attack. Still more striking is the next statement: "I will reverse you and put gaffs in your cheeks . . ." The invasion of Israel is not the course that Gog was pursuing. In fact he seems to have been going in the opposite direction. In the early part of the Lord's day the nations will be glad to have peace. Like Pharaoh, Gog will be glad to leave Israel alone. But Jehovah reverses his course. He will be stubborn, so Jehovah will force him against his will, as men curb an animal that will not follow.

Let us dismiss from our minds the idea that prevails, that Gog is a single northern nation, preferably Russia, or one with northern allies alone. Only one of these, Togarmah, is spoken of as coming from the recesses of the north, so, by implication, the rest do *not* come from this region necessarily. The three allies first mentioned come from the *east* and the *south* and the *west,* for that is the relation of Persia, Ethiopia and Libya to the Holy

Land. It is, in fact, an encirclement. They will come from all sides and converge upon Palestine, somewhat as will be the case at the end of the millennium, when they start from all four "corners" of the earth. These nations, however, can scarcely be called corners, for they are not far from the "navel" or center of the land surface of the earth. In this regard the earlier invasion differs from the later. It seems to be from the north and center, rather than the four corners.

Many peoples will converge upon God's people, from all sides. Only some of them seem to be named. Some existed at the time the prophecy was given and have continued ever since. These are Persia (now Iran), and Ethiopia and Libya. Any one of these would be a formidable enemy of the Jews in Palestine today. Besides these, Gomer and the house of Togarmah are mentioned. It is evident that a force arises against Israel so overwhelming that defense is out of the question from the human standpoint. Besides this they are commanded to *prepare.* It is not likely that the nations of that day will be armed for combat. Why should they be? So it will be necessary for them to make themselves weapons for defense and offense. It is rather suggestive that the *targe* and *shield* are mentioned before the *sword.* And the *shield* and *helmet* are the only other weapons in this list. It suggests that, despite their numbers, they are more concerned to protect themselves than to attack Israel. Later we will consider their bows and arrows, their staves and lances, their wooden weapons for offensive warfare.

THE TIME OF FULFILLMENT

[8]After many days shall you be noticed. In the latter years shall you come toward the land restored from a desert, a people gathered together from many peoples on the mountains of Israel, which came to be deserted continually. And it from the peoples fared forth, and they are dwelling trustingly, all of them. [9]And you ascend; as a tumult you come.

As a cloud to cover the land you become, you and all your combatants and many peoples with you.

When will Ezekiel's vision be fulfilled? This is the principal point on which prophetic students disagree. If we offer a fresh solution, it is because none of those current today seem tenable, and nothing but the popular misconception of the millennium stands in the way of a simple and natural solution. So far as we can see, this invasion of Gog and his allies takes place *during the thousand years,* not before them or at their close. So far as we are aware, this has not been considered by those who have discussed the matter in recent years, probably because the millennium has been pictured as a time in which it could not occur. But almost the same thing does occur in the closing era of the day of the Lord, so there is no reason why it should not take place at some earlier period, possibly near its beginning, in order to give an object lesson to the nations, and to acquaint them with the power of the iron club with which Christ will rule throughout that kingdom administration.

All attempts to find a fulfillment of this vision *before* the thousand years and the advent of Christ must fail because, during Israel's apostasy, God does not protect His people in this manner. On the contrary, the Jews who go to the land today do not dwell safely, but are subject to attacks from the Arabs, who claim the land as theirs. I myself was taken for a Jew in the neighborhood of Tiberias, and had to call for police protection. And this will continue until Palestine becomes a protectorate of the false messiah. True, God does intervene on behalf of His saints during the close of their final affliction, when the nations oppose them. But He does it in a very different way, by urging them to flee into the fastnesses He has provided, not by destroying their enemies. Israel does not dwell trustingly *in the land* until after the kingdom has come. There does not seem to be

any place for the fulfillment of this vision in man's day, while God is conciliated and Israel estranged, before they have endured the great affliction.

The vision is equally impossible at the close of the millennium. Every attempt to identify it with the revolt of Gog and Magog which follows the release of Satan must also fail. It is true that the same name is used, and Gog and Magog may include the same nations in each invasion. But in the first case the thought springs from the heart of a man, and the motive is loot, in the second the revolt is due to Satan's desire for power and worship. Other differences are irreconcilable. Fire is used to destroy the wooden weapons in this vision during a period of seven years, while the combatants destroy one another with the sword, leaving their bones to be buried; but later the host itself is destroyed by fire from heaven, so that there is no need for any burial or protracted cleansing of the land.

The time features of this vision preclude a fullfillment of this prediction at the close of this eon or the next. Not only shall the land be cleansed seven months, but the wood shall be used for fires seven years thereafter. This will not be possible during the last seven years of Daniel's prophecy, for that alone is seven years long. And it is equally out of place at the close of the next eon, for there does not seem to be as much as seven years left after that invasion of Gog. There, as we have seen, fire seems to consume the whole horde of invaders in an instant, so that there will be no need of further fire.

AFTER MANY DAYS

The expression "after many days" (literally *mimim rbim* FROM DAYS MANY) does not seem to be very explicit in fixing the time. It occurs again in Josh. 23:1, to express the interval between the conquest of the land and

the death of Joshua. It is possible that it is recalled by Ezekiel to express a similar period after Israel once more enters the land, let us say a generation after the kingdom is restored. It should be noted that this is not the ordinary expression for *after,* such as occurs in the next sentence (*latter*), so it cannot be compared with other occurrences of "after many days" in English.

IN THE LATTER DAYS

As the time element is so important in this portion of Ezekiel, we will give a list of the passages where the phrase *in the latter days* occurs in the same form as in Ez. 38:16. In the original it is *bachurith eiumim* (spelled in full) and is literally IN-TO-AFTER THE-DAYS. In the following list we have marked each passage either *before M* or *in M,* or both, to show whether they are *before* or *in* the millennium. The usual impression seems to be that *the latter days* is a special phrase for the period just *before* the thousand years. But a study of the occurrences will show that this is not strictly correct. It does apply to the time of Israel's affliction, but more often it is used of conditions which cannot be found till later, within the millennium itself, when Israel is restored and the nations come up to worship in Jerusalem.

Gen. 49:1—Jacob tells his sons what will befall them *in the latter days.*

Nu. 24:14—Balaam tells Balak what Israel will do to his people *in the latter days in M.*

Dt. 4:30—When you are in tribulation and all these things come upon you *in the latter days before M.*

31:29—Evil will befall you *in the latter days before M.*

Is. 2:2—*in the latter days*—Established the mount of the house of Jehovah . . . stream to it all nations . . . He will instruct us . . . From Zion shall go forth the law *in M.*

Jer. 48:47—I will reverse the captivity of Moab *in the latter days in M.*

49.39—*In the latter days* I will reverse the captivity of Elam *in M.*

Ez. 38:16—*In the later days* shall it be, Jehovah will bring Gog upon His land *in M.*

Dn. 10:14—To understand what will befall Daniel's people in the latter days *before* and *in M.*

Hos. 3:5—Sons of Israel return and seek Jehovah their God and David their king and be in awe of Jehovah and His goodness, *in the latter days in M.*

Mic. 4:1—*In the latter days* the mountain of Jehovah's house shall become established . . . and stream to it the peoples . . . *in M.*

All of the references to *the latter days* in the later prophets place it within the millennium. The house of Jehovah is established and the nations stream to it, while the law goes forth from Zion. Israel is in awe of Jehovah and His goodness. Perhaps it would be better to say that it is used generally of the day of the Lord, and so it includes the era which introduces the thousand years as recorded in the last chapters of Daniel. From its usage it is evident that this phrase is good evidence *for,* rather than against, the interpretation we suggest.

LAND RESTORED FROM "A DESERT"

The A. V. speaks of Israel as living in the land "brought back from the sword." This does not seem to be very clear. The sword doubtless is a figure for war. But the word "brought back" seems to imply a more permanent condition. For long periods there have been no wars in Palestine. Nor will there be many in the land in the era of the end, for the saints will not defend themselves, but flee. It is a remarkable fact that the word *sword* and *desert* come from the same stem which means DRAIN (*chrb*). The difference is only in the vowels, especially an added *e, chrbe* for desert. (This letter is usually called an *h* because it has been ignored, like the other vowels, in the traditional vowel system.) A SWORD DRAINS the blood out of a body. A land DRAINED of people and vegetation is a desert. This has been the

status of Palestine for long periods. Its comparative barrenness is still a disappointment to the visitor. When I lived there, there was only one garden, for example, on the whole shore line of Galilee, whereas once the whole region was a paradise. It will not be fully restored until the day of the Lord.

10 Thus says the Lord Jehovah: It comes that in that day
shall ascend matters upon your heart, and you shall devise
devisings of evil. 11 And you shall say, 'I will ascend over the
land of villages. I will come to the quiet, who dwell trust-
ingly, all of them dwelling without a wall or bar; and door
they have none.' 12 To loot you loot, and to plunder plunder,
to reverse 'My' hand on the deserted places which are in-
dwelt, and on the people gathered from the nations who pro-
duce cattle and acquisitions, who dwell at the navel of the
earth. 13 Sheba and Dedan and the merchants of Tarshish
and all those 'they' shelter shall say to you, 'To loot loot are
you come? To plunder plunder do you assemble your assem-
bly? To bear off silver and gold, to take cattle and acquisi-
tions, to loot loot that is great?'
14 Therefore prophesy, son of mankind, and say to Gog,
'Thus says the Lord Jehovah: Shall you not, in the day when
dwells My people Israel trustingly, know of it? 15 Yet you
come from your place, from the recesses of the north, *you*
and many peoples with you, riders of horses all of them, a
great assembly, and a vast host. 16 And you ascend against
My people Israel, as a cloud to cover the land. In the latter
days shall it be, and I will bring you upon My land, that the
nations may know *Me*, when I am hallowed among you be-
fore their eyes, O Gog.

Those who have learned to acknowledge God as God cannot help exulting in such passages of His Word as reveal Him acting as the Deity, riding right over all the vaunted prerogatives which man seeks to arrogate to himself. Gog will doubtless feel the utmost freedom, the lack of all constraint, when he devises evil against Israel. Why, practically every one of His saints today would shudder at the mere suggestion that God put such thoughts into his heart. Yet, if these devices originate in the mind of Gog, how does he manage to inform God about it more than two thousand years before? Gog

is not alive yet, so he could not even tell us about it. The only sane solution, the only possible plan is for God to operate all to accord with and fulfill His purpose, whether it be in line with His will or opposed to it. We know what Gog will think, and we know Him Who will put these thoughts into his heart, in order to fulfill His Word.

Men may imagine that, in the millennium, when Satan is bound, and will not lead men astray as he does at present, then the nations will fall in with God's will. But, even apart from Satan, the flesh is not subject to God, for it is not able. The clearest display of this is found in this rising against Israel. Jehovah has blessed them, so that they possess wealth beyond that of the other nations. This becomes a temptation to them, and all the more so, since Israel has no visible means of protection, no walls, or bars, or doors. This is a marvelous indication of their trust in Jehovah and of the spirit which has been given them. But covetousness is a mighty force in man which needs no promptings by the adversary. Gold, silver, cattle and other goods abound in Israel. Why not relieve them of their wealth? They are far too weak to stop the vast confederacy which has been formed.

How easy it would be for God to restrain them! He could change their minds. He could break up their confederacy. He could hinder their march. He could deal with each nation in its own land. Were it His object merely to protect His people, He might do one of these things. But His object goes far deeper than this. He wishes to bless, not only Israel, but all the other nations as well. He wishes to make Himself known to them. In order to do this, the nations must have a tremendous object lesson. They must carry out their plan up to the very end, and, when victory and success are within their very grasp, it must be taken from them. So this is what

will happen. Like a cloud they will darken the land. There will be no indications of divine displeasure until the stage has been set.

TARSHISH AND THE YOUNG LIONS THEREOF

Besides the common name for lion *(ari)*, Hebrew has special terms for a parent lion *(lbia)*, a long maned lion *(lish)*, a black lion *(shchl)*, as well as a *sheltered* lion *(kphir)*. The last named are called *young lions* in this passage in our English versions. The word here need not refer to a lion at all, for it simply means SHELTERED. It is far more likely that it denotes those *sheltered* by Sheba and Dedan and the merchants of Tarshish. We would probably call them nations sheltered by others, *protectorates* or *mandates*.

17 Thus says the Lord Jehovah: Are *you* he of whom I
speak in the days aforetime by the hand of My servants, the
prophets of Israel, who prophesied in those days and years,
to bring *you* upon them? 18 And it comes in that day, in the
day Gog is brought upon the ground of Israel, avers the Lord
Jehovah, ascend shall My fury in My anger. 19 And in My
jealousy and the fire of My rage will I speak.
Should there not, in that day, come to be a great quaking
on the ground of Israel? 20 And they quake before Me—the
fishes of the sea, and the fliers of the heavens, and the ani-
mals of the field, and all the crawlers which crawl on the
ground, and every man who is on the surface of the ground.
And demolished are the mountains, and fallen are the cliffs,
and every wall to the earth shall fall.
21 And I call a sword over him on all My mountains, avers
the Lord Jehovah. The sword of each man against his brother
shall be. 22 And I enter into judgment with him with the
plague and with blood. And a downpour overflowing, and
stones of crystal, fire and sulphur will I rain on him and on
his combatants, and on the many people who are with him.

God has revealed the fearful fate that awaits the latter day invaders of Israel beforehand. It is in His Word for all to see. How can anyone be so foolish as to attempt it then? Alas, how little do we, His saints, heed His Word! It is the insanity of sin, its sinfulness, that must be exposed. Probably no great movement among

the nations except the later revolt of Gog and Magog will be so utterly stupid and idiotic as this invasion. And when Gog stands on the ground of Israel, God reminds him of His prediction. Gog, instead of trembling at His Word, flouts it. So it is that Jehovah is filled with jealousy for His people, and fury for His outraged Word, and speaks to Gog in the fire of His rage. His is vengeance. He repays. Thus He reveals Himself to the nations, and there is no further revolt against Him until Satan deceives the nations nearly a thousand years later.

THE WEAPONS OF JEHOVAH

A club of iron is the symbol of the government of Christ in the day of Jehovah. It will be a rule of force, yet not by the strength of arms and armies, but by means of the forces of nature. Those nations who fail to send their quota of delegates to worship Jehovah at Jerusalem, on them shall come no downpour. Their food will fail. They will be faced with famine. So the families of the earth will be compelled, not only to obey the laws emanating from the capital, but also to worship the King (Zech. 14:17). There will be no need to send a military force to compel obedience. There will be neither army nor navy to enforce the decrees sent out from Jerusalem. Not only do the winds and the waves obey His will, but all of the tremendous powers of nature are at His command, to be used against any who dare to revolt against His slightest instruction.

In the present era of conciliation, while God is at peace with the nations, He does not use the powers of nature to destroy His enemies. But in the next eon His attitude will change. It will commence with the withdrawal of His ambassadors and the declaration of war. To start with, His indignation will be given free reign upon the earth, and He will shake the earth and the heavens as never before in order to vent the fury of His wrath.

Earthquakes from beneath, lightning and hail from above will devastate mankind.

During the thousand years there is no return to the conciliation of this present time. Jehovah will continue to display His indignation whenever He is provoked. At its very close He sends fire from heaven to devour the immense throng, numberless as the sands of the sea, who come up against His people from the four corners of the earth, under the leadership of Gog. During its course He will use the same means of discipline. The marauding expedition of Gog and Magog is the best example of this that we have in the Scriptures. Then His fury ascends in His anger. He responds in His jealousy and the fire of His rage.

THE EARTHQUAKE

Few convulsions of nature so powerfully impress men with their utter helplessness and impotence as a severe earthquake. When the only stable foundation known to them begins to tremble and sway and jerk from under their feet, and everything tumbles to pieces, it strikes terror to their hearts and makes them conscious of an overwhelming Power against which they are utterly impotent. In dealing with Gog and Magog, the first infliction seems to be a tremendous earthquake, so that even the sea and the air and their denizens are affected, not only the animals and man upon the surface of the ground. All eminences are shaken down, the mountains, the cliffs, even the walls are demolished. But there is no indication that the earthquake, tremendous as it will be, will destroy the throng of Gog. It affects all: fishes, birds, animals and man, and seems to be intended to reveal the awful majesty of Jehovah to Israel as well as to the invading hordes, to the rest of the nations as well as to Gog and Magog.

The Scriptures record quite a few earthquakes,

especially when the Lord is present. In the past there was a great quaking in the sea of Galilee while He was drowsing. But He stilled the sea and rebuked the wind (Mt. 8:24). At His crucifixion the earth shuddered (Mt. 27:51-54) and it shook again at His resurrection (Mt. 28:2). Paul was released from the prison at Philippi by an earthquake. But most of the tremblors, and the greatest of all, will occur in the era of the end (Mt. 24:7, Mk. 13:8, Lu. 21:11). They are located and described in the Unveiling. Under the sixth seal we have a great cataclysm, which includes signs in the sun and moon and stars, for the heavens recoil as a scroll (Rev. 6:12). Under the seventh seal there are thunders and voices and lightnings and an earthquake (Rev. 8:5). A tenth of Jerusalem falls, and seven thousand are killed in the earthquake which takes place in the same hour that the two witnesses ascend to heaven (Rev. 11:13). Another occurs when the temple of God was opened in heaven (Rev. 11:19).

The most prodigious and awful shaking this earth ever experiences will take place under the seventh bowl. As none of the other quakes could very well be that connected with the invasion of Gog and Magog, it will pay us to consider this one, to see if it could possibly be identified with it. That it is *not* the same is clear from two considerations: its relation to Israel and its extent. This great cataclysm occurs as one of the inflictions of the bowls. These are poured out upon *apostate Israel,* not upon the faithful, trusting nation described by Ezekiel. This is confirmed by the fact that the great city, Jerusalem, is divided into three parts, and Babylon the great is brought to remembrance in God's sight, to give her the cup of the wine of His furious indignation. All of this is contrary to the picture given us by the earlier prophet, where no harm whatever comes to the nation of Israel, and no apostates whatever are in view.

There is no comparison in the extent of these two quakes. In Ezekiel it seems to be a local disturbance limited to the land, and affecting only those within it. There is no intimation whatever that it covered any other part of the earth. It seems to be very severe, yet there is no indication that a single person in Israel is harmed. Only Gog and Magog, with their allies *in the land* seem to be affected. It is not a widespread catastrophe of nature, but a definite miracle of divine intervention. The greatest of all earthquakes, under the seventh bowl, will destroy the cities of the nations and move every island in the sea. From this it is evident that the earthquake spoken of by Ezekiel is not at all the same as those before our Lord's advent, in the day of the Lord. They are not only different in scope, but are directed, not only against the invaders of the land, but against *all* nations, including Israel. This one is local and restricted to Israel's enemies.

The kingdom is unshakable (Hb. 12:28). At first glance this may be taken to prove that there will be no earthquakes or physical disturbances in its history. But we know that the greatest catastrophe of all will occur after the thousand years, when the earth and heaven pass away (Rev. 21:1). The present heavens and earth are stored with fire, which will dissolve its elements and make place for new ones, in which the kingdom is continued to the consummation, and, in the Father's hand, interminably. This is a much greater disturbance than the local quake spoken of by Ezekiel. In fact the invasion by Gog and its colossal failure is a proof that the *kingdom* cannot be shaken. It is more firmly established thereafter than ever. The nations are shown how unshakable it is.

Moreover, as an object lesson to the other nations, it is important to show that it is suicide to attack Jehovah's people. Those who rebel against them destroy them-

selves. Jehovah needs no sword to kill them. He does not need to arm Israel to fight against them. *Their own swords are sufficient.* They are turned against one another. Instead of massacring Israel, they slaughter their own companions in arms. One of God's most effective weapons is man's own depravity and inhumanity to man. It is no task for Him to fan into a flame the homicidal mania which is latent in all of the kindred of Cain. Then man turns upon himself or upon his fellows the weapons he had turned against his Maker.

The natural result of the internecine warfare among such vast crowds will be appalling. There will be no possibility of care for the wounded or burial for the dead. The very air will be infected with the foul and festering corruption, so that the awful horrors of the plague will carry on the work which the sword had not completed.

After the earth has been shaken from beneath their feet, and man has murdered man, the heavens open up with their heavy artillery to complete the work of destruction, so that the invaders perish to a man in the land which they had come to rob. A torrential downpour with supernatural accompaniments, possibly large blocks of ice, and such fire and sulphur as would descend from a volcanic eruption fall upon the putrid mass. This may not only finish the destructive phase of the judgment, but will probably act as a disinfectant to hinder the spread of the plague and keep it from affecting the inhabitants of the land.

AN EXAMPLE OF GOD'S DEITY

23 And I will magnify Myself, and hallow Myself. And I will be known to the eyes of many nations. And they shall know that I am Jehovah.

The invasion of Gog and Magog gives us a notable example of God's dealings with His creatures, in which He has not only bared His own motives, but has clearly

revealed the pitiful part that man has to play in it. The whole course of the millennium depends upon the fact that Jehovah will be known and acknowledged by the nations to an extent that has never been the case hitherto. This invasion is an object lesson, designed to reveal Him to them. Through it He will magnify Himself and hallow His name. The rest of the nations will see His hand in the deliverance of Israel and the destruction of Gog and Magog, and exalt His name and worship Him in His temple. It will be a tremendous and spectacular demonstration of His power, and the protection which He gives His own. It seems to be the last great revolt against Him which arises out of the heart of many. The later revolt is due to the direct instigation of Satan.

Of one thing we may be certain, much as most of us find our hearts resenting it. *The whole matter is of God.* Man's "free will" is totally excluded by the fact that all has been foretold in advance. It is true that Gog will devise devisings of evil because he will covet the wealth of Israel. The immediate motive is a very human one. He wants to loot and plunder. But Gog is not yet born, so could have had no hand in predicting his own acts. Yet, even if he should read of them beforehand, he will not be able to do otherwise. The only "free will" he will be allowed to exercise will be to fulfill God's intention. It almost seems as if he plays his part unwillingly, for God says that He will put gaffs in his cheeks, and thus compel him to go forth. *Gog and Magog have no choice in this matter whatever.* They cannot determine the time, the place, their allies, their weapons, or their burial place. Even their motive is not left to them, and they certainly will not massacre one another of their own free will! This is one of the all things that are of God, and not of man! And God alone will be hallowed and magnified.

THE SEVENTY SEVENS

(Continued)

It seems to be a remarkable fact that the whole of Hebrew history prior to the thousand years is made up of four periods, each of which may be reckoned, in God's sight, as seventy sevens, or four hundred ninety years. Just as is the case with the period prophesied in Daniel, the actual or elapsed time is always longer. But, in each case, about seventy sevens may be *segregated,* in which their course flows on in the hands of Jehovah. From the birth of Abraham to the exodus, and from the sprinkling of the blood on the door posts in Egypt to the dedication of the temple of Solomon, and from this event to the restoration under Nehemiah, and from that time to the glorious advent of our Lord and the commencement of the millennial kingdom — in each case seventy sevens seem to be left after eliminating certain uncountable epochs.

If this proves to be the case, it will help us much in understanding why the seventy sevens of Daniel's prophecy cover so much actual time. It was not a new mode of reckoning, but an old one. In fact it seems to have been the only method used hitherto in reckoning years. Man counts elapsed time, without regard to its quality, but Jehovah throws out all that is retrogressive, when there is no forward movement, when His people are marking time. As chronologies vary so greatly in regard to dates, and we do not wish to offend anyone, we will simply indicate the approximate length of the elapsed time and of the discarded periods, for our only object

now is to show that the difference between these is seventy sevens. The figures are not ours, so that we take no credit for them, nor do we wish to defend them.

From the birth of Abraham to the exodus is said to be 505 years. Subtract the years in which Ishmael was taken as the seed, and we have 490 left.

From the exodus to the dedication of Solomon's temple is taken to be 601 years elapsed time. But there were seven servitudes, aggregating 111 years, which leaves 490 years.

From the dedication of the temple to the faring forth of the word to return and build Jerusalem is taken as 560 years. From this we must deduct the seventy years' deportation, which leaves 490 years.

In all, these three periods were nearly two hundred years longer than three periods of seven sevens, or about sixty-five years on an average for each. Counting out the present *secret* administration, which could not be revealed to Daniel, there may not be any more extra time in the last period than in the three previous ones.

Daniel would doubtless consider the seventy years which he had spent in exile a long, long time, and another one, seven times as long, would appal him. But our Lord assures us that, because of the chosen, the last days of this period will be discounted, otherwise no flesh at all would be saved (Mt. 24:22). It is remarkable to note that the Vulgate reads that seventy sevens are *abbreviated (abbreviatæ)*. As it was made direct from the Hebrew, it is worth considering in a case like this. Greek versions vary. One has *edokimasthêsan attested,* another *ekrithêsan adjudged,* while the usual substitute text, by Theodotion, reads *sunetmêthêsan* TOGETHER-CUT. This means to make *concise,* and is used by Paul of the last years of this period (Ro. 9:28), when the Lord will be doing a conclusive and a *concise (suntemnōn)* accounting on the earth.

SEVENTY SEVENS SEGREGATED

The usual rendering, *determined,* seems to be based upon the Jewish Targum, a translation into the Aramaic. It says that Daniel was named *chthk* (*Hatach,* Esther 4:5), this very word, because it described his duties in regard to the affairs of the kingdom, which he may have *determined.* Daniel was in the gate of the king, so seemed to have been an official (2:49). For a brief period he was third in authority in the kingdom, next to its two rulers (5:29). He did the work of the king (8:27). But the account in Esther does not show that he *determined* anything at that time, if, indeed, the "Hatach" mentioned there is Daniel. It was a eunuch (not chamberlain) who attended Esther, and acted as a messenger between her and Mordecai. There does not seem to be good ground for the rendering *determined.*

Some margins prefer *divided,* but the Hebrew stem for this is *chtz.* Many years ago, when seeking to find acceptable English words for all of the terms in the Hebrew Scriptures, we assigned the standard DETACH to this stem. We have striven since to find a better, and have settled on SEGREGATE. It seems the most suitable term to fit all the facts, and unites in one most of the ideas in the other renderings that have been proposed. It *abbreviates, divides, attests, adjudges, cuts* and is *concise.* It *determines* the sections which are to count within the elapsed time of this period. So it seems to combine all of the essential ideas in the other renderings, besides allowing for time outside the seventy sevens, as in the previous periods, which seems to be the central thought.

A KEY TO CORRECT CUTTING

This period of seventy sevens should teach us a valuable lesson in correctly partitioning the Word of truth, especially in the interpretation of the so-called "gos-

pels.'' Our Lord's heralding began with the announcement that the kingdom had drawn near, for the period was fulfilled. Had it been merely a question of elapsed time, the kingdom would have come within seven years after He began His ministry. Instead of that we have a period of nearly forty years, set forth in the book of Acts, which, like the deportation, and the servitudes in the book of Judges, are not counted in the reckoning. Possibly another such period is to be expected in the future, before the final seven years begin to run, when Israel is in their land again and ready to worship Jehovah. In between these is the present *secret* administration, which has added nearly two thousand years to the seventy sevens, a feature unknown to the previous periods. We must *segregate* the seventy sevens from both of these other times, if we wish to orient ourselves in the chronology of the Scriptures.

First of all we must *believe* that the present is a *secret* administration (Eph. 3:9). The closer we examine Daniel and all the prophets, not excepting the predictions of our Lord Jesus Christ in the accounts of His life, and the record of His apostles in the book of Acts, the more we will become convinced that they deal with Israel according to God's previous promises concerning the kingdom, and not with the secret which occupies the present interval. Apart from a knowledge of this secret, this time prediction in Daniel, and many passages and parables applying to Israel and the kingdom, have been utterly misunderstood and misapplied. If we try to bring the seventy sevens into the present, we will utterly fail, for we have only seven years with which to fill out nearly two thousand. *It is just as futile to bring in the truth which applies to the seventy sevens,* which has no place in this secret administration. They are concerned with Israel and Jerusalem. We are concerned with all nations and the heavens.

THE SECRETS OF THE KINGDOM

We must also *believe* that the secrets of the kingdom (Mt. 13), which were revealed only after the heralding of the nearness of the kingdom had been rejected, are not to be found in Daniel. Otherwise they would not be secrets. These secrets also find their place principally between the sixty-ninth and seventieth seven. Thus there are two great mysteries or secrets which tend to lengthen the elapsed time of the seventy sevens. This may be graphically illustrated thus:

69 7's (KINGDOM [*Secret Administration*] SECRETS) 70th 7.

The present secret administration is a parenthesis, not in the seventy sevens directly, but in a period when Israel is already out of God's time reckoning, which is itself a parenthesis in the seventy sevens. It is not the purpose of Daniel to reveal the length or contents of these intervals. To reckon the seventy sevens we must skip these parentheses. Then we have the exact number of years. And to understand the parentheses we must never mix them with each other or with the seventy sevens. The time occupied by these was not segregated. In them there is declension and defection, so that the kingdom does not draw nearer but seems to recede.

An illustration may help us to see how this could be. We were once in the mountains and wished to reach a valley only about seven miles up a steep canyon. But there was no road, so we had to go back more than seven miles in order to ascend a high plateau, over which we could reach our destination. For a long time we were farther away than when we started. So Israel has been near the kingdom, even as they had been near the promised land soon after they left Egypt. But they turned back for lack of faith, and wandered nearly forty years before they came as close again. Now Israel is making a long detour. They are not in God's time reckoning of

the seventy sevens. As in the servitudes and in the deportation, their time does not count. This has been expressed in a variety of ways. Some say that the kingdom was "postponed." But it may be better to consider the kingdom as stationary, and that they have withdrawn from it, as in the case of the exodus, when the land was not moved, but they retreated from it.

The church today claims to be God's kingdom on earth. It is, rather, thrice removed from the kingdom, for that cannot come until the seventy sevens have run their course, and the secrets of the kingdom have been fulfilled, and not till the present secret administration is past. Let us press the point that, if we wish to press the last two thousand years into the kingdom we are confronted with an utter impossibility. The kingdom itself is only one thousand years in duration. How can we crowd two thousand years into one? It is even more difficult to find a place for it in the seventy sevens, for these are less than half as long as the kingdom, and only lead up to it. The kingdom and the seventy sevens are accurately measured time periods into which the present era of grace cannot be forced. This should help us to see that they are distinct and different in other ways as well.

Our Lord heralded the kingdom as *near,* because the seventy sevens had nearly been completed. About four hundred eighty-three years had run their course, and only about seven years remained. Israel was urged to repent and believe. But God had other and greater plans, so He locked them up in stubbornness, so that it became increasingly evident that the kingdom could not come. In the midst of His ministry our Lord stopped heralding the kingdom's nearness, and began to foretell His suffering and death. At this crisis He initiates His disciples into the secrets of the kingdom. Daniel could not have foretold the rejection of the kingdom without

interfering with its heralding. If he had said, in this part of his prophecy, that there would be a period of about forty years after the sixty-ninth seven, followed by another of nearly two thousand years, how could the kingdom be heralded as near, or indeed, at all? God puts His creatures on trial by withholding from them the results of their unbelief.

In *time* and *object* these four periods are distinct. The two which have a definite length, the seventy sevens and the thousand years, were not concealed by God. We know their length and that they will be fulfilled to the day. It is easy to distinguish between them, for one *is* the kingdom, with Israel at the head of the nations and Christ upon the throne, while the seventy sevens come before. Though the two secret periods differ even more from one another, they are often confused. The secrets of the kingdom are strictly confined to Israel and the nations on the earth, in view of the reign of Christ during the millennium. But the secret of this gracious administration departs entirely from this object. Even before the kingdom comes, before the seventy sevens are complete and the secrets of the kingdom are fulfilled, we will be snatched away from the earth for our place among the celestials.

The accounts of our Lord's life should be read in the light of Daniel's prophecy, not that of later revelation. Thus only can we understand many things which He did and said. That difficult, and seemingly mistaken assertion, in Mt. 24:34, that "this generation shall not pass till all these things be fulfilled," when the *shall* is corrected to *should,* is in fullest accord with the prophet. Apart from the secrets later revealed, that was the prophetic program. The kingdom was near, so that it needed very little time for it to come. Practically all prophecy that needed to be first fulfilled, could be crowded into the last of the seventy sevens.

The same process is repeated in the book of Acts. Peter heralds the kingdom once more, and the secrets of the kingdom, the sowing, the darnel, the mustard, the leaven, the treasure, the pearl, and the dragnet (Mt. 13) operate during a period not counted in Daniel, but for which allowance was made by severing the seventieth from the sixty-ninth seven. Between these the secrets of the kingdom are found, though they head up in the seventieth seven. Then, once more, God locks up His people in stubbornness, because He has a much greater object before Him than the blessing of the earth through Israel. The double rejection of the kingdom has prepared for a display of his highest wisdom, His greatest grace, His most marvelous love. They lead up to the loftiest peak in the revelation of Himself, the secret administration which deals with the nations and an election out of Israel during Israel's apostasy, and is concerned with the restoration of the celestial realms to God.

The Jews and Jerusalem are one. They suffer and rejoice together. The time of their waiting and their restoration is the same. It is their holy city, inscribed on their hearts. I may not belong to the chosen nation, but I well remember the first glimpse I obtained of Jerusalem's towers and battlements, and the feeling of awe that filled my soul at the sight. Even to the believing *goyim,* or gentile, the place, notwithstanding its squalor and dissention, is sacred, touched by the finger of God. The seventy sevens apply, not only to the people, but to the city. Let us keep it in the center of the stage in the tragedy of the end time.

THE ENDS TO BE ATTAINED

Six particulars are given which will find fulfillment after the period of the seventy sevens. Before we look at the several items, let us note the verbs: *shut up, bring to an end, make a propitiatory shelter; bring in, seal,*

anoint. Three are concerned with the *cessation of evil* and three with the *introduction of good.* Transgression, sins, and depravity are to cease. Righteousness, sealing, and anointing are to be accomplished. These are the things for which Daniel yearned. For these he prayed and his supplications ascended to Jehovah. All that he hoped for will be fulfilled, but not until the seventy sevens have passed into history.

How are these things to be attained? There is an impression abroad that the sufferings of Daniel's people will prepare them for their place in the kingdom, that their failure will enable them to do better in that day. This is a mistake. Those who reject the King and the kingdom will never have any part in it. The present plight of God's earthly people is not a training for the time of rule. It is a demonstration of their incapacity to bring forth the fruits of the kingdom by themselves under a covenant of works. No amount of training will enable them to keep the law. Even the saddest experience will not teach them how to fulfill it. The kingdom will be taken from them and given to a nation which will bring forth its fruits. All will be based on the blood of Christ and on the power of God, operating in their hearts in that day. This is impossible under the covenant of Sinai. It must make place for a new covenant in which God, not man, is the doer. Only believers will be able to endure to the end and enter the kingdom in the era of the end.

It has been suggested that the death of Christ brought all these blessings and therefore we must consider it the fulfillment of this prediction. But the death of our Lord took place after sixty-nine sevens, and by no means at the end of the seventy sevens, as is shown in the next verse but one. While it is the basis of all these blessings, none of them have taken effect on Daniel's people. They are still depraved. They continue to

sin and transgress. Righteousness is not theirs, prophecy is not fulfilled, and the holy of holies is unknown. The new covenant is not yet in force.

THE NEW COVENANT

It is a notable fact that the new covenant corresponds precisely with the first three of the promises given to Daniel, both in time and contents. Let us consider its provisions (Jer. 31:33-34):

"For this is the covenant which I will contract
With the house of Israel after those days," avers Jehovah:
"I will bestow My *law* within them,
And on their hearts will I write it,
And I will become their God,
And they shall become My people.
And no longer shall a man teach his associate
And a man his brother, saying, 'Know Jehovah,'
For all of them shall know Me,
From the small to the great," avers Jehovah,
"For I will pardon their *depravities*,
And their *sin* will I remember no longer."

The bestowal of the *law* within them is the complement of shutting up *transgression*. The pardon of their *depravities* corresponds to the *propitiation*. The *non-remembrance* of their *sin* is the same as bringing it to an *end*.

The law is *outside* Israel until the new covenant is in force. There is nothing within them to enable them to keep it. Rather, their flesh compels them to transgress it. At present they are locked up in stubbornness (Ro. 11:32). Instead of being free to obey or disobey, they are shut up to disobedience and transgression. But under the new covenant the law will be *within*. God will empower them to fulfill it. As a consequence the tables will be turned. *They* will no longer be locked up, but *transgression* will be confined, so that it cannot come forth.

None of this takes place before Israel is in the king-

dom. The sacrifice of Christ on Golgotha is the basis of all blessing, yet the new covenant is spoken of as still future long years thereafter (Hb. 8:8). Daniel deals with the whole nation, not with individuals or a remnant. It is a blessed fact that all Israel shall be saved (Ro. 11:26), but it is not true today. In fact, their transgressions are heaping up to heaven, their sins are multiplying as never before, and their depravities have become a byword among the nations.

It is to be deplored that the valuable and helpful distinctions between *sin (chta), transgression (phsho), depravity (oue), offense (mol), guilt (ashm), trespass (obr),* etc., are not maintained in popular versions, but are so confused that it is no marvel that even the earnest student is at a loss to keep them apart. The one word *sin* is used, at times, for no less than four of them. The mere fact that three different words are used in this passage compels us to distinguish between them. A *transgression* is the willful breaking of a known law or instruction, the violation of a rule. A *sin* is, literally, missing the mark, failing to measure up to the standard set. *Depravity* is the disposition to do evil. In all of these the chosen nation has taken first place in the past, but it will be foremost in their opposites in the kingdom.

SHUT UP TRANSGRESSION

The legislation, or the law, is one of the special prerogatives of Israel (Ro. 9:4), as compared with the other nations. They know the will of God through the revelation which He gave them. But their privileges carry with them added accountability, severer judgment. If they had no law, nor the light it brings, they could not transgress against it. The most grievous pages in Israel's history arise from their deliberate rejection of God's precepts. This brings down the awful besom of the bowls, when the fury of God is poured out upon them

in the era of the end (Rev. 15, 16). Israel, the most favored of all the nations, is also the most fearful in guilt. How long will this continue? When will we see the last of it? Here Daniel is given the answer.

For our *shut up* the A. V. has *finish,* the LXX has *conclude,* and the Vulgate *consummetur.* It is possible that the Hebrew text originally read *kle,* to agree with these readings, instead of *kla,* but, as the more unusual reading also gives a vigorous sense, we will retain it. Literally it means DETAIN, *shut up.* The men of Ekron, when they harnessed two milch kine to the cart on which they returned the ark of the Lord, *shut up* their calves at home (1 Sa. 6:10). Jeremiah was *shut up* in the court of the jail (Jer. 32:2). These occurrences give us the literal meaning of the word. Figuratively, transgression is no longer allowed to be at large. It is put in "prison" or a house of detention like Jeremiah. God will take transgression in hand and stop it at its source by writing the law on their hearts.

SINS BROUGHT TO AN END

The masoretic Hebrew text reads *seal* for *bring to an end,* but the reading we have adopted is generally accepted. A graphic picture of its meaning can be seen if we read Gen. 47:15-18 in the A. V., where it is rendered *failed, is spent,* and *was ended.* Money *came to an end* in Egypt after Joseph had it all. The year also *came to an end.* Even so will sin *come to an end* when the seventy sevens are completed. For Israel there will be no more of it, for not only will God's law be written on their hearts, but their *sins will no longer be remembered.* The sins *fail, are spent, are ended,* according to the three renderings of this word in Genesis. This means much more than doing away with transgression. There will be no failure in living up to God's requirements.

Sin, according to the Scriptures, is missing the mark,

and is due to a lack of vitality, or mortality. One who is undergoing the death process, as all are since Adam sinned, lacks the vitality necessary to reach God's standard. Salvation from sin comes through the sacrifice of Christ, but deliverance from its presence and power comes through the impartation of vitality, of life, to such an extent that the process of dying ceases. Those who are vivified at Christ's presence are beyond death, hence cannot sin. The others in Israel will have a panacea for the ills of the body in the leaves of the trees that border the river of life, which flows out from under God's house (Ez. 47:12). So sins will be brought to an end in Israel.

PROPITIATION FOR DEPRAVITY

The A.V. "*reconciliation* for iniquity" is unfortunate. *Iniquity* does not call for reconciliation. An *offense* does that. The word *kphr* SHELTER is one of the great words of revelation. It is usually said to mean COVER, but another word, *kse*, is nearly always so translated and really denotes COVER. Our word, *kphr*, has the added thought of a *protective* cover, a SHELTER. A list of the A. V. renderings should be both interesting and enlightening. They translate it *appease, atone, bribe, camphire, cleanse, disannul, forgive, be merciful, pacify, pardon, pitch, purge, put off, ransom, reconcile, satisfaction, sum of money, village,* etc. *Kphrth* is the term for *mercy seat.* It will be seen from this that it is the so-called "atonement" of the law, which is in view, which is better called the *propitiation,* or the *propitiatory shelter,* in order to clearly show what propitiation means.

The word *iniquity* is a favorite of the A. V. translators. They used it for *lawlessness (aun),* for *woe (eue),* for *depravity (oun),* for *toil (oml),* and for *wickedness (rsho),* besides *iniquity (oul).* It is used more than a hundred times where it should be *depravity,* but, as the

very first occurrence shows that this cannot be correct, they changed it there to *punishment.* Cain could not say, my *iniquity* is more than I can bear. He did say, my *depravity* is too great to bear (Gen. 4:13). *Iniquity* refers rather to past *actions,* but *depravity* to *disposition.* Some have suggested *perverseness* as the best rendering. But *oqshuth* (Pro. 4:24) and its family are exact equivalents of our *perverse,* as in Deut. 32:5: a *perverse* and crooked generation. Depravity must be *borne* (Lv. 5:1).

How is depravity to be propitiated? As a rule propitiation is done by means of sacrifice. But it is never used of the great Sacrifice. That was no mere shelter, no propitiation, but deals with sin and its consequence in a far more radical way. But there is a propitiatory shelter without sacrifice, a way of propitiating depravity in the practical sense which accords with the context of this passage. In Proverbs (16:6) we read:

By kindness and truth depravity is propitiated,
And by the fear of Jehovah is withdrawal from evil.

By this means depravity will be propitiated in the kingdom. Then, also, there will be genuine fear of Jehovah with its fruit, the withdrawal from evil. Israel, as a nation, is far from either of these now, but the time seems very near when the depravity of the land will be removed in one day (Zech. 3:9). The very propensity to evil will no longer be apparent in Israel.

Thus we have three distinct forms of Israel's defection dealt with, each different from the others, ranging from the outward act to the inward disposition. It is most satisfactory to see how thoroughly Daniel's prediction and the new covenant agree, and how both cover the ground, and leave no opportunity for further defection. Not only will there be no further breaking of God's law, but there will be no inclination to do so. The secret of it all is very simple. Jehovah acts toward them

as a God, and so He goes to the root of the matter and deals with them, so that they cannot do otherwise than obey Him. We will call this compulsion or coercion if we do not wish to be subject to God, but in reality it is God taking His true place *as God,* and ordering all for His own glory and their good. They anticipate, in measure, the final consummation, when all the rest of the creation will also be subject, and God will be their All.

There is still another source of evil. It may come from *without,* as in the case of Adam. Satan induced him to disobey the divine directions. Neither Daniel nor the new covenant make any provision for temptation from without. The reason is clear, for in that day the saints will not only be proof against his wiles, but he will be bound, so that he cannot even deceive the rest of the world, that is not protected by the covenant. In the binding of Satan we have one of the clearest evidences that the millennium is not brought about by man. No man could ever imprison the adversary. If he were at liberty he would deceive the nations even then as is most evident by his immediate success in doing so at its close. There could be no millennium with Satan at large. The saints might be able to withstand him, but no others. God it is Who removes the terrible spiritual force by means of which mankind was deceived from the beginning and which holds it in thrall today. This shows clearly that men are not free today to be subject to God, nor are they free to rebel in the thousand years. In neither case is man able to determine his own course or destiny.

In this connection it is most helpful to note the connection of the spirit world with God's dealings with the human race. In general, during the evil eons, man is deceived and led astray by wicked spirits, while during the good eons he is not. That is the chief difference be-

tween them. In Daniel we see the influence of these malign forces specially set forth by the four winds or spirits of the seventh chapter. These succeed in keeping men in darkness and estranged from the life of God. Today men are at the mercy of these spiritual powers, and much that occurs in the world is inexplicable apart from their influence. Probably most of the strife that we see around us is due to them. That there will be no wars in the millennium is largely due to their absence. It is not easy to say how much evil springs from within and how much from without, but it will make a tremendous difference to the race when the evil influences from without are withdrawn.

To us, believers, this applies in the fullest measure. We wrestle not with blood and flesh but with the spiritual forces of wickedness among the celestials (Eph. 6:12). If we did not have this, how much more peaceful our path would be! On all hands there is contention and strife. If we could only see beyond those who attack us we would find these sinister spirits working through them. Let us take heed that they do not make use of us in carrying on their war against our fellow saints. They use fiery arrows. Let us see that, under no circumstances, they make use of us to send these arrows on their way. May the grace which God has shown to us ever characterize our dealings with one another. Then there will be no fiery arrows, and we will not be used by the forces of darkness to assail a fellow saint, even if he has laid himself open to attack by leaving off his panoply.

The saints in Israel, in the eons to come, will have no such warfare. Even the nations will no longer be led astray from without. On the contrary, they will be led aright from without by the holy nation. Not merely a dark, unsuspected influence will sway them, but the light of the knowledge of God's will, as brought to them by the holy nation.

BRING IN RIGHTEOUSNESS EONIAN

Righteousness will be the very cornerstone of the coming kingdom, hence it is the first of the positive blessings for which Daniel was longing. As Isaiah says (32:1):

Behold! for righteousness shall reign a king,
And chiefs for judgment shall control.

But it will not be confined to the first phase of the kingdom, the thousand years. It will be eonian, and last during the succeeding eon, on the new earth, until the consummation, when God becomes All in all. Then there will be no further need to promise it, any more than to insist that God Himself will be righteous. The one just award for life's justifying will then extend to all mankind (Ro. 5:18). Hence, if righteousness is *eonian,* it is, in effect, "everlasting."

In the day of Jehovah, however, righteousness, though implanted in the very being of the saints, must be *enforced* among the nations. Christ will rule with an iron club. There will be penalties for disobedience. It is very evident that, at that time, God is not the God of the nations in the sense in which He is the God of regenerate Israel. They are still "free" to do the desires of the flesh. God does not control them from within as He does His own people. So they are ruled from without, by means of the righteous nation. Although freed from the control of the spiritual forces of wickedness by the binding of Satan, the nations will still be influenced by their own inward corruption, so that they will not be subject of their own accord, but must be coerced into righteous ways from without. This is the function of the government of Messiah, as administered by Israel.

In the new creation all will be made new. The barriers between God and the nations will vanish, along with the temple. God himself will be *with* them, and they will be His peoples. It will be a great advance on the millennium, when the nations had no access to God

except through Israel. At that time they were shielded from the evil influence of Satan. Later they will be under the good influence of God's spirit. Therefore sorrow and death will have no place in the new earth, though government continues. Even it will be vastly different. The scepter in the day of the Lord will be of iron and the river of life will flow out of the *temple.* In the day of God it will issue out of the *throne* of God and the Lambkin. So also the tree of life with its healing leaves is no longer connected with the *house* of God, but with His *throne.* No one will be doomed. Rule will be beneficient and healing (Rev. 22:1-3).

SEAL VISION AND PROPHET

The figure of *sealing* has a variety of applications. It does not denote merely to make inaccessible, but to *prohibit action.* The seven-sealed scroll (Rev. 5:5) could not become effective until its seals were *broken.* But it seems that this inactivity may also apply to fulfillment, when the action has been accomplished. It is a remarkable fact that the exile prophets do not go beyond the kingdom in their predictions, so that Daniel will be practically exhausted and inoperative when the kingdom has come. To this the figure of sealing could well apply. Some parts of Daniel are sealed, that is, inoperative *before* the era of the end, but nearly all of it will then retire and change from prophecy to history. In effect, we are told that Daniel's visions would then be fulfilled, and the saints would receive the kingdom.

ANOINT THE HOLY OF HOLIES

Now we turn to the Godward aspect of the kingdom. It is marvelous for Israel to be righteous and wonderful to see the Scriptures fulfilled, but this alone would never satisfy the heart of God. He yearns for the *worship* of His creatures, and now, at last, He will receive it in a measure hitherto impossible. It is only after He has

turned the hearts of His people to Himself that they are able to give Him the adoration which is His due. Then thanksgiving and praise will arise to God from the most magnificent temple the earth has ever seen. When the tabernacle in the wilderness was completed it was anointed for service (Ex. 30:26). Henceforth all that touched it was holy. So it will be when the last temple is built. Within it will be the holy of holies.

The positive blessings which follow the seventy sevens will impart righteousness to Israel, will fulfill the word of prophecy and will bring His people into close and blessed relationship to Himself. Here again, as with the negative blessings, there are three distinct aspects, and the last is the highest of all. Righteousness is fundamental for the nation, but is not enough to satisfy the deepest desires of the Deity. It is much more honor to His name and fame to see the fulfillment of those things which He had long since foretold. But that which climaxes all the rest is the *worship* which He will receive from the holy nation, finally free from transgression, sin and depravity, and righteous in the midst of all the blessings promised by the prophets. Psalms of praise will rise to Him continually from hearts filled with thanksgiving and adoration.

Such is the expectation of Israel. What a contrast to that which lies before us! And how much greater is the glory that awaits us! None of us would dare to demand the deserts of Daniel. If worthiness decided aught we would get far far less than he. Yet *grace* gives us an infinite advantage. We need not wait seventy sevens. Our Lord may come at any moment. And, we will be given spiritual, immortal, glorious, celestial bodies, utterly repellant to sin in any of its forms, and fitted, not only to deal out righteousness to the earth, but to lavish grace among the heavenly hosts. Israel will have a house of prayer for all the nations, but we will make

the whole universe a temple for the God and Father of our Lord Jesus Christ, who blesses us and will make us a blessing throughout the empyrean, and thus bring back an adoring universe to Himself.

THE PENALTY OF SINS

THE WORD miss-*effect (hamartêma)* is a very difficult word to distinguish from the ordinary word for *sin (hamartia)*. Indeed, the A.V. always translates it *sin*, as if they could find no way of expressing the distinction. English does not seem to have any single word which will carry over the thought of an *effect*. There are several auxiliaries that might be used besides *effect*, such as *product, consequence, outworking, result, outcome*. But none of these will prove satisfactory when tested by the context, especially Ro. 3:25, which may give us the key to its usage in the Scriptures. It is not true that the natural consequences of sin were passed over, or omitted by God in the past, in His forbearance. But it is true that He did not impose the judicial or legal *penalty*, such as will be required in the judging at the great white throne. God's righteousness has been called in question, not because sin has failed to produce suffering and evil of all kinds, for it has, but because He has not inflicted the proper penalty on the wrong doer. It is a question of *law*, and *God's* righteousness.

This same distinction may be seen in the other occurrences. It is associated with *pardon*, which has to do, not with the evil consequences which follow a sinful act, but the evils imposed by judicial procedure. The word *liable* (Mk. 3:29) also points in this direction. Men are not merely *liable* to the natural effects of sin. These cannot be evaded. But many have escaped the penalties provided by man's laws, and those who are pardoned are exempt from the penalties of divine justice.

UNSEARCHABLE RICHES FOR MARCH, 1942
BEING THE SECOND NUMBER OF VOLUME THIRTY-THREE

EDITORIAL

WE WAIT. Israel will *watch*. Even when they see the signs of Christ's coming, the battles and the turbulences, they will know that the consummation is *not* at hand (Mt. 24:6). Many signs and tremendous trials are before them. Their only consolation will be that deliverance is *near*. This will cause them to unbend and lift up their heads (Lu. 21:28).

How much more blessed is our lot! We may also be bent and bowed by our burdens, but we may be relieved of them in an instant. They may all be over ere the day is done. We may go to sleep with the comforting thought that the next day's trials may never come. There are no signs, no unbearable afflictions to be endured, before we enter the presence of our Saviour. We *wait* for God's Son out of the heavens (1 Thes. 1:9-10). As Paul wrote to the Romans, we were saved in expectation. We are expecting what we are *not* observing, and *awaiting* it with fortitude (Ro. 8:24-25). Blind confidence makes it possible to *await* the deliverance of our bodies. We even *await* the unveiling of our Lord Jesus Christ (1 Cor. 1:7). And in the highest revelation concerned with our walk in this administration, we are told that we *await* our Saviour (Phil. 3:20-21).

To be sure, we may watch God's dealings with mankind at large, and with His people Israel, and with Christendom, and with His own. Nowhere do we see signs of our Saviour's return for us, but everywhere there seem to be symptoms and premonitions which

point to that great cataclysm, when man's misrule ends and Christ's reign begins. Mankind seems to have neared its climax of rebellion against God and hatred of each other. The tremendous power of wealth, especially in the hands of the Jews, seems to indicate the last stage of Nebuchadnezzar's image, where wealth vies with political power in the rule of the nations. The increasing tide of antisemitism may culminate in the destruction of great Babylon. Christendom is becoming more and more like the monstress foretold by Daniel. The few missionaries once sent out may soon be replaced by millions of soldiers. Bibles will give place to bayonets, love to hate.

But the saints of God have no right to point the finger of scorn at the world, or at Israel, or at Christendom, for they alone have God's spirit to enable them to walk in love. Considering our privileges, we are the most lamentable failure of all! Let us own it, so that it may humble us. Let us acknowledge it, so that we may cast ourselves on God, Who alone can enable us to glorify Him. No doubt God's purpose in all of these fearful failures is to show the utter helplessness of man and his need of God. This, we suggest, has well-nigh been accomplished, and the kingdom of the heavens cannot be very far off. But before even the signs of this consummation can commence we know that He will call us unto Himself. The universal failure should not depress us, but encourage our hearts. It should charge our waiting with confidence and eagerness. The world's unworthiness will lead to indignation, our's implores for grace. It is headed for destruction, we are awaiting imminent glory.

A. E. K.

GOG AND MAGOG
(*Continued*)

The thirty-ninth of Ezekiel is an echo of the thirty-eighth. The former is written in prose. The latter is almost all in impassioned poetic parallelism. Some of these are notable examples, as in the third verse, where *smite, bow, left hand* are balanced by *fall, arrows, right hand.* In order to exhibit this, the text has been broken up into lines like poetry, in which the same indentation is given lines which complement each other. Repetition is a notable feature of the Hebrew Scriptures and is of great value in translation and interpretation. The falsely called "higher criticism" has stumbled at this. Not recognizing this literary feature, they imagine that it is the result of patching together various conflicting accounts by different writers. Thus they degrade a divine revelation to a low grade literary fraud. Why should a thought or a whole prophecy not be repeated for emphasis or clarity? I make a practice of doing this, not because I am patching together two sources, but because I am seeking to impress my message on the mind of the reader.

But in Scripture it is seldom a mere repetition. It will pay us to carefully examine the details in every case of this kind. Usually there is a wide divergence in the viewpoint. Often we have the same matter treated from the standpoints of government and religion. This is probably the case here. Everything in chapter thirty-nine seems to be on a higher plane, which may account for its poetic form. In it Jehovah appears as the *Holy One* of Israel. Such a double account often helps us to

settle details of interpretation. In the previous chapter it was not very clear just where Gog is. We could infer from the nations mentioned, Persia, Ethiopia and Lybia, which are east, south, and west of Palestine, that it is in the north. This is clearly stated in the next account. Gog will be in the "recesses" of the north. The fact that Magog is not included here, as in the previous introduction, confirms the thought that it is used of Gog's associate nations, which are not all in the north.

39 And *you*, son of mankind, prophesy over Gog and say,
'Thus says the Lord Jehovah: Behold Me at you, Gog, the
prince, the head of Mesech and Tubal.
2 I will reverse you,
And I will steer you,
And bring you up from the recesses of the north,
And I will cause you to come on the mountains of Israel,
3 And I smite your bow out of your left hand,
And your arrows out of your right hand shall fall.
4 On the mountains of Israel shall you fall,
You and all your combatants and the peoples which are with you.
I 'give you' to the bird of prey of every wing,
And to the animals of the field.
I give you to be devoured.
5 On the surface of the field shall you fall,
For *I* have spoken, avers the Lord Jehovah.
6 And I send a fire into Magog,
And among those who dwell on the coasts trustingly.
And they shall know that I am Jehovah.
7 And My holy name will I make known in the midst of My people Israel.
And I will not violate the name of My holiness further.
And know shall the nations that I am Jehovah,
The Holy One in Israel.

Parallels are most helpful in interpreting figures of speech. When Jehovah says to Gog that He will put gaffs in his cheek, that may not give us a clear idea of what is meant, for we are not always acquainted with such things. But when the parallel tells us that He will *steer* him, we perceive the force of the figure. Gog, of himself, does not know where to go, neither does he want to go, but Jehovah will see that he does go. He

has spoken, and He will see to it that His word is fulfilled. It is not Gog who *goes* up on the mountains of Israel. He does not *drop* his bow and his arrow. Jehovah *brings* him up, and He *smites* his bow out of his hand. All is most personal here, and naught but unbelief will seek to relieve Jehovah of the part that He will play in this terrible tragedy.

In contrast to the previous account, hardly anything is said of the manner in which Gog and Magog are slain. Nothing is said of the earthquake, the internecine sword, the terrible storm from above. That is no longer in the picture. Now we are concerned with the *cleansing of the land* from the pollution of the flesh of Gog and his allies. In this Jehovah calls upon His creatures. First, the birds of prey and the animals of the field are given a banquet. Later, Israel is given the task of clearing away the bones of their enemies, as well as the weapons and the loot that they have left. In the previous chapter we have Gog's destruction. Here we have his entombment. In order that the lesson shall come home to them, even those of Magog who have not invaded the land, who dwell on the coasts, will be visited by fire.

WARRIORS WITH WOODEN WEAPONS

[8]Behold! It comes, and 'you shall know that' it occurs,
avers the Lord Jehovah.
That is the day of which I spoke.
[9]And forth shall fare the dwellers of the cities of Israel,
And they shall consume by igniting the weapons,
The shields and the targes,
The bows and the arrows,
And the hand stave and lances,
And they consume them with fire seven years.
[10]And they shall not lift up wood from the field,
Nor shall they chop from the wildwood,
For the weapons shall they consume with fire,
And they loot those who looted them,
And they plunder those who plundered them,
Avers the Lord Jehovah.

This invasion of the land of Israel will not be carried out by trained soldiers with modern weapons of steel. The words for *army* (*chil*), *troops* or *host* (*tzba*), *war* or *warrior* (*lchm*), are notably absent from this prophecy. Instead there is a special term used only in Ezekiel, and confined to this passage, except two references to some of those who accompanied King Zedekiah in his flight from Jerusalem (Ez. 12:14, 17:21). This peculiar word seems to come from the stem *strike* (*gph*), so might be rendered STRIKERS, and probably distinguishes between the *combatants* and others in the throng of Gog that overflowed the holy land. As "striker" has the special sense in English of one who refuses to work, in order to force his employer to come to his terms, we cannot use it in a version. It seems clear that this occurs in the time when none shall learn longer to war (Is. 2:4). There are no "men of war." The combatants seem to be untrained hordes with wooden weapons. They are called a "throng," an "assembly," but there does not seem to be any military organization, as in modern warfare.

The whole picture in Ezekiel is in accord with Isaiah's prophecy (2:4):

> **And they pound their swords into mattocks,**
> **And their spears into hooks for pruning.**
> **Nor shall lift up nation against nation the sword,**
> **And none shall learn longer to war.**

At first glance there seems to be conflict between the two prophets. But this is only apparently so. Isaiah refers to the relations of the nations to one another, not to their attitude to Israel, in this regard. Otherwise this passage would deny the plain predictions concerning Gog and Magog at the end of the millennium also. In Ezekiel it is evident that the nations have not been fighting among themselves, or they would not need to *prepare* such crude weapons as they use in order to overwhelm disarmed Israel. This is shown also by the

manner in which all is done. They evidently no longer know how to wage war. Later they will know even less, for there is no mention of either weapons or men of war. (Rev. 20:7-9). Isaiah, Ezekiel and John are in close accord.

The weapons are of the most primitive kind, such as only uncivilized savages would use today. Either Gog and his people are very backward tribes in man's day or they belong in the day of the Lord. Some would identify them with Russia. At the present time, however, that great land has a highly trained army with the most modern weapons, including not only guns of all kinds, but tanks and aeroplanes, all made of steel and other metals. The weapons of Gog seem to be almost entirely of wood, without any explosives, and would be practically useless against the arms of today. A few bombers could blast them off the face of the earth. Apart from their swords, which they use against one another, they seem to have nothing but a variety of spears, and bows and arrows. These may, indeed, be tipped with steel, but not enough of this is used to merit mention when the weapons are gathered and burned. The ashes of their weapons and the remains of their flesh will fertilize the soil of the land they hoped to loot.

The character of the weapons used seems to point conclusively to a time when the modern art of war is no longer known. Today armies are mechanized. They depend upon machines which take years to build and considerable skill to operate. Only a few men, comparatively, would be needed to force Israel in the land to give up their treasures. But in this vision an overwhelming throng is set in motion, seeking to gain its end by sheer weight of numbers.

A different explanation has been offered to the effect that steel may not be used in modern warfare very

much longer because of its magnetic qualities. These may make it vulnerable to a new method of warfare, in which a projectile or explosive is attracted to everything made of iron or steel. This, it is suggested, accounts for the primitive weapons of this vision. But, as there seems little doubt that the swords and spearheads will be of steel, and these would be dangerous, this explanation does not satisfy. Besides, it does not account for the lack of military drill and organization, and the absence of all tactics in their attack.

ISRAEL'S WEAPONS

Perhaps the most remarkable feature of the invasion of the land by Gog and Magog is the part played by Israel. Hitherto they were almost always concerned to make great efforts to secure their own salvation. Yet *here they do nothing at all to save themselves.* So confident are they of Jehovah's protection that they allow the enemy to swarm all over the land without lifting a finger in self-defense. This is not the old Jacob, but renewed Israel, all saved and all with a heart of flesh. There is no murmuring, no fear. They do not seem to have any weapons. They do not seize those that fall into their hands. They have no use for weapons, for they are safe in Jehovah's keeping, and have renounced the arm of flesh. Such a nation will never be found in this eon. It belongs to the day of Jehovah. Their peace prevails even in the midst of war.

As a matter of fact, Israel's are the only weapons worthy of our reliance. Confidence in God and faith in His word will give them a victory unutterably greater and more glorious than any other in the annals of the human race. The number of their enemies seems to be greater than ever before, and the number of their losses was never less. No doubt they will read the prophets and will know beforehand just what will occur, so they rest in faith, and make no preparations whatever to

meet their foes. They have doubtless had their faith confirmed in dealing with the nations, and know that their God, Jehovah, by His control of the elements, is more than capable of coping with their enemies. They may even go further, and realize what God's motive is in bringing on this invasion, and the absolute necessity that they do nothing at all to protect themselves, so that all the nations will see that Israel's God is their all-sufficient Sword and Shield, so that none may dare to do them any harm.

OUR WEAPONS

Yet it would be a great mistake for us to do in spirit, what Israel does in flesh—almost as wrong as to go back to Israel's history in the past and deduce from this that we must fight our physical foes as they did in the land of Canaan. It is never wise to take Israel as our example, although it is much safer to follow them in their future than in their past. In one way, indeed, we should do as they do when Gog and Magog invade their land. They did not contend with blood and flesh, as they always had done before this. We anticipate them in this. It is not ours to wrestle with blood and flesh. But neither did they contend with the powers of darkness. Satan is not at large when the first invasion of Gog and Magog occurs. And on the second occasion also, when he is their chief enemy, they do not come into conflict with him. God deals with him directly.

Not so with us. We do clash with the adversary. We are not shielded from his fiery arrows by divine intervention. If we let down our large shield of faith for an instant, we may suffer the agony of fire upon an open wound before we are aware whence it comes. Israel will be in the very midst of tremendous upheavals of nature, so that all their walls fall down, and all about them the artillery of heaven kills men by the million, so that all

of Gog and Magog are destroyed, yet not one in Israel will be injured. We, on the contrary, find heaven closed, so that the most flagrant offense is not avenged by God. We are in constant danger from the wicked one and his fiery arrows. Few, indeed, have the faith to entirely shield themselves from the arrows of the adversary. Most of us, alas, are not worth wasting an arrow upon, so are not troubled.

We are given a sword. Israel will have none, and will use none against Gog and Magog in the future. Jehovah will fight for them. He calls for a sword. They are defenseless, without armor or weapons of offense; no bows and arrows, no lances and no blades. But we have a spiritual sword for use against our spiritual foes, which consists of a divine declaration. We are not living in a time of peace, but of war. Satan is abroad and his minions are mighty. Only our sandals—our point of contact with the earth—are not enlisted in this mighty conflict. We must not fight with our fellows, who are blood and flesh as we are, and who are also the objects of Satan's assaults.

THE MEMORIAL CEMETERY

11 And it comes in that day that I will give to Gog a named place for tombs in Israel,
The ravine of the trespassers east of the sea, and you block it with the trespassers.
And they entomb there Gog and all his throng,
And they call it, ravine of the Throng of Gog.
12 And they are entombed by the house of Israel (that they may cleanse the land) seven months,
13 And they are entombed by all the people of the land,
And it shall come to be to them for a name,
The day I am glorified, avers the Lord Jehovah.

The defeat of the throng of Gog, at their invasion of Israel, is God's means of impressing the nations in the millennium with His power and divinity. In order to accomplish this, it is necessary that some memorial, some visible reminder, remain throughout the course of the

Lord's day, lest they forget. Those who are alive at the time may remember the acts of Jehovah and fear Him. But millions will be born later who will need the same lesson. For their sakes a vast cemetery will be laid out in a ravine, and called the Throng of Gog Ravine, because the bones of those who trespass on the land of Israel will be deposited there. As a cemetery is an unclean place in Israel, the dead of Gog will effectually block the ravine, so that there will be no passage through it. This will serve to impress both Israel and the delegates from other nations who come there to worship, with the fearful end which awaits any nation that dares to lift a hand against Jehovah or His people.

CLEANSING THE LAND

14 And men to be employed continually shall they separate,
Who shall pass in the land, entombing the trespassers who
are left on the surface of the land,
So as to cleanse it after the end of seven months.
15 Passers who pass in the land
Shall investigate, when seeing the bone of a man,
And build beside it a waymark,
Till it is entombed by those who entomb at the ravine of
the Throng of Gog.
16 And, moreover, the name of the city shall be Throng.
And they cleanse the land.
17 And *you*, son of mankind, thus says the Lord Jehovah:
Say to the birds of every wing,
And to every animal of the field,
'Gather together and come!
Gather from 'all' around,
To My sacrifice which *I* sacrifice for you,
A sacrifice great on the mountains of Israel,
And you shall eat flesh
And drink blood.
18 The flesh of the mighty shall you eat,
And the blood of earth's princes shall you drink,
Rams, meadow lambs and he-goats, bullocks—
Fatlings 'and flocklings' of Bashan are they all.
19 And you shall eat milk to satisfaction,
And drink blood to drunkenness,
From My sacrifice which I sacrifice for you.
20 And you shall be satisfied at My table,
With horses and rider,

With the mighty and every man of war,
Avers the Lord Jehovah.
21 And I shall bestow My glory among the nations,
And see shall all the nations My judgments which I do,
And My hand which I place on them.

Notwithstanding the death of all their enemies, Israel might still suffer severely from their corpses and the decomposition of their flesh. Wars are often followed by devastating pestilence, which may take a toll of lives exceeding that lost in battle. There is not this danger in Israel, for some of them have immortality, having had part in the former resurrection (Rev. 20:6). The rest have access to the leaves of the trees which grow on the banks of the river which flows from under the threshold of the house of God, and these could heal them (Ez. 47:12). Nevertheless the danger of infection and ceremonial pollution will continue so long as a bone can be found anywhere in the land where people are wont to go.

It would be a disgusting and polluting task to gather and bury the tremendous mass of decaying flesh, left behind by Gog and Magog in the land of Israel, so Jehovah takes a hand and calls in His allies to clear away the corrupting corpses. As once before, preceding the thousand years, yet in the day of Jehovah, God makes a great dinner to the birds of heaven (Un. 19:17), and satiates them with flesh. Now He also invites the other animals to help devour this enormous sacrifice which He has offered on the mountains of Israel.

It is one of the notable examples of God's wisdom, how the vultures, spread over an enormous territory, may be drawn together in a few hours to devour a carcass. In this case it will take no keenness of sight on the part of the vultures of Palestine to discover the rich feast spread out for them. The birds in the surrounding lands will see them descend upon their prey and come to share it with them. These, in turn, will be observed

by those still farther distant. In fact, it is more than probable that even the scavengers of Gog and Magog will wing their way to the scene, and fill themselves with the flesh of the invaders.

So long as a single bone remains upon the ground or even if it is buried below the surface, there would be continual danger of ceremonial pollution. So Gog and Magog are not dumped into mass graves and covered up, as is the custom under such circumstances today, but what is left of them is brought to one great cemetery where all are interred together.

The combined efforts of these animals and the people of Israel do not seem to succeed in clearing the land of the remains of the invaders for seven months. This shows how enormous their number will be, and how helpless Israel would have been, arrayed in combat against them. At first all the people helped in this work, but then special men are detailed to this special task. Even after seven months there will be occasional finds, so that men will be employed for seven years to remove the last vestiges of the invasion. If anyone else finds a bone, he need only set up some sign to indicate its presence, so that the regular collectors may find it and carry it away to the cemetery especially provided.

THE KNOWLEDGE OF JEHOVAH

22 And know shall the house of Israel that I am Jehovah their God from that day and beyond.
23 And know shall 'all' the nations that for their depravity were deported the house of Israel,
On account of which they offend against Me,
When I was concealing My face from them,
And I was giving them into the hands of their foes,
And falling by the sword were all of them.
24 According to their defilement, and according to their transgressions do I to them,
When I was concealing My face from them.
25 Therefore, thus says the Lord Jehovah:
Now will I reverse the captivity of Jacob,
And have compassion on the whole house of Israel.

And I will be jealous for My holy name.
26 And they shall bear their confounding,
And all their offence by which they offend Me,
When they dwell on their ground trustingly,
With none to make them waver.
27 When I restore *them* from the peoples,
And I gather *them* together from the lands of their enemies,
And I am hallowed in them before the eyes of many nations.
28 And they shall know that I am Jehovah, their God,
By My causing them to be deported
In deportation to the nations.
Yet I will collect them on their ground,
And do not reserve any more of them there,
29 Nor will I conceal further My face from them,
What time I pour out My spirit on the house of Israel,
Avers the Lord Jehovah."

In Hab. 2:14 we read of a time when the earth shall be filled with the knowledge of Jehovah's glory as the waters are covering the sea. In the closing verses of Ezekiel's account of the invasion of Gog we are told how this is accomplished. The first effect will be upon Israel. After this tremendous experience they will never again fail to realize that Jehovah is their God. At the same time the other nations will learn that His attitude toward them has changed. It was on account of their depravities, their offenses, their defilements, their transgressions, that He had concealed His face from them in the past and had given them into the hands of their foes. But these could not count on this any longer. Israel will no longer need such chastening, and no nation dare touch her in the future. He has reversed His ways with them and will not suffer the nations to harm them again.

The nations will learn that God is *holy,* for He chastised even His own people when they sinned. He will not do less to other nations when they rise against Him, as Gog does. A "new order" has been introduced in the earth, not based upon the fear of man, but of Jehovah. It will, indeed, be backed by physical force, but not such

as man and his confederacies can muster, but the irresistible powers of nature in the hands of the Deity. If there were such an order in the world today, men would soon learn to live in peace. Such a knowledge of God is available. It is clearly set forth in the Scriptures. But now it requires *faith* to apprehend and accept it, a faith that is fast fading from the earth.

In the day of Jehovah, after the terrible portents which usher it in, we might expect the nations to believe, after all that they had seen. But so also should everyone have believed our Lord's words after the mighty miracles He performed. To teach the nations, something more is needed. This is provided by the first invasion of Gog and Magog. The lesson will last. It will probably insure peace for the rest of the millennium. Both Israel and the nations will learn by experience that He will protect His people and carry out His Word. His name will be magnified and hallowed in all the earth.

MRS. GEORGE L. ROGERS

As WE GO to press, we learn of the death on February 23rd of Christina Rogers, wife of Bro. George L. Rogers, whose writings are familiar to our readers.

CLYDE T. PERRY

BRO. CLYDE T. PERRY of 986 Fernhill Avenue, Detroit, departed this life, Saturday morning, January 10, 1942, while at the breakfast table with the family. He would have been 84 years of age on March 23, 1942. Services were held at the A. E. Crosby Funeral Parlors, Sunday evening at 8:00 P.M., with Bros. Rood and Patton officiating. Burial was made at Perry, Ohio, his old home, Tuesday, January 13, 1942, where the Rev. Mr. Woodworth officiated.

Bro. Perry was a charter member of the Community Church and a faithful worker. He will be much missed by his many friends. He is survived by his wife Flora, two sons, David and Oliver at home and two daughters, Mrs. Cordelia Loveless of Kansas City, Missouri, and Mrs. Bernice Bowen of Mt. Jewett, Pennsylvania, eight grandchildren and five great grandchildren. Bro. Perry was a direct descendant of Oliver Hazard Perry of Lake Erie Fame.

THOMAS H. MITCHELL

BROTHER MITCHELL was born in 1857 in Canada, and died at Chicago, Illinois, January 8, 1942. He was a subscriber to Unsearchable Riches from the beginning, having been put out of the Plymouth Brethren in the early 1900's.

For many years, the meeting of Concordant brethren was held at his home in Chicago. He enjoyed the fellowship, and was diligent in telling others about the truths he knew and loved. Truly he was a qualified worker, unashamed, correctly cutting the word of truth, for he "had a pattern of sound words," and was not ashamed to use it. We have copies of letters which he had written quite recently to speakers he had heard on the radio while confined indoors, as he was of recent years, which must have made these speakers think as never before!

He leaves four of his five children, Herbert, Laurence, Ruth and Edith, his wife having passed away in 1923. He also leaves a cousin, Mrs. Margaret Staples of Minneapolis, who is the same age as he, and who still, at 84, does house-to-house missionary work there.

Good night, dear brother, 'till He come!

LESLIE S. CUSHMAN

LESLIE SILAS CUSHMAN, son of Mr. and Mrs. Silas Cushman was born December 6, 1876, in Iowa County, Wisconsin. He fell asleep in Christ, February 3, 1942, at Loma Linda, Calif. He leaves to mourn his passing, his wife and daughter, four grandchildren, two brothers and one sister, nieces and nephews, and many friends.

At the age of seven he moved with the family from Wisconsin to Dakota Territory, pioneers in that new country. In 1890 the family moved to Nebraska.

He was married to Elva G. Walker, a graduate of the University School of Music, October 13, 1904.

He was a friend to all and always a loving and devoted husband and father.

Since boyhood his was a true Christian life with a desire to help others. He loved to study the Scriptures and to share his joy in them with others.

Now he is at rest.

"Weakness will change to magnificent strength
Failure will change to perfection, at length,
Sorrow will change to unending delight,
Walking by faith change to walking by sight."

Good night, brother beloved! We will meet again in the morning. Our thirty years of fellowship was only a foretaste of the future.

THE "PERSONALITY" OF THE HOLY SPIRIT

THE "PERSONALITY" of the holy spirit of God is usually based upon the *gender* of the original Greek, whether it is *he, she,* or *it.* But this is done in a very queer way by theologians, so that ordinary folk will find it very difficult to follow them, or to straighten out the tangles that they produce. Some points may seem strange to one who knows only English, but we will try to show by examples how little reliance can be placed on the usual arguments to prove the holy spirit of God to be a distinct and different "personality" from God Himself.

From the standpoint of English the matter should be very simple. All the *she's* and *he's* are "personalities" and the *it's* should not be. According to this, God and Christ, being masculine, are "personalities," but the holy spirit, being "*neuter*" in Greek, is not. The Authorized Version, having been made by men who were pledged to support the teaching of the church, usually managed to evade this fact in their renderings, but even they translate Ro. 8:26: "the Spirit *itself* maketh intercession," notwithstanding that, in this passage, the spirit is actually personified as an intercessor, pleading for us with inarticulate groanings, which can be true only of a person. The word *spirit (pneuma)* is *not masculine* in Greek, but indefinite. *If gender proves personality, then the spirit of God cannot be a person,* for, in Greek, it is always called *it,* never *he* or *she.*

But, we are told, the holy spirit is called a "comforter," and this is *masculine* in Greek, hence we must refer to the spirit as *He.* Various figures are used of

the spirit, yet nowhere else do we transfer the gender like this. The spirit descended on our Lord as a *dove* (Mk. 1:10). It actually assumed the bodily appearance of a dove (Lu. 3:22). But the word *dove* is *feminine!* So, according to this reasoning the spirit must be called *she* in this place! Other figures support this. In Ro. 8:10 we read that the spirit is *life,* which is feminine, and in 1 Jn. 5:6 we are told that the spirit is *truth,* which is also feminine in gender. So that we have three times as much evidence that the spirit should be *She* rather than *He,* if we ignore the fact that the Greek word spirit is neither one. Besides if *"comforter"* and *dove* are sufficient to prove "personality," we can also take *life* and *truth* to prove the opposite.

If gender proves "personality," then all sorts of things, in Greek, are endowed with it. We will list a few *female* persons first, taken at random from the early pages of our concordance: *Achaia, operation, air, allegation, aloe, Antioch, pageantry, manifestation, pretense,* etc., are feminine personalities! Here are some *male* personalities: *Christian* (no women!), *back, stone, dyke, beach, beam,* etc. Here are some *things* without personality: *acquisition, beast, vocation, alabaster, anemone, ankle, phantom,* etc. From these few examples it should be clear that *Greek gender proves nothing as to personality.* Many *things* are feminine or masculine. Even if the word *spirit* were masculine that would not prove that it refers only to persons. A *beam* of wood is not a person even if it is masculine gender.

Yet it is a fact that *very few "personalities" are found in the so-called "neuter" gender. The general trend of Greek gender is against the word spirit being used of a personality.* Having given the name "neuter" to these forms, most scholars and translators insist on adding the word *thing* to show this, if necessary, notwithstanding the absurdities to which it leads, such as the *reconcilia-*

tion of all *things,* not persons! If our translators had been consistent in this matter, they would have insisted that every occurrence of the word *spirit* should be treated as neuter, and referred to as *it,* never as *he* or *she.* Their theological bias, however, has warped their scholarship in this instance, so that the same ones who wish to bring out the neuter elsewhere, denounce it when applied to the word *spirit.*

But does the fact that *spirit* is "neuter," or, rather, *indefinite,* prove that it cannot be a "personality"? By no means! The word *beast* is hardly a *thing,* yet it is "neuter." And the Scriptures certainly introduce us to many spirits which have "personality", or, rather, *individuality,* which is a more correct expression for what is meant in modern English, for we can say that a certain individual has no "personality," that is, has nothing to distinguish him from others of his class. "Personality" is a non-scriptural, unsound, misleading expression, and should never be used or countenanced by anyone who desires God's truth. Indeed, it always indicates that there is a departure from God's revelation and a dependence on man's misrepresentation of Him. When men denounce others for not "believing in" the "personality" of the holy spirit, when God has not used the term at all in His Book, we may be sure that those who insist on the term are in error and need this expression in order to impose their apostasy on others. We should always demand that truth be clothed in the words of inspiration.

As is shown in the lexicon of the C. V. concordance, the word *spirit* has quite a variety of usages. It is applied to metaphysical beings, generally unclean or evil (1 Ti. 4:1), including demons (Lu. 4:33) and messengers (Rev. 4:5). On the other hand it is used of what might be termed a principle of action, especially when followed by the genitive of a thing, as the spirit of *love,*

of *grace,* of *truth* (1 Jn. 4:6—in contrast to the spirit of *deception*—Jn. 14:17, 15:26, 16:13), of *meekness,* of *sonship* (Ro. 8:15), of *sanity* (2 Ti. 1:7), etc. The spirit of a *thing* cannot have "personality" or individuality. Everyone who is a son of God has the spirit of sonship, yet they harbor no person who is related to sonship. Sonship is not merely a theory or a doctrine with us. It is a *vital power* in our lives. This the Scriptures call the *spirit* of sonship, for it enables us to speak and act like sons of God.

Besides these two usages of the word *spirit* there are others which are usually confused with them. All *living* things, especially animals and mankind, have a spirit, which is merged with the individual. It may be said to have "personality" in humanity, as it is the spirit of a person, but it has no individuality distinct from the person. The reader of these lines has a spirit, but this has no separate life or experience which he does not share. So it is with the spirit of Christ and of God. A man can give some of his spirit to others. So, also, do Christ and the Deity. But this does not mean that we part with a person, or that we impart a person or a part of a person to others. There is no "personality" involved at all. Let us consider this matter in other relationships, where there is no theological bias to warp our thinking.

"The mouth of Jehovah speaks!" (Isa. 1:20). Were we to reason from this statement as is usually done in regard to the *spirit* of God, we would insist that there is another person in the Godhead, for Jehovah's *mouth* must be a *person!* Only a person can speak! So also with His *arm* and His *ear.* Only a person can save and hear. Isaiah tells us (59:1).

> **Behold, not too short is Jehovah's *hand* to save!**
> **And not too heavy is His *ear* to hear!**

Throughout the Scriptures we find this figurative

language. Usually it is understood, when there is no false tradition or theology to hinder the student. The mouth of Jehovah, or His hand or ear, cannot be distinct personalities, so we understand them to be picturesque and powerful figures. Moreover these are compound figures, since God has no literal mouth or arm or ear. God is spirit, so it is a much simpler figure to ascribe His acts to His spirit, if we were not hindered by the creeds, which ignore this figure in order to split the one God of the Scriptures into the trinity of Christendom.

Just as in the case of His mouth and His arm and His ear, *everything done by the spirit of God in figure is done by God in fact.* In some cases it is absolutely impossible to make two individuals of them. God *works* by His spirit, just as He *speaks* by His mouth. Christ was generated by the holy *spirit,* yet He claimed that *God* was His Father. Did He have *two* Fathers, or one? So all *operations* of the Deity may be ascribed to His holy spirit.

THE "COMFORTER"

A "comforter," in English, may be *he, she* or *it.* In Greek they use only *he* or *she.* Either a person or a thing may comfort us. A kind of quilt covering has been given the name "comforter" in some parts of the English speaking world. So, in English, we want to know who *or what* comforts, before we are able to say that *he* or *she* comforts, or that *it* comforts. In Greek we could not do this. We would be compelled to say that the comforter, *he* or *she* is warm, because all comforters, even when composed of *things,* are either masculine or feminine. In translating, then, if we come across a passage saying, "The woolen comforter, *he* is warm," we would be compelled to change it to "*it* is warm." No one would object to this because it does not touch a sore spot in theology. If it did, we would be compelled to say "he

is warm'' (though woolen), or suffer the anathemas of the church.

There is a case like this in Jn. 14:16, which reads as follows in the C. V.: ''And I shall be asking the Father, and He will be giving you another consoler, that it, indeed, may be with you for the eon; the spirit of truth, which the world cannot get, for it is not beholding it, neither is knowing it. Yet *you* know it, for it is remaining with you and will be in you.'' Now, ordinarily, we think of a consoler as a person, but here we are told *what* (not Who) this consoler is. It is the *spirit of truth.* This is the (''neuter'') spirit of a *thing* (truth). To be sure, *truth* is *feminine* in Greek, but that does not make it a person. And even if it did, *even the spirit of a person is a thing.* Consider the following list of things, all of which have a spirit. Is it not clear beyond all question that *the spirit of a thing* (no matter what its gender in Greek may be) *must be a thing?* The spirit of truth is the vital power resident in truth, the energy it imparts, truth living and acting in us. This is closely associated with the spirit of God, but it is by no means identical with it.

The following is a list of the phrases found in the Scriptures, in which spirit is followed by the genitive of a thing. Besides spirit of truth (Jo. 14:17, 15:26, 16:13, 1 Jn. 5:6) we have spirit of infirmity (Lu. 13:11), spirit of holiness (Ro. 1:4), spirit of sonship (Ro. 8:15), spirit of stupor (Ro. 11:8), spirit of humanity (1 Cor. 2:11), spirit of meekness (1 Cor. 4:21, Ga. 6:1), spirit of wisdom (Eph. 1:17), spirit of timidity (2 Ti. 1:7), spirit of grace (Heb. 10:29), spirit of glory (1 Pet. 4:14), spirit of deception (1 Jn. 4:6), spirit of life (Rev. 11:11), spirit of prophecy (Rev. 19:10).

Notwithstanding the plain statement that the consoler, or ''Comforter'' is distinctly said to be *a thing of a thing,* the spirit of truth, scholars and translators ob-

ject when we turn this into English, and refer to the thing as *it,* or even *that,* a pronoun which may be used of persons as well as of things. Moreover, once we grasp the fact that Christ has sent the holy spirit of truth to take His place in the world, especially for Circumcision saints, all that is spoken of this spirit will be much clearer. It is the truth that consoles the saints. It is a spirit which the world cannot receive so long as it is under the influence of the deceiver. It is the truth that exposes the world (Jn. 16:7-11). And it is the power of this spirit that guides the saints into all truth. It informs them as to what is coming, and glorifies Christ.

Christendom recognizes at least three gods and many lords, but for us there is only *one* God, the Father, *out of* Whom all is, and *one* Lord, Jesus Christ, *through* Whom all is. But in all there is not this knowledge (1 Cor. 8:6). We realize the power and presence of God's spirit in all that we do. We have Christ's spirit also (Ro. 8:9), but we do not look upon it as a distinct person, separate from Christ Himself, which we would be compelled to do, if we considered God's spirit a distinct person, separate from Himself. May God be gracious to all who, like the writer of a book we have been considering, call up all the resources of human learning and authority to hinder the saints from *believing* God, Who has said,

There is one God.

A. E. K.

TRACTS BY E. A. LARSEN

A SERIES of six different tracts for saint and sinner is now available for distribution from "The Differentiator" at 1510 So. 23rd St., Tacoma, Wash. Each is four pages in length. Samples may be obtained so that you may become familiar with the title and contents and order those which you feel you can distribute.

GOD'S GLORIOUS GOAL

Out of the Father's bosom	John 1:18
As the Son of God He came;	Mark 1:11
The first-born of creation,	Col. 1:5
Lost sinners to reclaim.	1 Tim. 1:15
Down from His heavenly glory	John 6:38
Into this world of woe,	1 Tim. 1:15
Our Saviour condescended	Phil. 2:8
Because He loves us so.	Eph. 2:4
All power to Him was given	Mt. 28:18
By the Father from above,	Mt. 28:18
To restore the whole creation	Eph. 1:10
Through grace and matchless love.	John 15:9
In Him was all created;	Col. 1:16
Through Him doth all cohere;	Col. 1:17
Peace through His blood He's making	Col. 1:20
To reconcile and cheer.	Col. 1:20
Before the eons' dawning	Eph. 1:4
Their glorious goal God knew,	Acts 15:18
For He's the One Omniscient—	Acts 15:8
Nought hidden from His view.	Heb. 4:13
His plan reveals creation	Col. 1:20
From sin and death set free;	Rom. 8:21
At the glorious consummation,	Heb. 9:26
When all will subject be.	1 Cor. 15:28

— E. LEGAULT.

THE THREE PERIODS OF SEVENS

25And you shall know and be intelligent: from the faring forth of the word to return and to build Jerusalem until Christ, the Governor, are seven sevens, and sixty-two sevens. It will be restored and built, square and salient, yet in eras of constraint.

The seventy sevens are divided into two sections, sixty-nine sevens and one seven, one leading to Messiah in humiliation, the other to His glory. Each has a preliminary period. The sixty-two sevens are preceded by seven sevens. The first half of the last seven introduces the last. This is most helpful for Daniel's people, for, in each case, it gives two distinct starting points from which to reckon the two most important dates in their history. For both cases the time between the two commencements is occupied with a restoration in Jerusalem. The seven sevens which preceded the sixty-two was taken up with the restoration under Nehemiah and Ezra. The half of a seven which precedes the last three and a half years will see the ritual restored in the holy city under the coming governor. This is set forth in the following diagram:



Two dates are of supreme importance to the sons of Israel. *They both give them the time when Messiah will come.* In the past they were pointed to the time of His appearing in *humiliation,* so that some might recognize and receive Him. In the future they are given the time of His *glorious advent,* so that the saints may not be

deceived by the false christ, and may endure until the end. In each case they are given a definite length of time, at the conclusion of which He arrives. To make doubly sure, a second commencement is given in each case, to check the first, and the interval between the two is accurately predicted. First, the sixty-two sevens are preceded by the seven sevens. Then the final half seven is preceded by a period of equal length. The commencement of the four hundred thirty-four years in the past and the last three and a half in the future are each clearly indicated by a *period* as well as by its start and close.

Some of us can remember when the Balfour declaration was issued. It made a most powerful impression on many of the Jews. So it was when the word was given for the return and the restoration of Jerusalem under Nehemiah. The conclusion of this era was also a red letter date on the calendar of the Jews of those days. From these two prominent dates it was possible to predict the exact time of Messiah's first advent. No doubt there were those in Israel, like Simeon and Anna (Lu. 2:25, 36), who knew that the time was near, and they based their knowledge on this prediction. There was really no excuse for anyone living in our Lord's day, who knew this prophecy, to reject Him. Yet, on the other hand, how could they do otherwise when it was definitely foretold that He would be cut off and nothing would be His? God's Word must be fulfilled. His intention must be carried out. But the time had been accurately indicated for those whose hearts were open to the prophets.

The preliminary period of seven sevens, the forty-nine years, are called *eras of constraint*. The A. V. has *troublous times*, which, in a general way, may describe the experiences of Nehemiah and Ezra, and the remnant that returned. Wigram, in his *Englishman's Concord-*

ance, suggests "*strait* of times." The A. V. translates this stem *(tzq)* in other passages as *anguish, constrain, distress, lie sore, molten, oppressor, pour, press, straiten.* These confirm our *constraint.* They were hemmed in and hindered in rebuilding the city. The word for *street* in Hebrew is *shuq* (Ec. 12:4, 5), but the word here is *rchub* WIDTH, square. Eastern streets are excessively *narrow* as a rule, but there are wide spaces, corresponding to our public squares. No doubt they built the *wall,* but the word here is *chrutz* SPIKE (A. V. *sharp* Isa. 41:15), so it probably refers to the projecting angles of the wall, the salients where the wall obtrudes and might be attacked from two sides.

Our Lord very definitely told His hearers that Daniel's second period had run its course. He said, "*Fulfilled* is the era, and *near* is the kingdom of God!" (Mk. 1:15). Most of us may have very vague ideas about the *era* of which He spoke, but the Jews could hardly mistake His reference to this prophetic period which had been so clearly foretold and whose end was so very near, as they could figure out for themselves. He told them two distinct things. The era leading to His own *presence* was *fulfilled,* but not the time to the *kingdom.* That was *near.* His whole ministry to Israel was based upon these facts, and cannot be understood apart from them. He *came* at the end of the sixty-nine and the sixty-two sevens, according as Daniel had predicted. He *heralded* the *nearness* of the end of the seventy-sevens, when the kingdom would come.

So will it be in the final seven also. Two definite events of sensational significance will give the spiritual, believing Israelite, who is slightly acquainted with Daniel, definite dates from which to determine the time of the return of Christ in glory. The first one is the imposition of a covenant on the Jews, ratified by a majority in the land, which restores to them their ritual,

or at least guarantees to them the free exercise of their religion for a period of seven years. The second one is even more striking. It is exactly forty-two months, or twelve hundred sixty days later, and revokes the conditions of this covenant. It will take no chronologist to set the date for the return of Christ in those days. Anyone can figure it out for himself—forty-two months, twelve hundred sixty days—then He will appear!

That date we all would like to know. Few of us have any inkling of the vast number of dates that have been set for His coming. Not long after He had gone it began. Even in the first thousand years chronologists figured out, by various means, the imminence of His return. The year one thousand was hailed by many as an infallible date. It left behind it many sorely disappointed saints. Since then the dates have come oftener, and during the last century have crowded the calendar, until nowadays hardly a year goes by that is not proclaimed as the one so long foretold. The most notable dates within the last century were 1844 (Miller), 1878 (Cumming), 1885, 1905, or 1923 (Guinness), 1917, 1936 (Great Pyramid). Rev. William Baxter set many dates, which were revised as soon as they proved false.

THE YEAR-DAY INTERPRETATION

Those who take the seven times in Daniel 4:23 as symbolic of the length of gentile dominion, a day of Nebuchadnezzar's mania standing for a year, have figured that the end would be about 1917, and that the last seven years would commence about 1910. Other elaborate calculations, using lunar, luni-solar, and solar years to vary the results, gave dates throughout the decade from 1930-40, but none later than that. Now, however, that we have passed the latest date which was given, it seems clear that the year-day interpretation is not only unwarranted by the Scriptures, but the year-day prin-

ciple has failed utterly in actual practise, and does not merit further attention.

Why is it that year-day calculations have failed? The reason is simple. They are not based on *faith,* but on *reasoning,* hence are a mistake, or sin. God has nowhere told us that we should reckon after this fashion in figuring out the prophecies. He may have done something similar to this occasionally, but we cannot deduce from this that it is a settled procedure. In that case the seventy years deportation would have lasted more than twenty-five thousand years. It cannot be applied consistently. Besides, there is no intimation that such periods as Nebuchadnezzar's mania are prophetic, or foreshadow a longer period. The fact that, in a general way, the time from the prophets to the present amounts to about seven times three hundred and sixty, or two thousand five hundred and twenty, may account for the prevalence of year-day calculations in our day. Once we see that they are not of *faith,* we should not allow them to lead us astray.

THE SIX THOUSAND YEAR PARALLEL

Another manner of reckoning the time is based upon the interesting and plausible assumption, that the millennium will be the seventh period of one thousand years since Adam. This strikes one as eminently harmonious with the tenor of Scripture. Man is given six days to work and then comes the sabbath. As this sabbatism is one thousand years long, why should not the preceding six days be six thousand years long? The only objection is that *it is not written,* hence cannot be *believed.* It can be no more than a wish, a hope, an inference.

One would suppose that, if this parallel holds good, and the usual chronology is correct, since Christ was born about four thousand years after Adam, then the date for the millennium is somewhere near 2000 A.D.,

about sixty years hence. But chronology does not seem to be such a simple matter as that. There are many diverse calculations. We do not consider ourselves qualified to choose among them. One recently received puts us inside the millennium sixty-four years. Another makes the year 1942 six thousand years after Adam.

The Jews are supposed to start from the beginning with their calendar. They are now past 5700 years, so there are nearly 300 years still ahead before the year 6000, according to their reckoning.

Because a part of the first period of forty-nine years is supposed to fall within the seventy year's servitude, it has been suggested that they should not be reckoned, seeing that Israel was not God's people during this time. By some, all of this period has been counted out, and two later periods put in to make up the full seventy, consisting of five sevens, or thirty-five years, from the crucifixion to the setting aside of Israel at the end of Acts, with two sevens still to come in the era of the end, besides the last seven, making three sevens, or twenty-one years, for Israel still to come. This would call for earnest consideration if its first assumption, that the forty-nine years fall within the seventy years servitude were correct. But we cannot say that Israel was not God's people after the word went forth to return and build Jerusalem. The seven sevens precede the first coming of Christ.

Were I to set a date for the Lord's return for us, the preëxpectants in Christ (Eph. 1:12), I would not spend too much labor on the exact date of His return to Israel, for there may be a considerable period between the two, just as there was between Pentecost and the call of Saul of Tarsus, or the revelation of the secret in Ephesians. *Any* date, up to the year 2000, might mean that *His coming for us is imminent today.* But I am not happy in such calculations, because Paul could never have

made them, and I submit that he was much better instructed in such matters than anyone today. Paul was inspired to say, "*we,* the living, who are surviving to the presence of the Lord" (1 Thes. 4:15). Was he ignorant? Was he "mistaken"? Are not rather we?

Paul's knowledge of Daniel and all the prophets was so far in advance of ours that we may confidently deduce from his words that these do not provide any basis for figuring out the time of our Lord's return either to us or to Israel in the future. Had Paul known that the kingdom would not come until the seventh millennium from Adam, he would have written quite otherwise. Had he supposed that a day stood for a year, he could not have *lived in constant expectation of His presence.* And *this is the vital point.* Daniel gives *two* starting points for the two appearances of Christ. His presence in the past could be reckoned from the decree to restore and build Jerusalem. His presence in the future will be easily reckoned once the coming governor imposes his covenant on the Jews, or later causes the sacrifice to cease. There are no other dates from which His coming can be calculated, although, as we shall see, there are events which imply its nearness.

If Paul and all the saints since had known that the Lord would not come for two millenniums, the blessed expectation would have lost most of its blessedness and power for them. Its encouraging, cleansing, sanctifying force would have vanished. What we need, and all the saints require, is not a dim, distant vista of a great historical *event,* but a close, constant, continuous, heartening expectation of *His presence,* that may take place *today, this hour, this minute, this very moment.*

Moreover, in actual practice, the presence of Christ is not a far-off future meeting, with long centuries of waiting in between. To our consciousness it comes immediately at the close of life. To be sure, the Lord does not

come at the decease of His saints. But to those who die it will seem just as if He had. To a sleeper, the morning immediately follows the evening. The night is naught. To each one the moment of death will seem the moment of rousing. So that, even if the Lord did not come to Paul, or to any of the thousands since who ardently waited for His arrival, the date of His presence will be, *to them,* the end of their life, the conclusion of their career.

Can we not see God's marvelous wisdom in this? He has planted in our hearts an intense longing for His presence, and, though His coming does not occur in history for thousands of years, in the experience of His saints it adjoins their lives without a break. Dying is an experience, but death is not. From the weakness and decay of their decease the saints enter into the power and incorruptibility of vivification. How long and trying and terrible it would be for Daniel to wait more than two millenniums, and witness the tragic history of his people, in order to enter the one millennium. How much more Godlike for him to stand in his lot as soon as he wakes from sleep!

MESSIAH, THE GOVERNOR

There are two governors mentioned in this context, therefore one is especially marked as Messiah. Perhaps it would be better to read, the *anointed governor,* in order to emphasize the contrast with the *un*anointed one of the next verse. The term governor *(ngid)* comes from the stem *ngd* FRONT and is translated *captain, chief, excellent, leader, noble, prince, ruler* (all of which are more suited to translate other Hebrew words), besides *governor* (1 Chr. 29:22, 2 Chr. 28:7), as we have rendered it. *Prince* is used for about fifteen different Hebrew stems, but suits *nshia* best. For these we prefer *priest, governor, patron, sovereign, captain, grand, councilor,*

chief, third, satrap, envoy, prefect, high born, and *magnate. Governor* is used of both the *governor of the covenant* as well as *Messiah, the governor.* One is God's Man, the other Satan's. Because their office is the same, and to enhance the contrast between them, they are given the same title.

So great a character in human history, at such a crisis in the career of the sacred people, should receive his proper title, for this may be the key to his actions and the character which he assumes. We have been accustomed to calling him "the coming *prince.*" This speaks to us of nobility and royalty and hereditary rights, all of which we should never associate with the false christ. So far as is revealed, he seems to be a Jew of common stock, who has no right to any title at all. Were he a prince he would not be despised when he first rises to power. And they would not withhold from him the splendor of the kingdom (11:21). The title *prince* does not fit the picture. It may give us a false impression of his social and political status at the time when he inaugurates the seventieth seven by making a league with his people and posing as their Messiah.

It has been my lot to come into contact with a number of princes within the last decade, yet none of these possessed any political power. Socially they were of the very highest rank, but they no longer exercised any influence on the government. Yet they legally retained their titles, and these were universally accorded to them. On the other hand, in the United States, no government official has this title, and no political power is ever associated with it. More and more, as the end approaches, the great leaders in government and politics are like those of the false messiah. They rise to power above that of the aristocracy through their own efforts apparently, taking advantage of the turbulence of the times. Hence they are not called princes but leaders.

The title *governor,* on the other hand, is more in accord with his actions, for he is concerned with the *government* of the land, first legalizing the worship of Jehovah and then making it illegal. He does not claim any hereditary privileges, or impose his will upon them because of his social standing, but calls an election and gets a majority to back him in his first decree. Later he needs no such formality, but stops the ritual without consulting anyone. There is nothing princely in any of his ways, so that he has no right to so dignified a title.

AFTER THE SIXTY-TWO SEVENS MESSIAH CUT OFF

[26]And after the sixty-two sevens Christ shall be cut off, and there is no 'adjudication' for Him, and the city and the holy place shall be laid in ruins. With the governor's coming, its end also is by a flood. And, until the end of the war, desolations are decided.

One of the most tragic sentences in the whole course of revelation occurs in this verse. After the sixty-two sevens *Christ shall be cut off, and there is nothing for Him.* Who believed this among His earthly disciples? The words are plain enough. We find the same phenomenon among the saints today. They cannot believe some of the simplest statements. Even after our Lord had enlarged upon it, and plainly told His disciples that He must suffer and be roused, impetuous Peter objected: "By no means shall this be for Thee!" (Mt. 16:22). Among the Jews today Daniel's prophecy is not held in high esteem. Even in their blindness they have a feeling that it condemns them. In pressing the claims of Christ upon the Jews, this passage may have much weight. Jewish versions seek to evade its force. One translates: "After threescore and two weeks shall an anointed one be cut off, and be no more." It is astonishing how even the apostles of our Lord refused this definite prediction of the rejection of Christ after it had been confirmed to them by His own lips.

After the crucifixion, surely they would remember this scripture! But even then they say, "We expected that He is the One about to be redeeming Israel" (Lu. 24:21). Does any other passage in the Hebrew Scriptures throw such a floodlight on human unbelief? The acceptance of this single passage would have prevented the chief priests from harming Him. They should have known that the time had come for their Messiah to be cut off, and should have opposed His crucifixion. But if even His own disciples did not realize that He was doing exactly what Daniel had foretold, how can we blame the others? What a marvel! They fulfill the Scriptures —especially this one—in condemning Him.

The *time* of His cutting off is *outside* of the seventy sevens. It is *after* the sixty-ninth seven, but *not* in the seventieth, which is spoken of in the next verse, which belongs to the *end.* We should always watch the word *end* and similar expressions, in placing the events in this prophecy, so that we may not confuse the past with the future. Some have taught that the seventieth seven is past, and that Christ was cut off in its midst. But none of the events which will occur then took place at the crucifixion. The abomination that makes desolate was not set up.

There is no adjudication for Him. That is, He receives nothing of all the earthly glories which belong to Israel's Messiah. All of the power and the splendor of the kingdom should have been His. All the fruits of His sacrifice should have come to Him after His crucifixion. The Jews and the disciples expected Him to assume all this, and deemed it the necessary proof of His Messiahship. Only after He had opened to them the Scriptures did they perceive that His suffering must precede His glories, and that the latter do not follow immediately. Their belief in His glories blinded them to His suffering just as the belief in His suffering is blinding many to

His glories today. This statement should be of powerful import to the Jews, for it shows that their Messiah would be rejected and would not get His due when He should come at the time Daniel foretold.

The traditional Hebrew text omits the word *adjudication,* but the Greek version has *krima* JUDGMENT. It does not seem likely that they would insert so important a term without warrant. It is not easy to see how the Hebrew term for JUDGMENT *(mishpht)* could have been overlooked, but another word, *din* ADJUDICATION, is almost identical with *ain* (there is no), and could very easily be skipped. It could be translated by the Greek *krima* also. So we have inserted it. The A. V. has "but not for himself," the meaning of which is not clear. The Revisers changed this to "shall have nothing," with a margin "there shall be none belonging to him," which is manifestly untrue, for He did have a few who were faithful. Luther has "and be nothing any more." The LXX gives us the fullest version, and agrees with the fulfillment.

What a contrast there is between the true Anointed and the false christ! One has nothing, and the other presents himself to Israel as a conqueror and a liberator and, later on, as the head of all earthly power and religion and wealth. What our Lord refused to accept at the hands of the adversary will be eagerly grasped by the antichrist, so that he will possess all authority on the earth. That is the kind of a messiah that Israel wants. And, in a sense, that is what is foretold by the true Christ, in the Hebrew Scriptures, for He, also, will receive all authority on earth, as well as in heaven, when the adjudication comes and the time for Him to reign. So will they be deceived, by accepting only that which suits their souls and brings them glory, and rejecting what they do not wish and the humiliation which they do not desire.

THE CITY AND THE HOLY PLACE LAID IN RUINS

In connection with the cutting off of Christ, we are told of the ruin of the city and the holy place. What had been restored with so much labor and distress in the days following the deportation under Nebuchadnezzar, and in the days of the Maccabees, and under Roman rule, is once more reduced to ruins after their rejection of Christ. Another and greater deportation and desolation begins. In Daniel there could be no indication of the length of this period, for it is occupied by *secrets* which were unknown to the prophets, and grace which is far beyond their ken. So this passage skips right over, even as others in the prophets, from the year of acceptance for Jehovah to the day of vengeance of our God (Is. 61:2, Lu. 4:19). From the time that Israel was driven out of their land until they are once more there between the king of the south and of the north, is a blank in Daniel. Having rejected Christ, they will receive the antichrist. The Anointed Governor was crucified. The false messiah will be accepted.

[As the rest of this verse has already been discussed in connection with chapter seven, it will not be repeated here.]

THE MASTER OF THE COVENANT

27And he is master of a covenant with many for one seven. And half of the seven he will cause to cease the sacrifice and the present offering. And on a wing of 'the sanctuary' shall be the abominations of desolations, even till 'the conclusion of the era', a conclusion decided is being poured forth on the desolation."

About eighty times we read that a covenant is "made" or contracted. Literally, they were CUT, because the sacrifices offered in making them were *cut* in twain. About a dozen times we read that one is "established" or *set up*. But seldom do we read of the *master* of a covenant. The A. V. says that the coming governor will *confirm* the covenant. The Revisers have

changed this to *make a firm* covenant. This seems to be the modern interpretation. Some say *empower*. The Septuagint has *dunamōsei* WILL-BE-maKING-ABLE. This word may throw considerable light on the course of events at the beginning of the last seven years, so it will be well to consider the facts with more than ordinary care.

The rendering *confirm* has led to much confusion and debate. It seems to imply that some previous covenant, such as that made with Abraham, Isaac, and Jacob is fulfilled in some way at this time. No one seems to take the word *confirm* in its ordinary sense of *verify*, or *ratify*. Some rightly insist that the antichrist cannot confirm God's covenants, so they apply it to the ministry of Christ in the sense of *establishing* His covenants. It is manifestly absurd that either Christ or antichrist would confirm any of God's covenants for only seven years, for these are by no means limited to so short a time. The new covenant, as we have seen, cannot come into force until *after* the seventieth seven. The old is already operative. There is no divine covenant which applies to this period particularly, which could be *confirmed*.

The stem of the Hebrew word here used is *gbr* MASTER or *might*. Besides these the A. V. renders it *champion, chief, confirm, exceed, force, giant, great, man, power, prevail, strengthen, valiant*, etc. This confirms our standards. Either *master* or *might* will fit all occurrences. In Daniel we find it in 11:3, a *mighty* king, that is, Alexander the Great. Besides this it is used often of *men* in the Chaldean, or Syrian, parts of Daniel, since in that language, it seems to be a common word for man. Daniel himself is called a *master* (2:25, 5:11), Shadrach, Meshach, and Abed-nego are often referred to thus in the third chapter. The ministers and satraps are so called in chapter six.

When Israel fought with Amalek (Ex. 17:11), they *had the mastery* as long as Moses held up his hands, but Amalek *had the mastery* otherwise. This is a graphic example of the force of the verb in its simple form. In the causative it occurs only twice, here and in Ps. 12:4 (5). There we read:

> **Who say, "With our tongues will we be *master*:**
> **Our lips are with us. Who is lord over us?"**

The parallel is helpful. Those who are masters acknowledge no lord over them. Here we have the closest approach to our passage. The governor will be the *master,* the lord, the *dictator* of a covenant with the majority of the Jews.

According to this the covenant does not seem to be a *mutual* agreement, but rather in the nature of a pronouncement, like the Balfour declaration, in which the governor has all the might, and the Jews are simply called upon to accept or reject it. The Jews vote upon it and the majority are for it. Yet, as usual, they are divided, and the minority are not in favor of it. Nevertheless, it is imposed upon them. Its terms are dictated by the governor. At this time his heart is still *for* the *holy* covenant, what he does is precisely what we would expect of any Jew who has risen to such power that he is able to restore to his people their land and the rites of their religion.

The fact that he is *master* of this covenant may shed some light upon his later action after only half of its term has expired. If it was such a one-sided contract as this word suggests, he probably thinks he has a perfect right to revoke it when it no longer harmonizes with his plans. If he has the might to make it, then he has the right to break it. Even today might is the only real right recognized among the nations. To him this covenant, like many others, is only a scrap of paper, which time and circumstance may make void.

Such a course has become common today, and is largely the cause of the lack of confidence which prevails. Circumstances and conditions are changing so rapidly that the foundation or cause of a covenant is swept away and the covenant lapses. Even the most basic and widespread agreements, such as the clause, "payable in gold coin of the United States of America," which was intended to secure all holders of financial papers against loss, have been invalidated. It is not likely that the repudiation of some clauses in the covenant made by the coming governor with the Jews will create any stir outside of those affected, for this spirit is already rampant in the world. It will probably increase, and be justified more and more by those rulers, who, in the turmoil of the times, throw about the helm of the ship of state in order to ride out the storm that threatens to engulf them.

This covenant does not receive the support of all in Israel. It is not made with the saints at all. It is the unbelieving majority of the nation who enter into this compact. Our Lord certainly made no covenant with the majority in His day, for His followers were few, and the bulk of the nation rejected Him. Until He comes in glory the saints in Israel are always a minority. Him they would not receive, for He came in His Father's name, but He warned them that another would come in his own name, whom they would receive. This is the one who comes to them at the commencement of the seventieth seven with a covenant which the majority eagerly accept, for it is just what they want. If the power who holds the mandate over Palestine today would offer the Jews the religious and political control of the holy land for a stated period it would find instant acceptance, even if it involved the recognition of a personage whom the saints could never acknowledge.

We are not told that the covenant as a whole is repu-

diated. Only those clauses are recalled which guarantee freedom of worship. There may be many other clauses which remain in force. The fact that, at this very crisis, the governor is given authority over all the kingdoms of the world by the dragon (Rev. 13:4) may not interfere greatly with his *government* of Daniel's people. But the fact that Satan insists on the *worship* of all comes into conflict and clashes with the worship of Jehovah. Where a man sits as god, and sets himself above the Supreme, the divine ritual cannot be carried out. Hence the two essential functions of the priests, the offering of sacrifices for the sins of the people, and the approach or present offering, are forbidden.

Sacrifice, as an acknowledgment of and propitiation for sin, is repugnant to humanity in its estrangement from God, which grows more and more pronounced as we near the end of this eon. It strikes at the heart of man's pride and self-righteousness. Today the path is being prepared for its utter repudiation. The "religion of the shambles" is accounted a detestable folly. Not only is the *cross* of Christ almost unknown, even among true believers, who shun its shame and dread its degradation, but even the *sacrifice* is derided by many modern theologians in Christendom. All of this is a sign of the nearness of the era when sacrifice will no longer be allowed on the face of the earth. It coincides with the time when God's indignation will be let loose upon the nations, and His fury will be poured out upon His own people, who do not acknowledge Him.

At that time there will be no public approach to God. In the Orient those who wish to enter the presence of a high dignitary or desire to ask a favor, send a present in advance. In full correspondence with God's attitude in the day of His indignation, the avenue of approach will be closed. *Today* He is conciliated, and it is impossible to rouse His wrath (2 Co. 5:18-21). *Then* His attitude

will be reversed. Then the kings of the earth and the magnates, and the captains, and the rich, and the strong, and every slave and freeman will hide themselves in the caves and in the rocks of the mountains. And they will say to the mountains and to the rocks, "Fall on us and hide us from the face of Him Who is sitting on the throne, and from the indignation of the Lambkin, for the great day of their indignation came, and who is able to stand?" (Rev. 6:15-17).

The man of lawlessness, the antichrist, does not desire to fulfill God's will or intention. Rather, he will seek to thwart God's designs, and anticipate the kingdom, and direct all worship to himself and to Satan. Nevertheless, as must always be the case as long as there is a real God in the universe, he does just what the Supreme intends, and acts in full accord with His counsel when he stops the divine ritual for forty-two months. For a very brief period God's indignation must have full sway to blight those who are blighting the earth (Rev. 11:18). The kingdom cannot come until His wrath has cleansed the habitance. He cannot restore the earth until it has been renovated. For this He uses the powers of evil, Satan and his human dupe (the Man of Lawlessness), as well as the forces of nature. All are under His control.

How marvelous to see the adversary do exactly that which accords with God's intention! For this brief period God is engaged in His strange work of blasting and destroying the fruits of man's day. This must proceed with uninterrupted haste and should not be stayed by sacrifice or hindered by approach to Him. But how out of keeping would it be for God to ignore His own means of propitiation! So He does not stop the ritual Himself, but assigns this task to the adversary, who considers it the very climax and conclusion of his efforts to drive mankind away from God. Instead of this he is only setting the stage for the unhindered outpour of God's fury,

which prepares for His world-wide worship of the day of Jehovah.

WING, OR "OVERSPREADING"

Our translators seem to have had considerable difficulty with the word *wing*. The A. V. renders it *overspreading* here, which does not seem to be duplicated elsewhere. They translate the same word *bird, border, corner, end, feather, flying, quarters, skirt, sort, uttermost part,* etc., as well. *Wing* or *hem* (of garments, Nu. 15:38) will probably do in all cases. The Revisers and most late versions have the literal *wing* here. The reference seems to be to a part of the sanctuary, where the image of the wild beast may be erected (Rev. 13:14-15). Possibly it will be the same spot to which the adversary led our Lord, when he stood Him on a *wing* of the sanctuary and said to Him, "If a son you are of God, cast yourself down hence . . ." (Lu. 4:9). The A. V. has "pinnacle" for *wing* in this passage. The Septuagint has sanctuary *(hieron),* which seems to show that this once stood in the Hebrew text. It is difficult to see how this could have been confused with *wing,* so we have added *sanctuary,* for this seems to be in accord with later and clearer revelation.

The southeast wing of the temple area, where the stairs now lead down into the stables of Solomon, which lie in the vaults beneath, is built up high above the Kidron ravine, or the valley of Jehoshaphat. The Moslems say that the judgment will take place here, and that a line will be stretched from this wall across the valley, and all will be required to walk across on this tight-rope! If they fall off they will be condemned! They tell of one dignitary who stepped up on the wall from within and looked down. He became so dizzy that he fell and was killed. On the inside the wall is quite low. I climbed up, holding fast, lest I should be overcome by the alti-

tude. I confess that I could never cross there on a rope, and pity all Mohammedans who think they will have to go through with the ordeal! Thanks be to God that His judgment is just and He saves us even from this!

ABOMINATIONS OF DESOLATIONS

The A. V. has, "for the overspreading of abominations he shall make it desolate." I have never been able to see just what is intended by these words. The Revision is scarcely more lucid: "upon the wing of abominations *shall come* one that maketh desolate." The Septuagint has: and on the sanctuary abomination of the desolations. The Hebrew reads simply: and on wing abominations (one) making desolate. It will be noted that the Greek translation makes abominations singular and desolations plural, while the massoretic Hebrew text which we now have reverses this. The Hebrew words as they now stand are *shqutzim mshmm.* The plural is a matter of the letters *im.* The letter *i* has often been dropped. According to Kennicott there are manuscripts which have *desolations* in the plural. As the Septuagint is also plural *(erêmōseōn),* and the tendency would be to make it singular to conform to 11:31 and 12:11, we prefer the plural, and so avoid the usual difficulties. As these abominations and desolations are the greatest of all, it would be quite in accord with Hebrew usage to make them plural (Mt. 24:15).

"Abomination" seems to be the special term for all things connected with false worship, especially idols. We read of the abominations of the Ammonites, and of Moab (1 Ki. 11:5, 7), which was Chemosh (2 Ki. 23:13). The particular abomination of the end time will be the image or idol of the wild beast. To this Daniel refers later (11:31, 12:11). Here he uses the plural, so may include all connected with its worship. The point is that it will continue until the conclusion decided is being poured on the desolation.

This important statement is also translated in a variety of ways, so we must submit the evidence for our rendering. The A. V. has "even until the consummation, and that determined, shall be poured upon the desolate." The Revisers do not seem to have changed the sense by adding the word *wrath*: "and even until the full end, and that determined, shall *wrath* be poured out upon the desolate." The Septuagint has: and till of the conclusion of era conclusion given on the desolation. The traditional Hebrew text reads: and till conclusion and decided BE-POURED-FORTH ON BEING-desolate. Two considerations seem to show that the Septuagint has preserved the ancient text in inserting "the conclusion of the era." The word conclusion is repeated, and is preceded by the very similar words *od* and *oth.* A transcriber could easily skip over these and omit the phrase. In Greek these words *(eōs* and *kairou)* differ too much to be inserted by mistake. The sense is very appropriate and conforms with the facts, for the desolation will continue until the close of the era.

DESOLATION, OR DESOLATOR

Notwithstanding our versions, the tendency among intelligent students of prophecy of late has been to change from *desolate* to *desolator,* so that the pouring out is on the "antichrist" himself. It is usually changed to desolat*or* to conform to this view. One commentator has: "the causes of desolation." It is with hesitancy and regret that we differ with this view and retract our former tentative translation of this word. A more thorough investigation, which is too abstruse to give here, shows clearly that the *desolation* is in view. The same form is found in Lam. 3:11: "He constitutes me a *desolation.*" But the most conclusive consideration lies in comparing this with other passages in the Scriptures.

Where is there even a hint that aught will be poured

on the desolator, personally, in other portions of the Scriptures? Daniel says that he comes to his end, and there is no help for him (11:45). John says that the wild beast was *arrested,* and cast into the lake of fire (Rev. 19:20). There seems to be nothing in his career, as given us in Daniel's last vision, which would warrant us in applying this phrase to him. Both this text and other passages seem agreed that nothing will be poured forth on the desolator, but the very worst of all inflictions will fall upon the desolation and especially upon those who worship the abomination that makes desolate, the image of the wild beast. The seven bowls of God's fury will be poured forth in the land (Rev. 16:1).

POURED FORTH, OR GIVEN

A striking difference between the Greek translation and our present Hebrew text is the change from *poured forth* to *given.* It is possible that their text read *ththn* in place of *ththk.* The final *k* might easily be mistaken for final *n.* The difference in sense is not great. So we prefer the more unusual *poured forth,* especially as *there will be a pouring forth* of fury at the conclusion of the eon. John saw a sign in heaven, great and marvelous, seven messengers having the last seven calamities—for *in them the fury of God is consummated.* Seven golden *bowls* were given to them brimming with the fury of God. These bowls were *poured forth* in the land on those who have the emblem of the wild beast and worship its image, and on the sea, and rivers, and the sun, and the throne of the wild beast, and the Euphrates, and on the air. This must be that to which Daniel refers. John takes up the very figure used by Daniel and amplifies it (Rev. 15:1, 7, 16:1-21).

The seven calamities, or bowls, in which God's fury against Israel is consummated, are the fitting conclusion to the seventy sevens, and clear the way for the blessings

which follow. With these they are in startling contrast. The details of these terrible judgments are not given to Daniel, but are fully set forth by the apostle John in the apocalypse (Rev. 15 to 18). It includes inflictions on the worshipers of the wild beast, on the persecutors of the saints, the battle of the great day of God Almighty, the greatest of all earthquakes since mankind came to be on the earth, and the destruction of great Babylon. These are among the most tremendous calamities which will ever afflict Israel. They will make the land a desolation, but they are the salutary and indispensable prelude to the glorious kingdom of Messiah. They will clear away the rubbish of man's day so that the day of Jehovah may come with all its blessed promise for Israel and for the race. Sixty-nine sevens are fulfilled. May the seventieth soon usher this wretched and rebellious earth into the glorious kingdom of our Lord and Saviour, Jesus Christ!

A. E. K.

JOHN REYSA

BROTHER REYSA, a former resident of Cedar Rapids, was put to repose at his home in Bellflower, California, Thursday, January 29, 1942. He was born in Bohemia, April 7, 1871, and came to Cedar Rapids at the age of ten. He resided there until four years ago, when he came to California.

As long as he could follow scripturally the helps which came through the ministry of Pastor Russell, he and his brother Anthony (who died three months ago), were with the "Students." When they began to see the error, they, along with others, met together to wait for light on the Word. A copy of Unsearchable Riches was found and eagerly studied and hearts were made to rejoice.

Brother Reysa had a remarkable experience, having been brought up in the Catholic church, then joining the Presbyterian denomination and witnessing there after reading Pastor Russell's literature until the minister refused fellowship.

He was a most successful scientific gardener, bringing produce to market in its earliest season. One of the members

of the Cedar Rapids class says that she first heard these Concordant truths from him when he delivered fruits and vegetables to their grocery. He loved to take his friends into his garden and talk of the joy of working with living things.

At his funeral, the Rev. Mr. Marion Williams of the Christian Church read a message Mr. Reysa had prepared prior to his death which was a personal testimony to those present of the truths so dearly loved and believed by him. A friend reports that two of his sons came to her and both said, "Dad had something which made him face suffering and death with hope and courage."

We who remain sorrow but not as those who have no expectation. "For the dead in Christ shall be rising first. Thereupon we, the living who are surviving, shall at the same time be snatched away together with them, for meeting the Lord in the air. And thus shall we always be together with the Lord. So that, be consoling one another with these words."

He is survived by his wife, four sons and a daughter, and four brothers.

Until He comes Who shall rouse you from sleep, we bid you a fond farewell.

L. T. M.

MANY OF OUR friends will remember these initials, which appeared over a number of songs and poems which have been published in this magazine from time to time. We call to mind particularly "Grace Abounding", which was sung at the funeral of its author Laura Tiebout Mulholland, who was born in Trenton, Illinois, March 27th, 1860, and died at Los Angeles, California, January 15th, 1942. She had lived next door to the publication office ever since its inception, and early grasped the truths which we love.

Her greatest joy was to study Greek and Hebrew, that she might get to know God's Word in its original purity, and to revel in His plan for His creatures. She was also a lover of God's physical creation, and could call by name birds, butterflies and flowers in great number. Astronomy was another source of pleasure to her, and she knew many of the heavenly bodies by name, almost as familiar friends, for she saw them nightly from her sleeping porch.

She leaves her husband, Charles E. Mulholland, and four grandchildren in Napa, California. Good night, dear sister, 'till we shall meet "in that day."

UNSEARCHABLE RICHES FOR MAY, 1942
BEING THE THIRD NUMBER OF VOLUME THIRTY-THREE

EDITORIAL

OUR HEARTS are much exercised in regard to the new International Edition of the Concordant Version, and we desire the prayers and fellowship of all who love God's Word and wish to see it spread. Ever since the complete edition was printed we have been planning to issue another, in a more popular form, preserving as much as possible of its value, but condensed so as to be within the reach of all. In Europe we issued such a work in one language, and hope to issue it in English, and other languages likewise. As it will have no sublinear, we have indicated as much of this on the text as possible by means of signs and symbols, and different type faces. We have packed as much value into one small book as we can.

Our great object in this edition is to gain a wide circulation for the version. We wish to bring the fruit of a tremendous amount of laborious research and patient toil to the people for whom it was done. Hence, when we planned it, more than a decade ago, we hoped to make the price as low as a dollar. But since then manufacturing costs have doubled. The depression, inflation, and other causes robbed us of the greater part of our returns, so that the Concern has very little for this work.

However, during my stay in Europe my living expenses were defrayed by my friends and relatives, so that I saved my own income for this edition of the version, which I hoped to have printed in England by one of the great Bible publishers. But the war intervened. I sought to get back into the United States without men-

tioning this fund, but the government investigators claimed that I did not have enough to support my wife, so I had to use this in order to secure her entry. Hence I am obliged to use it for her support in some way or other.

We do not count on any profit on money used in the work, as a rule, so we ought to put a price on the book which will leave a margin. We have a bid from a large manufacturer of books which will enable us to sell it at a dollar, if we could sell them all direct to purchasers, with little discount or other expenses. If sold through stores, there would be a loss. Besides, the tendency toward inflation may lower the value of the dollar still more. But we feel safe in taking advance orders at this low price. We know that our friends will not take advantage of us in our endeavor to give them the greatest value possible. We hope to have the version ready sometime this summer.

We would like to sell enough of this cheap edition to enable us to go ahead with the Keyword Concordance, which will, later, be a part of it. At present, our funds are not sufficient to include this.

It will help us if all of our friends will do their utmost to make it known and to order as many as they can use themselves. As soon as possible we will have circulars for their use.

Since the last edition a vast amount of work has been done to improve it. A large concordance was typewritten in order to check the words and grammar. Though very few vital corrections have been made, thousands of betterments in minor details have justified the labor expended. All who have the earlier editions will want this later one also.

In Switzerland the truth is spreading gloriously. A magazine is now being published there. The first edition of the version is nearly sold out.

"SCHOLARSHIP" CHAMPIONS "EVERLASTING"

"THE BIBLE—ITS HELL AND ITS AGES" is the name of a book written in support of the orthodox *hell* and *eternity.* The venerable author claims to represent the very highest scholarship, hence his book may impress such of its readers as are not acquainted with the original as the last word on the subject. As it appeals to human authorities rather than to the facts of the original, we did not think it worth answering, especially as we had no way of reaching its readers. But friends thought that it should be refuted, so I wrote a letter to the author, calling his attention to one point which, I hoped, he would immediately acknowledge to be absurd, and thus make a breach in the barrier of "scholarship" behind which he is ensconced. No tyro in Greek would make this mistake knowingly, and he might be grateful to me for pointing it out. Everyone is liable to err inadvertently, and I did not wish to take advantage of what might be a mere lapse of memory.

As I am continually denounced in the book as lacking in "scholarship," I could not expect him to take my word, even in so simple a matter. Hence I took the precaution of asking a recognized teacher of Greek to give his opinion, and included it in my letter. I felt that the elderly author should have an opportunity of withdrawing from so preposterous a position before it would be exposed in print. In effect, he insisted that the *endings* of the Greek *aiōn-ios -ion (eonian)* are derived from the verb which means *to go.* What was my astonishment

when he insisted he was right, and sought to prove it by Liddell and Scott's lexicon! I looked it up in two editions, but, of course, it is not there. Later I asked the questions discussed in this article and tried to show how ridiculous this is, without giving offense, yet once more he tried to put authorities back of one of the most untenable statements in Greek grammar that has ever come my way.

Almost all which is called "Greek *grammar*" is *not grammar at all!* The *meaning* of the various elements of the word eon *(a-i-ōn)* is not a question of grammar, but of *lexicography.* It establishes the *definition,* for a *dictionary.* The most remarkable feature of this book is that *the three grammatical points discussed are all palpably and hopelessly wrong!* In no Greek grammar has the ending of any adjective, as *aiōn-ios,* ever been given any *meaning,* and never *go* or *arrow.* No Greek grammar so much as hints that the dative case *(tê ekklêsia to* the church, and *sun pasin* together *to* all) in 1 Cor. 1:2 denotes that the epistle speaks only *of* the saints, so cannot refer to Adam or all men. In Greek, as in English, such phrases as "book *of* books" do not mean one book of a number or "will continue to produce the next book as long as God Himself lives" (page 71)! It is a Semitic idiom denoting the greatest of all books.

Anyone who knows only a little Greek must acknowledge that the actual grammar in the book is *all* wrong. I have graciously tried to hint as much to the author, so he could withdraw without further publicity. Now I appeal to his friends and well-wishers, especially to those who think that he is right in his stand. I appeal to the various periodicals that have been advertising and commending the book. I have submitted these matters to several Greek scholars who, so far as I am aware, are in sympathy with the theology of this book, yet they all agree that the grammar is wrong. In fact it needs no scholarship to see that it is wrong, the errors are so

elementary. Again I implore all periodicals which are commending and advertising this book to have the following vital points examined. I pray that all who see how utterly ridiculous his position is will kindly point it out to the author, so that he may save himself and others much shame by withdrawing his book from circulation.

As some saints seem to be deceived by the book, I have written a manuscript reply for those who desire it, and will publish short articles on the principal themes, of which this is one. What seems to be the principal argument in the book is based on the elements of the word usually translated "everlasting," which we transliterate *eonian.* It is said to be composed of *aei,* meaning *always* (without end), and *ōn,* denoting *being and always continuing to be throughout eternity,* and the ending already referred to, *ion,* which is said to stand for *going.* So that the word is composed of going-on-always-being-endlessly. We will seek to show that the *endlessness* is not there, and that true knowledge, based on actual evidence, demands that it be expurgated, and the unscholarly methods used to inject this idea be exposed. Here is where there may be real profit, for this misleading reasoning corrupts much truth. To be rid of it is worth much effort.

Desiring to use the most gracious and profitable way of calling the attention of the venerable author of "The Bible, its Hell and its Ages" to its fatal weaknesses, we proposed six simple questions, to be answered by yes or no. Each question was carefully worded, and limited, so that no other answer was needed. We will now repeat these questions and point out how his answer, in each case, practically destroys the argument of his book. The object of these questions was to call attention to definite facts *in the Scriptures* which directly contradict his vehement assertions. Although he now acknowledges

these facts, he does not seem to see that he should withdraw his book, now that it has lost its main foundations. Let us pray that he will be given grace to take this step also.

QUESTION I. Does the word *aei* (ever), *as used in the Scriptures,* denote *without fail* (Mark 15:8)? Or *without end?*

As Pilate did not release a prisoner *endlessly* but *without fail,* it is acknowledged that this is the meaning of the word in the Scriptures. This is contrary to the argument in the book, and should lead to its withdrawal. Instead, the concession is obscured by quoting what Greek *lexicons* have to say, and claiming that it *does* mean *forever* when used with the article and the present participle, *a usage not found in the Scriptures,* and was so used by the ancient Greeks to express the immortality of their gods. These evasions only *confirm* our stand that *aei, in the inspired Word of God,* clearly means UN-IF, *without fail,* and *not without end.* Let us hope that he will alter his book accordingly, and *leave out human definitions and ancient usages.* We do not acknowledge hereby that the ancient Greeks expressed endlessness by the phrase *the ones always being.* We do not consider it worth refuting, for we base our faith on God's Word alone. Why go back to the darkness of demonism to disprove what is abundantly clear in the Scriptures?

QUESTION II. Does the participle *ōn (being)* denote endless being *at all times?*

Although the book takes this for granted, yet now the author reverses this by saying that all Greek grammarians know the answer is *no!* Then, after citing a few authorities, he quotes Mt. 6:30 *against the position on which his book rests*: "Wherefore, if God so clothe the grass of the field, which today is *(sêmeron onta,* today *being)* and tomorrow is cast into the oven," etc. But, to

prove that it also means *endless being,* he quotes from the Septuagint in Ex. 3:14, where God says to Moses, "I am *the-(One) Being,*" and deduces that this, of course, means forever, because God and Christ will be forever. But we are not concerned with the scope of the word when combined with others, but in itself. In this passage the sense of infinity does not lie in the word *being* at all, but in the context. Before me lies a translation of this text in four other languages, Latin, English, German and French, besides the original Hebrew. Not one of these gives such a rendering. I have never seen one. Forgive me if I question the assertion that all real scholars hold this. Indeed, does a single one?

The absurd idea that words used of the Deity thereby enlarge their scope to infinity has confused many an artless and sincere saint, especially when some favorite doctrine is bolstered thereby. If we should say that God has being for the *eons,* they would be shocked, as if we implied that He would no longer have being when the eons end. But if we used a familiar term, and say that God has being *today,* few, indeed, would object to so self-evident a truth. The fact that He has being now, this *instant,* does not change the meaning of the word *instant* to *infinity,* nor does it imply that God will cease to be in the instant that follows. The fact that I am saved this instant does not deny that I will be saved eternally, nor does it prolong this instant endlessly. It takes but an instant to dot the *i* in *instant.* The fact that God has being during that same instant neither blots Him out of existence thereafter, nor prolongs the process of dotting the *i* eternally.

It seems supremely silly when we put the case thus, and no one would be guilty of such folly in the ordinary business of life, but in theology this sort of reasoning is indulged in by the most "scholarly," as it is the chief argument for the translation "everlasting" in English

versions. All who know the facts acknowledge that *eon* and *eonian* do *not* always connote endlessness. But, they insist, it *must* mean eternal when applied to God. Why *must* it? If God has being for this instant (and who can deny it?), why can't He have being for the following hour, or for a day or week or month or year or century or eon? If the seven shorter periods do not imply His endlessness of being and do not therefore change their own meaning to eternity, why should *eon,* a much longer period, do so? Dealing with words in this manner in any language is not scholarship, but religious alchemy, by means of which one thing is transmuted into another. If an instant remains an instant when applied to God, then an eon remains an eon.

The great truth that God is the *eonian* God, does not disprove His eternal being, or even imply that He is not everlasting, but, on the contrary, it is in absolute harmony with it. The fact that I lived ten years in a certain city does not prove that I am dead. It does not disprove that I lived nearly as long on a different continent. It does not deny that I have lived nearly half a century in still another part of the earth. These statements *supplement* each other. The fact that God has being in the eons does not restrict Him to them. He can have being in periods of time infinitesimally small as well as limitlessly large.

If the folly of stretching *eonian,* when used of the Deity, were confined to this usage, the damage done would be vast indeed. Yet how much greater is the devastation when, having acknowledged that contact with the Deity *alone* gives the word its extraordinary sense of endlessness, then this sense is injected into other usages, where the Deity is *not* in view. If there is such a change when used of God, it should either be used in this sense *always* in other connections, or *never.* As it is, all acknowledge that it cannot always be so used. *"Before*

eternal times'' (2 Ti. 1:9, Tit. 1:2), and ''the *consummations* of the eons'' (1 Cor. 10:11), are expressions that absolutely exclude endlessness. The *plurality* of these ''eternities'' is enough to show how impossible it is to make each eon an eternity by itself. The translation of *eon* and *eonian* in terms of endlessness is as unreasonable and inconsistent as could well be. Let us not seek to hide this under a false cloak of ''scholarship.''

It may help if we try out this false method in other realms than that of time. Let us take the word *great* in place of *eon.* In Tit. 2:13 we read of the *great* God. We will all agree that there is no limit to His greatness. It is infinite. We will therefore translate the Greek word *megas* by *infinite,* just as we are asked to render *eonian* by *everlasting.* Then the dragon (Rev. 12:3) is infinite, and Babylon (Rev. 17:18), and the chain with which Satan is bound (Rev. 20:1), and the wall of the New Jerusalem is as infinite as the city itself (Rev. 21:10, 11). Anyone who will glance through the two hundred occurrences or so of the word *great* will soon see how ridiculous such a rendering would be. Yet the principle is just the same as when *eonian* is changed to *everlasting* because it is used of God in some connections.

In the book and in the reply before us much is made of an idea which, so far as I am aware, no other Greek scholar has ever presented as proof that the word *eon* means eternal. It is that the word *living,* in Greek, of itself denotes endless life. His words are: ''A. T. Robertson, in his Greek Grammar, page 891, says: 'The present participle is durative and timeless.' This means (as we have shown) that it qualifies a person or thing just as long as that person or thing continues to exist.'' This definition, we fear, would not be accepted by Robertson or any other Greek scholar. It is not necessary to know any Greek at all to show that this is utterly absurd in Greek, as it is in English. The exact form of this

word which is used of Christ is also used of the prodigal, "*living* profligately" (Lu. 15:13). Did he continue this endlessly? The very opposite was the case. It lasted a very short time indeed.

Other occurrences of *living* are: every *living* soul died (Rev. 16:3), a woman in wedlock is bound to a *living* man by law (Ro. 7:2), Adam became a *living* soul (1 Co. 15:45). The living souls *died.* The woman's husband could *die.* Adam certainly *died.* None of these had endless life. This should show how unfounded and misleading is the idea that words used of God or Christ take on the divine extension that these possess. This is one of the most frequent and flagrant mistakes of those who oppose eonian truth. The false and fatal assumption that every word applied to God must necessarily be infinite in scope has been the chief argument of theology against God's purpose to become All in *all.* As if we cannot say that God lives *today* and *tomorrow* and *next week* and *month* and *year,* or in the *eons* to come! This method of reasoning proves that day and week and year are *all* endless, if the eons are.

QUESTION III. Is the ending *ios* derived from the verb *ienai,* meaning *to go?* Or has the *i,* in this ending, that sense?

Repeatedly have we tried to induce our brother to reconsider this statement, for it is so extraordinary that we are at a loss how anyone even slightly acquainted with Greek could have made it. For the sake of those who know no Greek we must explain that a Greek word is made up of two vastly different kinds of elements. The stem (or root) determines the meaning. So UN-IF-BEING *(a [e]i ōn)* is the stem of the word we are considering, meaning *eon* or *age.* At the end of the noun, in Greek, there is *no ending* in the nominative, but with the ending *—os* it means OF—, with *—i* it is to—, and with *—a* it is the object of a statement. The plural has the

endings —*es,* OF —s —*ōn,* to —s —*i,* object —*as.* Thus *aiōnōn* means *of eons.*

The adjective, which has the same stem and *meaning* as the noun, is distinguished from the noun, just as in English. Eon becomes eon*ian.* The link letter —*i-* is inserted between the stem and the various endings. Just imagine someone deriving the English ending —*ian* from *Ian,* the Gaelic form of *John!* In English *eonian* would mean eon-John! That is the way it would have appeared to a Greek if we had suggested to him that aiōn*ios* means eon-*arrow* (he now says that *ios* is *arrow* in Greek), and aiōn*ion* means eon-*go,* as an *arrow.* He would not take us seriously, and this is probably the best way to do in this case. As I make no pretense to scholarship, I had this matter submitted to one who is a recognized teacher of Greek in a prominent educational institution, and sent the report to the author of the book. But even recognized scholarship made no impression on him. My letter follows:

June 2, 1941

MY DEAR DR. MCCROSSAN:

A friend who is interested in your book has a friend who is a Greek professor at one of the well-known orthodox colleges. In answer to an inquiry in regard to the derivation of the —*ios* in *aiōnios* he received the following, which he passed on to me. I think I could get a similar verdict from practically every Greek scholar. Do you not think that you should withdraw your booklet? I quote:

> As for "aiōnios I can only say that the ending "ios" is doubtfully derived from "ienai," and if it is, it would not mean "going on age after age," but "going on through eternity." You will see that the ending "os" is the inflectional part of the word and at most we would have only the "i" from "ienai." In the light of such other words as "ouranios," heavenly, "epigeios," earthly, terrestrial (the "ei" and "i" endings are often interchanged in the Koine), "dokimios, aigios, astios, Epikourios, soterios, agrios," etc., in none of which the "i" can be derived from "ienai," or if derived from this word, has lost all thought of "going," I think it is impossible that

in "aiōnios" alone we have this derivation and meaning.

Yours in His gracious service,

A. E. KNOCH

The first three questions deal with the elements of the word *a i ōn i os,* which we give as UN-IF-BEING, *without fail-being, eonian,* but which he insists means *forever*-being-and-always-continuing-to-be-going. We have shown clearly that *in the Scriptures,* UN-IF *(aei)* does *not* mean forever, and that BEING does *not* imply endlessness, and that the ending *ios* indicates the *grammar,* the relation of the word to others in the sentence, not the *meaning.* This practically disposes of the book, nevertheless we will consider some of the other arguments.

QUESTION IV. Is the word *that* confined to the neuter gender in English? Is it wrong to say *that* man, or *that* woman?

Again this question was answered *no,* although the book gives the opposite impression. The question as to the "personality of the Holy Ghost" is hardly in place in a book dealing with hell and the ages, but it seemed to give a good opportunity to expose the lack of scholarship used in compiling the Concordant Version, and thus create a prejudice against it by an appeal to tradition. Such tactics should be far beneath any saint, but, alas, they are the main supports of error. As this is a large subject, it has been dealt with in a separate essay.

QUESTION V. Does the introduction to First Corinthians, showing that it is *addressed* to saints, have anything in the Greek to show that it cannot *refer* to others? Concretely, should 1 Cor. 9:22 be translated as follows? I am made all things to all *saints,* that I might by all means save some.

Once more, although a translation is given changing *saints* to *men,* yet it is reiterated that it was written *to* the saints (which no one questions), and the deduction

of the book, that all in Adam refers *only* to saints, is not corrected. The distinction between *addressing* the Corinthians, and *referring* to others was not grasped. But, as few will follow him in such an untenable position, we will not press the matter. All in Adam includes his entire progeny, sinners as well as saints, no matter *to* whom the statement is made. He has confused the dative with the genitive case.

QUESTION VI. Does "the genitive of origin," in the phrase "King of kings," denote that king who will produce the rest throughout eternity?

This question was asked in order to suggest that expressions such as "eon of eons," are *Semitic idioms.* Their meaning is not to be discovered by means of Greek grammar, but by *Hebrew usage.* The author rightly says, "King of kings is a king over all kings." There is no ground for interpreting *eon of eons* in any other way. To make "ages of ages" mean that one age produces the next all through eternity is just as absurd as to make King of kings mean that one king will produce the next endlessly. Besides, in *eons of eons* we have at least *two* eons to produce *two* more eons! The Scripture speaks of only two more eons, and all will admit that these are supreme among the eons, which is just what the phrase means. We are familiar enough with this idiom in English, for all understand what "the day of days" means. Why give this idiom a different sense when used of another period of time? Greek scholars who seek to explain this idiom as some kind of Greek genitive are not agreed how to classify it.

Thus, in practically every instance the author himself has withdrawn from the position taken in his book. He acknowledges that *always (aei)* means *without fail,* not without end, in the Scriptures. Will he put this in his book? He knows that *being* does not involve endlessness at all times. Will he make this clear in his argu-

ment? We have given him the written statement of a recognized scholar that *ios* does not mean *going* at the end of eonian *(aiōnios)*. Will he bow to the authority of another scholar as he expects his readers to bow to him? We question whether any scholar, either Greek or English, will follow his contention that, because Corinthians was written *to* the saints it therefore speaks only *of* the saints. He acknowledges that such idioms as "King of kings" refers to the highest or best of its kind. Will he apply that to the eons?

His own admissions are fatal. If *always* does not always mean without end, if *being* is not always endless, then always being does *not* denote endlessness. God is over the earth as well as the universe, yet this does not prove that the earth is the universe. God is over every time, yet the fact that He is God of the eons does not make them eternity. It will take a great deal of grace for our brother to acknowledge publicly, in his book, without confusing and irrelevant additions, what he has admitted in his letter. Let us pray that God will enable him to do this, and not only so, but to worship Him as the Saviour of all mankind, the Reconciler of all that is in heaven or on earth, Who is guiding the universe to that glorious goal when He will be All in all.

A. E. K.

GIFTS FREE FROM INCOME TAX

THE FOLLOWING report from the government will interest all who contemplate aiding the work. The Treasury Department of the U. S. Government, after investigating our Concern, ruled as follows:

"Contributions made to you are deductible by the donors in arriving at their taxable net income in the manner and to the extent provided by section 23(o) and (q) of the Internal Revenue Code and corresponding provisions of prior revenue acts.

"Bequests, legacies, devises or transfers, to or for your use are deductible in arriving at the value of the net estate of a decedent for estate tax purposes in the manner and to the extent provided by sections 812(d) and 861(a) (3) of the Code and/or corresponding provisions of prior revenue acts. Gifts of property to you are deductible in computing net gifts for tax purposes in the manner and to the extent provided in section 1004(a) (2) (B) and 1004 (b) (2) and (3) of the Code and/or corresponding provisions of prior revenue acts."

"THEN BEGAN MEN TO CALL ON THE NAME OF THE LORD"

(Gen. 4:26)

WHEN COMPARING this passage in the Hebrew with its Greek translation in the Septuagint we found that the latter reads, "This one expects to be invoking the name of the Lord God," which gives us quite another thought. This disagreement is worthy of serious investigation for a number of reasons. It shows clearly that the Hebrew text about the third century before Christ was not the same as it is today, and suggests the possibility that it may be recovered by means of the Greek translation. Besides, it seems that all commentators that have come to our notice are dissatisfied with the thought and find it necessary to "interpret" it. The Jewish Targums and commentators change the sense to: Then men began to call *their gods* by the name Jehovah; or, men *stopped praying* in the name; or, called *stars and idols* their gods; or, there was *profanation* in calling on the Lord. In general it seems that this was taken as the introduction of idolatry.

Some non-Jewish commentators do not follow this trend, for indeed, there appears to be no warrant whatever for it in the words themselves. Some suppose it refers to the establishment of public worship in the family of Seth at this time. There are so many divergent opinions that only one certainty emerges: they have tampered with the text in transmission. Our present Hebrew text goes back only about a thousand years. Copies of the Septuagint are about five hundred years

older. And they were made from a Hebrew text five hundred years older still. That is, the Hebrew text we have is about a thousand years old, while that underlying the LXX is about two thousand. Roughly, we go back twice as far. More than that, the earlier text could not have been affected by the opposition to Christianity which characterized the traditionalists who fixed the form of the Masoretic text now in use.

We wish to discover the *original,* not the traditional rendering, or even the Greek which has come down to us. This passage will help us to see how this is possible, and, we hope, show the way to further explorations. First, we start with the suspicion that a passage which gives rise to so many irrelevant interpretations may be corrupt. This suspicion becomes a certainty when we compare it with the corresponding Greek. If this is not fully satisfactory we explore still further, testing all the possibilities and comparing them with the passage as a whole.

In order to simplify the process, so that our readers may be able to follow each step in the solution of this problem, we will give the Greek and the Hebrew, not only as it is today, but also as it was when the Greek was translated, and as it probably was in the beginning, with sublinears, so that both the form and sense will be apparent to all. The blackface type is the accepted text, with the grammar in italics. All of our changes or additions are in lightface type. Capitals are used for proper names and also for connectives. In this way the stem (or "root") of each word is distinguished from other elements which do not properly affect its meaning. As most of our study is connected with these stems, it is a great help to keep them distinct, and makes a mastery of the Hebrew a comparatively simple task. First we give the Greek:

houtos *êlpisen* *epikaleisthai*
this-*one* EXPECTS TO-BE-invoking

Anush az *euchl* Lqra

MORTAL Enos — THEN — -IS-C'D-PERFORATE start — > TO-CALL

i *is* ', u *is* ו

az ze *i*chl Lqra

THEN THIS -IS-WAITING -IS PERFORATING

chle, be ill *or* beseech
chul, travail
chll, wound, violate

az ze *i*chll qra

THEN — THIS-*one* — -IS-BEING-wounded — HE-CALLS-invokes

No one knows how to pronounce Hebrew correctly, but we will probably come nearest to it if we read the above as if it were English, except the *ch,* which sounds like the *ch* in the Scotch, *loch,* and the i as long *e.*

And now we invite the reader to come with us as we do a little detective work. We have a clue in the word "this" of the Greek. Where can we find the word *ze,* which means *this* in the modern Hebrew text? Of course it is not on the surface, for then it would appear in our versions. And yet it is there, quite plain to see! The last letter of *az* and the first letter of *euchl,* make *ze!* Is it not evident that these two letters were once joined into one word in the text used by the Septuagint? We will, therefore, put it down. But what shall we do with the *z* in *az?* The simplest solution seems to lie in repeating it. One of a doubled letter might easily drop out, especially as it was the custom to save space by putting a small dot within a letter instead of doubling it. The next problem is the impossible word *uchl.* For this the LXX requires *ichl* IS-WAITING, which corresponds closely with -EXPECTS. This, also, is a confusion very often found, for *i* and *u* are very similar in shape, as shown in the margin. The *u* has a longer stem, that is all.

But what does "Then this one is waiting to invoke the name of the Lord God" convey to us? It has little

to commend it, compared with the usual rendering. Why does he *wait,* or what does he *expect?* We cannot say that we have improved matters much, so we will explore the further possibilities. The form *ichl* may also be derived from three other stems, all of which are variants of the two-letter element *chl* (*ch* is one letter), and all seem to have a closely related meaning. The stem *chle* denotes *be ill,* or, with the *l* doubled, *beseech,* while *chul* means *travail,* and *chll* is *wound, violate.* Would not one of these fit the text and context better? Which one shall we choose? The last one seems most suitable. It demands another *l* and also that the L before *qra* be dropped. So we simply move it over from the beginning of *qra* to the end of *ichll.* And so, without changing a single letter of the text which seems to underlie the Greek version, we have a new rendering which commends itself so strongly to us that we would like to put it before students of the text for their candid consideration.

We will now test it by the context. "Then this one is wounded. He invokes the name of Jehovah God." Does this set any chord in the context vibrating? Let us read over the whole passage, from Gen. 4:8 on. We present our tentative concordant version, for in it there are other additions which may interest our readers. The A. V. reads (Gen. 4:8) "And Cain *talked* with Abel his brother." In thousands of other passages they have translated *said* for *talked.* Here they would have done likewise; had the words they spoke followed. The Revisers try to get out of the difficulty by rendering it *told,* as though Cain had repeated the Lord's words to Abel. That does not seem very likely. So we have inserted the words found in the Septuagint: "We will go into the field." In order that each reader may exercise his own judgment in such a case the words are enclosed in two small figures 7 and 0, that is, 70, which is the numerical equivalent for LXX, or the Septuagint.

On account of the extreme reverence for the name Jehovah, and for the divine titles, such as God in lesser degree, the present Hebrew text needs much correcting in connection with them. The LXX often adds "God" to Jehovah in Genesis. There are four instances of this in this short passage, verses 9, 15, 15 and 26. On the other hand "Jehovah" is inserted in verse 10.

8 And Cain is saying to Abel his brother, 7"We will go into the field."9 And it is coming, at their being in the field, Cain is rising against Abel his brother, and he is killing him.
9 And Jehovah 7God9 is saying to Cain, "Where is Abel, your brother?" And he is saying, "I do not know. Am I my brother's keeper?"
10 And 7Jehovah9 is saying, "What have you done? The voice of your brother's blood is crying to Me from the ground. 11 And now, cursed are you from the ground, which has opened its mouth wide to take your brother's blood from your hand. 12 Seeing that you are serving the ground, it shall no more give of its vigor to you. A rover and a wanderer shall you become in the earth."
13 And Cain is saying to Jehovah, "Too great is my depravity to bear. 14 Behold! Thou dost drive *me* out today from the face of the ground, and from Thy face shall I be concealed, and I shall become a rover and a wanderer in the earth. And it shall be, anyone finding me will kill me."
15 And Jehovah 7God9 is saying to him, "7Not so.9 Anyone killing Cain, it shall be avenged sevenfold." And Jehovah 7God9 places a sign for Cain, to avoid that anyone who finds him should smite *him.* 16 And Cain is faring forth from the face of Jehovah, and is dwelling in the land of Nod [Wandering], east of Eden.
17 And Cain knew his wife and she is pregnant and bears Enoch [Dedication]. And it comes that he is building a city, and he is calling the name of the city as the name of his son, Enoch.
18 And born to Enoch is Irad, and Irad begets Mehujael, and Mehujael begets Methusael, and Methusael begets Lamech.
19 And Lamech is taking to him two wives, one named Adah, and the second named Zillah. 20 And Adah is bearing Jabal. *He* becomes the father of tent dwellers and cattle-men. 21 And the name of his brother is Jubal. *He* becomes the father of all who grasp the harp and the shepherd's pipe. 22 And Zillah, moreover, *she* is bearing Tubal-cain, a forger of every tool of copper and iron. And the sister of Tubal-cain is Naamah.

23 And Lamech is saying to his wives:
"Adah and Zillah, hearken to my voice!
Wives of Lamech, give ear to my saying!
For I killed a man for injuring me,
And a boy for welting me.
24 Seeing that Cain shall be avenged sevenfold,
Lamech shall be seventy and sevenfold."

25 And Adam knows his wife again. And she is 'pregnant' and bears a son, and is calling his name Seth [Set], saying "For God sets for me another seed instead of Abel, for Cain kills him."

26 And to Seth, moreover, to him is born a son. And he is calling his name Enosh [Mortal]. Then 'this' one is 'wounded.' Yet he invokes the name of Jehovah 'God.'

In this passage we have two contrasting lines, that of Cain and that of Seth. In order to give us a picture of the times and the violent character of this lawless era, before government was given to restrain mankind, only two characters are brought to the fore, Lamech and Enosh. Both of these are attacked. Lamech avenges himself, and murders his assailant. Enosh (A. V. Enos) invokes the name of Jehovah God. Lamech goes back to Cain, and threatens to do far more than God. If Cain was to be avenged sevenfold, he would have it seventy and seven. Perhaps he was the first to possess iron and copper weapons, forged by his son Tubal-cain, so that he could overcome his fellows by his "mechanized" might. But Enosh (Hebrew, *Anush* MORTAL) suggests a weak man, unable to avenge himself. He, also, refers to Cain, for he remembers that Jehovah God was the One Who promised to avenge him. So he appeals to Jehovah in his distress.

If this restoration is correct, we have the earliest illustrations of that great truth, "Mine is vengeance, I will repay!" (Ro. 12:19), as well as its opposite, the vengeance of man. God would not allow others to kill Cain in order to avenge Abel. But Lamech boldly starts a massacre when he is injured. In this way it would not take long to embroil all mankind in internecine strife.

Nor would the seed of Seth be exempt if they would seek to obtain justice. That the heads of the line of Seth did not involve themselves to any great extent seems to be indicated by the long tenure of their lives. Men could hardly live nearly a thousand years if they kill one another after this fashion. Lamech says that he killed a *young* man. But it seems clear that it was a time of unrest, for Noah was named "Rest" in anticipation of a change.

The more we consider the context, the more we find to commend the new rendering. It was a time of physical violence, so the word "wounded" is perfectly appropriate. Enosh is not in the line of Cain, however, so he should present a contrast to Lamech, who avenged himself. In the East it is a well-known custom to "call upon" or invoke the name of some great man to avenge a wrong. And it was a point of honor with him to step in and rescue all who call upon him. Enosh, the mortal, dare not avenge his wound. If he had, he would probably have been murdered and his line would have become extinct. One of the great lessons of this era of anarchy is the fact that the line that avenged itself perished. None of that line are alive today. But the line of Enosh, the weak and helpless man, was preserved through Noah, and is still carried on by all mankind on the earth today.

The same truth is illustrated by the animals. Not far from the spot where this is written are pits containing the bones of enormous animals, the "great monsters" of Gen. 1:21. Anyone who sees these tremendous skeletons, which dwarf the largest elephant, might well wonder why they are extinct. Surely no living animal could cope with them in combat. In contrast consider the smaller, much weaker animals, such as the sheep, which has multiplied by the million. Surely physical strength is a snare and a delusion. The weak survive

and the mighty pass away. Lamech avenges himself and thereby murders his own posterity: Enosh invokes Jehovah and saves all his descendants. A. E. K.

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THERE IS A TREMENDOUS amount of valuable reading and study material in the back issues of Unsearchable Riches. During the summer of 1942, we have decided to make a special offer to our friends. We will supply volumes XXI through XXX, ten volumes, 60 magazines in paper covers, a total of 4396 pages of reading material, for $5.00. This is only half of the regular price for these volumes, if bought separately.

THE ERA OF THE END

AMONG students of prophecy there is feverish activity, seeking to make the present world picture fit that of the end time. First one dictator is identified with the antichrist, and then another. Now certain nations are the ten horns, yet later the list is revised. Italy becomes an empire, which assures the revival of the Roman might. Then reverses occur, and it no longer seems likely. One would think that the Scriptures are a kaleidoscope which changes with every new movement. The strangest feature of all is the neglect of the last chapters of Daniel, for *these* give us the most detailed account of national movements surrounding Palestine before, as well as after the last seven years which precede the millennium. To *these* we must go if we wish to get the best evidence for the close approach of the day of Jehovah.

The last of Daniel's visions, in the three closing chapters of his prophecy, seems to be an elaboration of that in the eighth chapter, concerning Persia, Greece and the latter time of its kingdom, when the king of strong presence arises from its midst (8:23). It seems to concern the territory of Alexander's conquests. In the eighth chapter the mean horn grows great to the southward and eastward and to the stately land. The standpoint here is Greece, hence the south would indicate Egypt, and the east would suggest Assyria, the northern kingdom of the prophets. This vision, unlike those of the metallic image and the four animals, seems to be limited to the era of the end and to the area of Alexander's conquests, and grouped around the "stately" land,

that is Palestine. Yet the conclusions of the other visions also seem to be amplified and combined in this closing presentation.

About seventy years seem to have intervened between Daniel's interpretation of the great image for Nebuchadnezzar, and this final vision. He is nearly ninety years old, and we may rest assured that, for all of these long years, his heart has been occupied with the destiny of his people, while in deportation for their sins. Several visions have been granted to him, but he still seeks light on God's ways with His people in the future, and longs for the end of the desolation of the land. The end of the seventy years' captivity has arrived. For seventy prophetic years he himself has been a captive. With the end of this captivity he is granted an insight into the end of that far greater captivity, when Israel is finally delivered.

What gives great interest and importance to this portion of Daniel is its detailed description of the situation among the adjacent nations for some time before the return of Christ to Israel. When these things take place in the kingdoms south and north of Palestine, then the faithful will know that the end is not far off. Again and again Bible students have sought to see in current history indications that that time had come. All sorts of interpretations have been offered, but none have stood the test. True, there are many signs of the end, in Israel especially, now that they are returning to their own land, and also among the nations and the saints. But these are general in character. The only specific and detailed account of the political situation, especially given to enable the saints in Israel to orient themselves, is given us in Daniel's last vision. We will probably not be here when these things take place, but it will help us much to know these things, and keep us from being deceived by the delusions which abound.

THE TIME

The greater part of the events here predicted take place before the seventieth seven commences. The whole career of the first king of the north lies before this crucial date. Not until his despised successor has a successful encounter with the king of the south and gains control over Palestine does he seek to establish the holy covenant by making his treaty with the Jews which inaugurates the seventieth seven (11:28). The middle of the heptad is also clearly marked, for then he menaces the holy covenant (11:30). The last half of the heptad continues until he comes to his end (v. 45). By means of this prediction the saints of the end time will be able to read the signs of the times and know what lies before them. The time may be shown by the following simple diagram, the figures denoting days:



10 In the third year of Cyrus, king of Persia, a word was revealed to Daniel, who is called by the name of Belteshazzar, and true is the word, and the host is great, and he understands the word, and an understanding has he of the sight.

Cyrus is a most memorable name in the annals of Israel's restoration. It is said that he was the son of Esther, and so belonged to the people of God on his mother's side. Being a devout woman, she undoubtedly brought up her son to fear Jehovah. In the very first year of his reign his spirit was stirred up to rebuild the temple in Jerusalem. It is most remarkable that the chronicles of the kings of Israel close with his proclamation (2 Ch. 36:22-23) and Ezra begins his account of this restoration with the same (Ezr. 1:1-4). He is set in contrast with Belshazzar, who desecrated the vessels of the temple at his debauch (Dan. 5:23), for Cyrus sent them back from Babylon to Jerusalem (Ezra 1:7-11).

Cyrus also made provision for the rebuilding of the

temple by giving cedar trees from Lebanon (Ezra 3:7). The expenses were borne by the king's house (Ezra 6:8). On the strength of his decree the house was finished, notwithstanding much opposition. This restoration began in his first year, and was probably well under way by the time of the vision, which was in his third year. No doubt this work was a powerful stimulus to Daniel's hope of the ultimate restoration of his people, and led to the exercise of heart which prepared him for this vision. He would be acquainted with the history of this restoration, and now he is given a detailed history of the similar time which will precede the final restoration and rebuilding of the kingdom temple during the reign of Christ.

As we have seen, the text and translations of Daniel are far from satisfactory. Much work is needed before the sense is clear. This is especially true of the last three chapters, much of which is supposed to have been fulfilled in the past, about the time of Antiochus Epiphanes. Both the text and the translations have suffered under the influence of this interpretation, in an effort to conform the prediction to the historical facts. This makes much of it unintelligible and out of line with its context, near and far. We have sought to explore the possibilities of the text and the demands of the context in order to restore the original reading and make an intelligible narrative.

THE GREAT HOST

For the A. V. rendering "the time appointed was long," we have "the *host* (is) great." The Revised version has "a great *warfare.*" The Septuagint has "great *power.*" Luther has a "great *thing,*" Schmoller, "*affliction.*" This word *(tzba)* occurs hundreds of times, and is usually rendered *host* by the A. V. They also translate it *appointed time, army, battle, company, service, soldier, waiting upon, war* and *warfare.* The

verb they make *assemble, fight, muster, perform, wait upon, war.* But by far the most common rendering of the noun is *host,* especially as "the Lord of *hosts.*" It is by no means restricted to war, as we can see in Nu. 8:24, where the Levites were to "*wait upon the service*" of the Tabernacle. They certainly did not *war a warfare* in fulfilling their priestly duties.

Perhaps we should understand the word *host* here of the actors in this great drama of the end. In contrast to the handful who were concerned with the restoration in Daniel's day, the vast hosts engaged in the final conflict will be very great indeed. Especially is this the case if we include the host which surrounds Jerusalem in that day, and the enormous slaughter that will take place at that time.

Throughout his career Daniel was greatly concerned to *understand* what was revealed to him. This vision was vouchsafed to him because he had given his heart to understand (12). The messenger had come to cause him to understand (14). We are glad to know, therefore, that Daniel *did* understand and, so great is his satisfaction, that he doubles his assurance that "he understands the words and has understanding of the sight." It should be a vast encouragement to us also, in our efforts to understand. This is no insoluble mystery, intended to keep us guessing, but a plain, open revelation provided as a practical help to those who live in the last era. Once the action really begins, the saints of that day will have no difficulty in following the prediction. We may not be able to settle every detail, but the main lines should be clear to us.

The tenth chapter of this prophecy is largely concerned with Daniel's experience before receiving the message sent to him. He is overpowered by the sight of the messenger, and it takes quite a little to restore him, so that he can hear and understand the import of the

messenger's prediction. But this is not all. We are also told quite a little of the messenger and his activities on behalf of Israel and the opposition of celestial chiefs to his mission. The curtain is drawn aside and we are given a glimpse of the heavenly beings who shape the course of human history. It is intensely practical to see how small is the part played by man even in his own sphere. It will enable us to look beyond the human instrument to the heavenly powers, and even beyond these to God, Who has foretold all before, hence must be the ultimate cause of all that occurs.

2 In those days I, Daniel, come to be mourning three periods of seven days. 3 Bread that is coveted, I do not eat, and flesh and wine do not come into my mouth, and I rub not with an oil rub until the three periods of seven days are fulfilled.

The deep contrition in the heart of Daniel for the sins of his people is one of the most delicious traits in his character. Why should he mourn and fast and humble himself for sins not his own? There is every ground to think that he was one of the most exemplary of men, and one who gave God the first place in all things, even at the risk of his very life. Yet he identifies himself with his erring people, and mourns over their failings as his own. He mourns for three "sevens of days," that is, three *weeks*. This expression shows that Hebrew had no words for "weeks," and that the word *seven* or *heptad* does not necessarily refer to days. Elsewhere it is applied to years (9:24). His mourning takes the form of asceticism. He afflicts his flesh. Coarse bread and water seems to have been his fare. He is in sympathy with God regarding the apostasy of Israel and is eager to know His plans for restoring them to Himself.

4 And on the twenty-fourth day of the first month I come to be on hand at the great stream Hiddekel [that is the Tigris], 5 And I am lifting up my eyes and I am seeing, and behold! one man clothed in linen and his waist girded with pure gold

of Uphaz. 6 And his body is as topaz and his face is as the appearance of lightning, and his eyes as torches of fire, and his arms and his feet are as the sparkle of scintillating copper. And the sound of his words are as the sound of a throng.

In response to his unspoken desire he sees a vision which, like the preceding one, is quite different from those which were given to him in his early years, and more in consonance with his age and maturity. There is no image, no animals, no symbols to convey the message, only a messenger who speaks to him in plain language, which he could readily understand. Beside the messenger, and, later, the two others who stood on opposite shores of the river, there are no characters or figures to be seen. Only words are to be heard. But Daniel said he also had an understanding of the *sight*. So there must be some significance in that which he *saw* as well as that which he *heard*.

To us gentiles the twenty-fourth day of the first month has no significance. To an Israelite some parts of the year are associated with some festival, which, in turn, is prophetic of some great crisis in the nation's history. In the first month the thoughts of all Israel were directed to the passover and national deliverance. On the tenth day the lamb was taken. On the fourteenth day it was sacrificed and all Israel was sheltered by its blood. Then came the festival of unleavened bread until the twenty-first of Nisan. This is a memorial of their redemption from Egypt in the past, and a prophecy of their deliverance in the future. Soon after this, on the twenty-fourth day, Daniel sees this vision, the final fulfillment of the passover, when the nation will not only be redeemed by the blood of the Lamb but delivered by the power of the Lion of the tribe of Judah.

The Hiddekel is usually taken to be the Tigris. I have strolled along its palm-fringed banks and watched its circular basket boats and wondered why its waters were chosen as the scene of Daniel's vision. It is mentioned

only once before, as the third stream of the garden of Eden (Gen. 2:14), along with the Euphrates, which is not very far to the west.

THE VISION

Daniel *lifted up* his eyes above the stream to see the man who spoke to him. Later he is described as "*above* the waters of the river" (12:6). The characters in a vision are in harmony with its interpretation. Hence it is always advisable to note the details presented to our view, and compare them with similar appearances. In general, this messenger, or man, has an appearance like other visions which refer to the era of the end, especially that of our Lord, in His character as Prophet in the Unveiling.

This man is dressed like our Lord when He judges the seven ecclesias in the day of Jehovah. He also will be girded about at the breasts with a *golden girdle* (Rev. 1:13). He seems to have put on the dignity of the prophet and the circumspection of the divine Judge. This is further confirmed by the purity of the gold and the dazzling effect of his face and eyes and arms and feet.

Recent investigations into the precious stones mentioned in the Bible have resulted in many changes. The *beryl* does not seem to be among them. The *thrshish*, which the A. V. calls by this name, is really a *topaz*, while the *topaz* of the A. V. is the *peridot*. In one passage (Eze. 28:13) the A. V. has *chrysolite* in the margin for *beryl*. Schmoller revised Luther's *turquois* to *topaz*. The Septuagint has transliterated the Hebrew in this place *(tharsis)*, but it, together with Josephus and the Latin Vulgate has *chrysolite* also. But the Greek *chrusolithos* (GOLD-STONE) is called *topaz* today. Probably it is the yellow topaz or *citrine*, which has a golden hue. It seems quite certain that we are to visualize the body of the man as of a golden cast, probably translucent.

I have looked upon the lightning, and found that, if I closed my eyes immediately, I could see its shape again, but *black,* not bright. It paralyzes those nerves that perceive it. No mortal can look upon a face as lightning without being blinded. No wonder Daniel falls with his face to the earth! (9). With eyes like torches of fire and limbs like scintillating copper, the vision was unbearable to human gaze. Yet this is proper to messengers of God whose vitality is so overwhelming that it shines forth from every feature. Such, no doubt, will be our glorious immortal body, in His presence. Even in its degradation, the human body has a feeble glow, which the eyes may not detect, but which can be sensed by other means. Then this will be multiplied enormously. The same is true of the messenger's voice. It sounded, not as one man speaking, but as many.

A. E. K.

SISTER M. HEATH

The Sheffield Concordant Scripture Study Class has sustained a loss by the falling asleep of Sister M. Heath on December 7, 1941. She succumbed after a long and painful illness.

It is the desire of the class to place on record their appreciation and love for her which developed during the years of association around the Word of God. She had an enquiring mind, and a spirit which really desired to know what God had revealed in His word. She had the great satisfaction of learning that the writings of Paul contained God's particular message for the present economy, and her heart was delighted to realize that God's righteousness was hers in Christ and that God had blessed her with all spiritual blessings in His Son. The C. V. and U. R. contributed much to her realizations in these matters.

She was laid to rest on December 11th in Oughtibridge Cemetery. Sister! Neither death nor life can separate us from the love of God, and we look forward to accompanying you when the Lord calls us to the air to meet Him.

THE SHEFFIELD CLASS (England)

FROM PASSOVER TO PENTECOST

A	14.	5			
B	15.	6.	1.		
C	16.	7.	2.	1	
	17.	1.	3.	2	
	18.	2.	4.	3	
	19.	3.	5.	4	
	20.	4.	6.	5	
	21.	5.	7.	6	
	22.	6.	.	7	
	23.	7.	.	8	
	24.	1.	.	9	
	25.	2.	.	10	
	26.	3.	.	11	
	27.	4.	.	12	
	28.	5.	.	13	
	29.	6.	.	14	
	30.	7.	.	15	
Ziv	1.	1.	.	16	
	2.	2.	.	17	
	3.	3.	.	18	
	4.	4.	.	19	
	5.	5.	.	20	
	6.	6.	.	21	
	7.	7.	.	22	
	8.	1.	.	23	
	9.	2.	.	24	
	10.	3.	.	25	
	11.	4.	.	26	
	12.	5.	.	27	
	13.	6.	.	28	
	14.	7.	.	29	
	15.	1.	.	30	
	16.	2.	.	31	
	17.	3.	.	32	
	18.	4.	.	33	
	19.	5.	.	34	
	20.	6.	.	35	
	21.	7.	.	36	
	22.	1.	.	37	
	23.	2.	.	38	
	24.	3.	.	39	
	25.	4.	.	40	
	26.	5.	.	41	
	27.	6.	.	42	
	28.	7.	.	43	
	29.	1.	.	44	
Siv	1.	2.	.	45	
	2.	3.	.	46	
	3.	4.	.	47	
	4.	5.	.	48	
	5.	6.	.	49	
D	6.	7.	.	50	

EXPLANATION: 1st column, Jewish months; 2nd, week days; 3rd, festival of Unleavened Bread; 4th, Feast of Weeks to Pentecost.

A) Nisan 14, *Day of Preparation*, the Passover proper: Observed on the 14th day of the first month. Lamb to be slain "between the evenings" (Ex. 12:6), after sunset of the evening before, and before sunset of the 14th.

B) Nisan 15, *Annual Sabbath*, first day of Festival of Unleavened Bread, observed for seven days to the 21st, the 1st and 7th days each a holy convocation. Not a regular weekly sabbath but an annual sabbath. No servile work allowed (Lev. 23:6-8, Num. 28:17-25, Deut. 16:3-4). It was "the great day, that sabbath" (Jn. 19:31).

C) Nisan 16, *Weekly Sabbath*, first day of the Sheaf of Firstfruits: in type presenting Christ to God as the firstfruit out from among the dead (Lev. 23:10-14, Jn. 20:17, 1 Cor. 15:20-23). This is "one of the sabbaths" (Mk. 16:2), the "first sabbath" (9) of the series of seven sevens to Pentecost.

D) Sivan, 6, *Pentecost*, which day fell on the morrow of the termination of the seven sevens, or seventh week. "And ye shall count unto you from the morrow of the sabbaths, from the day that ye brought the sheaf of the wave offering (the 16th of Nisan, the 'first sabbath' of the series of seven, the 2nd of Unleavened Bread, the 1st of the 50 days terminating on Pentecost); seven sevens shall be complete, even unto the morrow of the last seven shall ye number fifty days" (Lev. 23:9-16, Deut. 16:8-10).

One of the sabbaths: This is found seven times, four of them referring to His resurrection (Mt. 28:1, Mk. 16:2, Lu. 24:1, Jn. 20:1). The fifth (Jn. 20:19) is the same day at evening. The sixth, in Acts, was after the days of Unleavened Bread (20:6) and before the day of Pentecost (16). Thus every instance of the phrase "one of the sabbaths" is always found to fall in this period of seven sevens culminating in Pentecost.

Our present Hebrew text of Lev. 23 is not clear. The Greek translation, which either preserves a much earlier Hebrew text or explains it as it was understood about 300 B.C., is much more definite. *The morrow of the sabbath* is rendered three different ways. In verse 11, it reads *the morrow of the first* [*holy day*]. In verse 15 it is *the morrow of the sabbaths* [probably *sabbath day*, as the ending of the plural,—im is almost the same as the word *day*, *ium*. The vowels have often dropped out]. Verse 16 reads *the morrow of the last seven*, or *week (hebdomados)*. This seems to show that the "wave sheaf" was offered on the morrow after the *first* sabbath, which is called the morrow (or second day) of the sabbaths, and the seven heptads are seven groups of seven days, after which comes Pentecost.

Day of the Sabbaths is found three times (Lu. 4:16, Acts 13:14, 16:13). With seven special sabbaths in the year, the weekly sabbath must of necessity have fallen on the same day at times. Such a day was a double sabbath.

Evening of the Sabbaths has little meaning until we consider its connection with the Hebrew series of sabbaths, and also their division of the day. They always start the day in the evening at sunset. The evening before sunset was in one day and that after the sinking of the sun was in the next day. So every evening was in two days. If both of these days (15-16) were sabbaths, then the evening was in two sabbaths, hence was the "evening of the sabbaths" (Mt. 28:1). The fifteenth of Nisan was the first of Unleavened Bread (Mk. 14:12) and the sixteenth was a weekly sabbath. Just as the phrase "the day of the sabbaths" denotes two sabbaths on *one* day, so the "evening of the sabbaths" proves that the sabbaths were consecutive, for the end of one and the beginning of the next had an evening in common.

THE SABBATH IN SCRIPTURE

VERSIONS VOICE TRADITION, NOT INSPIRATION

IN MOST of our versions of the Sacred Scriptures there is probably no subject in which the arbitrary *per*version of the language of inspiration is so evident as those portions of the text which bear upon the important time-points and notable events connected with the great crisis in the ministry of our Lord; the day of His death to the great day of Pentecost. The blight of deeply intrenched traditional teaching, long masquerading as the very acme of mature scholarship, has arbitrarily displaced or revamped the inspired forms with such subtle, mischievous and misleading renderings, that few have noticed how hopelessly discordant these renderings are with the inspired Mosaic ritual so accurately fulfilled in its minutest detail during this climactic period of His great work.

The explanations of most all our great and revered expositors on this subject for centuries are obviously such a mass of vague, chaotic and discordant opinions that the most casual reader of these versions would unavoidably be impressed that something is seriously and radically wrong. Once the exact inspired forms of speech are restored to these passages, the mischievous and misleading teaching which has dominated Christendom for centuries will have to go. The truth reveals a scriptural solution of this long controverted subject that is consistent, self-evident, and restores an amazing and delightful harmony between the minutest requirement of the inspired Mosaic ritual of Leviticus 23:4-21 and the time points and notable events, covering the closing ministry

of its great Antitype among men. Besides it enables the unbiased and devout student of these sacred records to recover many other long lost treasures of truth from the rubbish of human tradition, without which God's glorious goal of His universe cannot be clearly apprehended.

The fiery cleansing ordeal of Psalm 12:6, through which God put every word of these sacred records before He hallowed it and adopted it as His very Own, together with His concordant usage of it, assures its inherent lexicographic sufficiency to reveal the meaning intended by its great Author. If not, we are doomed to continue to surge hither and thither, being helplessly whirled about by the winds of discordant traditional teaching of our erudite ecclesiastical leaders, who themselves are hopelessly at variance with each other, and just as much in darkness on our subject, and many others, as the Babel-like Christendom their centuries of teaching has produced.

It is futile to expect any solution of our subject worth considering until a restored text is placed in the hands of the common people. Then this long lost truth, with many others, will emerge from the accumulated dust of error that has hidden it for centuries, to shimmer and shine with its primitive radiance, revealing an accuracy and a beauty of perfect accord between the inspired type and the closing ministry of its great Antitype that is startling, illuminating and refreshing.

SOME EXAMPLES OF TAMPERING

We now undertake an examination of those passages more directly and vitally concerned with our subject, to see whether these texts have been seriously tampered with. It is imperative that we bear in mind that we are dealing with a Jewish calendar, which ended the day at sunset, not at midnight as do our modern calendars.

It will be appropriate to begin our examination by

an investigation of Luke 4:16, where the language of inspiration reads, *tê [h]êmera tōn sabbatōn, the day of the sabbaths.* This phrase occurs three times in the Greek Scriptures. First, in Luke 4:16, next in Acts 13:14, and lastly in Acts 16:13. Most of our versions render it *the sabbath day* in its first two occurrences, and simply *the sabbath* in its last. Only a glance at this Greek form should suffice to convince any unbiased mind that it reads *the day of the sabbaths,* and that it likewise means just that, whether the translators of our conflicting versions or our revered and accredited scholarship understood its meaning or not.

The rendering of *the day of the sabbaths,* as in most of our versions, shows that either the translators had no idea what it meant, or they arbitrarily revamped this phrase to force the sacred text to accord with their creed and what they and their contemporaries already believed regarding the Jewish sabbath.

Let us now try to envisage just what our translators are obliged to do in order to get their chaotic results. They eliminate from this phrase the word *day* altogether, in one instance, turn a noun into an adjective in the other two occurrences, change the *plural* "sabbaths" to the *singular* "sabbath" and eliminate the genitive in all three occurrences.

It is obvious that such tampering with this phrase, *the day of the sabbaths,* has completely obscured its original meaning, which was to show that two sabbaths had coincided within the time of *one* day. Some may aver that such a merging of sabbaths in one day is impossible. This would be quite true of any two regular weekly sabbaths, but such a coincidence of days could and, not infrequently, did occur when anyone of Israel's several annual sabbaths fell on the same day as their regular weekly recurring sabbath, thus demanding *the day of the sabbaths* to adequately express just what had oc-

curred. This should not be difficult for us to grasp, when occasionally our Christmas or Independence Day falls on our weekly recurring Sunday, thus creating just such a merging of one of our annual holidays with our regular weekly day of rest, as we have here in the case of these two Jewish sabbaths.

Is it not strikingly suggestive that here in Luke 4:16, where we first encounter *the day of the sabbaths,* it definitely marks, to the very day, the time of His inaugural message to Israel, in the synagogue of His home village of Nazareth? How fittingly and forcefully it seems to suggest that this initial presentation of Himself here to His kinsmen according to the flesh probably occurred on a day that merged their great annual Day of Shelter or Propitiation (not atonement) with their regular weekly sabbath. Such a coincidence would be singularly significant, suggesting definite design, to use such a coinciding of these holy days, laden with their distinct ritualistic message to the erring sons of Jacob, to sabbath (cease) from their own futile ways. The great Antitype of their elaborate Mosaic ritual, and Lord of their sabbaths (Matt. 12:8), was now present with them (Luke 4:21), to secure to the nation, if they had ears to hear, the long promised blessings to Abraham and David, forepictured to them for centuries in their inspired ritual and unceasingly heralded to them from the long past by their great prophets.

Added significance is given to what occurred here at Nazareth on this notable day of sabbath-merging, when we observe that the other two occurrences of *the day of the sabbaths* also mark a new and significant change in the divine plan, in the special ministry of Paul to the dispersed of Israel, residing beyond the boundaries of the land of the Jews, in Antioch of Pisidia, and in Macedonia, and to the nations, as guests of Israel's spiritual things (Rom. 15:26, 27). Perhaps some will dis-

miss what is here presented regarding these sabbaths as a meaningless calendar incident, but he, who, with their great Antitype (Matt. 5:18), is zealous for the last jot and tittle of these inspired records, will discern the finger of God for a specific purpose. Indeed, is it not obviously one of those singularly suggestive touches on the pages of Inspiration which the devout investigator of these records would expect to encounter in dealing with the notable events which here engage us?

In these days, when the scriptural objective of the Mosaic law is so little understood, few are aware that the real meaning and purpose of the Jewish sabbath has been lost for thousands of years, Christendom having adopted and perpetuated the Jewish error, in principle, in its observance of a pagan sun-day. Once it is rediscovered, what is presented here regarding the merging of these sabbaths, marking the beginning of His ministry in the synagogue of His home village of Nazareth, will glow with singular beauty and illumination.

As we now pass on to the consideration of other passages, so vitally essential to a scriptural understanding of our subject, let me again remind the reader of the importance of keeping steadily in mind what was previously said regarding the place the ancient calendar must have in determining the matter of time in these studies.

THE CRUX OF OUR TROUBLE

First, let me place before the reader two versions of Mt. 27:62—28:1. One is from the King James Version, the other from the Concordant Version. We urge that a close comparison of these two versions be made. The King James follows: "Now the next day, that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that

the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, he is risen from the dead; so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch. *In the end of the sabbath,* as it began to dawn toward *the first day of the week,* came Mary Magdalene, and the other Mary, to see the sepulchre."

The Concordant Version: "Now, on the morrow which is after the preparation, the chief priests and the Pharisees were assembled with Pilate, saying, 'Lord, we are reminded that that deceiver said while still living, "After three days I will be roused." Then order the sepulcher to be secured till the third day, lest at some time his disciples, coming, should be stealing him and may be saying to the people, "He was roused from the dead," and the last deception will be worse than the first.' Yet Pilate averred to them 'You have a detail. Go, make it secure, as you are aware.' Now being gone, they secure the sepulcher, sealing the stone, with the detail. Now it is *the evening of the sabbaths.* At the lighting up into *one of the sabbaths* came Mary Magdalene and the other Mary to behold the sepulcher."

It should be observed here that *in the end of the sabbath,* in the King James Version, beginning verse one of chapter twenty-eight, is quite unlike the Greek *opse de sabbatōn, the evening of the sabbaths,* and belongs back at the end of verse sixty-six of chapter twenty-seven, to show the exact time when the guard detail was posted at the sepulcher, at sunset, on the second day of His entombment. Here again we have two sabbaths, not coinciding on the same day, as in *the day of the sabbaths,* but occurring in *consecutive* order, that is, one sabbath immediately following another, at sunset, in the same

evening. The former phrase is concerned with *one* day and *two* sabbaths, the latter with *two* sabbaths and *one* evening.

In Matt. 28:1 most of our versions tell us that the two Marys came to the sepulcher as it began to dawn toward *the first day of the week,* but found Him already roused. *The first day of the week* here is made to arbitrarily displace *mian sabbatōn, one of the sabbaths;* that is, the *last* one of the two sabbaths of the phrase, *the evening of the sabbaths,* covering the second and third days of His entombment, both having one evening in common, ending the second day and beginning the third.

Restore to verse sixty-six of chapter twenty-seven the inspired *opse de sabbatōn, the evening of the sabbaths* (to show the exact time of the posting of the guard detail at the sepulcher, in the evening of the second day of His entombment), and reinstate *mian sabbatōn, one of the sabbaths* in verse one of chapter twenty-eight (to show when the two Marys came to the sepulcher, only to find Him gone), and the correct day of His rousing will immediately reappear, leaving no place for the pagan sunworshipping day that has so long hidden this notable day.

Not a scintilla of evidence can be found anywhere in the language of inspiration for further retaining either *in the end of the sabbath* or this notorious disrupter of this verse, *the first day of the week.* Both of these should be as summarily driven from the pages of all our versions as were the money-changers from the hallowed enclosures of the ancient temple by the Master Himself, as His righteous indignation suddenly flared against such highhanded misuse of its sacred precincts.

Perhaps some who read this will find that long years of traditional teaching on this subject has become so ingrained into their thinking, that they will find themselves unable to yield to what has been here presented,

though it is obviously the truth, supported by the language of inspiration. Few things are more difficult for most of us to courageously and openly break with than centuries of ingrained religious error, especially when supported by our accredited versions, our venerated creeds, and vouched for as truth by centuries of our revered scholastic ecclesiastical leadership, which has believed, defended and championed these errors since very early post-apostolic times.

The hopelessly discordant teaching on this subject today by those responsible for Christendom's religious chaos throughout the world must bear the blame, however disturbing and distasteful it may be to many who refuse to think or investigate beyond their creed or their revered leaders. There is no greater need today to meet the need of a chaotic Christendom than a truly concordant version of the Scriptures, translated direct from our very best Hebrew and Greek manuscripts so far recovered, not from mere revisions of other earlier versions, which have come down to us over the centuries, largely through Latin channels, more or less corrupting the purity of the text by numerous words, the meaning of which is very often found to be at serious variance with the Hebrew and Greek originals.

Before giving consideration to other passages, perhaps further concrete evidence should here be given in proof of our charge of abysmal confusion, resulting from such reckless tampering with the two phrases we have just been considering, *the evening of the sabbaths* and *one of the sabbaths.* Observe that to get their *in the end of the sabbath* (to begin verse *one* of chapter twenty-eight, of Matthew's account), out of the phrase, *the evening of the sabbaths* (which belongs at the end of verse sixty-six of chapter twenty-seven, to show when the guard detail was set at the sepulcher, in the *evening* of the second day of His entombment), they were obliged

to render *opse, evening,* by *end* (contrary to their own rendering of this same word by *evening* in its every other occurrence) and then render the plural *sabbatōn, sabbaths,* by the *singular* "sabbath."

The result of this arbitrary change is, that nothing is left to reveal the *time* when the guard was set at the sepulcher in this evening of two sabbaths, ending the second day of His entombment and beginning the third, thus making it utterly impossible to determine by most of our versions just what day was the one of His rousing, as centuries of wrangling and interminable strife are witness.

In Matt. 28:1, to get *the first day of the week* out of *mian sabbatōn, one of the sabbaths,* our version-makers were forced to render *mian, one,* by *first* in every occurrence of this Greek phrase, while in more than fifty other occurrences of this word they correctly rendered it by *one.* The *plural* "sabbaths" in this phrase was entirely deleted to make way for the *singular* "week."

A few instances from the Greek Scriptures should suffice to show the inspired usage of this word *mian* (or *heis* or *hen*) is *one,* not *first,* as in most of our versions, in support of the observance of a pagan holiday. For instance, though our Lord is *one* of the Adams, is it not obvious He is *not* the *first* Adam, but the *last?* Again, *one* tabernacle for each of the three notable personages appearing on the Mount of Transfiguration, did not involve the question of which should be built *first.* Lastly, while each of the seven sabbaths, covering the time from the offering of the first fruits to Pentecost (Lev. 23:15, 16), was *one* of this septuple grouping of sabbaths, it is obvious that only *one* could be the *first* sabbath of this group of seven. It is possible, of course, to use the numeral *one* to denote *first,* by saying "(day) one of the sabbaths," according to the Hebrew idiom, which uses (number) one for the first of a series. But the series is

composed of *sabbaths,* not week days. In Ac. 20:6 it cannot be the first of the series of sabbaths because it was five days, at least, after the festival of unleavened bread.

Besides introducing complete chaos into Matt. 27:62-28:1, to force these records to teach that He was roused on a day dedicated to pagan sun-worship, closer examination of their words will reveal that they have even failed to do this. For instance, if it was *in* the end of the sabbath the two Marys came to the sepulcher, as they obviously say, only to learn that He was already roused, their coming, and His rousing, could not have taken place on their first day of the week, which their own words show was not yet present. The hopeless dilemma is increasingly seen in their making the sabbath end in the morning, when we know the Jews began and ended the day in the evening. This Gordian knot must be cut asunder with the sharp sword of truth, as the artful manipulation of words for centuries by our revered religious scholarship has utterly failed to do so.

Further evidence of their failure to show Him roused on *the first day of the week* is obvious, when, in addition to their statement that it was *in the end* of a sabbath, which they terminate in the morning, they tell us it was, *as it began to dawn toward* the first day. Is *toward* a thing to be taken as actually *in* or *on* it? If so, then, if it suits my purpose I may construe *toward* the moon to mean actually *in* or *on* that nocturnal luminary of the heavens, though we know that we are some two hundred and forty thousand miles distant from it, if the calculations of our authorities on celestial distances may be relied upon as correct. No artful twisting of words will satisfy one who dares to think, that two sabbaths means *one,* ending in the morning, when we know beyond question that two are in view, covering the last two days of His entombment, one ending in the evening of the second day and the other immediately following. This sabbath

did not end in the morning of the third day, as our versions tell us, but in the evening of that same third day on which He was roused. Restore these inspired forms here and they will immediately solve this centuries-old enigma.

The chaos here calls to mind the primeval disruption, recorded in Genesis 1:2, where we are told of the complete overthrow of that first cosmic order, evidence of which is still apparent over most of the earth's surface, and which is described as a waste and a ruin. Likewise here, these marvelous key passages, so indispensable to any clear understanding of the time-points and notable events connected with His death, entombment and rousing out of death, have long been an abyss of gross darkness and hopeless confusion throughout Christendom, as a result of tradition, camouflaged under the mantle of scholastic prestige. Is it not now time that our learned leaders of Christendom use their superior academic attainments to give the people a version, the words of which will accurately convey the meaning intended by the inspired vocabulary of the Scriptures, rather than continue to use these scholastic attainments to champion hoary tradition! What glorious light would break, as the murky mist of centuries of error is cleared away!

A CONCORDANT TRANSLATION REVEALS THE EXACT DAY OF HIS ROUSING

Thus far we have not committed ourselves to any particular day as that of His rousing, preferring rather to present the inspired language of those scriptures bearing more directly upon this subject, believing its witness should suffice wholly apart from the endless mass of conflicting teaching on this subject, to which Christendom has been subjected by its religious leaders for centuries.

Mark 16:9 answers this question with a clarity and

finality that should end all further controversy, when it is allowed to speak in the language of inspiration. Therefore, this passage in the Greek is here presented, followed by turning the elements of its vocabulary into English, then the Authorized Version, followed by the Concordant Version.

The Greek: "*anastas de prōi prōte sabbatou ephanê prōton Maria tê Magdalênê aphês ekbeblêkei epta daimonia.*" Elements of Greek vocabulary turned into English: "UP-STAND*ing* YET to-morning BEFORE-most OF-SABBATH He-APPEARed BEFORE-most to-MARY THE MAGDALENE FROM WHOM He-HAD-OUT-CAST SEVEN demons." The Authorized Version: "Now when Jesus was risen early *the first day of the week,* he appeared first to Mary Magdalene, out of whom he had cast seven devils." The Concordant Version: "Now, rising in the morning, in *the first sabbath,* He appeared first to Mary Magdalene, from whom He had cast out seven demons."

We urge that these differing versions of this passage be carefully compared with each other, then thoroughly tested by the Greek text here given. Such examination will be well worth the effort, as it should settle once for all the day of His rousing, and numerous other controverted questions concerned with this great crisis in His ministry.

It should be noted here that most of our versions have rendered *protê sabbatou, the first sabbath,* by *the first day of the week,* the same as they did *mian sabbatōn, one of the sabbaths* of Matt. 28:1. In Matthew two sabbaths are in view, concerned with the second and third days of His entombment, *one* of which (that is the second one) tells us when the two women came to the sepulcher, and the day He arose, while here in Mark just *one* sabbath is in view, designated as *the first sabbath.* Both here and in Matthew the same sabbath is in view, but in Matthew it reveals that He arose on the *last one*

of two sabbaths (which sabbath covered the third day), while this same sabbath in Mark 16:9 is not only designated as the day of His rousing but also as the *first* of other sabbaths. I am aware of only one series of sabbaths which could properly be designated as the *first* or *foremost* sabbath, and that is found in Leviticus 23:15, 16, the *first* sabbath of this septuple grouping of sabbaths, covering the interval from the offering of the first fruits to Pentecost, fifty days later, on the morrow after the termination of the seventh sabbath of this group. A careful examination of this will show an exactness between the type and its great Antitype that delightfully impresses one of how perfectly He fulfilled, to the last jot and tittle, the inspired Levitical types concerning Himself. His refusal, in the early morning of the sabbath in which He was roused, to permit even a human touch until He had first presented Himself to the Father (John 20:17), while in the evening of that same sabbath (John 20:19) He urged them to vertify His identity (Luke 24:36-39) by the same physical touch He had denied Mary in the morning, seem intentionally given here to identify Him to them as the great Antitype of Lev. 23:9-14, which demanded the first fruits of the ground be presented to Jehovah before the people might partake of the same.

We have now had before us these Jewish sabbaths in varying combinations, related in four different ways, each group serving a purpose, not possible for any of the others to do. A brief resume gives us, first, *the day of the sabbaths,* one day, on which two sabbaths fell, marking the beginning of His ministry in the synagogue of His home village of Nazareth. Second, *the evening of the sabbaths,* one evening, ending one sabbath and beginning another, showing the exact time of the guard setting at the sepulcher at the close of the second day of His entombment. Third, *one of the sabbaths,* showing

the time of the coming of the two Marys to the sepulcher and, also that of His rousing, in the early morning of the third day, which day was the second sabbath of the dual group designated by *the evening of the sabbaths,* and covering the second and third days of His entombment. Lastly, *the first sabbath,* difficult to account for as *first,* unless it predicates the septuple grouping of sabbaths of Leviticus 23:15, 16, covering the interim of fifty days from this festival of first fruits of Pentecost, on the morrow after the termination of the seventh sabbath.

The confusing of these clearly differentiated inspired sabbath groupings, which are indispensable for showing the time and order of the notable events in this great crisis in His ministry, by our many conflicting versions, in order to conform the teaching of these passages to centuries of traditional belief concerning His crucifixion, entombment and resurrection, is without a parallel in confusing the teaching of the Scriptures, unless it be the gross darkness and confusion on the goal of the universe, resulting from similar arbitrary tampering with the word *eon* or *age,* by imposing upon it the idea of endlessness. Who will now presume to further champion such terrible treatment of the language of inspiration!

It would now seem that the inspired language of the passages we have examined, so essential to clarity concerning time and the order of events in the concluding days of His ministry among men, has been sufficiently purged of the corruption of human tradition, that the unbiased mind should easily determine beyond question, for itself, the exact day of His rousing. The supreme and exclusive place He gave the Sacred Scriptures over His entire ministry, constantly exalting their inherent sufficiency as a source of divine wisdom in determining all He said and did, wholly independent of the scholastic ecclesiastical dictators that constantly harrassed Him and challenged His words, while the common people heard

Him with a relish, speaks eloquently for spiritual unction, and rather adversely of academic attainments as an indispensable ally to attain the maximum of spiritual acumen. But let us make sure we have the Word of God in its inspired purity, direct from the languages of inspiration, so far as our earliest and best manuscripts hitherto recovered can give it to us, which in many vital matters, such as our subject, we have not in our versions. Had we had for the past centuries such a version as The Concordant Version of the Sacred Scriptures, Christendom would not today be the victim of every wind of teaching, carrying its victims headlong into every kind of systematized deceptive religious error. After many years of constant use of this version, for loyalty to the language of inspiration, and freedom from mere human opinion, sectarian bias and eisegetical methods of translation, we deem it without a rival today as a means of ascertaining what God actually said in the original.

KINGDOM OR BODY?

QUESTION: Did Paul herald the "kingdom message" when he was in Ephesus three years, or was it for the ecclesia which is the body of Christ?

The only record that we have of Paul's ministry in Ephesus is in the book of Acts which deals with his work in heralding the kingdom. First he entered the synagogue and spoke boldly for three months, arguing and persuading as to that which concerns the kingdom of God (Ac. 19:8). When the Jews rejected him he severed from them and spoke to the Greeks also. Because he caused so many of the Greeks to leave their idols the silversmiths rose against him and he had to leave. Later, at Miletus, he told the elders that he had heralded the kingdom (Ac. 20:25).

There is a tendency in these days to reason from this that Paul did not preach the evangel of the *grace* of God at that time or place. But he assures us, even in Acts (20:24), that that is just what he had done. The two were not incompatible. He wrote Romans and Corinthians not long afterward. In these he uses the figure of the body freely (Ro. 12:4, 5, 1 Co. 10:17, 12:12-27). The saints in Corinth and Rome and Ephesus, whom he visited up to the end of Acts *were in both the kingdom and the body.* He not only heralded the kingdom of God to them but wrote to them concerning their allotment in it (Ro. 14:17, 1 Co. 4:20, 6:9, 10, 15:50). Even in the prison epistles, where the Circumcision and the Uncircumcision are united into one body, a joint body, Paul warns the saints that certain bad characters have no allotment in the kingdom of Christ and of God (Eph. 5:5).

The Kingdom of God is above all such distinctions as race and place. It is unwise to connect the "kingdom message" with only that aspect of it which is seen in the kingdom of the heavens, on the earth, for the Circumcision in the millennium. Wherever God's rule is acknowledged, that is His kingdom. And that will include all creatures in the consummation. We also are His subjects, all the more if we are members of the body of Christ. In the "mystery" our relationship to God is changed in reference to our *allotment,* not His rule. We remain His subjects even if we are graced with a joint allotment, along with the Circumcision.

UNSEARCHABLE RICHES FOR JULY, 1942
BEING THE FOURTH NUMBER OF VOLUME THIRTY-THREE

EDITORIAL

WHY DOES GOD ALLOW the carnage that is going on in the world today? Why doesn't He stop it? What will become of us all? After the war, what? Where are the dead? Such are the questions that are softening the hearts of people everywhere. There is vexation and distress, sorrow and woe on every hand, and it looks as if these things will increase. The future is dark. *God is preparing the hearts of men for His truth! Now is our opportunity! Let us take advantage of it!* For we have the very consolation that men are seeking. We can answer their questions. Our words will bring cheer to their hearts. Is it not our duty and high privilege to do our utmost for God's glory in this, man's extremity? How many there are who have told us that they could not bear their burdens without the solace of His truth!

And so we urge all our friends to redouble their efforts to spread the truth. For those who will place them, we have printed a special series of four tracts:

WHY DO MEN MAKE WARS?
PEACE AND SECURITY—WHEN?
WAR—WHY DO THE NATIONS RAGE?
A WAR TO END ALL WARS—HOW?

Each tract gives a short reply to the question raised and has a list of publications on the back. We will furnish them freely to all who will place them where they may do the most good. Send for as many as you can use. *The time may be short! Let us make it count for His truth!*

GOD, OUR ONLY SOLACE

AFTER THE WAR, WHAT? No one who sees God's hand in everything and His love back of all should be distressed by the present state of the world or be fearful of the outcome. They may not, indeed, know just what will occur, but they are acquainted with the God Who is operating all, and the goal which He has set, and may learn many of the steps on the way to it, and are content to leave all in His able and loving hands. Let us not merely endure these evil days but rather let us acclaim Him for them, and seek to learn how He is carrying out His purpose, so that we may be in fellowship with Him in regard to it all. Some men, especially religious leaders, are more concerned about the future than the present, and want to help to shape a new and better world after the present conflict is over. This shows that some at least, even of His saints, have not grasped God's purpose, and fail to rest in His intention.

That almost everything in the world today is contrary to God's will must be evident to everyone who has ever read the Bible. That is what is so distressing to the superficial student. If God can, why does He not stop this carnage? Seldom, indeed, does anyone question His will. Of course it is contrary to His will that men destroy one another. The brightest light is shed upon this truth at Golgotha. The murder of God's Son by the rabble, by the priests, by the Roman governor, was all, in the highest possible degree, contrary to God's will. Those who sought to obey God shuddered at the deed, and would have no hand in it. Yet, wonder of wonders, God has turned that deed, the direst in the annals of mankind, into the one source of blessing for the whole universe! This supreme example should show us how He can transform lesser evils into good.

As men, going contrary to His expressed will, crucified God's Christ, and thus opened the floodgates of

grace to a world lost in sin, so it is today, when men are going counter to God's Word, yet fulfilling His predictions, and leading the world into the very pinnacle of rebellion against Him, so that He will visit it with the terrors of His indignation. The object of this evil is clear. Blessing for this world is not due until men are utterly humbled by their own acts. So long as they have the least confidence in their own ability to attain blessing by their own efforts, either by force or by wisdom, they are not ready for the divine benediction, and it cannot come. How few have learned this lesson! The depth to which mankind has sunk, despite all its claims to advance and civilization is without a parallel. Until men realize this and hide their faces in humiliation we can only admire God's wisdom in setting them at one another, to prepare them for their place of submission to Him. It were cruel to make them happy elsewhere.

Christendom as a whole has become almost wholly antichristian. Faith in God's Word should lead the saints to expect nothing of themselves, nothing of the world, but everything of *Christ*. Yet how many plans are being launched today to bring in peace and plenty without Him! World federation, the union of the victorious nations, the injection of religion, and many other plans are being proposed as sure remedies for earth's ills. All of these are an affront to God and His Christ, Who alone can heal earth's mortal wounds. In the midst of God's greatest demonstration of man's unfitness to govern or get on without His Christ, men are so blind as to cook up more panaceas to delude themselves and their fellows. If this war does not teach men to look upon themselves with utter distrust and disgust, then the lesson will continue after the war. All those who lean on human help to right earth's wrongs are blind guides, groping in utter darkness, sons of antichrist.

A.E.K.

THE MEANING OF "CARMEL"

CARMEL presents problems to the translator which few readers of the Bible realize. This is reflected in the diversity of opinion as to its meaning, and in the variety of its translations. The Authorized Version renders it *Carmel, green ears, full ears, full ears of corn, fruitful field, fruitful place, plentiful, plentiful field.* Once I wandered over mount Carmel and sought to discover what connection there might be between it and these renderings. As its sides are fairly steep, it could never be called a *field* with any apparent propriety. Although I was there at the driest season of the year, still I do not think the words *fruitful* and *plentiful* are fully borne out at the present, but belong rather to the lowlands which surround it. But the most puzzling problem was to see any connection with *green,* or *full ears* of *corn* (grain). The other renderings are rather vague, and others would readily fit into their place, but the first three occurrences seem to definitely confine the meaning to a *cereal.*

In Leviticus 2:14 we read that "thou shalt offer for the meat offering of thy firstfruits green ears of corn dried by the fire, even corn beaten out of *full ears*" (A. V.), that is, the present brought was to be of grain in the milk, toasted at the fire, of hulled *cereals.* In Leviticus 23:14 the Authorized Version reads "ye shall eat neither bread, nor parched corn, nor *green ears*" (better, bread, nor toasted [grain], nor *cereals*) until the offering had been brought. And in 2 Kings 4:42 the Authorized Version says that a man "brought the man of God bread of the firstfruits, twenty loaves of barley, and *full ears of corn* in the husks thereof". I thought at first that here we had a key to the exact meaning, that is husked, hulled, or pearled grain, as in this case it was to be in the husks. But Leviticus 2:14 demanded that it be hulled, so I looked up the phrase "in the husks", and found that it meant in his *knapsack.* The "full ears of

corn'' seem to have been simply *cereals.* In these three passages we seem to have the literal sense, *cereal* with the hulls, from which toasted grain and bread was made.

It was difficult to see what connection this has with Carmel until I noted that the plains nearly surrounding the ridge, especially the great plain of Esdraelon or Megiddo on the east (where the armies of the world will mobilize in the time of the end), present one of the greatest areas of arable grain land in Palestine. *Karmel* is not used of *growing* grain, but, according to a possible derivation, what is CUT-OFF (*kr*) when FULLY (*ml*) grown, that is, the grain harvested ready to be stored, for which I have found no better term than *cereal.* It was the custom, in Palestine, to thresh the grain on high ground and to store it where it would keep dry. The low plain is wet in winter and has no heights, so it is not at all improbable that the harvest was hauled to the sides of Carmel, and the grain kept there. This would fully account for its name and reputation for fruitfulness.

Bread, in the Scriptures, is the symbol of physical and spiritual sustenance. Hence land which will produce it is a great blessing. This seems to be the thought in those passages in which it is in contrast with the wilderness (Isa. 32:15; Jer. 4:26), or is the source of joy (Isa. 16:10; Jer. 48:33). The Authorized Version renderings *fruitful* or *plentiful field* covers this in a general way, although the thought of fruitfulness is not in view, but rather the capacity or adaptability to grow cereals, on which life in a large measure depended. Perhaps it can best be described as ''soil for cereals''.

There still remains a group of passages, however, in which it is used simply as a name, without regard to its significance. This is common in all languages. For instance, Los Angeles (which is only a shortened form for El Pueblo de la Nuestra Señora, la Reina de los Angeles — the town of our Lady, the Queen of the Angels) is seldom thought of in connection with the vir-

gin Mary or her supposed angelic subjects. So Carmel became a location, one in the south, and one in the center of Palestine. A. E. K.

THE NEW TESTAMENT IN BASIC ENGLISH

"BASIC" ENGLISH reduces the vocabulary of our language to 850 words, used in accordance with a few simple rules. It is now being employed in making a version of the Scriptures. As our friends are always eager to know of new versions and their value, we have examined a few passages in this version, found in the highly commendatory reviews appearing in various religious publications. Many years of experience in translating have convinced us that no good version can be made from one language into another without using at least as many distinct expressions as are in the original. We always regret when we are forced to use one English term for more than one word in the Greek or Hebrew, and do our best to carry over every distinction. Here we have the opposite. By using one English word for a whole group of Greek words and combining them to make phrases for other words, they use only one word for more than ten in the original.

The English language has about 415,000 recognized words in its vocabulary. According to Strong's Concordance the Greek Scriptures use 5624 terms and the Hebrew 8674. As many of these overlap and some are names we cannot simply add them together. But we do not think that we are overstating the matter if we say that 8,500 are absolutely necessary for a worthwhile version. To even attempt it with one-tenth of this number does not appeal to us as a sane course, when we have *five hundred* times as many words in our language. It can be done only at the expense of much light. Whole areas of truth are turned into a desert.

Much will be hazy as in a fog. The poverty of vocabulary will lead to poverty of thought.

"PUT AWAY CHILDISH THINGS"

The A. V. fails in this regard, but it is not nearly so flagrant a violation of the apostle's precept to "put away childish things." Even this new version reads, "When I was a child, *I made use of a child's language* . . . now that I am a man *I have put away* the things of a child."

If anyone purchases this childish version he must, to be obedient, put it away when he grows up to maturity! We have not wasted any money on it, but have seen extracts, from which we will quote a few examples, and draw a few conclusions which may not be correct, as we cannot spare the time to investigate fully, and do not think it worth the effort.

"Let your hearts be changed, every one of you, and have baptism . . ." (Ac. 2:38). It seems that "repent" is too abstruse a word, so we are given a phrase "change of heart." But the Greek word shows clearly that it is *not* a change of *heart,* but (*metanoia*) an after-*mind.* Even a child can learn a dozen slang words a day. If it is too difficult to learn the meaning of *repent,* then it should be simplified to *after-mind,* or "minds be changed." And in what way is "*have* baptism" simpler than "be baptized"? Is it even English? If it is, it denotes that they *possess* baptism. It is not a command to undergo it.

How this method eliminates (Rev. 22:19) much from the Scriptures is evident from such glosses as (Eph. 1:4) "from the first," for "*before* the disruption," the A. V. "*before* the foundation." The C. V. has greatly improved the A. V. rendering of Eph. 1:7 by making it *deliverance* in place of *redemption,* but this version makes it worse by changing to *salvation.* Are the words *redemption* and *deliverance* to be ex-

punged from the Bible? Are they not worth learning? Again, how is "you will have knowledge" (Jn. 14:4) simpler than "you know," or "you are aware." Certainly no ignorant person, for whom this version is designated, would say "have knowledge," and others would not consider it idiomatic English.

Rev. 22:20 changes the A. V. "I come quickly" to "I *am* come quickly." This is idiomatic for I *have* come quickly. As this describes a *state,* not an action, it can hardly be *quickly!* And, if He *is* come, surely there is no need to add, "Even so come, Lord Jesus."

We are sorry that such a work as this should be countenanced by anyone who has God's glory at heart. To us it seems childish, good only to be laid aside for the more mature versions which abound. If those who lack a sufficient vocabulary will not exert themselves enough to acquire only two per cent of the English language in order to revel in God's revelation, this work will not help them, for it not only fails to convey God's mind, but actually distorts it. It falls far short in every way from the A. V., and only aggravates one of its faults. A. E. K.

THE ERA OF THE END

THE EFFECT OF THE VISION

7 And I, Daniel, alone see the sight, and the mortals who came to be with me do not see the sight, nevertheless a great wavering falls on them, and they are running away to hide. 8 And *I* remain alone, and I am seeing this great sight, and no vigor remains in me, and my splendor is turned in me to corruption, and I retain no vigor.

A remarkable feature of this vision is the fact that those with Daniel did not see it. Those with Paul on the Damascus road merely saw a light, yet did not hear the Lord's voice (Ac. 22:9). All this seemed very mysterious once, but is not any longer. Mortals see only a limited section of the range of light. We are blind to many light rays, even such as can penetrate objects we are accustomed to call opaque. By miraculous means it would be easy to extend the range of the prophet's perceptivity. It is possible that some animals can see much more than man at all times. But sometimes we can *feel* light that is beyond us. So Daniel's companions are overcome with a sense of imperceptible waves of energy which made them waver, and seek shelter from its influence.

Daniel himself is far from unaffected by the overpowering splendor of the vision. Twice he laments that he retained no *vigor*. This word seems by far the most fitting here. The A. V., though it makes a great point in its preface of not slighting any good English word, has not used it at all, though it is really needed. Here they say *strength*. But *strength* is used to represent about a score of other Hebrew words, one of which

(mouz from *oz)* is its exact equivalent, which should be given the exclusive right to it. The word *kuch* VIGOR is rendered *ability, force, fruits, might, power, substance,* and *wealth* as well as *strength* by the A. V. This makes discrimination impossible. Daniel lost more than mere *strength.* The sight sapped his vitality, with the result that his splendor was turned to corruption. He was ill as well as weak. A little child has no strength but is not therefore ill. A grown man loses his vigor when he is sick.

Daniel speaks of his *splendor.* The A. V. has *comeliness* in this one occurrence of the word *eud,* which they elsewhere translate *beauty, glorious, goodly, honourable,* and *majesty.* The word *splendor* suits each context better than this variety. Thus, in Job 37:22 we have "Over Eloah is fearful *splendor.*" This fine word is also slighted by the A. V. It is very illuminating when used of Daniel. Although nearly ninety years old, his manner of life, as shown by his diet in early youth, were such as had preserved him, not only in vigor, but in splendid health. Most men have long gone to corruption before they reach the age of ninety. At least they have lost their vigor and assuredly their splendor. What gradually creeps over others during many decades came to Daniel in an instant, when he gazed upon this awful scene.

The nearest approach, in my experience, to such a feeling of awe and sickening helplessness, came to me while standing on the brink of the canyon of the Colorado. This fearful gorge, a mile deep, makes a powerful impression on sensitive souls. I tried to inure myself to it by gazing steadily into its depths. But I found that it made me ill and weak, so I gave up the attempt. If such a wonder in nature can be so overwhelming, it is easy to sympathize with Daniel under a far greater test.

The effect of the vision on Daniel has a very practical side. Many, in these days, claim to have visions of the Lord. They insist that they have seen Him. But none of them, so far as I have heard, had any experience comparable to that of Daniel, or Paul, or John. They were not affected by His glory as these men of God, although I do not suppose one of them would claim to be in their class. Alas, if such visions were genuine, would not such sinners as we are be utterly undone by the mere sight of His glory? Would we not be prostrated by His presence? Where this is lacking there is a grave question as to the genuineness of a vision. It may be merely a dream, a deception, and may lead us astray. The Word of God is complete, so there is no need of a further revelation at this time. If we test them by those in the Scriptures, especially as to their effect on those who receive them, we will probably find none with the stamp of God upon them.

THE WORDS

9 And I am hearing the sound of his words. And as I hear the sound of his words, I also become stupefied on my face, with my face to the earth. 10 And behold! a hand touches me, and it is swaying me to my knees and the palms of my hands. 11 And he is saying to me, "Daniel, coveted man, understand the words which I am to speak to you. Stand on your position, for now am I sent to you." And at his speaking with me this word, I stand quivering.

Even the words were too much for Daniel. They stupify him and he falls flat, with his face to the ground, a picture of the utmost helplessness and woe. We are not favored with a vision such as this, but all who have heard the voice of God in His holy word will see in this prostration a parallel to their own spiritual experience. God's Word is unbearably overpowering for our death-doomed spirits. It leaves us faint and prostrate at His feet when our eyes are opened to see His appearance and our ears are tuned to hear His voice. A hand takes

Daniel and sways him to his knees and on the palms of his hands. Too infirm to stand on his feet, he stays himself on all fours, to listen to the words that are to come.

But Daniel is far too prostrated, figuratively as well as physically, to hearken understandingly to the words of the messenger, so the first words are directed toward his restoration. There is nothing more comforting and encouraging to the saint than the realization that God covets him. An experience such as Daniel's leaves the impression that we are not only totally unfit for God, but that He has no use for us, and would prefer to be rid of us. The first words of the messenger strike right at the root of this fearful fallacy. Just as Christ does not call the righteous, but sinners, to repentance, so God does not expect us to abide His presence, and is not offended at our forlorn and fatal state. He *covets* such as are in this condition, because in them alone can He display the richness of His resources, the power of His compassion.

A humiliating experience, such as this, is the essential prelude to an entrance into God's mind. Even today God does not reveal Himself to the high and haughty, the self-sufficient and self-confident, but to those who tremble at His Word. Only those who realize their own incapacity are ready to lay aside their own reasoning for God's revelation. Why is it that this prophecy is so little understood today? The very fact that there are so many differing interpretations shows that something is lacking. Is not Daniel's preparation needed by us also? He was so wrapped up in the welfare of his own people that his vision was closely confined to their restoration and blessing. He did not and could not comprehend the whole of God's purpose. Hence he must be brought to humble submission, so as to accept and understand such a segment of God's revelation as was needed

for his people, even though it did not fully accord with his own wishes and ideas.

As once before, when Daniel had humbled himself on account of his people's sin (9:20), so now he is addressed as the *"coveted man."* This encourages his heart, and provides the needful vigor, so that the messenger may proceed. Again he utters a word that finds a loud echo in Daniel's heart: *understand!* And, in order to understand, he is bidden to leave his crouching position and rise to his feet. This Daniel is enabled to do, yet he cannot cease quivering.

12 And he is saying to me, "Do not fear, Daniel, for from the first day on which you gave your heart to understand and to humble yourself before 7Jehovah0 your God, heard were your words, and I come at your words. 13 Yet the chief of the kingdom of Persia stands to confront me twenty-one days. And behold! Michael, one of the head chiefs, came to help me. And 7him0 I left there beside the kings of Persia. 14 And I come to cause you to understand what will befall your people in the latter days, for the vision is for future days."

Quivering still, Daniel is further soothed before the messenger can proceed. "Fear not!" How often are these words found when mortals meet with superhuman visitants! Zacharias (Lu. 1:13), Miriam (Lu. 1:30), Paul (Ac. 27:24), John (Rev. 1:17), all had their fear stilled by them. And they come to us when the might and majesty of His presence strikes terror to our hearts. Most men would have good reason to fear. But Daniel had *humbled himself before God* and had given his heart to understand Him. What a contrast was he to Nebuchadnezzar! The great king had good cause to fear. Yet even he was comforted after the humbling experience that God gave to him (Ecc. 3:10). He learned that those who walk in pride He is able to abase (4:37). But God will exalt the lowly. To them, and them alone, comes the gracious adjuration: *Fear not!*

The very day that Daniel began his mourning, three

weeks before (10:2), his words had been heard, and, normally, he should not have waited for a response. Yet there is a delay of twenty-one days, or three weeks (10:13). The hindrance was of an extraordinary nature and draws aside the curtain, so that we can catch a glimpse of the spirit forces which dominate human history. The mortals of the earth deceive themselves when they imagine that they control the helm of human government. It is *God* who is operating all in accord with the counsel of *His* will (Eph. 1:11). He is the Source of all. Yet He operates through *heavenly* intermediates, who have a power with which puny man is not able to cope. They exert an influence which, though he is hardly aware of it, overrides the will of man, and makes him a puppet in their hands. Even we once walked in accord with the chief of the aerial jurisdiction, who operates in the sons of Stubbornness (Eph. 2:2).

This has an intensely practical application in the world today. On all sides we see so-called "dictators" arising who are supposed to do as they please. If we will watch not only these but all of the principal figures on the world stage, we will find that they themselves are sometimes surprised at their actions and even conscious of a spirit force behind them. When we realize their true position, it will help us to get a correct perspective of the course of this world, and how little the people and even the governments determine the trend of events.

The kingdom of Persia was, at this time, supreme over all the earth. Jehovah, God of heaven, gave Cyrus all the kingdoms of the earth (Ezra 1:2). Cyrus recognized the source of his power, hence he ordered the temple to be rebuilt in Jerusalem. We may be sure that it was not he who stopped the messenger sent to Daniel. There was another, a *heavenly* chief of Persia's affairs, with whom he had to reckon. It seems that each great power on earth is under the guardianship of a spirit

overlord. Here we have the highest of them, who was over Persia, then supreme in the earth, and Michael, who is over Israel, the future ruler of the world.

These spirit powers do not seem to be in full harmony with God's will. Else why should they hinder His messenger? Perhaps, like humans, they wish to retain their supremacy, and do not relish the thought that their time is limited, or that eventually, they must give place to the saints of the supremacies. The differences and dissentions on earth seem to be only an echo of those above. Men often wonder why the people and the rulers of the earth, even the most despotic, do that which seems against all reason and their own interests. I have watched one of the great world figures very carefully and found that he himself was wondering. He was caught in the current of the times, just like the lowest in his realm, although he seemed to be carrying out his will with an unhindered hand.

Only Michael, the chief of Israel, holds with the messenger who appeared to Daniel (21). It would seem that the opposing chiefs of Persia and of Greece (20) are among those which later will form the great dragon of the Apocalypse (Rev. 12:3). With seven heads and ten horns, it is the exact counterpart of the wild beast, which represents the final confederation of religious powers in the era of the end. At that time, once again, Michael and his messengers are opposed to those chiefs of the nations who rule the earth through human representatives. The Supreme alone is in authority in the kingdom of mortals, and to whom *He* wills *He* gives it (4:32). Though now He leaves it in the hands of Satan's messengers, it must eventually be transferred into the hands of Israel's Messiah. Here we have a prelude to Michael's battle at the end of this era. It was occasioned by the revelation here disclosed.

Michael (WHO-AS-DISPOSER [Deity]) comes before us

only in Daniel in the Hebrew Scriptures (10:13, 21, 12:1). He it is who helps in the conflict against the superchief of Persia and will stand up in the era when Daniel's people will be delivered. He is their chief in this celestial conflict. Later, Jude introduces him as one of exceptional glory and dominion, who, nevertheless, did not dare to calumniate the Adversary (Ju. 9). In the Apocalypse he and his messengers cast the Adversary out of heaven, preparatory to the introduction of a new order of rule under the Messiah (Rev. 12:7-9). The conflict with the chief of Persia is not a victory, as some translate it, but seems to be taken up again later and even continued under the chief of Greece, when that kingdom comes to power.

Much difficulty has been experienced with the statement that the messenger was left there beside the kings of Persia. The Septuagint says, "*him* I left there," that is, Michael, not the messenger who appeared to Daniel. Some explain that it means *I was superfluous.* The Revisers have a margin, *was not needed.* Luther has "I had the victory." Mature consideration seems to confirm the Septuagint rendering. It does not seem likely that they would insert a whole word, like "him," without cause. In Hebrew it would involve only a few letters. Instead of this messenger leaving the *chief* to influence the *kings* of Persia *against* Daniel's people, Michael took his place and influenced them *in their favor.* The Persian kings are the only ones who aided in restoring Israel, so must have come under such influences before.

What will befall your people is a clear intimation that all that follows is centered in the people of Israel, and their fortunes. Other peoples are introduced only insofar as they affect the fate of the favored nation. True, the Jew is found over all the earth, but his hopes are centered in its center, in the land of Palestine, and he is

concerned with its neighbors to the north and to the south, even if he does not dwell there. Even today the eyes of Daniel's people are directed to the land of their fathers, and to the adjacent kingdoms. None of Daniel's other visions are as closely concerned with his people as this one. All focus on Israel at their close, but this one is almost entirely devoted to the time when the other visions end.

The vision is for future days. With this broad declaration we should be careful to apply only what is clearly past to the history of ancient times, and leave to the future all the rest.

15 And at his speaking to me such words, I put my face to the earth and am mute. 16 And, behold! one as the likeness of the sons of Adam touches my lips. And I am opening my mouth and speaking. And I am saying to him who stands in front of me, "My lord, by the sight [7]of Thee[e] my distress is turned on me, and I retain no vigor. 17 And how is the servant of this my Lord able to speak with this my Lord?" And *I*, henceforth no vigor is standing in me, and my breath remains not in me.

Not yet is Daniel able to bear the revelation. He can make no response, but with his face to the earth, he remains mute because he cannot speak. Then there is a marvelous transformation in the vision. The appalling, unbearable brightness of the messenger is dimmed. The dismaying splendor disappears, and in its place is one like Daniel himself and the men with him. Is not this a foretaste of the humiliation of the One Who emptied Himself and came to be in the likeness of humanity (Ph. 2:7)? Christ, in the form of God, could never have put us at ease. Only as He became one of us, could we bear to come into touch with Him. And so with Daniel. When the messenger lays aside his glory and comes as a son of Adam, he can touch the mute lips and bring a response from the fearful prophet.

Then Daniel is able to speak. One touch has loosed his tongue. But he is still occupied with his helpless

condition. The dazzling splendor of the vision has unmanned him. It has brought a distressing realization of the innate degradation of humanity. It revealed how far short he was of God's glory. It robbed him of all his natural vigor and virility. Now that one like himself has touched his lips, he can at least unburden himself. Yet his vigor does not return, and the life-giving breath refuses to function. No longer is he speechless, but breathless, and helpless he remains.

18 And again touching me is one who is as the appearance of a man, and he is making me steadfast. 19 And He is saying, "Do not fear, coveted man! Peace to you! Be steadfast! Now be steadfast!" And at his speaking with me I become steadfast, and I am saying, "Speak, my Lord, for you made me steadfast."

A second touch from the glory-emptied Man, Who speaks words of comfort and cheer, revived Daniel, and makes him steadfast. We would not care to insist that this One is our gracious Lord Himself, but He certainly has the disposition of Christ Jesus, Who, belonging in the form of God, condescends to our low estate in order to meet us in our need. At the mere possibility that this may be our Saviour, we grasp the opportunity to do Him reverence, by commencing all the terms that refer to Him with a capital letter. It is a joy and a privilege to acknowledge and honor Him!

Once again Daniel is soothed by the exhortation, "Fear not, coveted man!" And why should we fear, if God covets us? He is not in need of glory, or of honor, or of power. All this He has in overflowing measure. But the homage of a humble heart—of *that* He will never have too much. *That* He always covets. And He covets all those who can give it to Him. To such He can say "Peace to you!" Such He can establish. To such He says, "Be steadfast! Now be steadfast!" What the terrible glory of the man clothed in linen had undone is now repaired by the condescending, self-humbling son

of Adam. At last Daniel is ready to listen to His voice.

20 And he is saying, "Do you know why I come to you? And now I shall return to the fight with the chief of Persia, and when I fare forth, behold! the chief of Greece comes. 21 Nevertheless I am telling you what is signified in the writing of truth. And there is no one holding fast with me in these things save Michael your chief. 11 And I, in year one of Darius the Mede, my position was to make him steadfast and to strengthen him.

By this time Daniel will have understood why the messenger has come. Daniel has already been favored with visions of God's purpose, and now he is to receive the crowning revelation, which will complete and explain what he has already set down in "the writings of truth."

Now the Man becomes confidential, and gives Daniel an insight into his other activities. His business is evidently connected with the place of Israel in world domination. While Persia and Greece were given world dominion, Israel was no longer in captivity, as it had been under Babylon. Indeed, it fared comparatively well under the Persians and the Greeks. The temple was rebuilt and many returned to the land. Alexander marched against Jerusalem, but, being met by the high priest, he treated the Jews with great respect. He related that, before he started on the conquest of the world, a man dressed exactly like the high priest in Israel had appeared to him in a vision, bidding him go forth to victory. All of this, it seems, was due to the efforts of this messenger, who was set to restrain the evil spirit forces in their antagonism to Israel and to Israel's God.

At the end of the seventy years' captivity it was God's plan to restore His people to their land. With this in view He seems to have introduced Esther into the royal line, so that the reigning king would be favorably disposed to the restoration of the captives. This is on the human side. On the other hand, the "prince" or chief of Persia in the heavens was hostile to the Jews. To

counteract this, and thus carry out God's intention, the messenger who speaks to Daniel is sent to influence the Persian monarch. He made Darius steadfast and strengthened him. Thus it was that the decree was obtained to rebuild the temple at Jerusalem. Heaven and earth were against it, but the wisdom of God is more than a match for man's machinations and even spirit opposition.

2 And now the truth tell I to you: Behold, still three kings stand up in Persia. And the fourth shall be enriched with riches greater than all. And as he is firmly established in his riches, he will rouse the whole kingdom of Greece.

The agonizing cries in Israel have always been, How long? What is the sign? How can we be sure that the time is near for Christ to come? Is not this final warfare between Israel's neighbors given in such detail so as to afford them an exact chart of the time when they need it most? So many details are given that there is no possibility of being deceived. Like a key with many wards, this vision will open the understanding of the saints of the end time, so that they will know just where they are in the course of events, and their faith will be upheld as they see each item fulfilled in its order. We would like to have such a key now. Many students are seeking to make one. But such indications are not for us, for we may go to meet the Lord at any time. For the saints in Israel it will be an inestimable boon.

PERSIA AND GREECE IN THE PAST

The prediction concerning Persia and Greece is not difficult to understand, for it fits the facts, which were then future, but now have long since entered into the annals of history. It parallels Daniel's previous vision of the ram and the he-goat, but adds further details. Before, no kings were mentioned in Persia. Now we are given the number up to the time when Greece conquers the silver empire. There were still to be three kings. These are supposed to be Cambyses, the pseudo-

Smerdis, and Darius Hystaspes. But it is not at all vital to fix their identity, for this is not revealed. The fourth was very rich.

The A. V. reads that, by his strength through his riches he shall stir up *all against* the realm of Grecia. Who is the *all?* A more probable rendering of the Hebrew is that he will rouse the *whole* kingdom of Greece. The LXX has *against,* but there is no *against* here, as in Is. 13:17: "Behold me rousing *against them (oliem)* the Medes." *Rouse* by itself does not denote *against,* as may be seen in the other occurrences of this particular form of *our (ioir*: Dt. 32:11, Is. 42:13, 50:4, Ps. 78:38, Job 8:6). What follows seems to imply that he had stirred up Greece against *him. He* did not, in this case, lead an army against Greece, as had been done before, but Greece led an army against Persia, thus commencing the victorious career of conquest which made Alexander master of the world.

The word *whole* seems to be very appropriate at this juncture, for Greece, including Macedonia, was a group of separate states in Daniel's time. Philip, the father of Alexander and king of Macedonia, conquered and united them under his rule. It was the *whole* of Greece that was roused against Persia, and Alexander was thus able to lead a considerable army against the Persian monarch, whose immense host, however, even then outnumbered the Greeks more than ten to one. The word *whole* seems to recognize the unity of Greece and the work of Philip. Before this the Greeks were divided and at war among themselves much of the time. But just at this juncture Macedonia conquered the rest. They were united when Alexander came to the throne.

[3]And there stands up a mighty king, and he rules a vast dominion and does what is acceptable to himself. [4]And as he stands, his kingdom shall break up and shall be divided to the four winds of the heavens, yet not to his last successors, and not as his dominion which he ruled, for his kingdom shall be plucked up and be for others besides these.

The mighty king who stands up and rules a vast dominion and does what is acceptable to himself can be no other than Alexander the Great, who was represented by the conspicuous horn between the eyes of the he-goat in the previous vision (8:5). Just as that horn was broken and four come up to the four winds of the heavens (8:8), so here, his kingdom breaks up and is divided to the four winds of the heavens.

And now we come to two negatives of great importance and requiring careful study: *not to his last,* and *not as the dominion* (11:4). We will take up the latter first, as it may help us to understand the former. We are told that Alexander sighed, because there were no more worlds for him to conquer. Many another conqueror has sighed since his day because he could *not* conquer *this* world. Not since his time has there been an empire without a boundary. Rome was stopped in England and near the Rhine, and at the Euphrates. It is not that her generals did not *try* to enlarge her boundaries. They *could* not, and only made a pretense of enrolling the whole world at the time when our Lord was born in Bethlehem. The thirty-three generals who took over Alexander's empire were soon reduced to four, but these lacked the authority that was his. The rest of the earth was not subject to them. This dominion has never been recovered, and will not be given to any man until the era of the end, when the mean horn, which rises out of Alexander's domains, will once again give the world a universal empire.

The A. V. says that Alexander did not leave his dominion *to his posterity.* According to history it seems that some of it *was* left to his brother. Yet his generals soon killed off all his relatives. But there seems to be more than this in the original Hebrew. The LXX, the Greek translation, says *not into the lasts of him. The lasts, ta eschata,* is usually rendered *last state,* as in Mt.

12:45, Lu. 11:26, 2 Pt. 2:20. Yet here the context seems to require *successors* of some sort, so it seems best to insert this word after *last*. The fact that what follows is the history of these final successors to the dominion of Alexander seems to confirm this simple rendering, which leaves the text as it is, except the addition of one word which is implied in the context. The kings of the south and of the north, who come before us in what follows, are introduced to us by the word *lasts*.

The Hebrew word *achrith* is almost always rendered either *last* or *latter* or *end* in the A. V. The rendering *posterity* seems only a makeshift in this passage, and is a translation of a supposed fulfillment rather than of the text. In reading Daniel, such words as *last* and *end* should claim special attention, for they usually indicate a break in the sequence of events, and take us to the era of the end, which, in Daniel as well as in the Unveiling of Jesus Christ (commonly called Revelation), is the principal topic of interest in the prophecy. As other considerations have led us to place the break at this point, between verses four and five, it becomes highly probable that the word *last* here refers us to that future era.

Alexander's *last (successor)s* are brought before us as the kings of the south and the north, which were in the far future when he died. Meanwhile his immediate successors are ignored, because his kingdom was plucked up and was given to "others besides these." We take "others" to refer to the past rulers in his kingdom and "these" the "*last* successors," which now come before us as kings of the north and of the south. Thus we are shown the break in time, and are introduced to the last kings of his dominion in the era of the end. The last of these, the *despicable* upstart (verse 21), is the one who regains the universal dominion of Alexander, and who meets his end at the hands of Messiah.

THE INTERNATIONAL EDITION

HEREWITH we present a specimen page of a new edition of the Concordant Version. As it will not include the Keyword Concordance, we will not call it the Keyword Edition, but reserve that name for the same text as this, but with the Keyword concordance added, when we are able to publish it.

The special features of this new edition are: revision; addition of signs and letters to rectify the version; indication of figures of speech; revised emphasis; references; readable type; pocket size; low price.

During the decade since the last edition an enormous amount of labor has been bestowed upon the revision by kind friends and helpers, whose efforts are hereby acknowledged with thankfulness. The principal tool was a typewritten concordance segregating every family, word and grammatical form, so that all words exactly alike in all respects were thrown together. Comparatively few mistakes were corrected, but many minute improvements have been made, so that no one should continue using the previous edition, once this is ready. We once planned to print correction sheets for the present edition, but the labor and cost to all concerned would be ever so much greater than to use the new edition for this purpose.

Simple signs and small, high letters have been added to the text in order to rectify the departures from the Greek which cannot be avoided in any idiomatic version. This adds to it much of the value of the sublinear. All words not in the Greek are in lightface letters. As "the" must often be omitted, it is indicated by a small high dot. The most important things in grammar are also indicated, but only when the version is not correct. A short vertical stroke before a verb shows that it records an *action* going on, and should really be rendered with an —ing. A short horizontal stroke, not often needed, denotes a timeless *fact;* a tiny circle shows that a *state* is in view. When a word is singular in English, but should be plural, three short horizontal strokes precede it.

Italic, and sometimes Roman, letters are used to rectify renderings. Thus a small *i* often comes before some other connective as "by," in order to show that it should be "in." "Into," on the other hand must sometimes be rendered "in" and sometimes "to." Then we add a small, high "in" or "to" to them. If into is left out, then a small, high *io* is put in its place. These signs are not always important to the casual reader, so he may usually overlook them, but occasionally, they are of great value to the real student. At least he knows that "in Christ" is so in the Greek, and is not rendered "through Christ," as it is so often in the A.V.

The high letters are also used to distinguish between important terms. Thus a small, high *h* appears before man, when it should be *hu*man, including women and children.

Figures of speech are pointed out by means of small

you °know the Father. I write to you, fathers, seeing that you °know Him Who is from the beginning. I write to you, youths, seeing that you are strong and the word of ·God is remaining in you and you have ᶠconquered the wicked one.

15 Be not loving the world, neither that which is in the world. If ever anyone is loving the world, the love
16 of the Father is not in him, ᵗfor everything that is in the world, the ᴬdesire of the ᴬflesh, and the ᴬdesire of the ᴬeyes, and the ostentation of ·living, is not ᵒ of the Father, but ᵒ of
17 the world. And the world is ᶠpassing by, and its ᴬ·desire, yet he who is doing the will of ·God is remaining ᵗᵒfor the eon.

18 Little ᶠchildren, it is the last ᴺhour, and, according as you hear that the antichrist is coming, now also there have come to be many antichrists, whence we ˡknow that it
19 is the last ᴺhour.[Mt24²⁴] Out ᵒ of us they come, but they were not ᵒ of us, for if they were ᵒ of us, they would have remained with us.[Ac20³⁰] But it was that they may be ˡmanifested
20 that they are not all ᵒ of us. And you ˡhave an ᴬanointing from the Holy One, and all are °aware.

21 I write not to you seeing that you are not °acquainted with the truth, but that you are °acquainted with it, and that notᵗ lie at ᵉall is ᵒ
22 of the truth. ᵃWho is the liar, if not he who is denying, saying that "Jesus is not the Christ"? This one is the antichrist, who is disowning
23 the Father and the Son.[4¹⁻⁶] Everyone who is disowning the Son, neither ˡhas the Father. He who is avowing the Son ˡhas the Father also.

24 Let that which you hear from the beginning be remaining in you. If ever that which you hear from the beginning should be remaining in you, you, also, will be remaining in
25 the Son and in the Father. And this is the promise which He promises us: the life ·eonian.[Jn17³]

26 These things I write to you concerning those who are deceiving
27 you. And the ᶠanointing which you obtained from Him is remaining in you, and you ˡhave notᵗ need that anyone may be teaching you but as His ·anointingᶠ is teaching you concerning all, and is true, and is notᵗ lie, according as it taught you, also, ˡremain in Him.

28 And now, little children, ˡremain in Him, that, if He should be ˡmanifested, we should be having boldness and not be put to ˡshame from
29 Him in His ·presence. If you should be perceiving that He is just, you ˡknow that everyone also who is doing ·righteousnessᶠ is °begotten of Him.

3 ˡLo! what manner of love the Father has given us, that we may be ˡcalled ᶠchildren of God! And we are! Therefore the world does
2 not ˡknow us, ᵗfor it did not know Him.[Jn15¹⁸⁻²¹] Beloved, now are we ᴹchildren of God, and it was not as yet manifested ᵃwhat we shall be. We are °aware that, if He should be ˡmanifested, we shall be like Him, ᵗfor we shall ˡsee Him according as
3 He is. And everyone who has this ·expectation ᵒⁿin Him is purifying himself, according as ᵗHe is pure.
4 Everyone who is doing ·sin is also doing ᴬ·lawlessness also, and ·sin is
5 ·lawlessness. And you are °aware that ᵗHe was manifested that He should be ᶠtaking away our ·sins,
6 [1P2²⁴] and in Him is notᵗ sin. Everyone who is remaining in Him is not sinning. Everyone who is sinning °seesᶠ Him not, neither °knows Him.
7 Little ᶠchildren, let no one be deceiving you. He who is doing ·righteousness is just, according as
8 ᵗHe is just. Yet he who is doing ·sin is ᵒ of the Adversary, ᵗfor from the beginning is the Adversary sinning. ᵗᵒFor this was the Son of ·God manifested, that He should annulᶠ the acts of the Adversary.
9 Everyone ᶠwho ᶜis °begotten of ·God is not doing sin, ᵗfor His ᶠseed is remaining in him, and ˡcannot be sinning ᵗfor ᶠhe is °
10 gotten ᵒ of ·God.[5¹⁸] In this are apparent the ᶠchildren of ·God and the ᶠchildren of the Adversary: everyone who is not doing righteousness

capitals, F for "figure" (usually called Implication), A for Association, M for Metaphor, P for Parable, etc. The Keyword edition will have a short treatise explaining these. We consider this feature alone worth the price of the book, because it is so urgently needed by nearly all the saints. They need to have the principal figures constantly pointed out to them and defined because they are not accustomed to the highly figurative diction of the Scriptures.

The emphasis has been entirely revised, although in the main, it is the same as before. But in quite a few cases, the English sentence has been recast, in order to bring out its true force. Thus, "Avenging is *Mine!*" (Ro. 12:9) is now, "*Mine* is vengeance!" Those who have seen some of these changes are enthusiastic about them. A glance at the sample page will show that the emphasis is not indicated, as before, by thin spaces in the words, but by letters a little larger and heavier than the rest. A little practise is needed to recognize them, as a rule. This should be a great help in correctly reading the Scriptures in public. The correct stress is a great help in keeping along the line of correct interpretation.

We introduce a new method for references. They are placed, when possible, just where they are needed, right in the sentence, or after parallel passages. As a matter of fact more effort has been expended in weeding out mischievious and misleading references than in discovering new ones. Many Bibles are swamped with them today, so that what is needed is to cull out the tares, and to add those references which are vital to the true understanding of the text. Introducing them right before the eye, in the text, not in the margin, is not only convenient, but economical, as it often uses up space which would otherwise be wasted.

For years we made investigations to find the most generally acceptable size and face of type, width of column, size of book, etc., for our international edition. We tested out the matter with the German version. This proved so universally satisfactory that our English edition will be almost exactly like it, column for column, in the event that we should publish a polyglott edition, in several languages some day. This work must not be confounded with our pocket edition, now out of print, but it also, will fit the average pocket. It will be printed on fairly thin paper, fabrikoid cover, stained edges. The price is hard to set. We have been told that we should charge more, to avoid loss, and this may be necessary when the work is ready to deliver. But, for the present we will book orders at $1.00 each, for it may be that, with the aid of our friends, this popular price may sell so many more, and gain so many new friends, that it will be only a temporary loss. Of course we are not charging for anything but the mechanical production. If we were paid for the time devoted to its compilation, the price would be prohibitive.

"TO THE UTTERMOST"

"To THE UTTERMOST" is one of the deep expressions of Scripture. Its literal meaning conveys thoughts to the mind of the vastness of God's love. It also unfolds Christ's far-reaching ability to save, looking doubtless, to some rare point in future ages when His glorious headship is fully acclaimed.

He is not only the wisdom, but the power of God, and so "is able to save to the uttermost those approaching God through Him." *To the uttermost.* The literal rendering of the Greek word *panteles* is EVERY-FINISH, and is very suggestive. We see its force in striking contrast in Luke's narrative: "Now, He was teaching in one of the synagogues on the sabbaths. And lo! there was a woman having a spirit of infirmity eighteen years, and she was bending together and *utterly unable to unbend.* Now, Jesus, perceiving her, shouts and said to her, 'Woman, you have been released from your infirmity!' And He places His hands on her, and instantly she was made erect again, and glorified God" (Luke 13:10-13).

Here, the word expresses complete human inability, while in Hebrews the wondrous thought is complete divine ability. The woman could in nowise lift herself up. She was utterly unable to unbend. What a miracle of gracious power! A picture indeed of our Lord's ability, suggesting His future power to bring men erect again, to a stature spiritually, as well as bodily complete.

It will be EVERY-FINISH in the fullest sense. Many are the scriptures which glimpse some point or facet of truth's wholeness. Noble words which tell of the salva-

tion and blessedness of all mankind, as they are brought to appraise the great merging love of Father and Son. It is to this supreme end the universe moves, in spite of passing pain and perplexing thought.

God's love travels on, preparing ever, and moving ever to its assured consummation. With many horizons, and many an "until," it looks farther on to a pure, unsullied goal. The expression of a girl on a pleasure steamer well illustrates the thought of the uttermost. Leading other children to the side of the ship, and feasting her eyes on the marvelous merging of sea and sky, she exclaimed, "What a lovely day! And look how clear the horizon is!" A younger girl, with puzzled eyes asked, "What is the horizon, where is it?" The older girl, pointing to the far line in the distance, said, "Why, look there, see where the sky seems to meet the sea, and the sea to meet the sky, that is the horizon, and when you get there, there is another one, and then another one after that. You never really come to it. It's always farther on."

So with God's compassionate love. It is always farther on, waiting in silent quest, yet gathering strength and beauty for mightier appeal. And the creatures of His hand will not always be blind, or deaf and dumb. Not always will hearts be hard, ears indifferent, and tongues silent. Nor will the minds of unbelievers always be blinded by the god of this eon. A thousand times, no.

One rare day will dawn, when all these dwellers of earth and heaven alike will respond and react to the moving majesty of the love and wisdom of Christ. The scales will fall from their eyes as, illumined by His grace and glory, they see Him in the excellencies of His kingship. Will they not then, in very truth, be approaching God through Him?

By our present standards and limited judgments we cannot properly appraise the power of Christ as it will be seen when He is acknowledged Potentate of the ages.

Not only will He be the cynosure of all eyes, but in every heart it will be felt that He is indeed the Messiah of God. Even the anointed One, Who, dying, the Just for the unjust, will be drawing all to Himself.

In the day of God His power rises to its zenith. Stage upon stage, there is a lifting of every ban and barrier that would keep God and man apart. Dwellers of every realm see, as never before, and thus enlightened, think quite differently. The august majesty of the Christ of God and His impressive righteousness will win all hearts.

The ideal becomes real before the gaze of all. And the fair fruition of God's own rare design finds shape and being, to the satisfaction of all, and to the glory of God. Is He not the Lord of life, and the power of God? And will He not, therefore, be capable of bringing to a successful issue, God's purpose of the ages? Indeed, He is set for that. But so many theologians and teachers have misconstrued the character of His purpose. In their view the effectualness of Christ's power and ability is contingent upon man's choice—the determination of his weak and freakish will. Quite recently, a writer, in clear contradiction of terms, penned these words: "He alone can lift us. If we will not be lifted, how can we rise?"

He alone can lift us. Wonderfully true. Why, then, spoil its effectiveness by man's puny "ifs" and "buts"? Can they indefinitely stand before the regal power of Him Who said, "I shall be drawing all to Myself"? And in that day of God, spirits will not be broken, nor wills coerced. Rather it will be, at the impulse of His love, and by the sight of His just, discerning sway, that all will be subject, and in that subjection rise to the true dignity of being.

We have a saying, "Time works wonders." And just as we see some of those wonders recorded in the sacred Scriptures, there are others to meet the gaze as time runs its majestic course. For time is most truly on

God's side, revealing the operations of His will. It is apparently forgotten by many that the most signal triumphs of the Christ of God are yet future.

What are the crusades and campaigns of the present compared with the potent, regal sway of Christ in the future? Not so much the millennium, blessed as that will be, but the wonder-working day of God, when beings of all realms will come under the spell and mastery of the illustrious Reconciler. We may, therefore, well sing:

Crown Him the Lord of years,
The Potentate of time,
Creator of the rolling spheres,
Ineffably sublime.
All hail, Redeemer, hail!
For Thou hast ransomed all,
And not one life Thy grace will fail,
As realms before Thee fall.

Not one life unblest, nor any being left without the pale, as the Monarch of the Ages moves to the fulfillment of the Father's purpose. Who is so able as He? And where shall there lurk in the light of that day, beings to withstand the impassioned grace of such an Impeller?

Ah, then indeed will there be but one will, and in its glorious folds will be gathered all the hosts of time. And Whom to see, to praise and acclaim? Even One Who, having brought all to a rare submission to God, *Himself is subject*—subject that God may be All in all.

In the light of so crowning a glory, how deep should be the response of those who now are His! How ardent their acknowledgment of His title and power for such achievement! Never has there been accomplishment like this—by One for so many. Salvation *in excelsis*—to the uttermost. Even for all.

WILLIAM MEALAND

"UNIVERSAL RECONCILIATION EXPOSED"

THIS PAMPHLET is such an exposure of irrational, traditional unbelief on the part of the writer and such a confession of impotent heartlessness on the part of the publisher that everyone who knows aught of the facts will bow the head in shame that such an unworthy effort should be hailed with relief by devotees of tradition, who hope to keep the saints from the truth by the glamour of the word "Greek". When motoring along the coast of Greece I asked a native the name of the island opposite. Even though it was storied Salamis, he explained that the natives knew hardly anything of ancient Greece. I must ask the visiting strangers about such things! In private and in public I have requested that an explanation be given of the three phrases "the eon of the eon", "the eon of the eons," and "the eons of the eons". This is carefully avoided in the pamphlet, clearly showing that they know themselves that they are unable to face the facts. Now they pose as champions of God's truth even while they refuse to consider it! I repeat, they *dare* not give the facts to their readers, for they cannot explain them.

Here is a sample of the reasoning: In Luke 1:33 we are told that He will reign for the eons, and that His kingdom will have no consummation. Instead of noting carefully that His *reign* is eonian and that the *kingdom* is not so (for He will hand it over to the Father), the illogical conclusion is drawn that they must coincide, and therefore the eons are endless. As we consider it unreasonable to reason with those who cannot reason, we simply commend the passage to all to be *believed.* Christ's reign cannot coincide with the duration of the kingdom if it is given over to God, and the Son Himself becomes subject (1 Cor. 15:28). True reason, with the facts of Scripture as premises, always agrees accurately with each text. False reasoning, with tradition as the

main premise, obliterates plain distinctions and obstructs the operation of plain faith.

We have taught that modern Greek has, to a large extent, taken over the theological corruptions of Christendom and given the word "eon" the sense of endlessness, but that the *evidence of the original* shows this to be false. The reply is that modern Greek and traditional interpretation make it everlasting, which no one denies. The deciding evidence of Scripture is reasoned away or ignored by calling the usage "idiomatic". In this way Scripture becomes clay in the hands of men and reflects the hardness of their own hearts.

We have insisted that the word "all" is limited by its context. Now it is implied that we teach that this is not so, but that the material creation is included. The conclusion arrived at is that Colossians 1:20 means that God will reconcile "all whom He will reconcile"! Not the context in Colossians is to decide, but the context of traditional unbelief! In plain words, Colossians must fit into the creed! May God be merciful to those who corrupt His holy Word in order to convert Him into a fiend infernal! A. E. K.

QUESTION: Should not Matthew 26:63 be rendered, "I am exorcising *against* the living God . . ."? Elsewhere *kata*, DOWN, with OF- seems to be rendered *against*.

ANSWER: We translate the connectives uniformly in the sublinear, and mark them so in the Keyword edition, but their *usage* varies much. Thus *kata means* DOWN, not *against*, or *in accord with* (with the accusative). The context determines whether DOWN suggests opposition or harmony or some intermediate thought. To exorcise against God would give the idea of driving Him out, which certainly was not in the mind of the speaker. A. E. K.

THE SABBATH IN SCRIPTURE

THE LORD'S DAY, SYNONYMOUS WITH SUNDAY, A COLOSSAL ERROR

Correctly rendering *mian sabbatōn* by *one* [day] *of the sabbaths,* at one stroke serves to effectively delete from the Greek Scriptures *the first day of the week,* and summarily send to oblivion an enormous mass of juggling to twist the words of Scripture to force upon Christendom the stupendous error that Sunday and the Lord's Day are the same. Had our venerated ecclesiastical leadership used its academic attainments to differentiate between things which obviously differ in the Scriptures, instead of merely using its scholastic prestige to support a pagan-hallowed day as the equivalent of an unparalleled era of Divine interposition in the affairs of this world, this fearful error would never have found an entrance into the mind of Christendom.

The Lord's Day of Rev. 1:10 is not a day of twenty-four hours but an *era* in which Jehovah will judge and rule. This great Day is the direct antithesis of man's long day of futile experimentation in his quest for a Utopia by human achievement, apart from His Creator, ending in his complete dethronement and the enthronement of the Christ of God, Who will glorify God among the highest, and on earth bring peace and delight among men. The Revelation, or better, The Unveiling of Jesus Christ, therefore, is mostly in the Day of the Lord, after the church, which is His body, has finished its terrestial witness and been removed to the heavens. It is mostly concerned with the beginning of the Day of the Lord of

the Hebrew prophets. It records the unparalleled outpouring of Divine indignation against the ripened wickedness of man, and the unveiling of Jesus Christ as Prophet, Priest, and King of kings among the nations, to secure to earth the Davidic and Abrahamic promises in the long promised kingdom out of the heavens.

For the purpose of helpfully *contrasting,* rather than *describing,* this notable day of the Lord with man's long day of vain and futile effort in his prodigal and rebellious course, in this scroll of His unveiling, the Day of the Lord of the Hebrew prophets seems purposely changed to the Lord's Day. Another has forcefully said: "The Hebrew phrase *the day of the Lord* is changed to *the Lord's day* in order to shift the emphasis from the character of the day to the *time,* which is the important point in this (Rev. 1:10) passage. This is done in three ways, by changing the grammatical form, the rank, and the order of words. The direction of the thought is altered by putting 'Lord' in the dative instead of the genitive case, so it *locates* rather than describes the day. Its force is further weakened by making it an adjective rather than a noun, and by shifting it from its prominent place at the end of the sentence and giving that striking place to 'day'."

Current seductive teaching has inveigled many into the erroneous belief that the Lord's day of Rev. 1:10 is only another convenient name for Sunday, the first day of our calendar week. Correct those passages we have been considering, concerned with the sabbath in connection with His death, entombment and resurrection, so they will accurately accord with the language of inspiration, and this teaching will at once be left with nothing but tradition to support it.

Confusing this era of unparalleled divine indignation against the consummated wickedness of mankind, which will terminate this present evil age (Gal. 1:4), with a

day hallowed by pagans to the worship of the sun, would seem a master move by the great adversary to becloud the mind and detract attention from impending judgment. Making it a mere synonym for the first day of the week, strips this notable day of its message of warning to mankind. This misleading teaching also serves to detract from the sovereign sufficiency of Christ, as the one intermediary Head of the church which is His body, wholly apart from any and all ritualistic observance of days as complementary to His sufficiency (Col. 2:16-23).

THE SABBATH, A SIGN, NOT A DAY FOR PHYSICAL REST

In Exodus 31:13-18 we are told that the sabbaths were given to Israel as a *sign* to that nation. Moreover, it would seem from many other scriptures that the law, and the tabernacle with its whole elaborate ritualistic system, was given to these works-minded sons of Jacob only as a *temporary* sign, all to be abrogated, when their great Antitype, to which they all pointed, should appear among them, to fulfill in Himself the last jot and tittle of their requirements (Matt. 5:18; Heb. 10:9). A sign is not given to be served but to serve, in directing attention and giving information concerning something other than itself. To use or observe it otherwise than a sign would be to disregard and violate its primary and fundamental purpose, however well meant and devout such an observance might be. God's signs are never an *end* in themselves, but rather a *means* to an end, to which they merely direct.

It should be observed that the sabbath, as integrated into the very heart of the law (Ex. 20:9-12), like the keystone of a great arch, indissolubly binds together under a covenant of works, what man should render to God, and what he should render to his fellowmen. We shall miss much if we fail to appreciate that the sabbath is just as much an integral part of this law as any one of its other nine demands, regulating human conduct to-

ward God and toward man. Therefore, the end sought through this *sabbath-sign* must in some sense be identical with the end sought by this decalogue as a whole.

The word *sabbath* is of frequent occurrence in the Scriptures, being found as a noun, both in the singular and in the plural, and frequently as verb. Its Hebrew verbal form of *shabath* should clearly reveal its usage and meaning in what it seeks to do. What it predicates as a verb should not be difficult to discover from its concordant inspired usage in these sacred records. We first encounter this word on the very forefront of the Scriptures, in Genesis 2:2, where it is used in connection with the rehabilitation of the great primeval disruption, briefly mentioned in Genesis 1:2.

The word rendered *rested* here is *shabath,* the Hebrew verbal form of our English *sabbath.* The rendering of this word here by *rested* is not only radically at variance with the way our versions have rendered it elsewhere in many instances, but makes it carry the intolerable inference that God's work so fatigued Him that He found Himself in need of *rest.* Is not such an inference tantamount to a denial of His Deity? *Shabath* here has nothing to do with *rest,* but serves exclusively to reveal that on the seventh day God, having *finished* His great work, He *ceased* from these works.

A few instances of the inspired usage of this word *shabath* should suffice to satisfy any unbiased mind as to its meaning. In Genesis 8:22 we read: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not *cease.*" Who would contend that *shabath* here, in the remotest sense, is concerned with *rest?* Is it not that what is here intended to be conveyed to Noah is the divine assurance that he need not fear another destruction of all life so long as the then existing seasonal cosmic order continued?

Again in Exodus 5:5 we encounter this word *shabath,* as used by Pharaoh in his protest to Moses and Aaron, charging them with interfering with his public works project by causing his Hebrew slaves to *shabath* or *cease* from the work in which they were engaged. Is it not obvious that *rest* was not the concern of this tyrant, but the delay their *cessation* from work was causing?

In Joshua 5:12 we read: "And the manna *ceased* on the morrow, after they had eaten of the old corn of the land." Did the manna *rest* here, or simply *cease,* because it was not further needed in this land of plenty? Having *finished* their forty years sojourn in the wilderness, the manna ceased just as God ceased from His works of old, because He had *finished* them, the idea of *rest* in no sense being in question.

Would anyone tolerate rendering *shabath* by *rest* in Job 32:1? Here we read: "So these three men *ceased* to answer Job, because he was righteous in his own eyes." That they may have been weary from their prolonged wrangling and bickering with Job is not in view here, but his adamant resistance to their reasonings, which caused them to desist from further contending with him.

Our last example, showing the concordant usage and meaning of *shabath* in these sacred records, is found in Lamentations 5:15, where we read: "The joy of our heart is *ceased.*" To render *shabath* here by *rest,* as has been done in Genesis 2:2, would force it to convey a meaning the very opposite of what is obviously intended. From a position of envied prestige Jerusalem now seems crushed into irretrievable ruin. Once dwelling in a smug sense of security and plenty, she now not only bewails her awful desolation but her helpless orphaned plight, as she realizes the divine Presence has also been withdrawn.

Her meteor-like plunge from such eminence, opulence and ease into such an abyss of chaos, slavery and wretchedness seems beyond the endurance of mortal flesh.

Added to all this is the realization that God has prospered her enemies against her for her wanton prostitution of the rich favors He had so long lavished upon her. Now all seems to conspire to wring from her a wail of agonizing despair that moves one to shudder at the magnitude and awful severity of her calamities.

Jerusalem is widowed, desolate and forsaken, without a ray of light breaking through the gloom of this complete blackout into which she has been so pitilessly thrust by her ruthless and cruel enemies. The once exhilarating sound of gleeful mirth in her streets is no longer heard, and there is not a note of once festive joy to assuage her grief. Such is the debacle of horrors which everywhere meets the eye and resounds in the ears of her weeping, broken-hearted prophet. Who would defend the rendering of *shabath* by *rest* here instead of *cease,* as being more in accord with what has occurred? Yet *rest* would fit here about as well as it does in Genesis 2:2, where it reflects so adversely upon God's deity.

The foregoing examples from the Hebrew Scriptures should suffice to convince everyone as to the concordant, inspired meaning and usage of this word. However, should anyone fail to be convinced, many other occurrences of this Hebrew verbal form of *sabbath* in the Hebrew Scriptures remain, which any good concordance will show carry the same meaning. If, then, this word *shabath* means to *cease* or *stop,* startling as it may come to some of us, it should be obvious its meaning and purpose, like the law of Moses, has remained completely veiled to the erring sons of Jacob since it was first given at Sinai (2 Cor. 3:13-16). Their *letter* observance of their law, their sabbaths and their ritual confirm this.

While Christendom, like Israel, has never apprehended the *stop-sign* meaning and purpose of the Jewish sabbath, with few exceptions, it has properly regarded it as abrogated by the work of Christ. But it falls into

a worse error in adopting and observing in the letter a day, dedicated to pagan worship of the sun, without a jot or tittle of scriptural support, as may easily be verified, if the language of inspiration is allowed to decide instead of our fallible ecclesiastical authorities and the tradition-corrupted renderings of our conflicting versions.

Creation is *not* out of *nothing,* as is generally held and taught, but out of *God,* Who is love, *through* the Son of His love, and *for* Him (Rom. 11:36; Col. 1:13-16, Greek). God creates in love, longing to be known and have His love reciprocated by the creation that He has brought forth out of Himself, *in* and *through,* and *for* the Son of His love, *filially* expressing the same love and delight in Himself, as His Own paternal love longs to lavish upon the objects of His affections. If, then, God's longing for reciprocated love moved Him to create the universe, His operation of it in accord with the counsel of His will (Eph. 1:11) must have for its objective the attainment of this delectable goal.

His infinite knowledge, power and the ability to accomplish whatsover His counsel determines, not only enables Him to reveal the consummation of His purpose from the beginning (Isa. 46:10), but to guarantee its realization in perfect accord with that which He determined. Therefore, what He determines to do is not hampered or endangered by contingencies. With infinite skill He makes all opposition to His revealed will contribute to the attainment of His underlying ultimate purpose. Anything short of this limits His deity and denies that all is being operated in accord with His will. This leaves no place for Zoroastrian dualism, which has become the touchstone of much of the creedal formula of Christendom, regarded as orthodox and vigorously championed by most of our venerated leaders.

In blessing us with *every spiritual* blessing *among* the

celestials, *in* Christ (Eph. 1:3), Who is His ideal of sonship, God not only qualifies us, as Him, to reciprocate His love and satisfy the longings of His paternal heart, but He enjoys a foretaste of His glorious goal of the universe, when His love will be reciprocated, in filial expression, by His entire creation.

The time element involved in the operation of the universe for the attainment of its ultimate goal, as clearly revealed by the language of inspiration, is called the *eons* or *ages,* that vast segment of subdivided time, which from the beginning the Creator segregated from infinite duration, in which He is unfolding His great plan of these ages, and will mature at their conclusion, when He will become the All of all His creation (1 Cor. 15:22-28). His vast love will then be so dominantly enthroned throughout His entire creation, that all sovereignty, authority and power will be abrogated for want of any imperfection remaining anywhere, needing its exercise. What a goal! Could anything more be added to this acme of delight for the Creator and His creation than such a goal of His universe? Even in the mutilated renderings of our conflicting versions this transcendent goal may still be discerned.

The subjection of the entire creation to vanity (Rom. 8:20) during these ages by God Himself provides those essential cosmic conditions His wisdom deems indispensable, in which He exercises His creation in vanity and futility of creature effort (Eccl. 1:2, 13; 3:10, 19), that out of its own experience at trying to determine its own destiny, as the prodigal son in the gamble of the moral, social and economic life of the far country (Luke 15:11-32), it may discover for itself the utter futility of its ways to achieve its own Utopia, to *shabath* it from further futile effort, disengage it from itself and engage it with Him and His way of sovereign gratuitous grace as its one and only hope of attaining the goal its

Creator designed for it from the beginning. Once this transcendent goal is reached, every bitter experience encountered in its attainment will seem as a momentary light affliction. His glorious goal for us, as well as for Himself, in which His paternal love and the filial love from ideal sonship, in His image, will blend, will result in such inexpressible delight and satisfaction to the Father and His many sons brought to glory that nothing else could possibly be needed or desired.

While creature effort at self-determination may seem to be getting somewhere for a while, at best it is only temporary and evanescent. Eccl. 1:1-11 is an irrefutable portrayal of the wearisome, tread-mill, monotonous, futile effort of creation, as subjected to vanity, in its venture in self-determination, to get somewhere, that is easily verified in the life of nations from the very dawn of history, and by these sacred records from the very beginning. The greatest threat and menace to the boasted achievements, which we call our great civilization is not the heathen or less civilized nations of earth, but our civilization itself, great, imposing, and commanding in its regal external trappings, but too deficient in vitality to insure its perpetuity.

Nothing like Ecclesiastes' diagnosis of world symptoms, of where we are headed for today, has ever been given. Like the rising and setting of the sun, the ever changing winds, and the rivers that rush onward and ever downward to the great seas, which are never filled (Eccl. 1:4-7), they return to their starting point, only to repeat their fruitless quest to find a stopping place. We may well thank God for the message of restlessness, instability and futility they carry of creation's vain efforts to get somewhere. He is using these to graduate it out of itself, *shabath* it from its long futile quest for a goal of stability and security. This will provide an ideal background to disengage it from its vanity and

engage it with its Creator and the glorious goal to which His transcendent grace will yet bring it.

The mandatory call of Israel's sabbaths from the very heart of a law that was sure to curse them for their utter failure to measure to its requirements, as well as from their elaborate shadow ritual, was God's gracious forewarning of the veiled fatal end (2 Cor. 3:7, 13-16), from which He would spare them if they would *shabath* from their futile attempts at its *letter* observance, and allow Him to *finish* for them, as He did on the seventh day His works of old, what Israel could not do for itself, as the six days of their own works, figuratively, was intended to show. Man's testing under Edenic conditions, under conscience, government, promise, law, incarnation, present transcendent grace, and unparalleled judgment closing this evil age (Gal. 1:4) is to teach him the vanity of all his efforts, *shabath* him from them, disengage him from himself, ideally prepared through his long schooling in vanity to engage him with his Creator as his one and only expectation.

ISRAEL'S SABBATHS NO LONGER IN FORCE

This has been a subject of interminable strife, disturbing and disrupting the peace and unity of Christendom even before the great apostle Paul had closed his ministry in death. Very soon after Pentecost, the unity of believers in Christ was endangered by factions that did not apprehend His all-sufficiency to abrogate the entire shadow system given through Moses. As today, they did not seem to realize that to impose law, ritual, and observance of days upon this new order and unity of believers, was a subtle denial of Christ, Who had displaced these rudimentary observances by Himself.

We are told in Romans 10:4 that Christ has ended or abrogated law for all those of faith, in Galatians 3:12 that the law is not of faith, it being a dispenser of death

rather than life (2 Cor. 3:7), as Hagar was to Abram, and as Paul finally discovered for himself (Rom. 7:10). In defense of the solitary all-sufficiency of Christ, as the Head of the church which is His body, Paul entreats the Colossians to let no one judge them for their refusal to even touch or taste ceremonial foods, drinks, or having anything whatsoever to do with festivals, new moons, sabbath observances or otherwise, all of which were mere shadows of realities abrogating them (Col. 2: 16-23). The six to one division of time between Israel and the Lord in this death code, in which they *must* work, and one day wholly consecrated to Him, in which they must *not* work, was God's veiled method of allowing their own futile works to attain the promise to bar their own mouth, that He might *finish* in grace for them, as He finished on the seventh day His works of old, what the six days did not finish but only prepared for.

The Scriptures abound in evidence which clearly shows the present status of the Jewish sabbath. One incident from the life of David, found in 1 Sam. 21:1-6, used by our Lord in meeting the complaint of the Pharisees regarding the sabbath, recorded in Matt. 12:1-8, should suffice to settle once for all its present status. These fanatical Pharisees, who were sticklers for the letter observance of their sabbaths, burdened with rabbinical rules, took Him seriously to task for permitting His disciples, while passing through the fields, to pluck and eat the ears on the sabbaths. If there had been no change in the status of their sabbaths since the time of Moses, as found in Numbers 15:32-36, this certainly was a serious offense.

He does not wrangle with them over the matter on the ground of rabbinical practice, as they would have done, but follows His usual method of direct and exclusive appeal to their Scriptures, simply inquiring if they had not read what David did, and those with him, when

he entered the house of God at Nob, in the days of Ahimelech the high priest, and ate the show bread, which only the consecrated priests of the sanctuary were allowed to eat, or that on the sabbaths the priests in the sanctuary are profaning the sabbath, yet are faultless.

At first consideration His usage of this unsavory incident from the checkered life of David seems altogether irrelevant to their complaint, though it seemed to silence them for the time being. This method of using their Scriptures in the *letter* with them, without unveiling their spiritual intent, left them still in their stubborn unbelief, with the covering of the flesh still over their hearts (2 Cor. 3:13-16), until they turned to Him as God's Key to their Scriptures, which He bids them search (Luke 24:13; John 5:39) for themselves.

This colloquy between Israel's anointed king and their anointed priest, from beginning to end, reeks with deceit and duplicity, yet our Lord finds it ideal to meet the cavil of these fault-finding Pharisees. If God uses such an unsavory episode as this to attain His purpose, Christendom should radically revise its teaching as to the why of evil in the universe. God cannot sin, because whatever He uses serves a beneficent end.

The answer to these contentious Pharisees is found in the fact that the *status* of the sabbath, at the *time* the disciples were accused of profaning it, was exactly that of the show bread when David asked for it. The matter of the chastity of the young men of David's escort was irrelevant and wholly beside the question at issue. It was not a question of the moral fitness of either David and his men or the reasons offered by Ahimelech the priest, but the status of the bread at the time David requested it.

If, then, we can discover from this incident just what the status of this bread was at the time, we will have the reason why our Lord absolved His disciples from violating the sabbath in what they did. If the

reader will turn to 1 Sam. 21:1-6 and carefully note the salient points in the conversations between David and the priest. it would seem impossible for him to miss the obvious application intended by our Lord. Let us now examine this incident to see if this is not so.

David had asked the priest for bread, which the priest evidently was trying to conceal from David with his hand. David at that time was notable as a dangerous man of war, and the priest must have had some misgiving as to what David might do, did he bluntly refuse to give him the bread. Therefore, he misrepresents the true status of the bread to David. But, being more or less familiar with the tabernacle service, David knew from the position of the bread that it was not then in a state of consecration, therefore, had been returned to the status of *common* bread.

The sixth verse shows that David has met and silenced all the objections of the priest, as Ahimelech, without further protest, gives David the bread, the record adding that the show bread in question *had been* in a state of consecration but had been *withdrawn,* and *new bread* consecrated in its place, thus justifying David's averment that it was now common bread, which now might be eaten, as Paul said that meat sold in the shambles (meat market), examining nothing because of conscience, though it may have been once consecrated to an idol, but is now *withdrawn,* and offered on the market as *common* food (1 Cor. 10:25), there being no sin in eating it.

With Him, as God's hallowed *New Bread,* right out of the heavens (John 6:32-36), consecrated for them (John 10:36), how could there be a violation of that which His consecration had rendered *common,* to the last jot and tittle (Matt. 5:18)? The sacrificial character of the work of the priests in the sanctuary, being an inspired type of Him and His superior sacrifice,

would naturally have the same effect, *temporarily,* to the sabbath as His, therefore they were faultless in this work on the sabbaths, as were His disciples, for whom He assumed full responsibility to satisfy every requirement of their law and ritual, of which their many sabbaths formed such an important part.

Voluntary enslavement is certain to follow an intimate acquaintance with the ways of infinite love. God's love will never lapse (1 Cor. 13:8) in a single instance, nor will it acquiesce in defeat. When its heart yearnings and entreaties go unheeded or are spurned out of ignorance, indifference or self-will, it is neither discouraged nor dissuaded from its purpose, but will relentlessly pursue the object of its affections until it unconditionally capitulates. To attain the delectable goal desired for both itself and that upon which it longs to lavish its affections, it will not spare the object of its delight, though its wails and groans reach to high heaven. Once it may enfold the object of its quest in its tender embrace, it will so overwhelm it with its irresistible winsomeness and charm that it will be amazed that it was so foolish as to waste its precious years flitting away its life, and love, and affections on the tinsel trappings of an evanescent and capricious world, which often hates tomorrow what it ardently loves today.

Comparatively few of the multitude who came out of Egyptian bondage found delight and flourished, both physically and spiritually, upon the exclusive manna diet which God provided for them in the wilderness, though delivered from their former slavery. The manna was not enough for the soulish, flesh-enslaved majority (Numb. 11:4-6). God gave them their desires, but sent leanness into their soul (Psa. 106:15). What a striking likeness we find in the Christendom of today! No longer content to live a spiritual life on the exclusive menu of God's Christ, transcendently rich in every spiritual

vitamin essential to produce mature and vigorous saints, the average church service of today has become little more than an ornate ritualistic caricature of God's living, all-sufficient Christ.

The church has no grounds on which to expect a revival out of such a program. Think of Israel in the wilderness, trying to live on some ludicrous substitute for the manna God provided for them. Humiliated in the defeat it laments today, the church will cry in vain, as did Joshua (Josh. 7:1-11), until it rids itself of this rubbish, and again exalts God's Christ as its One mediatorial Channel between itself and God. (Col. 2:16-23.) Is not God's Manna enough, or must we deny His all-sufficiency by turning back to these mere shadows of God's great Reality, Who has abrogated them all for Himself (Gal. 4:9-11). Neither place nor need is left for sabbaths, or a pagan Sunday, or law, ritual or otherwise. Christ is enough. Only faith operating through love remains (Gal. 5:6), and is needed for unity, in *one* body, *one* spirit, *one* Lord, *one* faith, *one* baptism, and *one* God and Father of all, Who is *over* all, and *through* all, and *in* all (Eph. 4:1-6).

As the foregoing is based exclusively upon the language of inspiration, in all fairness, the reader is asked to use the concordance in a similar method in its examination, leaving our conflicting versions and human authorities entirely out of the picture. The writer has no fear of the result if this method is strictly adhered to.

JOHN BUTLER.

GOG AND MAGOG

OUR READERS will be glad to know that the articles on this subject which appeared in the January and March issues are now available as a 32-page pamphlet priced at 15c. Because of the great interest in prophecy, we feel sure that they will be a welcome addition to our list of publications. Orders received within thirty days will be filled at 10c a copy.

THE SABBATH IN SCRIPTURE

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DO YOU WORSHIP AN UNKNOWN GOD?

IF PAUL were to visit the Twentieth century and see the objects of our worship, what would his verdict be?

This is the title and opening sentence of our latest tract, which is available at our regular price for tracts—twenty-five cents a hundred. It entreats the reader to believe, like Paul, in a God Who, through Christ, will "reconcile all to Him . . . ", and not in a God unknown to the Scriptures, Who will be all in some.

UNSEARCHABLE RICHES, SEPTEMBER, 1942
BEING THE FIFTH NUMBER OF VOLUME THIRTY-THREE

EDITORIAL

THE SPIRITUAL forces of wickedness among the celestials have manifested their opposition to our work, especially the Concordant Version, with hardly a pause, ever since it first began, yet the attacks have come to a climax whenever it came to the actual publication of a part or a new edition. Varied and vicious have been the campaigns against it. Subtle have been the stratagems in order to suppress it. Almost always there has been a strong influence to force us to fight with blood and flesh. And even when we have withstood the temptation to repulse or attack our human opponents, who do not realize the spirit which moves them, our very yieldingness has been misconstrued to harm the work.

At the very start, when we ordered the matrices for the Greek type, the first world war was on, and the factory refused to make them. So we were forced to do the work ourselves under most trying conditions. Later we could buy no paper, but managed to get some from a hardware dealer, who had bought it for his catalogue, but found he could not use it. Then we were forced to use a variety of kinds and colors. Now we are having similar trials, as another war is on. The matrice makers refuse to make what we want, and we are forced to get on the best we can. We were warned that paper might be difficult to obtain. Later the government made a ruling that only very large quantities of special paper may be made, which would shut us out. But we hope to combine ours with a larger order, but must change the size slightly to do so. We look to the Lord to see us

through, for our own planning and ingenuity are not sufficient in a time like this.

Many years ago, after we had just finished a specially printed part ordered by a religious organization at considerable expense and bitter toil, the order was countermanded. Time and again have sales been made and the books returned or the price not paid. Now, it is very difficult for many, who live in other lands, to pay even if they wish to do so. Restrictions of many kinds hinder the sale of the work, not to speak of the poverty of most of those saints whose hearts are ready and eager for what we have to offer. Just now special barriers are being erected against exporting. If any readers in other countries should fail to receive their copy of the magazine in the future, let them be assured that, if their copy cannot be sent, or is returned to us by the postoffice, we will hold it for them, and send it as soon as the way is open once more.

One spirit has characterized practically all the attacks on the version itself. It has been that of an adversary. Criticism has very seldom been helpful or *con*structive, but vicious and *de*structive. It has usually come in the form of a fiery arrow, so we have not been at a loss as to its real origin, hence we have largely ignored the human instruments. Our helpers have usually worked under heavy handicaps. In fact, I feel like warning everyone who seeks to aid us that they will be on dangerous ground. To use a military figure, they will move up to the front line trenches. They must expect to suffer, not merely from open, frontal attacks, but especially in ways and by means which are almost certain to find them off their guard. The worst thing about this warfare are the surprise attacks from the rear, from supposed friends. How astute are the stratagems of the adversary! Since these lines were written an attack was launched from several directions at once. My eyes suddenly refused to function properly. Then several seri-

ous misunderstandings arose despite earnest and repeated efforts to forestall them. Ordinarily this would have been followed by a sleepless night and interruption of the work, which demands all the strength available at this time. But, thanks to God's grace, the evil effects have not followed.

Now we are in the thick of the battle once again, and count on casualties. We won't waste space with a catalogue of all our wounds, but give only one mild example. Our first assistant, who compares the printed proofs with the sublinear, a job which demands much from the eyes, just after he got going well, had an "accident" that might have blinded him! Why should *this* "happen" just at *this* time? There is far too much intelligence behind this and other, more serious "happenings" to attribute them to chance. They are timed too well and suited too nicely to the purpose of the Adversary to hide their source. Yet we know that the Adversary is not their original source, nor the harm he intends their ultimate end. They come from God and will work out His intention for our good. Let us look through men and through the Adversary to the true Source of all. Then their attempts to hurt and harm will not unduly disturb us or hinder our work for His glory.

I was once seriously concerned as to the statement that all who will live godly shall be persecuted. But, since entering upon the version work, there has been no lack. In fact it is a great comfort to know that the Adversary and his human minions pay it so much attention. When we are inclined to be unduly cast down, and doubtful as to our service for the Lord, it is heartening to find that the Adversary is concerned about it. We hope that all our true friends will uphold our hands in this battle, and pray for all who oppose and persecute. And may we never be found among those who aid the adversary in his work, or who fall into the fatal fault of fighting with his human dupes! A. E. K.

PRICE OF VERSION ADVANCED

WE REGRET to announce that the price of the Version will have to be raised to $1.50 after October 1st, 1942. Various extra expenses, such as unforeseen taxes, compel us to do this. We hope that we will be able to reduce the price in later editions, but we may have to increase, if the present tendency toward inflation continues. So order yours before October first. The higher price will enable us to add a much-needed treatise on figures of speech, which alone will be worth the added cost. There will also be a more extended introduction than would have been possible at the lower price.

THE LOUDY MEETINGS

FROM A PRIVATE LETTER we learn that Bro. Loudy has had meetings in Champaign, Ill., and Cedar Rapids, Ia., and is now in Minneapolis. He expects to go to Rockford, Chicago, Detroit, Dayton, and Cincinnati. The interest in Minneapolis is very encouraging.

ADVERTISE YOUR MEETINGS

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 the tracts 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.

BROTHER AND SISTER HEIDAL SAFE

WORD HAS JUST COME by air mail from South America from our Brother Abraham Heidal, who, with his wife and some 800 other missionaries, is on board the M. S. Gripsholm, scheduled to arrive in New York on August 25th. Their many friends will be overjoyed to know of their safety. They were held as prisoners of war at Kaoyi, China, from the time the war broke out until June 6th, when they were sent to Peking and Shanghai. In the latter place they were repatriated, and left there June 29th, on the Italian liner Conte Verde, which took them to Lorenco Marques, where they were transferred to the Gripsholm. Friends desiring to write them should address them in care of Mr. F. Aronson, 4334 North Menard Avenue, Chicago, Illinois. We hope to have an open letter from them in the next issue.

E. O. K.

ATTEMPTS AT REUNION

THE TIME OF THE VISION

[5]And firmly established shall be the king of the south-land. And, because of his chiefs, he shall be firmly established over it. And he rules a vast dominion as his dominion.

The vision begins in the days of Daniel himself, that is, in the reign of Darius the Mede, and ends with the resurrection of the saints in the millennium. As in all of the other visions, there is a break in its continuity. The popular interpretation seems to put this break between verses twenty and twenty-one. Thus the greater part of the action between the kings of the south and the north is put in the past, and Antiochus Epiphanes is taken to be a foreshadowing of the antichrist. Some, indeed, make him the man of lawlessness himself. We are inclined, however, to put the break between verses four and five, where there is a clear indication of future time. As in every other case, the division is indicated by the keyword "end." "At the *end* of the years," in verse six, seems to suggest that the warfare of the northern and southern kings will occur at the end of this eon, rather than long before the first coming of Christ.

Since the object of the vision is to give us an understanding of what befalls Daniel's people in the *latter days,* it is not likely that the greater part of it would be occupied with happenings long, long before that time. The statement that the vision is "for future days" *may* be applied to any period subsequent to Daniel's own day, but it finds a far more satisfactory application to that era which, throughout Daniel, is the crisis to which

every vision leads, and which lies just before us today, than to any happenings in the past. In the eighth chapter, which this vision seems to elaborate, we are taken from the time of Alexander's generals direct to the days of the mean horn. We should expect a similar course here.

The mere fact that the historical interpreters cannot agree on many points should show that they are not on the right track. This intricate and circumstantial account seems to be given to the saints so that they may orient themselves in regard to the era of the end, and it must fit so perfectly in every detail that no differences are possible. It looks very much as if the translations that we have are accommodated to the history of the times of which they are supposed to treat. If that is necessary, and even this does not lead to unanimity, we are forced to look to another solution.

THE TERRITORY COVERED

The last world conqueror was Alexander. His kingdom covered what we would call the Near East, including Greece in Europe and Egypt in Africa, although its authority extended over all the earth. Such seems to be the scope of this vision. Unlike the great image and the four animals, it seems limited to the sphere of Alexander's conquests, which later fell under the rule of four of his generals. A comparison of the locations and directions given in chapter eight and those in this vision seems to substantiate this supposition. The mean horn seems to enlarge his territory from Greece eastward to what was once Assyria, and southward to Egypt, and to Palestine (8:9). The details of the time which bring about this growth seem to be set before us in this last vision. Although, as with Alexander, the dominion of the *last* king, the large horn, will extend over all the earth, that aspect is not in view in this vision.

The kingdoms brought before us in Daniel are un-

limited. They have no boundaries. Nebuchadnezzar ruled over all the earth. Medo-Persia and Greece exercised a like dominion. The many other mighty empires of history, some of which were larger in area than Rome in her greatest extent, are not within the scope of Daniel's visions. Even today there are empires whose size is far beyond that of the Cæsars'. Only those realms which include the whole earth, as the kingdom of Christ, come before us. But there is an exception to this rule. The fragments of Alexander's kingdom, both in the past and in the future, are also brought before us. We read of Alexander's generals, and of the kings of the southland and of the north. These seem to be the nucleus around which Alexander's empire is to be restored in the future.

NORTH AND SOUTH

Palestine has the desert on the east and the sea on the west, so that there were no nations in these directions in the immediate vicinity. To be sure Babylon and Persia were really in the east, but their armies never attempted to cross the desert, so they made a detour, and entered the land from the north. So it will be in the era of the end. We should not look for some nation far to the north of the land, separated, it may be, by other kingdoms from Palestine, but rather for her northern neighbor, whose territory may even include countries to the east, as in the days of old.

From the standpoint of the holy land, Egypt must belong to the king of the south, and the ruler of the territory north of it to the king of the north. The "stately" land seems to be Palestine itself. The reason that these two kingdoms are singled out and their warfare described in such detail is that the land of promise lies between them and, as in olden times, is either the battleground of the contenders, or is on their line of march, as they attack one another. They vitally affect the holy nation at the greatest crisis in its history.

Many have been the wars between the nations of the earth. No library could contain the books describing them. Only some of these are closely connected with the land and the people, and less occur at the crisis of the eons. The fact that they border on the coming kingdom in both space and time, and mark the steps to the coming of Christ, invests these kings with their extraordinary interest.

There are already many signs of Egypt's revival. There is continual agitation for independence. An army is being formed and trained. I once witnessed the changing of the British guard in the citadel at Cairo, and then spent a long time just below, watching the native army training its officers. In the center of a large field a row of toy balloons were fastened near the ground which bobbed about with the breeze. First four well-mounted cavalrymen charged down the field at full speed and tried to spear the balloons from the saddle. Then they changed to pistols, shooting as they galloped past the bobbing targets. Perhaps this was the beginning of the army which will play such a prominent part at the time of the end. When the Suez canal reverts to Egypt that will help greatly to make the country prosperous. The first sign of the end seems to be a firm government in Egypt, with an upright king, and large territory.

If we wish to have a correct general view of the great features of the end time, we should pay close attention to all the details. There is no better way to fix it in the memory. When traveling in Palestine and elsewhere I formed the habit of observing carefully the many objects which formed a component part of any picture which I especially wished to retain in my memory. I would gaze at it searchingly and note particulars which are usually overlooked. In time these may fade away, but the whole scene remains ineradicable and clear. So we shall study the prophecy before us. We shall consider

many details which, in themselves, seem unimportant. But we will find that these very points, even if we cannot recall every letter or word discussed, will have a powerful effect on the impression left on our minds. In this way we will be able to work our way nearer to the truth than by attending only to the main outlines generally presented. Let us, then, carefully and patiently consider the more minute details in the passage before us so that we may get a good grasp of the main features of the era of the end.

THE KING OF EGYPT

The A. V. renders Dn. 11:5 as follows: "And the king of the south shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion." I suppose that this was so translated to fit past history because Seleucus added Syria to Babylon and Media. But none of these belong to the south. There seems to be no point to the introduction of this prince, for nothing further is said of him. The LXX may have suggested this idea to later translators, for it also speaks of "one of his princes." The Hebrew, however, is not *one of,* but *from (mn),* which may be rendered *because of,* as in Gen. 5:29; "*because of* the ground which Jehovah curses." It seems much more relevant to say that the king will be firmly established *because of* his chiefs.

If this *chief* is strong *above him,* that would *weaken* his dominion, the very opposite of the opening declaration. The second sentence seems to be a parallel to the first. Instead of a prince being strong above the king of the south, it seems better to read that the king of the south will be firmly established over *it*—that is, over the southland, for this is in fullest accord with the end of the verse as well as the beginning. (Hebrew has no *neuter* pronoun, so must use either *him* or *her. Him* is really *indefinite.* Here it agrees with the name *south-*

land, which, though called "masculine," is really indefinite.) All this seems to indicate that, in the era of the end, Egypt will again be a great, independent nation. The emphasis on this fact is quite in point, for Egypt has been one of the weakest and most dependent of nations since the days of Alexander's immediate successors. Even yet it has only a nominal independence, because it lies on the route between Britain and her possessions, and has the Suez canal within its borders.

As nothing further is said of this chief, or why he makes him firm, I suspect that the original text has suffered even before the LXX was made, and that the real reading is: because of his *uprightness* or *equitableness.* The stem of both is *shr.* If the vowel i of *ishr* STRAIGHT should drop out it would become CHIEF. In the next verse, the A. V. *agreement* is this same stem, and denotes *equitable* settlements. This seems to show that the king of the south *was* "straight" or upright, and why should that not be the reason why he is firmly established? But, so far, we have not found sufficient evidence to use this conjecture in the version.

The point is to characterize the king of the south so as to identify him when he appears. Uprightness is sufficiently rare among rulers to make this a distinguishing feature. Yet loyalty is also a notable virtue in the vassals of a king. If he has powerful nobles under him who are devoted to his cause, that might contribute greatly to the strength of his throne. So far none of these features have appeared in Egypt. The kings have mostly been weak and the territory small. A change in the status of this kingdom is probably one of the first indications to look for among the nations, if we wish to see signs of the end. The gradual rise of Egypt in the last few decades may be in preparation for the part it will play in the closing scenes of man's day.

UNION BY MARRIAGE

6 Now at the end of years they will join, and the

daughter of the king of the southland shall come to the king of the north to make equitable settlements [7]with him.[o] Yet she shall not retain the vigor of the seed, and he shall not stand and his seed. And she shall be given up, and those who brought her, and her lady in waiting, and he who established her firmly in these eras. [7]And from the scion of her roots, one stands in his post, and he shall come against the army, and he shall come into the strength of the king of the north, and deal among them and be firmly established. [8]And, moreover, their gods, with their castings, with their coveted furnishings of silver and gold, in captivity shall he bring to Egypt. And *he* for years shall stand, because of the king of the north. [9]And he comes into the kingdom of the king of the southland and he returns to his ground.

The A. V. has it that the southern king's daughter shall come to the king of the north to make an *agreement.* Elsewhere this word *(mishrim)* is never so rendered by them, but by *uprightness, equal, sweetly, right, equity.* It is a question of *equity,* or, as the Hebrew has it, STRAIGHTNESS. The implication is that there are wrongs to be righted before there can be a union between the two, and, in case the daughter of the southern king marries the king of the north, equitable settlements as to the succession. It looks as if the king of the south has no son, so both kingdoms will fall to the issue of this marriage between the king of the north and the daughter of the king of the south.

The Hebrew stem *zro* SEED may be made a noun by inserting U between the *first* two letters *(zuro),* or it may spell the word "arm" by putting the U between the *last* two letters *(zruo).* As the *u* is frequently omitted and replaced by small dots in later Hebrew, it is easy to see how *seed* and *arm* could be mistaken for one another. In Dan. 11:6 our A. V. has *arm* twice. The LXX has "arm" the first time and "seed" the second. We must look to some factor in the context to help us decide, for the text is evidently questionable here. The next verse gives us the clue we need. There we read of the *scion of her roots.* The A. V. *branch* does not give us the exact idea, which speaks of the propagation of

plants by shoots which spring from the roots, so that, even if the plant itself is cut off and cannot propagate, the scion will fulfill this purpose. From this it seems clear that *seed* is the proper rendering in the preceding passage.

The A. V. "she shall not retain the power of the *arm*" does not seem to help in our understanding of the passage. But, if we say "she will not retain the vigor of the *seed,*" there is a connection with the succession, and the joining of the two kingdoms. A child of hers might bring about a union of these two powers by inheriting both thrones. But she will evidently be sterile, hence the settlement is void and she is given up, together with her entourage, and her personal companion, and the one who had been her support in this affair. The LXX has *neanis* YOUNG-woman for "he who begat her," probably referring to her lady in waiting. The connection is very close in Hebrew, for *ild* GENERATE, in the form here used *(ilde),* also denotes *girl,* apart from the modern points.

It seems that we are introduced to the latest successors of Alexander's generals at a crisis when an effort is being made to unite his empire once again by an alliance between the royal houses. The daughter of the southern king is married to the king of the north, but there is no issue. First we are told that, at the end of the years they will *join.* What was divided to the four winds will seek to come together again. The various attempts in this direction, by marriage, treaty and conquest, seem to occupy the time preceding the coming of Christ. They all fail. Only the last king, the despicable deceiver, who also is the antichrist, succeeds. This seems to be the key to this part of Daniel's prophecy. If we keep in mind that, roughly speaking, these events record the attempts made to *restore Alexander's empire* at the time of the end, it will be much easier to grasp the significance of each movement. The *Greek,* not the Roman

empire, is to be revived at the time of the end. We should look for it in the countries near Palestine, not in Italy.

UNION BY GRAFTING

The determined effort to unite the realms north and south of Palestine, and, incidentally to include it in the resultant kingdom, will be repeated in various ways. When the attempt to unite them by *marriage* fails, another effort will seek to accomplish this by *grafting*. When this fails they will resort to arms and seek to accomplish it by *conquest*. This leads to intermittent warfare, into which the holy land is drawn. The union is not effected until the last king of the north makes it a part of his world-wide realm.

There are a number of figures in Hebrew, drawn from various modes of propagating plants, which are highly interesting and helpful. It is evident that the Jews did not confine themselves to merely planting seeds, but used other means of continuing the life of their plants. Among these are the layer plant, in which a branch is staked down into the ground and grows roots while it is still connected with the parent plant. Our Lord was such a layer plant (Is. 53:2 A. V. "tender"):

> **And He shall come up as a layer plant before Him.**

They also used set-slips. A twig was set into the ground and partly covered with earth. Besides, they were acquainted with grafting, by means of a scion. Both of these are used of Christ in Isa. 11:1.

> **Forth comes a twig from the set-slip of Jesse,**
> **And a scion on his roots shall be fruitful.**

From His mother's side our Lord might be compared with a set slip of Jesse. From God's side He was like a graft upon the roots of David's father.

The phrase "scion of her roots" seems to imply that the direct succession of the Egyptian throne has died out, and a more fruitful branch is now in line. He will

"stand up in his *estate*" says our version. It has been suggested that this should read "in his *stead.*" But this word *(kn)* is translated *place* (Gn. 40:13) and *office* (Gn. 41:13), and is used of the *foot* or *post* of the laver (Ex. 30:18). In the connection here, as in Genesis, the word *post* seems most suitable. It refers to the *place* or *post* occupied in the administration of an *office.* The scion takes the *post* of the one who had supported the princess for a time, and in this way establishes himself in the northern kingdom, doubtless with the hope that, in this way, the two realms will be united.

The first attempt to unite the two kingdoms not only fails, but the treatment accorded members of the royal family of the southland leads to hostilities. A kinsman of the king comes with an army and meets the *strength* of the king of the north. The A. V. makes this a *fortress,* but immediately refers to it as *them.* The LXX translates it *supporters (hupo-stêrigmata),* so they deemed it to be persons rather than buildings. We take the word *strength* as a figure for the personages or troops who give the king his strength. With these he deals, and establishes himself firmly; not only so, he takes captive their gods and their cast images and their fine furnishings, and brings them to Egypt.

That the southern kingdom includes Egypt seems fixed beyond question by the fact that the captured divinities are brought there. But it does not limit the southern kingdom to the territory of modern Egypt necessarily, for that seems too small for a really vast dominion. Yet for all practical purposes it may be identified with that ancient neighbor of Palestine.

Princes are among the captives enumerated in the A. V. The LXX has *chōneutōn castings,* or cast images. The A. V. renders this word *drink offering* (Dt. 32:38), *duke* (Jos. 13:21), *prince* (Ps. 83:11 [12]), and *principal* (Mi. 5:5 [4]). The stem means to *libate,* pour as a drink offering, hence *cast* metal. But it is also used

of *regents,* who represent others, as an image. In the connection here found in the midst of material spoil, it is more likely that images of precious metal are the object of booty.

Instead of the A. V. "he shall continue *more years* than the king of the north," the LXX has, "he will be standing *over* the king of the north." These renderings may be influenced by historical interpretations. Standing years *from* the king (as it is in the Hebrew) seems to indicate that he *depended* on him for that length of time. The fact that his going back to the southland does not take place for years seems to show that he is firmly established in the north, and this may have occasioned his death and stirred up his sons, who revenged it, and so embittered the king of the south.

The A. V. reads, "So the king of the south shall come into his kingdom," but the LXX reads with the Hebrew, "And he comes into the kingdom *of* the king of the southland." This scion does not seem to be the *king* of the southland, but a high noble who leads the army. After his successful campaign against the northern king he comes back to the southern kingdom and dies.

Returning to one's *land* or one's *ground* is quite a different matter. Adam was made of the soil of the *ground,* and when he *returned* to the *ground* (Gen. 3:19), did not go back to Eden or any *land* that was his, but to the element from which he was taken. In Dn. 12:2 we have the word again: those who sleep in the soil of the *ground* shall awake. This seems to be implied in what follows. His *sons* now take up the conflict. This would naturally follow if he were dead. We take it that this second effort to bring north and south together by force is under the command of an uncle or relative of the southern king's daughter, who succeeds in avenging her, yet does not bring about a union of the two powers.

10 And his sons shall be stirred up and gather a throng of many armies. And, coming, it comes and overwhelms, and passes. Yet it shall return, and shall be stirred up to its strength.

In the northern kingdom the sons of the scion who came from the south are stirred up after their father's death, possibly because of it, and they gather a great military force, and overrun the southland, but return.

11 And embittered shall be the king of the southland, and shall fare forth and fight with him, with the king of the north. He also recruits a vast throng, and the throng is given into his hand. 12 And borne away is the throng. And high is his heart, and he causes ten-thousands to be cast down. Yet he is not strengthened. 13 And the king of the north returns and recruits a throng vaster than the former, and at the end of the eras of years he shall come. He comes with a great army and much goods. 14 And in those eras many shall stand against the king of the southland, and the sons of breaching of your people lift themselves up to cause the vision to stand, yet they shall stumble. 15 And come shall the king of the north and pour out a causeway and seize the city fortresses. And the forces 'of the king' of the southland shall not stand, nor its chosen people, and there is no vigor to stand. 16 And he who comes against it will do as is acceptable to himself, and there is no one standing before him. And he is standing in the stately land, and it is consumed by his hand. 17 And he shall set his face to come with the power of all his kingdom. And he makes equitable settlements with him and does accordingly. And a wives' daughter shall he give him to corrupt her. Yet she shall not stand, nor for him shall she be. 18 And he shall turn back his face to the coasts, and seize many. And a captain causes his reproach to cease, avoiding that his reproach shall be caused to return to him. 19 And he shall turn back his face to the strongholds of his own land. And he stumbles and falls and shall not be found.

These events—the mistreatment of his daughter, the defection of his relative and his sons, and the overrunning of his country—embitters the king of the southland, for his object was to unite these countries, not to divide them. Instead, his effort seems to have weakened his throne. So he resolves to retaliate, and regain his power, by going on the offensive. The king of the north

recruits or conscripts a vast "throng," probably of untrained or slightly disciplined troops. These are given into the hand of the king of the south. Although he makes many prisoners and he is exultant in his heart because he was able to defeat his adversary, slaying tens of thousands, yet all this does not strengthen his own throne.

The northern king does not relish his defeat, so he recruits a still larger force than before, but now he seems to take time to train and equip them. He not only has a great army but much "goods." In this chapter of Daniel the A. V. has rendered this word *riches* three times (verses 13, 24, 28). Usually they use *goods* (Gen. 14:11) or *substance* (Gen. 13:6). Only once again have they *riches* (2 Ch. 20:25). Nine other Hebrew words are also rendered *riches,* yet only one *(oshe)* really has a right to it. It seems most unlikely that a king would take *riches* with him on a military campaign. Rather we would expect great quantities of equipment and supplies. In modern times the machinery of war is even more essential than multitudes of men.

Our Lord Himself told His disciples, not only that these would hear tidings of battles, but that the battles themselves would be heard, at the beginning of the pangs that precede His presence (Mt. 24:6). It is evident from this that, among the early signs of His return, will be conflict within the confines of the land itself. The din of battle will be so near that they will hear.

The next section brings in the land and the people of Daniel, for they lie between the northern and southern kingdoms, and once again, as in the past, join the wrong side. It seems that, at first, Palestine is subject to the southland, and some of the Jews desire independence, and join in the fighting in order to help fulfill the prophecies. There are many Jews today who are intensely set on having a self-governing Jewish state. They would be willing to fight for it. I have seen young

Jews, women as well as men, in Jerusalem, drilling like soldiers, in anticipation of the coming conflict.

There will be a party among the Jews of those days, as there was in the past, who wish to use political power and force in fulfilling the visions of future greatness and grandeur which lie before Israel under Messiah. They are called "robbers of Thy people" in the A. V. But there is no evidence that they were *robbers.* The word is literally BREACHING, as in Neh. 4:7(1), the *breaches* began to be *stopped* (A. V.). In this form *(phritz)* our version makes it *destroyer* (Ps. 17:4), *ravenous* (Is. 35:9), *robber* (Jr. 7:11). It really refers to housebreakers or *burglars,* who made a *breach* in a house by digging through the mud walls, in order to steal. In this passage it is more likely that we have the basic meaning, and that these "sons of breaching" demand a breach with the king of the south in order to set up their own kingdom. This causes them trouble on both sides.

The character of the A. V. translation is clearly seen by their use of the word *fall* for *stumble* in Daniel, which may lead us astray in several passages. As usual, when the actual word for *fall* is in the immediate context, the rendering is correct, as (11:19), he shall *stumble* and fall. Everywhere else they have rendered *kshl fall* (Dn. 11:14, 33, 34, 35) except once *overthrow* (11:41). They translate ten other Hebrew words *fall,* besides *nphl* the real word for FALL, which occurs hundreds of times and is usually correctly rendered, as above, stumble and *fall* (Dan. 11:19), and also often in *fall* by the sword (Nu. 14:3), and *fall* upon the face (Dn. 8:17), where the sense is certain.

In the East city walls are generally surrounded by ditches, in order to keep off engines of war. To reach the walls a besieger must "cast up a mount" (A. V.) or "pour out a causeway," as it is in the original. Ground was carried in baskets and literally *poured out*

in making a fill. Modern machinery does practically the same thing. It seems that, in that coming era, Jerusalem, "the city," will once more suffer a siege. It will lean on the arm of Egypt and fall. The forces (or arms) of the southland will not stand nor its "chosen people." Is not this a play upon the great truth that Israel is *God's* elect, but in this case Israel is the choice of *Egypt* to stand the brunt of its conflict with the north? The LXX reads "And the arms of the king of the south shall be standing, and rising shall be the chosen of him, and it shall not be strong to stand." This comes to the same thing. At that time Jerusalem will be called "Sodom and Egypt" spiritually (Rv. 11:8).

The king of the north now has the Jews in his power and does as he pleases. No one is able to stand before him when he enters Palestine, and, for its opposition, it is consumed. This is in striking contrast to his successor, who also gets control of Palestine. But, being a Jew, the false messiah, he seeks rather to win the people by granting them religious liberty.

At the beginning of these struggles the king of the south tried to make equitable settlements in connection with his daughter (verse 6). Now it seems that the king of the north is determined to end the conflict by similar means. So he "sets his face" to come with the power of all his kingdom to make a "straight" treaty with the king of the south, possibly, once again, to combine the succession. This time he seems to be given a "wives' daughter," which may mean a stepdaughter of the southern prince. This transaction seems to have been of such a nature as to cast a reproach on the king of the north, according to the next verse.

The settlement seems to have taken place inland, at such a capital as Cairo, back from the Mediterranean. Its outcome causes him to go back to the coasts, and seize many of these.

A scion out of the roots of the daughter of the south-

ern king interferes in her behalf on the former occasion, an army man evidently. So now a captain in some way seems to interfere and removes the reproach of the second "equitable settlement" from the king of the north. We should probably note this word STRAIGHT, or *equitable* in these, its two occurrences in this account. Even when rulers seek to make just treaties or settlements, the result is often disastrous. Peace conferences are apt to breed wars. So here, armed conflict seems to follow. A captain seems to wipe out the reproach of the northern king, possibly by the seizure of the coasts in such a way that the reproach cannot return.

Then he seeks to go back to the strongholds, or strengths, of his own land. It seems that he stumbles and falls on the way, and disappears.

Thus is finished the career of the first king of the north at the era of the end. His dealings with the southern king, the frustrated attempts to consolidate these kingdoms, and his devastation of the holy land, are some of the earliest signs of the return of Christ. Even though we will almost certainly be caught away before his day, yet we can say: Keep your eyes on the king of the south, on Egypt, and when there is a definite king of the north, then we may expect the opening scene of the last great tragedy to commence.

20 And there stands in his post ⁷out of his root a royal sprout⁸ who causes an exactor to pass among the honorable of the kingdom, and in some days he shall be broken, yet not in anger, and not in war. **21** And there stands in his post one who is despised, and they do not give to him the splendor of the kingdom, and he comes in peace, and firmly establishes the kingdom by slippery dealings. **22** And the forces overwhelming shall be overwhelmed from before him, and they shall be broken, and, moreover, the governor of the covenant. **23** And, by joining others to him, he shall do deceitfully, and come up, and be staunch with a little nation. **24** With ease into the stoutness of the provinces shall he come. And he does what his fathers did not do, nor his fathers' fathers: plunder and loot and goods shall he dissipate among them, and against ⁷Egypt⁸ shall he devise devices for a season also.

War is a most expensive business. No other is so inefficient and wasteful. It probably costs much more to kill a man than to keep him alive. The latest estimate is fifty thousand dollars. No doubt the war of the king of the north was a very costly one. The bills must be paid. His successor, who takes his post, probably finds an empty treasury, and is in dire need of money. He seems to satisfy this demand by sending an exactor, or collector, among the people, but especially among those of high rank, the honorable of the land, with incomes worth taxing. But it seems to be only a matter of days before this provokes serious opposition and he is quietly set aside, possibly by some plot. Occasionally efforts are made in the nations to conscript the wealth as well as the man power. But, so far, it is unpopular. So it will continue to be even at the end. The Septuagint makes this man a member of the royal family, not a son, but springing from the same ancestor as the first king of the north. This seems plausible, so we have inserted it.

The word *break* is used several times in Daniel in a literal sense, as the *breaking* of the two horns of the ram (Dn. 8:7), and of the great horn of the he-goat (Dn. 8:8). It seems a pity that its figurative occurrences should be changed to *destroy* in the A. V. This suggests death to most readers (though this is not included in its meaning) whereas the king of the southland, even *after* he is "destroyed," meets the king of the north, and makes a treaty with him (11:26). There is no evidence that the first successor of the king of the north is killed, but he is made powerless by gentle and peaceful means (Dn. 11:20). We should also keep in mind the possibility that this word *(shbr)* BREAK may denote *purchase,* as in Gen. 42:2, 3, 5, 7, 10, when Joseph's brethren went down to *purchase (buy)* food in Egypt. It may be that some of the *"breaking"* in the era of the end will be done by means of money, and filthy lucre seems to play a large part in politics at this

time. The Septuagint, in place of "not in anger," has *ouk en prosōpois,* NOT IN faces, that is, not openly. It may be that this man continues to function as titular head of the state like the king of Italy after the Duce took over the power.

THE "VILE PERSON"

As we are about to consider the career of this "vile person" it is of capital importance that we grasp the significance of this descriptive term. I had the impression that it meant *mean, ignoble,* and implied that he came from the lower levels of society. But that is a different word. Although the usage determines the meaning of a word, it is always helpful, especially in Hebrew, to know what sense the stem has from which it branches out. Here *bz* is PLUNDER. The A. V. usually renders it *prey* or *spoil.* So that there is the *possibility* that this man is called the *plunderer.* But this derivative *(bze)* seems to have the special sense of *despise,* as in Is. 53:3: He is *despised.* It is so rendered, with few exceptions in the A. V. Hence Dan. 11:21 should correspond with the rest and read *despised.* They surely would not use *vile* in Isaiah fifty-three, where it is the very same form. Nowhere else do they use *vile* for this word, hence it is misleading to depart from the normal in this notable phrase.

So many are seeking to identify the antichrist that we will go into detail regarding all that directly pertains to him. We will seek to anchor each important word used of him, especially when we are compelled to give a new rendering, by means of examples in other portions of the inspired text. For the future saints, to whom it is vital that they recognize him as early as possible, so as not to be deceived, this would be a great service. Yet for the present it is also important that we know exactly how he will arise, for this will keep us from heeding many false alarms, so that we may *not* confuse his many

precursors with the last great enemy of God's people.

So despised will be the great kaiser of the end when he takes the post of king of the north that they will not give him the usual display, as is becoming to a king, at his accession. And afterward, he is not given the *splendor* of the kingdom. The A. V. has *honor,* but that is another Hebrew word, *edr,* used in the twentieth verse (the *glory* of the kingdom, A. V.) This word denotes something obtrusive, *splendid.* The A. V. has eight different renderings for about two dozen occurrences, as follows: *beauty, comeliness, excellency, glorious, glory, goodly, honor, majesty.* The word *splendor* seems to fit the contexts best, and is not needed for any other Hebrew word. The outward trappings of royalty seem to be withheld from the despised upstart.

The initial appearance of the coming superman will be in peace. His first crown will not be acquired by force of arms, and he seems to have rather a precarious hold on it. He seems to have nothing back of him but brains and money. He is likely to lose his kingdom if he is not able to cope with the political and other currents which threaten to destroy him. He is forced to use much diplomacy. He will probably be the premier diplomat of all times, for he holds on to his kingdom by *slippery dealings.* The fact that he takes over the kingdom when it is in financial straits seem to suggest that he has or controls vast sums of money, so that he does not need to impose heavy taxes, and thus endanger his position, like his predecessor. It is possible that he borrows this money from the Jews in Babylon, which he could readily do if he is a Jew himself. Money mixed with brains seems to be the weapon by means of which he usurps and consolidates his kingdom at its commencement.

THE ''FLATTERY'' OF THE A. V.

Thrice we read of the ''flatteries'' by means of which the despised creature of the last days will attain his

ends. This term, it seems to us, is too narrow to describe his methods. Flattery is hardly a sufficient inducement. It is more likely that he acts as well as talks, that he intrigues as well as flatters. The Hebrew stem *chlq* denotes APPORTION, as in Gen. 14:24, the *portion* of the men who went with Abraham to rescue Lot, or (Chaldee) Dan. 4:15 (12) Nebuchadnezzar's *portion* was with the beasts. The feminine form *(chlqe)* is also used of a portion (Jr. 12:10). It is quite possible, yes, probable, that he will pollute those who condemn the covenant with *portions,* rather than *flatteries* (11:32).

Yet this word is used also in the sense of *smooth,* as in the case of Jacob's neck (Gen. 27:16) and David's stones (1 Sa. 17:40). Often it is used in a figurative sense of *smooth* lips (Ps. 12:2(3), and of a mouth *smoother* than oil (Pr. 5:3). There is a special, doubled form *(chlqlqth)* in the plural, which seems to denote something so smooth that it is *slippery,* as in Ps. 35:6: Their way is becoming dark and *slippery.* This is the form which is used in verses twenty-one and thirty-four of this chapter. The despicable one will be *slippery* in his dealings, so we render the word in this way. Possibly this includes the distribution of *portions,* or bribes, the basic thought which underlies the stem *chlq.* This agrees with what we have already noted in connection with the manner in which he obtained the kingdom. Modern politics often partake of this character.

In Hebrew the *arms* of a man are used figuratively, in most of its occurrences, for his *force.* The A. V. renders the word *zruo power* in Ps. 79:11, the greatness of Thy *power,* and Eze. 17:9, without great *power,* Eze. 22:6, their *power* to shed blood. The Revisers have rendered *arms* by *forces* in Dan. 11:15,22, and 31, the *forces* of the south, the overwhelming *forces,* the *forces* shall stand. We have a similar figure in English, but we use *arms* of *weapons,* rather than of forces. Still, through our translation of the Hebrew Scriptures, we are also

acquainted with the figure of the "outstretched arm" (Ex. 6:6, Dt. 4:34, etc.), and can carry it over in most cases. In some passages, however, the English fails to convey the sense. In connection with warfare the plural, *arms,* may give a false impression, so we are following the example of the Revisers, for *force* has no other equivalent in the Hebrew Scriptures.

The despised upstart probably finds forces in his kingdom that threaten to sweep him from power. His plan seems to be to match these by other opposing forces and thus nullify their effectiveness. He plays them against one another. This seems to be the implication in the seemingly figurative declaration that the overwhelming, or flooding, forces (or arms of a flood) shall be flooded or overwhelmed from before him (22). This is quite in keeping with modern methods of government, with its log rolling and obstructionist tactics. In this way the forces that would overwhelm him are themselves overwhelmed and broken. It would seem that the splendor of the kingdom, the highest official position is not accorded to him, but, by a compact or covenant, is given to another. Perhaps we can see this in such a nation as Italy, where the real ruler, Mussolini, is not invested with royal titles, or regal rank, nor is he the titular head of the state, with the social and ceremonial duties which pertain to it. Yet this man breaks the power of the constitutional governor by his slippery dealings.

The era of the end will be a great time for treaty making. The most adroit diplomat of them all will rise to supremacy by making combinations. It seems that, at first, his nation is small, yet, by joining others with it, he will become staunch because of his allies, especially as he takes undue advantage of his pacts. Without fighting, he seems to be able to gather vast quantities of loot. He does this "in his ease," by means of smooth dealings, not by force. And he does not hold on to it himself,

but dissipates it in order to gain support. In this way he gains the hearts of the people.

The Septuagint, in place of *fortresses,* says that he devises devices against *Egypt.* As the Hebrew of Egypt *(mtzrim)* is almost the same as fortresses *(mbtzrim),* it could easily be confused in Hebrew, but not in Greek. Besides, the next paragraph shows clearly that he has spies among those very close to the king of the southland. It is more than likely that his intrigues long before his campaign are the secret of his success.

He does what his fathers did not do, nor his fathers' fathers. This seems to refer to the following, that is, the dissipation of plunder and loot and goods among the people. If we take for granted that he is a son of Jacob, a Jew, then the contrast here is most illuminating. The Jews, in the era of the end, will be the great creditor nation of the earth. Indeed, they are this already. They now get plunder and loot and goods from the nations by subtle devices, of which they are pastmasters. I have heard of vast collections of the most valuable objects gathered by Jews from gentiles in financial straits, for a mere song. But I have never heard of them distributing their booty, *dissipating* it among them. This man uses new methods to gain his ends.

[25]And roused shall be his vigor and his heart against the king of the southland, with a great army. And the king of the southland shall be stirred up to fight with a great and exceedingly staunch army, and yet he shall not stand, for they shall devise devices against him, [26]and those who eat his dainties shall break him. And his army shall be overwhelmed, and many fall wounded. [27]And the two kings, their hearts for evil, at one table a lie shall be speaking, yet it shall not prosper, for it is further to the end, to the time appointed. [28]And he shall return to his land with a great amount of goods. And his heart is on the holy covenant, and he does accordingly, and he returns to his land. [29]At the time appointed he shall return. And he comes into the southland, yet it is not coming to be as the former so the latter also. [30]And there come against him vessels of Chittim. And he is sore, and he returns and menaces the holy covenant,

and does accordingly. And he returns and has an understanding with those who forsake the holy covenant. 31 And forces from him shall stand about, and shall violate the sanctuary of strength and take away the continuous ritual and give it over to the abomination that makes desolate.

Once more the north rises against the south. This is the first campaign of the new king of the north. Both seem to have strong military forces. Indeed, the king of the south has not only a "great" army, like the king of the north, but also an "exceedingly staunch" one, so that he has a distinct advantage in this field. But the northern king does not depend on force to gain his position, and he does not rely on power to maintain it. His intrigues win the victory. He gains supporters even among the closest companions of the southern king, "who eat his dainties." These "break" him, so that he cannot resist further.

The masoretic Hebrew text and the A. V. read that his army shall *overflow.* This is contrary to the context, so Luther rendered it: will *suppress his army.* But it is far more likely that the Hebrew originally was intended for a passive, for they had practically the same form in the ancient text.

The word for SLAY in Hebrew is *shcht.* The A. V. uses it for ten others also. Among these is *chll* PERFORATE, *violate, wound.* That it does not necessarily involve death may be seen from such passages as, the *wounded* shall *groan* (Jer. 51:52), when the *wounded cry* (Eze. 26:15). The slain cannot groan or cry. Neither can a man take a wife that is . . . *slain (profane* A. V. Lv. 21:7). Therefore we reject the rendering "slain" in the A. V. and prefer *wounded.* In verse thirty-one, where the same word is used, the A. V. has *pollute* the sanctuary. We prefer *violate.* The Septuagint also translates *traumatiai* wounded, not slain.

Once more it appears as if there will be peaceful cooperation and a union of the two kingdoms. Even though their hearts are for evil, they "speak a lie at one table."

This is the best definition of human diplomacy ever made. We have seen the same thing again and again. Man proposes, but God disposes. This treaty shall not prosper because it is not yet time for these kingdoms to come under one head. The time appointed is a little later. It is necessary that he suffer a reverse first, so that he will be forced to accept this, as well as other kingdoms from the hands of the adversary.

The "plunderer" (if that is what he is called) justifies his name by bringing back a great quantity of goods to his own land. He does not seem to return there directly, but stops on his way. His victory has probably given him control of Palestine. If he is a Jew, this would be of tremendous interest to him. He could then restore to his people their land and their religion. This he seems to do, before he returns to his own land.

A. E. K.

DR. GEORGE A. BARRETT

THE SAINTS IN SEATTLE have been saddened by the death of their dearly beloved brother, Dr. Geo. A. Barrett. He had been our agent for many years, and had organized and taught numerous classes, being well known in the churches and in his profession.

He was one of the old and loyal friends of the truths which we love, though his life was saddened at the end by divisions among the saints.

Dr. Barrett is survived by his wife, who is in feeble health. His kindly teaching and loving help will be missed by the friends with whom he was wont to associate.

Good night, dear brother, 'til we meet in that glad day!

GOD'S WILL AND INTENTION

DUE TO INSISTENT demands, this chapter from the 160 page book EVIL: ITS ORIGIN, PURPOSE AND END has been reprinted as a 10c pamphlet of 16 pages. It solves this perplexing problem and should be widely used.

THE ASSOCIATES OF ISRAEL IN THE MILLENNIUM

ISRAEL's foremost foes in the past will be her fast friends in the future. Situated between Egypt and Assyria, the land became the battleground for both in their strife for supremacy. As the buffer state, Israel was tempted to lean on one to protect it from the other, but it never was a true friend of either. In fact, Jehovah used Israel's northern and southern neighbors as rods with which to chastise His people. Yet, in the future, "in that day" when Israel becomes a blessing to the whole earth, the chief beneficiaries will be these erstwhile foes, for, while God will be known all over the earth as never before, Jehovah, the God of Israel, will reveal Himself to Egypt and to Assyria, as to no other nation but Israel, and these three will be close associates in blessing, as it is written (Isa. 19:25):

> **Blessed be My people Egypt,**
> **And the doing of My hands, Assyria,**
> **And My allotment, Israel.**

Those who fear God and reverence His Word, yet still cling to the fleshly ties which have no place in the present secret administration, would like to have *their* nation, *their* race occupy a place of honor in the kingdom, a seat, as it were, at the right hand or on the left hand of power, or at least be a special friend of God's earthly people. They imagine that, if they befriend the Jews now, that will earn them a high place in the future. But the Scriptures show clearly that, although there is much of works connected with that future era, the best places are reserved, not for nations who are friendly to

Israel at this time, but for those that were a thorn in her side during the days of her ancient kings, before they were dispersed among the nations. For the *saints* this is an era of *grace,* and they have no allotment in the kingdom. The *nations,* as such, are doomed to discipline Jacob during this period, especially at its close, for the Scriptures must be fulfilled. We cannot reason from their acts to their place in the millennium, for the unbelieving Jews are not sons of the kingdom, and will not have any place in it themselves.

After the present grace has passed by, then, indeed, the nations will be judged according to their treatment of our Lord's brethren according to the flesh, as we have it set forth in the parable of the sheep and the kids (Mt. 25:31-46). This will doubtless be so throughout the day of Jehovah. But this parable is confined to their treatment of *faithful* Israelites, the Lord's brethren, *not the apostate nation,* just before the kingdom comes, during the great affliction. Here, however, the judging is merely a division into two classes, one of which is chastened for the eon and the other given life. Egypt and Syria are given a place far above these in blessing, based on God's dealings with them, not merely for the brief period before the kingdom is set up, but during all the centuries while they were neighbors, and Israel was a kingdom, in the distant past.

If the conduct of the nations during this entire administration was made the basis of their place in the millennium, it would lead to inextricable confusion. At the present time, for instance, the Jews themselves say that *no* nation wants them. I was acquainted with a lawyer on the continent who made it a business of finding a place for Jewish refugees, and was told that even those nations that are outwardly friendly, and do not persecute the Jews, are *not* ready to *take them in,* according to this parable. Everywhere they are debarred. I was asked by a Jewess to secure her entry into my

own country, which I thought was most friendly of all to her race. But it could not be done. Such was the economic situation, especially unemployment, that no nation could very well take in the needy and distressed without injuring their own nationals. I take this to be God's plan of driving them back to the land. He no longer seems to be scattering His people, but gathering them, and He influences the leaders of the nations accordingly, so that they, unwittingly, are forwarding the divine intention.

Not only are the Jews unwelcome everywhere now, but they have been persecuted at some time or other by almost every nation, even though, at other times, it was tolerant or friendly. For centuries all Christendom was against the Jews, while the Mohammedans were friendly. The western European nations were especially antagonistic, so that the great mass of Jews were driven into central Europe, where they have increased more than anywhere else, and formed a considerable portion of the population. Now this is changing. Where they go in as refugees they often come out as fugitives. This is God's intention. When the day of Jehovah dawns, then the nations will be treated according to their treatment of the Lord's brethren, His *believing* disciples, for *these* (not the apostate Jews of today) are allotted the kingdom. Let us be good to the Jews, but let us not imagine that, if we counteract Jehovah's discipline of the stubborn nation, that this will give us a place in the coming millennium.

It seems to be a general principle that, the nearer a nation is to the holy land, the closer it is in the spiritual sphere as well. When Satan is loosed at the end of the thousand years, he finds a following at the *four corners* of the earth, which we may take to be the regions most distant from its center. This does not minister to the pride of such saints as the writer of these lines, who lives on the shores of the Pacific ocean. But Scripture

is not intended to exalt the flesh. In this administration, when all physical ties are ignored, it makes no difference where we live, but if I were living in the next eon I would try to find a home in Assyria or Egypt, if I could not get one in the land of Israel. I would prefer, of course, to be near the temple—perhaps a cottage on the shores of the sea of Galilee where I have already spent some time. But, in this administration of spirit, California is as near to God as any place.

One of the most remarkable monuments ever erected to the wildness of present prophetic interpretations is a building located in a southern California city, especially for the "ancient worthies," in which they are to live in the millennium! It is a concrete display of the prevailing ignorance of the coming kingdom. This house is nearly as far as it can be from Jerusalem, the city of the great King. In the land of promise, God has already prepared the place where their home shall be. None of the attractions of California, nor all of its boosters, will be able to transfer Jerusalem from the center of the land surface of the earth to its outward fringes. Is it not a crime to banish these "worthies" far from the land for which they long?

THE LOAD OF EGYPT

[The tentative structure indicated by the dots may help in translation and interpretation. The long sections are pointed out in the subheadings, the shorter by black and light dots, with indentation.]

19 1-4 EGYPT — CONFUSION — ASSYRIA 20 1-6

19 "Behold! Jehovah rides on a thick cloud that is fleet, and
He comes to Egypt.
. And the nullities of Egypt are swayed to and fro by
His presence,
. . And the heart of Egypt shall melt within it.

The "burden," or rather *load* of ten places are given us by Isaiah in the thirteenth to the twenty-seventh chapters of his prophecy. In the very center of these, in chapter nineteen, we have the load of Egypt. The rendering "burden" gives an unfortunate impression, as if they were confined to oppressive judgments, where-

as they also contain great blessings for these peoples, as we shall see. The word for "burden" is easily remembered, as it is the first part of the word *sibboleth.* Leaving off the ending we get the stem *subl.* The word here used *(msha)* is the *load* each one is called upon to *lift.* God gives each nation a part in His plan, and they must carry whatever He puts upon them. Here the prophet reveals to them the contents of their load.

The original text of these chapters of Isaiah seems very much in need of restoration. After much thought we have come to the conclusion that the same influence has been at work here that has corrupted other prophecies which deal with the future, such as the end of Daniel. There has been an attempt to conform the text to historical events which were deemed its fulfillment. Even in the *Companion Bible* we are told that "in that day" in verse 23 is not the same as in verse 16. All before verse 16, is taken as past, and applied to the conquest of Egypt by Sargon. As verses 23 and 24 clearly speak of the future, they cannot refer to Assyrian supremacy. But "in that day" recurrs constantly without the slightest indication that the time is altogether different. The simple solution seems to be that *all* is for the future. The standard expositors have continued to treat much as historical, although they differ greatly among themselves, and this has hindered the restoration of the text.

The very first line suggests the day of the Lord. "Jehovah rides on a thick cloud that is fleet." In general, God's judgments over Egypt and the nations have *not* been *fleet,* but they excel in speed and intensity at the time of the end, just before the kingdom arrives. Then, too, will come the time when *Jehovah* will deal with the nations, for it commences His day, when He prepares them for their place in the kingdom. Egypt, at that time, corresponds with the king of the south, and Assyria with the king of the north. But

Isaiah is not much concerned with the political side in this chapter. When Jehovah comes to Egypt, the *idols* sway to and fro. Paul explains that idols are nothing (1 Cor. 8:4), hence we can understand why they are called nothings, or *nullities,* in Hebrew. As we will see, the very foundation of Egypt's blessing in the millennium is that they know Jehovah. So the first effect of His presence is to shake these false gods from their places.

The second effect is to destroy the self-confidence of the Egyptians. They were one of the proudest of the peoples. They gloried in their wisdom and looked down upon the rest of the world with condescension and disdain. Just as there will be no room for false deities in the kingdom, neither will there be any place for pride. At the time of the end, Egypt will once more be a great nation, much more powerful than little Palestine, with its handful of Jews. The day of Jehovah will bring down all the haughtiness of mankind, especially of those who exalt themselves.

In the opening lines we have an epitome of the first part of this load, up to verse eighteen. It is expanded, beginning with verse two. Jehovah accomplishes His aim by inciting a civil war. Then, when this drives them to their idols, they are involved in a foreign conflict, and subjected to a strong king. Then the waters of the Nile are dried up, and all of their means of subsistence are withdrawn. This bankrupts the wisdom of their wise men, and puts the fear of Jehovah into their hearts. Then it is that they turn to the worship of Jehovah, along with Syria and Israel, and are given their special place in the kingdom.

[2] And I overshadow the Egyptians,
. And the Egyptians shall fight, each man against his brother,
. And each man against his associate,
. [7]And they shall be roused,[9] city against city,
. Kingdom against kingdom.

The word overshadow (verse 2) comes from the familiar stem *sk*, from which we have the word *booths*. It usually denotes a *covert* of some kind. But here such a thought is out of place. How can Egyptians be *overshadowed* by Egyptians, as the traditional text has it? And how can this lead to fighting? The LXX has changed it to *rouse up*, but it does not seem possible to get this from the Hebrew. The solution seems to lie in the first line of the load. It is *Jehovah* Who overshadows Egypt by the *thick cloud* on which He rides. And this does not prove a covert, a protection, but brings on a storm. A slight readjustment of the connectives in the Hebrew makes it all intelligible and perfects the parallelism. The A.V., by saying *set against*, has preserved the sense like the LXX, but has lost the connection with the Hebrew.

God is never at a loss for suitable implements for His purpose. In beginning His campaign to weaken Egypt He does not use the power of Assyria as in time past, but turns Egypt against itself. What a terrible exhibition of human depravity and folly is internecine strife, when men of the same race and country, limited by ties that sever them from other peoples, turn the sword against each other! And yet it has often occurred in the history of mankind, even among those who hold themselves to be the highest in civilization and culture. There need be no vital issue at stake. Any appeal to pride or place can soon be fanned into the flame of war. And, when once the conflict has started, a most trivial or ridiculous matter can keep it going until one side or both are utterly exhausted. Something like this will happen in Egypt. One political party, perhaps, will seek to seize control by force, so that both have recourse to arms. This will divide families and friends, communities and larger divisions, just as was the case in the United States three-quarters of a century ago. Could there be a better way of preparing Egypt for blessing in the day of Jehovah? What could be more potent in prostrating their pride?

> [3] . . And the spirit of Egypt vacates from within it:
> . . And its counsel will I swallow.
> . And they shall enquire of the nullities and the ventriloquists,
> . And the mediums and the wizards.

The most beneficial effect of the civil war will be the loss of that haughty Egyptian *spirit* which would totally

unfit them for a place in the millennium. Jehovah *alone* shall be exalted in that day. His wisdom and His counsel will prevail. The supercilious claim to wisdom superior to all other peoples, and counsel equal to every occasion, will vanish when they find themselves at their wits' end, unable to solve the difficulties which beset them. After this they must be shown the helplessness of their gods and those who deal with evil spirits and claim supernatural powers. Thus the very foundations of their political and religious life will be destroyed, and their pride dragged in the dust.

4 . . "And I hold the Egyptians in check by the hand of an
obstinate lord,
. . And a strong king shall rule among them," avers the
Lord, Jehovah of hosts.

To still further abase them, the Egyptians are subjected to men without wisdom or counsel, whose only title to authority is that they are *strong* and *stubborn.* They will not accept advice and they trample on the weak. This will give the Egyptians a distaste for autocratic control in the hands of men who are themselves unsubject to God, who will be ruthless and callous. It will sink them still lower in their despair. As we know, Egypt has been ruled by outsiders, or under their influence, for many years lately. Should they regain their independence and nevertheless lose their liberty, it will be all the more humiliating.

5-10 DESOLATION — RESTORATION 18-25

5 . And parched are the waters from the [upper] sea;
. . And the stream shall be drained and dried;
6 . . And caused are the streams to be ʃcast offʃ impoverished.
. And drained are the waterways of lower Egypt;
. . The reed and the sedge wither;
7 . . . Naked places are on the waterway, at the mouth of
the waterway;
. . And everything sown by the waterway shall dry;
. . . Be whisked away, and there is none.

The A.V. "brooks of defense" we have rendered "waterways of lower Egypt." There are no "brooks," such as we know them, in Egypt proper,

as no branches run into the Nile. The word "river" is used in the A.V. for *canal (abl), channel (aphiq), waterway (iaur), stream (ner), watercourse (nchl),* and *rillet (phlg).* We have chosen the nearest English in each case. Hebrew, however, does not distinguish between a *stream* and a *river.*

The name Egypt is dual or plural, *Mtzrim.* The stem means CONSTRICT, probably referring to the narrow, constricted stretch of land along the Nile. But this was generally divided into upper and lower Egypt, the single stream portion above Cairo, and the delta, with its many expanding waterways. Each part of Egypt separately was referred to in the singular, as *Mtzr.* This word is also used of the constriction of a *siege,* which the A.V. makes "defense."

The Nile is Egypt. No other land depends so absolutely upon a river for its very existence. Drain the waters of this stream from lower Egypt and there would soon be nothing but a desert, such as, indeed, is found not far from its banks on either side. In the millennial reign attendance upon the temple will be forced upon the nations by controlling the powers of nature. Few lands can exist without rain, so it will be withdrawn if necessary to enforce obedience. Here we have Jehovah using similar means to bring Egypt to her knees. There is no reason to take this visitation figuratively, as a literal fulfillment would accomplish the object in view. But has there ever been such a catastrophe? We have found no record of it in the past, hence we look for it in the future. The drying up of the Nile from its source to the delta will be one of the outstanding signs of the beginning of the day of Jehovah.

There is no special term for *lake* in Hebrew, hence we are accustomed to calling the lake of Galilee a *sea.* The description here seems to trace the upper reaches of the Nile to its delta. Hence the word *sea* here may refer to lake Tana, the source of the Blue Nile, as it is in territory which often belonged to Egypt. The drouth must surely extend to its sources, for these would have prevented the catastrophe if they had not failed also, unless the water will be diverted on the way. The Hebrew text reads as if the waters of the sea also are parched. The "stream" is the Nile proper. It will not only be drained, but its bed will be dry. The streams that are "cast off" by the Nile are its mouths, that divide at

the delta, and these are joined and interspersed with waterways in all this portion of lower Egypt. The landscape is quite unusual on this account. Sails are seen everywhere, even in the midst of cultivated fields.

The effect of this drouth on the vegetation can easily be imagined. So much water naturally produces a thick growth of reeds and sedge, and makes everything green at the mouth of each waterway. Withdraw the water, and the ground becomes bare and the water plants wither. Not only the wild vegetation, but even the seeds planted along the banks of the waterways, usually so prolific, dry up, and the wind blows them away. A total crop failure threatens the farmers with starvation.

8 . And sigh the fishers,
. . And mourn all who fling in the waterway the fish hooks,
. . . And those who spread a dragnet on the surface of the waters are feeble.
9 . And ashamed are those who serve in tawny flax,
. And those who weave 'cotton' are pale.
10 . . And those who were its settlers are crushed,
. . . All who work for hire are 'sorry' of soul.

Not only the fruit of the land perishes, but also the produce of the waters. Normally there are many fish in the vast network of waters in lower Egypt. But when the waters recede and the waterways dry up, the fishers also find no sustenance, and they face privation and famine.

Material for clothing, cotton and flax, also refuses to grow, and those who work with it are troubled. Not only those who are settled permanently in such vocations are crushed, but all whom they hire are also depressed by the unexampled disaster. Egypt without its Nile is naught.

11-12 THE FOLLY OF EGYPT 13-17

11 . . Yea, fools are the chiefs of Zoan,
. . The wise counsellors of Pharaoh's counsel are brutish.
. . . How are you saying to Pharaoh,
. . . . 'Son of the wise am *I*,
. . . . A son of former kings'?

12 . . . Where are then, your wise?
. . . And they will tell it, pray, to you!
. . And they shall make known what Jehovah of hosts counsels over Egypt!

11-12 THE FOLLY OF EGYPT 13-17

13 . . Fooled are the chiefs of Zoan,
. . Lured are the chiefs of Memphis,
. . . They cause Egypt to stray in view of its tribes.
14 . . . . Jehovah blends within it a spirit of depravity,
. . . And they cause Egypt to stray in its every deed,
. . . As strays a drunkard in his vomit.
15 . . . . And there shall be nothing made for Egypt,
. . . . Which is made of the head and tail, frond and rush.
16 . . . . . In that day Egypt shall become as women,
. . . . . And it trembles and is afraid
. . . . . In view of the waving of the hand of Jehovah of hosts,
. . . . . Which He waves over it.
17 . . . . . And the ground of Judah shall be to Egypt for giddiness,
. . . . . Everyone who shall remind of *it* shall in himself be afraid,
. . . . . In view of the counsel of Jehovah of hosts,
. . . . . Which *He* is counselling against it.

The wisdom of Egypt, like all worldly wisdom, is utterly unable to penetrate to the ultimate cause of all things, hence it is not real wisdom at all. Should the wise men know Jehovah's counsel concerning Egypt, should they know what we have learned about His intentions and the means He uses to bring Egypt into line for blessing, they would be in a position to advise the people. But that their pride cannot accept. So they make fools of themselves. Here we have a good example of God's dealing with the wise of this world. He destroys the wisdom of the wise and repudiates the understanding of the intelligent. He makes stupid the wisdom of this world (1 Cor. 1:19-20). If the wise would recognize the hand of Jehovah, and realize the object He has in view, they would counsel all to bow beneath the strokes in humble subjection. Instead, they are fools and they lead Egypt astray. Nothing is done to really

help by any class of the people. They only stagger about in their own vomit like a drunken man.

The result of these terrible visitations on the Egyptians will be most beneficial. They learn to fear Jehovah and tremble before Him. In some way they connect their stroke with Judah and the land and they begin to recognize that God is behind it all. No doubt, if Egypt were called upon to endure such calamities today, many, even in the Christian world, would wonder why God does not come to their rescue. They would ask why He "allows" such suffering. May those who read these lines have their eyes opened to see that *He "allows" nothing*: He *sends* everything. He hurts, but does not harm. He will use the evil to produce a greater good. This brief infliction will bring Egypt down to the level which will assure it a thousand years of bliss.

5-10 DESOLATION — RESTORATION 18-25

18 . In that day there shall be five cities in the land of Egypt
. . Speaking the lip of Canaan,
. . And swearing to Jehovah of hosts.
. 'The city of demolition' shall they say of one.

The word "demolition" is usually changed to some other reading. About fifteen manuscripts, the Latin Vulgate and Symmachus, a late Greek translator, calls this the City of the *Sun*, which would identify it with Heliopolis. But that would imply sun worship, which is contrary to the context. The Septuagint gives it the Hebrew name *Asedek*, which would signify "city of Righteousness." It seems that this was the name given to a Jewish temple, which was built by Onias IV, son of the chief priest Onias III, who emigrated to Egypt about 160 B. C., and was granted this privilege by Ptolemy VI Philometer and Cleopatra, his wife. As Onias used this passage to press his cause, and considered his temple to be a fulfillment of it, it could easily be that the LXX has changed the name accordingly. The Masoretic text has DEMOLITION *(ers)*. This might easily be confounded with DEVOTED *(chrs)* in the sense of *doom*, as *e* and *ch* are nearly alike in Hebrew. But the difference in meaning is slight, and there is no evidence to support *doom*.

At first sight, the parallelism seems to demand something good, so the LXX rendering *righteousness* appears to be appropriate. But the stem *tzdq* is so unlike *ers*, that there could hardly be an error in copying. Hence it seems best to adhere to the Hebrew here, and take *demolition* as implying the destruction of the idols and their temples, in preparation for what follows. This would be the natural result of contact with Canaan and service to Jehovah, Who said, You shall have no other gods before Me.

From verse eighteen on, the load is far from being a "burden." Its subject is *restoration*. Out of the evil comes good. Out of the distress comes a Saviour. Five

cities shall speak the lip of Canaan, and swear to Jehovah, instead of idols. One, called "the City of Demolition," probably destroyed the idol temples within it.

IN THAT DAY

19 . . In that day there shall be an altar to Jehovah in the midst of the land of Egypt,
. . And a monument beside its boundary to Jehovah.

The opening phrase, in that day, sets aside almost all that has been said or written about this famous passage. Even before the time of Christ there was a determined effort on the part of some Jews to bring about a fulfillment in *their* day. Many expositors, writing about the great pyramid, which was built long before Isaiah wrote, shift *that day* to the remote past and the present. There is not the least warrant for any fulfillment hitherto. The context insists that it be fulfilled in the day of Jehovah, and *not before.*

AN ALTAR TO JEHOVAH

Much has been made of the pyramid of Gizeh, as a fulfillment of this Scripture. Having examined it myself, I feel that I may speak without reserve. Not only was this pyramid built long before the days of Isaiah, so is utterly at variance with the time period predicted, but its structure could hardly be more contrary to that required of an altar of Jehovah. Those who apprehend what God requires of one who draws near to Him would utterly refuse to use this huge pile of masonry in His worship. Strict rules were laid down for the building of His altars. An altar of stone must *not* be of *hewn* stone. A chisel *pollutes* it (Ex. 20:25). The point is clear. No efforts of man are acceptable in approaching Jehovah. Man spoils everything that he touches, even when he thinks he is greatly improving it. God will not have artificial aids to worship. Moreover, no *steps* were allowed to God's altar, lest man be exposed (Ex. 20:26). The spiritual saint can see this on all sides in the religion

of today. Man's work pollutes God's worship, and man's attempts to elevate himself exposes his own shame.

THE GREAT PYRAMID

Of all the structures erected by man, perhaps *none is so polluted and shameful as the great pyramid,* if it be taken as an altar for the worship of Jehovah. Everywhere we see hewn stones. Little else is visible. All that is left of this mammoth memorial is one great block of stone upon another, all shaped and chiseled by human hands. Only where it has been mutilated in order to force an entrance, or where it has been worn by the weather, have these marks of man's workmanship been obliterated. The outer covering, which has been removed, was still more marred by man, in his efforts to make it elegant, according to his false notions.

And *steps!* Now that the finely finished stones which once made it a perfect pyramid are gone, there is hardly anything else left on the outside but steps. To be sure, the tread is too high to serve as stairs, but this only increases their effect. We may be absolutely sure that, even if the pyramid is available in the day of Jehovah, which is most probable, it will never serve as an altar of Jehovah. That would bring down a curse, not a blessing.

The monument by the boundary of Egypt certainly cannot be the great pyramid, for it is near Cairo, which might be taken as the center, rather than the edge of Egypt. This monument undoubtedly will be on the boundary between Egypt and the land of Israel. The great pyramid is west of the Nile. The monument here spoken of will be east of it, as near to Jerusalem as feasible.

The pyramid is often extolled as an expression of superhuman wisdom, or even a divine revelation. That is why appeal is made to this passage in Isaiah. Otherwise it is not recognized in the Scriptures at all, and its wisdom is to be shunned rather than explored. God

never allows man to design anything to express His excellencies. When He directed a house to be erected for Himself He gave minute instructions as to every detail. Before His dwelling He placed an altar for sacrifice. In it were the lampstand, the showbread, the incense altar, and the propitiatory with the shekinah glory. Every whit of it was a material manifestation of divine verities. Nothing of the kind is apparent in the pyramid. Before it stands the ruins of a heathen temple instead of an altar of sacrifice. In it all is dark and dead. There is no light, no bread of life. No incense ascends. No shekinah glory is apparent. I confess to a feeling of dread when I was confined within its dismal halls, and almost had to crawl beneath its low connective passages. It seemed like a tomb, and reminded me of the sepulchers near Jerusalem.

The wisdom embodied in the pyramid, its location, orientation, shape, and measurements has been the subject of much enthusiastic investigation. It has been lauded to the skies, and has been used to foretell events. I almost regret to say that I once wasted considerable time studying this structure and testing the claims of its proponents. But I cannot say that it has been of the least benefit. The knowledge or wisdom embodied in it may be man's best, but it becomes folly when compared with God's. It has led many astray, and drawn them away from the Scriptures. It even seeks to deceive by claiming the support of God's Word in this prophecy. It is anything but a sign and a testimony to Jehovah. It will never draw the Egyptians to Him, nor will it cause them to cry to Him for help. On the contrary, it is the venerable symbol of their proud past and present superiority.

20 . . . And it shall be for a sign for the ⁷future,⁰
. . . And a testimony to Jehovah of hosts in the land of Egypt.
. . . . For they shall cry to Jehovah in view of the oppressors.

. . . And 'Jehovah' will send to them a Saviour,
. . . And, contending, He also rescues them.
21 . . And known is Jehovah to Egypt,
. . And Egypt shall know Jehovah in that day.
. . . . And they serve with sacrifice and present,
. . . . And vow a vow to Jehovah and pay it.

God's purpose with Egypt, as, indeed, it is with all nations, as well as all of His creatures, is to *reveal Himself* to them as their *Saviour* and *Rescuer*. When they are unable to free themselves from their oppressors, and when even their god's fail to deliver them, then they cry to Jehovah, Who sends a Saviour, Who effects their rescue. But this is not the end He has in view. It is only the means by which He becomes known to Egypt, and draws them to Himself. They respond with service and sacrifice. On the altar in the midst of the land shall rise a continual reminder of the great Sacrifice of Golgotha. It, indeed, needs no repetition, but men, even in the millennium, are prone to forget its lesson. Our appreciation of God's great Offering needs continual stimulation lest we grow cold and callous. The altar and the monument are memorials of His mercy, even as they send their presents and vow their vows in that coming day.

22 . . . . . And Jehovah shall strike Egypt 'with a great stroke,'
. . . . . Yet He heals 'them with healing,'
. . . . . And they shall return unto Jehovah
. . . . . And He shall be entreated for them and heal them.

The first couplet of verse 22 contains an epitome of God's dealings with His creatures in the eons. It is the key to the great "problems" of sin and evil. What He does to Egypt in that day is a miniature of His eonian operations. He strikes and He heals. The striking is only the preparation for the healing. Men strike to harm, to wound, to destroy. He strikes to help and to heal. All evil is the prelude to overwhelming good. Human wisdom does not understand this. We would

probably seek to gain the homage of Egypt by nothing but good. But all experience has shown how futile this is, with nations as with men. Men do not seek God when they prosper, they do not call upon Him when they are safe. Nations must be driven to Him by means of failure and misfortune, by hardship and humiliation, calamity and woe. Sweat and tears and blood must flow before the heart of man will turn to God.

THE HIGHWAY OF PEACE

[23] . In that day there shall be a highway from Egypt to Assyria,
. . And Assyrians shall come into Egypt,
. . And Egyptians into Assyria [shall go.]
. Egypt shall serve with Assyria.

One of the oldest highways of the world runs through Palestine, connecting Egypt with Assyria. In the past it was used largely by the armies of these two nations in their wars with one another. It is remarkable how strife stimulates road building. Highways that would not be built in peace times are rushed to completion if needed in war. The Chinese built the Burma road in order to get supplies for their troops, and are now working on another through almost impassable country for the same reason. The United States is actually putting a road through territory outside of their own boundaries to connect with its Alaskan possessions, in order to have a safe inland route in war time. The famous old Roman roads were chiefly built for military uses. Hatred and strife stir mankind to its utmost exertions.

But in that day this great highway will serve the purposes of peace. There will be mutual intercourse between these erstwhile foes. Both will unite in service to Jehovah and His allotment, Israel. I have seen a large part of this road, having viewed, with great interest, the whole coast line from Tripolis down to the Suez canal. Some of this road is fairly good today.

But, in that day, I look to see a magnificent boulevard.

24 . In that day Israel shall be a third to Egypt and Assyria,
. . A blessing within the earth,
25 . . Which Jehovah of hosts blesses, saying,
. 'Blessed be My people Egypt,
. And the making of My hands, Assyria,
. And My allotment, Israel'."

At the present time, apart from the Messiah, Jacob is not only unblest, but brings no blessing to the nations of the earth. Indeed, there are those who consider the stubborn people the chief cause of national unrest and animosity in the world. If true, this would correspond with God's intention with regard to them, which is to show them how little they can do without God and His Christ, and thus form a glaring contrast to their function in the future, when they are not only blessed, but are a blessing to the rest of the nations, especially to their nearest neighbors. These, in turn, also become a blessing instead of a menace.

The triple blessing here pronounced is a delightful trophy of God's achievement. What people are Jehovah's? *Israel!* Who are the work of His hands? *Israel,* of course! Very true. Egypt has always hitherto been a symbol of departure from God. The flesh-pots, the wisdom, the arrogance, the self sufficiency of the country that can get along without rain from heaven have all worked against subjection to Jehovah, and have marked them pre-eminently as *not* His people, but the oppressors of the elect nation, and their seducers, who drew them away from dependence on Jehovah. The traveler in Egypt today comes into contact mostly with that portion of the people whose business is to exploit them. His impressions would never lead him to think that these are the people of God. He learns to distrust them so thoroughly that he never expects truth or honesty, as a matter of course. There you must beware of those who are hired to guide and guard you!

In that day, what a change! Egypt, *My* people! It is not likely that they are His people in the sense that Israel is, so that the law is written on their hearts. But doubtless they, and Assyria as well, will suffer a reformation so thorough that they will hardly recognize themselves. God looks on the *heart,* and would never call them "My people," if the change were merely superficial, only in outward appearance. Let us not harbor the false impression that Jehovah confines His work to Israel in that day. The land will be the center of world-wide blessing, and Israel's nearest neighbors will be the greatest beneficiaries. God will use them, as before, because they are nearest to Israel, but no longer as foes, but as friends.

ASSYRIA, THE MAKING OF HIS HANDS

Assyria also is graced with a most revealing phrase. Men are quite proud when they have achieved success by their own efforts. They are *self-made* men. Nations, also, pride themselves on their self-sufficiency today. Not so in that day! Assyria will be proud and happy to realize the folly of such self-exaltation, and will boast that they are the work of *His* hands.

ISRAEL, HIS ALLOTMENT

In Israel, each man will have his allotment, a home leased from Jehovah, where he may sit under his own vine and fig tree. The nation will have its allotment, the land promised to Abraham, which it has never yet fully enjoyed. But there is a far more marvelous side to this than Israel's blessing. As each Israelite dwells in his allotment, and as the nation inhabits the land, so Jehovah has *His* allotment in them. He will not only dwell in the temple in the midst of the land, but in the hearts of His people. They are His allotment, where He is at home and at rest. No material house will hold Him. The tabernacle, Solomon's temple, and even the marvelous house of prayer of that day, are not the abode that

He covets. Once He came to His own people in humiliation, but they cast Him out. Then He will come in glory, and make them His allotment.

Israel will not be alone in that day, in the midst of a hostile world. Her nearest neighbors will be true friends and fast, even though they once were her worst enemies. All other lands will have to take a lower place than these. No nation, either in the past, the present, or the future, will aid Israel to obtain the kingdom. It comes from above. No military power will be used to set it up. On the contrary, the stone that will pulverize the great image, and crush *all* human governments, was not severed by human hands (Dan. 2:45). The God of heaven alone will set up the kingdom. And He alone will determine the place of each people in the kingdom. Only those that are *abased* will find favor. For *Jehovah alone* shall be exalted in that day.

A. E. K.

BELIEVE AND LIVE

O! how unlike the complex works of man,
Heaven's easy, artless, unencumber'd plan!
No meretricious graces to beguile,
No clustering ornaments to clog the pile;
From ostentation as from weakness free,
It stands like the cerulean arch we see,
Majestic in its simplicity.
Inscrib'd above the portal, from afar
Conspicious as the brightness of a star,
Legible only by the light they give,
Stand the soul-quickening words—
"BELIEVE AND LIVE."

UNSEARCHABLE RICHES, NOVEMBER, 1942
BEING THE SIXTH NUMBER OF VOLUME THIRTY-THREE

EDITORIAL

THE C. V. IN THE CRITICS' DEN

IN OUR LAST ISSUE we spoke of the fiery arrows which assail us so thickly at this time. But now we will have to change the figure. The Adversary has dropped a two ton bomb, with deadly intent, upon our work! Enough explosive to blow us all to glory! It looked terrible! But, after all, it turned out to be a dud! It didn't have enough power in it to explode the shell. To change the figure, we would not be at all surprised if it turns out a boomerang! We made up our minds to ignore all such attacks, as they take up time that is needed on constructive investigation. But I have been strongly urged to reply in this case, as the author seems to write as the chosen champion of scholarship and orthodoxy.

THE CONCORDANT VERSION OF THE SACRED SCRIPTURES —*How Shall We Regard It?* is the title of this latest attack on our work. It was written by a Fundamentalist, a B.D., Ph.D., D.D., who considers himself the representative of Greek scholars, and orthodox theologians, and there seems to be good reason to give him the place of Goliath in the army of those who are arrayed against the Concordant Version. For this reason it seems wise, for once, to give the criticism unusual consideration, to expose, rebuke and entreat, so as to deter others from similar foolhardy adventures, as well as to refute the falsehoods, the misrepresentations, the reasonings, the prejudices, and to denounce the appeals to human authority, and the departures from God's Word with which it abounds.

The booklet is principally concerned with calumniating the compiler (called the "author"!) of the Concordant Version under the following headings: I. UNSCIENTIFIC METHODS OF TEXTUAL CRITICISM; II. MEAGER PREPARATION AND BOASTFUL CLAIMS; III. ERRONEOUS CONCEPTION OF UNIFORMITY IN THE TRANSLATION OF WORDS; (which deals with many "absurd renderings"); IV. ERRONEOUS CONCEPTIONS OF VOICE, MODE AND TENSE; and V. HETERODOX DOCTRINE. It asserts that the word *aiōn* (eon) is always rendered by *age* in the C. V. (not by eon!). As it contends that "the author confines himself to four manuscripts in the preparation of his text," we sent the writer some pages of our manuscript copy to show that we used Weymouth's Resultant, which combines the readings of the accepted editors, as the basis of our work, to show the fallacy of this assertion. But he refuses to acknowledge the untruth of this statement or to withdraw it.

In order to wash our hands of this dirty business and not weary our readers, we propose to make the January, 1943, issue of the magazine a special number devoted entirely to a reply to this criticism. It will also be published separately as a pamphlet entitled, "THE C. V. IN THE CRITICS' DEN," which will contain, not only our reply, but the larger part of the criticism also, so no one will be put to the trouble and expense of buying that. In order to get it in a single issue the type will be smaller and the number of pages probably increased. The reply will be made as interesting and helpful as possible, so that it will be far more than a mere negation of false facts and illogical reasonings. We aim to use the criticism as a background to emphasize the correctness and value of the version.

We appeal to our friends to help spread this booklet, especially among Fundamentalists, their leaders and college professors. Every preacher should have one. The interest in the Version is growing as never before.

Let us fan this into a flame! This criticism is a strategem of the Adversary to prejudice the people before the new edition is ready. Let us pray that God will turn the tables on His foe, and use it to make the version known among all those who love God's Word. Let us know beforehand, if possible, how many you hope to use. We will not hold you to it. If some can't dispose of all they would like to send out, others know where they can place more than they can afford. This is a God-given opportunity, coming at just the right time, so let us seize it, and make the most of it!

OUR CONTRIBUTORS

OUR FIRM RESOLVE for several years has been that each number of the magazine should have a variety of articles written by different contributors, with not more than one from our own pen. And this is still our aim. But these are stirring times. They call urgently for special themes, especially prophecy. The demand for these will not brook delay. That is why there has been an overemphasis on such topics in the last few years, and there may be in the years before us. We regret that this has crowded out less timely but not less important articles by other pens, and we hereby apologize for the delay in their publication. This is not a one-man magazine. We have sent forth articles better than our own in the past and hope to do so in the future. These will keep. They will not lose interest when the present upheaval is over. We are glad to receive articles that are up to the standard set by the past, and will publish them as soon as we are able.

THE CIRCUMCISION EVANGEL

WE ARE intensely interested in a study of the two evangels—especially that for Israel in contrast with that for the nations today—and have started a series of articles on the subject. We hope to deal with this vital theme with a thoroughness that it has not yet received, and

we are impatient to be at it. The following subordinate subjects, among others, will occupy our attention: The circumcision evangel an enigma, a demonstration of human futility. It is national rather than individual. It is based on confidence in the flesh. The true significance of circumcision. The gradual mixture of faith with works. The introduction of law, ostensibly to preserve life, really to spread death. The function of the covenants. The place played by religion and ritual. The failure of the flesh is the foundation of Paul's evangel. And so forth.

The subject of circumcision will be developed about as follows: its origin, the need, the obligation, the expedience, the sign, the profit, the evangel, the failure of circumcision, especially as displayed in the life of Abraham. In contrast we will see the real circumcision as shown in our place in Christ. We hope to start this in the coming year because of its extreme timeliness. There is a strong resurgence of these elementary doctrines at the present juncture by those who are blind to their futility. They need help sorely, without delay. Pray that many will be delivered from the elements of the world and led on to maturity in Christ.

GOOD NEWS

INTEREST IN THESE TRUTHS is on the increase. Inquiries from new friends are coming in in quantities daily, even during the summer and fall, when the interest is usually at its lowest ebb. So we anticipate that we will be swamped during December and January. New friends, eager for the truth, cannot be neglected. So we ask our old friends to bear with us if we are slow in our response during the busy season. It is not possible to get more help, so we will have to confine our letter writing and all other non-essentials to the briefest possible space. If possible, send your orders and subscriptions early, before the rush begins. Most subscriptions run with the calendar year, so yours may be due now. We have tried to build up our stocks of the Version during the summer, and hope to be able to fill all orders promptly. Please put your order on a separate sheet if you write a letter. Thank you in advance for your prayers and co-operation.

REPORT BY BROTHER HEIDAL

4334 N. Menard Ave., Chicago, Ill., Oct. 20, 1942.

Dear Friends, and readers of UNSEARCHABLE RICHES: *Greetings!*

It may be a surprise to many of you to learn that we are back again in this country. We were going on with our work as usual in Kaoyi, when suddenly Japanese soldiers marched into our courtyard, in the early morning of Dec. 8th, 1941, and told us that war had been declared on the United States and Great Britain, and that consequently our liberty and freedom had now been taken away from us. We were told that henceforth we must not go out without permission and without guards, and that we were not allowed to send nor receive letters. But one of the officers said, in a very dignified manner, "Don't be afraid, the Japanese is a very highly civilized nation, and we know how to treat people right." But, as we looked at all these armed men, with their guns, swords and poniards, and as we reviewed in our minds some of the atrocities that we knew they had committed against innocent Chinese, I must confess that we trembled with fear. They measured our courtyard, the house and rooms, and all day we were questioned about the Mission and our personal property, while at least sixty armed men walked in and out, looking over everything we had. They left our house about 8:00 P.M., but returned again at 9:00 o'clock, and began a thorough search of all our books, papers and letters, and looked at everything in our trunks and suit cases.

In the morning when they finished, they took all our books (except our Bibles), letters and other things and carried them over to their headquarters. They then told us to move upstairs into a room, and three armed Japanese gendarmes were stationed in our sitting room downstairs, and seven soldiers were put in one of the front rooms, while seven armed Chinese policemen were placed in another room on the Mission. These men watched us night and day. At times they would have four men standing watch on our roofs and two outside our window all night. The Japanese officers told us to supply these men with coal, wood and kerosene. They also made other demands, and stole things from our house. We were now prisoners of war, and for how long we did not know. Needless to say that we spent sleepless nights, but I think the first night was the worst. We had many difficulties we cannot mention now. But we were rather fortunate to be left in our own home in Kaoyi where we have many Christians and friends, for they helped us get food and other necessary things. Strange as it may seem, time went fast, and before we realized it, Christmas came, but we were not permitted to have any services. Then Easter came, and I asked some of the officers for permission to attend services. My request was granted, and I went to the chapel the following Sunday and preached to the Assembly, and likewise the succeeding three Sundays.

During the Spring it was hinted that there might be a possibility of repatriation, and we began to do some packing in preparation for our leaving. But about three weeks before our repatriation, when we were told to get ready, they informed us that we would be allowed to take only a limited amount of small hand baggage. We were told to sell the things we could not take along, all of which the Japanese had first right to buy at their prices. On the 6th of June, 1942, we left Kaoyi. We were taken on a third class train to a city 35 miles north. There we were held in an inn where we were given third class accommodation, and we stayed here six days. Following this, our first stop, we were taken to Peking and then on to Shanghai, where we were held in the American Country Club for about two weeks—our second delay. We were over three hundred British and Americans in this place, and all seemed to agree that never before had any of us been more pestered with mosquitoes, but fortunately the mosquitoes were not malarious. At Shanghai we boarded the Italian liner "Conte Verde" for Singapore. We anchored about 15 miles outside the city waiting a few days for another ship from Japan. Then we sailed down by Sumatra and Java through the Batavia

Straits into the Indian Ocean, and on to Lourenco Marques, Mozambique, Portuguese East Africa, where we arrived on July the 23rd. Here the repatriates from the United States to Japan were exchanged for us. Making the transfer and other arrangements took five days.

From East Africa, where over 1600 repatriates boarded the Swedish steamer "Gripsholm," we journeyed around the Cape of Good Hope to Rio de Janeiro, South America. After two days stay there we sailed north to New York City, where we arrived on August 25th. Seemingly certain agreements had been made, and all Canadians (69 of us) had to go to Canada. A special train was in New York waiting for us, and we were taken immediately to Montreal, Canada, where we arrived the 26th of August.

We were not permitted to take any money with us from China, but our government officials who went to Africa on the "Gripsholm" arranged for loans of cash for traveling expenses, against promissory notes. Arrangements were likewise made for tickets to New York. These cost U. S. $1150.00 for the two of us, and were loans without interest, to be paid back when possible.

When we left the Christian Assembly in Kaoyi, they were much perplexed over what might happen to the work. The Japanese military and political party in power in occupied China, had sponsored a new Church organization, which is taking charge of practically all Christian missionary work. The Assembly in Kaoyi also came under the jurisdiction of this new organization. So it is a question how long the believers will be permitted to carry on the work, without interference which might take away all Christian religious liberty and freedom. The greatest fear is that the Japanese may demand co-operation involving idol and ancestor worship. That will, for conscience sake, force the believers to refuse, and it might result in great persecution. Already, before we left, in certain places, some were threatened with imprisonment if co-operation was refused. We need to pray much for the Chinese Christians at this time!

While we were in Canada, we had the joy and privilege of meeting with many of the saints up there. We enjoyed the fellowship of the Ecclesias at Montreal, Ottawa, Toronto and St. Catharines, and took part in their services and Bible classes. In Montreal we stayed about three weeks in the home of dear brother and sister John I. Brown. They were like a father and mother to us, and their hospitality and kindness will ever be remembered. Though our visit in Ottawa was a brief one, it was nevertheless a most precious time of fellowship. We were the guests of brother and sister Schwerdfager. The friends there in Ottawa made our stay most enjoyable. The teachers of that class are brother Mitchell and sister Runions, both much beloved laborers in Christ. In Toronto we stayed with brother and sister A. G. Cameron, where we were likewise made to feel right at home. Brother C. is a capable leader, who has shepherded the Assembly there for many years. We also stayed several days in St. Catharines, in the cozy home of brother and sister Walter Theobald. Needless to say, we had a very precious time of fellowship with the saints in that city. The friends in all these places did their utmost to make our visit pleasant, and we retain precious memories of Canada.

We left Toronto for the United States the 17th of October. During the eight weeks in Canada, we worked and waited for our visa to enter U. S. A. There is more red tape and formalities than ever in connection with such matters. However we were both invited as permanent visitors to this country. Upon our arrival in Chicago, our relatives met us at the station, and a happy reunion ensued.

Hearty thanks to the many friends who have offered prayers in our behalf, and who have faithfully supported us and the work. Yours very sincerely in Christ, LAVINIA AND ABRAHAM HEIDAL.

MANY ANTICHRISTS TODAY, NOT *THE* ANTICHRIST

The Antichrist cannot come now, but many antichrists are present, such as Baha, and other world betterers, for the need of one is so evident.

ATTEMPTS AT REUNION

THE LAST HEPTAD BEGINS

If this is true, then we have here the beginning of the last heptad of the seventy, the time when the covenant is made with many (9:27).

On his way from the southern to his northern kingdom the heart of the conqueror is *on* the holy covenant. The A. V. gives a different idea by rendering *ol* ON *against*. They use about thirty other connectives also, as, to multiply *on* the face of the earth (Gen. 6:1), fly *above* the earth (Gen. 1:20), wind to pass *over* the earth (Gen. 8:1), etc. There are times when English must use *against*, as Pharaoh was wroth *against* two of his officers (Gen. 40:2). In the thirtieth verse it is used in this sense, but the verb *menace* will not take *on* nor does it need *against*. But this seems to be the case only when the preceding verb demands it. Even in English we can use *on* in this sense, as, He is down *on* him. The A. V. rendering, *according to* the tenor of these words (Gen. 43:7) gives almost the opposite of *against*. It seems likely that, in this place *on* is used as in English, so can be rendered concordantly. If so, this is a notable crisis.

The holy covenant can refer to one only—that made by God with the holy people (12:7), whose holy city (9:24), was on His holy mountain (9:16). Holiness is the result of relationship with God. A holy covenant must be a divine one. God has made such a covenant with only one people, and He will fulfill it in due time. Messiah will restore to them the land and the kingdom. It seems that this is what the northern king "does." The Hebrew is very brief: *and his heart on covenant*

holy and he does (or *makes*). Since he is the false messiah we must expect him, at first, to do what is expected of the true Christ. It seems that he gives them political and religious autonomy at this time. One could hardly expect a Jewish conqueror to do otherwise, if he wished to be the saviour of his people.

The A. V. tells us that he shall do *exploits*. The Revisers changed this to *his pleasure*. We cannot simply say that *he will do* in English, as in Hebrew and Greek. In verse seventeen they rendered the same phrase *uoshe* "*thus* shall he do." The Revisers have, "and he shall perform them." The sense seems to be that he will perform or *execute* what has been mentioned. He *makes it effective*. As we render it: *he does accordingly*. And this is just what we should expect. Before he can break a covenant with the Jews he must make one. By making the holy covenant effective he will gain the allegiance of a majority of the holy people. Is not this the time for the "covenant with many" which he makes for the last seven, according to Dan. 9:27?

We cannot expect the holy people to receive a messiah who comes as a desolator. The very first consideration would be that he actually fulfill God's holy covenant by making them independent and free to perform their sacred rites. That is what the Jews wanted our Lord to do (Jn. 6:15). Because He did not do this they spurned Him. The fact that, three and a half years later, the false christ is able to stop the sacrifices and the present offerings implies that he had restored these when he made his covenant with them before.

"Antichrist" has become such a popular term to cover all phases of the character and career of the man who is otherwise known as the horn, the coming governor, the man of lawlessness, the son of destruction, the king of the north, etc., that there is a strong temptation to use it too frequently in an exposition such as this, so as to help our readers identify the one we have in mind.

But we should discriminate in using his titles, just as we should in using the names and titles of God and of Christ. The man of lawlessness is not antichrist, even though he is the same person. Christ is not lawless, and one who takes His place (which is the force of *anti*) must resemble Him. In some of his acts and parts of his career, the coming man will pose as the messiah, and the Jews will accept him as such. But there are other times when he takes the opposite role, and then we should not call him the antichrist. The confusion has come partly because *anti* means *against* in modern English, but not in Greek.

Whoever usurps the place of Christ is an antichrist. There are many who attempt to bring blessing to the Jews and to the earth without the help of Christ, and before He comes. All these are antichrists. It is a very wide term. Many years ago it was suggested to us that the second animal in the Unveiling, like a lambkin, would fit better than the first for the antichrist. This seemed probable, for the figure of a lambkin suited that of Christ far closely than the ferocious composite monster called the first wild beast. I still do not think we should speak of the wild beast, *as such,* as the anti-christ. It seems better to make the second beast one of the false prophets (Mt. 24:11, Mk. 13:22) which will arise at the same time (Rev. 16:13, 19:20, 20:10). Both of these, along with many others, are antichrists. But *the* antichrist seems best reserved for the first wild beast in that part of his career in which he poses as the messiah, especially in relation to Israel.

It will be impossible for the king of the north to present himself as their Messiah to Israel without denying that Jesus is the Christ. Many have been accused of being antichrist who have not done this. The Roman Catholic hierarchy, whatever may be charged against it, never says that Jesus is not the Christ, hence it cannot be *the* antichrist. Should the king of the north make a

covenant with Israel on the basis of his own messiahship, that will automatically make him the great liar of the end time, for he must disown both the Son and the Father (1 Jn. 2:18-23), seeing that he will come in his own name. Our Lord said to the Jews, "*I* have come in the name of My Father, and you are not getting Me. If another should be coming in his own name, him you will get." (Jn. 5:43). These are the texts to be applied by the saints in Israel when the great conqueror of the end time presents himself to them.

During this era, the seventieth seven of Daniel's sevens, there will be many tremendous events upon the earth which are not even mentioned in this part of Daniel. Some of these are world-wide, and affect all the nations of the earth. They are recorded for us principally in the Unveiling of Jesus Christ, commonly called the book of Revelation. Here however the view is very narrow. We see all from the standpoint of a Jew in Jerusalem. Only the nations next to Palestine are within the scope of this account, for they alone invade the holy land and affect its internal politics. They shall indeed be hearing *of* battles in other parts of the world, but they will also be hearing the battles themselves, in Palestine, between the northern and southern kingdoms. The A. V. is misleading and tautological when it translates "hearing of wars and rumors of wars." To give a world-wide view of events at this point is not in line with Daniel's purpose. He gives a close-up of the era of the end for the benefit of Daniel's people who will be living in the land at that time. They need signs that they can see, in view of the greatest affliction that will ever overtake them in that day.

THE TIME APPOINTED

THE MIDDLE OF THE HEPTAD

God's appointed time arrives, so the king of the north comes again into the southland, expecting to win

another victory as before. But his plans are inadequate. The king of the south seems to have been busy and has a new ally, the vessels of a maritime power called Chittim come against him. No details are given as to just what happens, nor is it in point. In order to understand the matter we must try to put ourselves in his place. He is now playing the part of the messiah. He has known no reverse. Anything of this nature would discredit his pretensions. Israel's Messiah will rule with an iron rod. No enemy will be able to stand before him. As the LXX puts it, he is *humiliated* by this reverse.

"Chittim," or, better, *Kiththiim,* is usually supposed to be the island of Cyprus, in the eastern end of the Mediterranean, because it contained a city with a similar name. "Cyprus" means *copper,* and was so named because of its ancient copper mines. Twice we read of the *isles* of Kiththiim, which suggests that there are more than one. But the word *isles* is a mistranslation, and should be *coasts,* consequently it may not be an island at all, but a country on the shores of the Mediterranean. Moreover, Cyprus has not a single good natural harbor, and was never noted as a maritime people in the past, so is not likely to have a war fleet in the future. In contrast to this the northern shore line of the Mediterranean is much broken and affords many a haven suitable for ships. It is more likely that *Kiththiim* is to be found there. The name is first used for a son of Javan (Gen. 10:4, Nu. 24:24), who was a son of Japheth, and is supposed to be the progenitor of the Greeks, part of which retained the name in *Ion*ia, for "Javan" is *Iun* in Hebrew. Kiththiim is probably somewhere on the Greek coast.

The A. V. says that he is *grieved.* This same word *(kae)* they render *vile* (Jb. 30:8), *broken* (Ps. 109:16), and *sad* (Ez. 13:22). As *grieve* is used for about ten other stems, and fits one of them *(otzb)* better, it is not in place here. The word *sore* seems far more suited to

the situation. It seems that he does not reckon on meeting a naval force, hence his plans fail, and he suffers a setback such as seriously endanger his ambitions.

At this crisis it is that Satan is cast out of heaven, and the wild beast ascends out of the sea, and authority is given it to do what it wills forty-two months. It seems that, at this time the man of destiny receives his death blow and lives, and attracts the attention of the whole world. Satan seems to recognize his claims to the messiahship, but, as in the case of our Lord, refuses to give him authority over all the world unless he worships him, and, at the same time, stops the worship of God at Jerusalem. Two things must be destroyed: the *worship* of God by the faithful Jews in *Jerusalem,* and the *rule* which the apostate Jews in *Babylon* exercise by means of their wealth. Hence the sacrifices are stopped, the saints persecuted, the great affliction commences, and great Babylon is utterly destroyed.

There has been much complaint over the fact that treaties very often turn out to be scraps of paper. The fact is that we are living in a swiftly changing world, so that even those agreements which have been made in good faith may be changed by outward circumstances so as to become dead letters. No man or nation is in a position to promise much for the future, for they do not know what it may have in store. So with the antichrist. At first he is for the holy covenant and uses his power to restore it to his people. But when, in his defeat, he is offered universal dominion and the headship of all religions, he can no longer uphold his own edict, but must suppress the worship of Jehovah, and turn against the holy covenant which he once sought to fulfill.

So he returns and menaces the holy covenant, and makes his opposition effective. Here we have the same phrase as when his heart was on the covenant. He is not a man of mere *words,* but *deeds.* He also has an understanding with those who forsake the holy covenant.

Among the Jews there are many who are not "orthodox," and who have no sympathy with a return to the law and the ritual. I found these even among the rehabilitated Jews in Palestine itself. His previous covenant was not made with *all,* but *many.* No doubt there will be a large minority who are not in sympathy with the revival of ancient practices. They forsake the holy covenant, and now that he is against it, they get together, and he has an understanding with them. Besides, he has a military force, and now that he is Satan's man, he can enforce his will against the wishes of the saints.

Realizing that there may be trouble when he stops the ritual, the false christ stations his forces round about the city in order to suppress any uprising of faithful worshipers. But this is most unlikely. The believers will recall the words of our Lord, that, when they perceive Jerusalem surrounded by encampments, they may know that her desolation has drawn near. Then those in Judea, who can see this, will flee into the mountains. Possibly they go to higher ground to avoid the flood which will seek to drown them (Rv. 12:15). Those who are in the city will come out, and those who are in the country will not enter (Lu. 21:20-23). There has already been a rehearsal, in the days of Titus, but the fulfillment is in the era of the end.

This leads to the climax of the opposition to God on the earth. God's holy temple is violated. The continual offering is taken away and the abomination of desolation is placed in the temple. The adoration of God gives place to the worship of a man and Satan. This is the sign given by our Lord to the saints in Judea: "Whenever, then, you may be perceiving the abomination of desolation, that is declared through Daniel, the prophet, standing in the holy place (let him who is reading apprehend), then let those in Judea flee into the mountains . . . for then shall be great affliction, such as has not occurred from the beginning of the world till now,

neither ever may be occurring. And, except those days were discounted, no flesh at all would be saved. Yet, because of the chosen, those days shall be discounted" (Mt. 24:15-22).

The holy place or a wing of the sanctuary (Dn. 9:27) seems to be reserved for the image of the wild beast (Rv. 13:14-15). The lawless one seems to sit in the temple itself (2 Th. 2:4). Then it is that they are warned not to heed the cry, "Lo, here is Christ!" Then shall be roused false christs and false prophets, and they shall be giving great signs and miracles, so as to deceive, if possible, even the chosen (Mt. 24:23-24, Rev. 13). Alas! the nation that rejected the true Messiah, Who came in His Father's name, is doomed to accept the false one, who comes in his own name (Jn. 5:43). What credentials would appeal to them with greater force than his power to restore their kingdom to them? Not only that, but his rule takes in all the earth. Is not this what is written of the Anointed?

THE ABOMINATION THAT MAKES DESOLATE

Four distinct Hebrew stems are rendered *abomination* in our versions, two of them quite often. It is worth while to distinguish between them, for one *(thob)* seems to be used in a general sense of what is *abhorrent,* as: mine own clothes shall *abhor* me (Job 15:16), while the other *(shqtz)* seems to be still stronger, and has a special usage as a general name for *idols.* Thus we read of "Chemosh the *abomination* of the Moabites" (2 Ki. 23:13). Here we must not take it that the Moabites abominate Chemosh, but that the idol of the Moabites is abominable in God's sight. This is the word used in Daniel. The abomination evidently refers to the image of the wild beast, worshipped by the world, but abominated by God and His saints.

The word *desolation* is used frequently for the result of wars and scourges which depopulate the land. But it

also has a fine figurative usage for the feelings, which is hid from us in our versions as a rule. Thus the very form used in the phrase we are studying is used in Ezra 9:3, 4, when he sat down *astonied.* The A. V. has a margin on this word (11:31) "or, *astonisheth.*" That is, they suggest that it may be rendered "the abomination that *astonishes.*" This, it seems to us, is too weak today. Perhaps we could say "the abomination that *appalls*" and be nearer the mark. But the word *desolate* is also used to express a condition of loneliness and deep melancholy. So there is no need to change it here. In this particular form, usually called *polel,* it seems to imply that those who realize it will be desolated. Nevertheless, it will be accompanied by desolations, until the end (Dan. 9:27).

THE GREAT AFFLICTION

32 And those who condemn the covenant shall he pollute with apportionments, and the people who know their God shall be firmly established and do accordingly. 33 And the intelligent of the people shall cause many to understand, yet they stumble by the sword and by the blaze, in captivity and in plunder for days. 34 And when they stumble they will be helped with a little help, and obligated to them are many by slippery dealings. 35 And some of the intelligent shall stumble, to refine and to purify and to whiten them till the era of the end, for it is further to the appointed time.

We will now consider the effect of this appalling crisis in Israel on the two classes, those who condemn the covenant and those who know their God. The former are polluted, the latter are made white. The souls of one are filled with portions. The others suffer as at no other time because of their faithfulness to the God of Israel. True to his usual tactics, the false messiah deals out his patronage to those who are opposed to God's covenant. I have met such Jews frequently. They tell me that it is the idea that the Jews are the chosen people who are destined to rule the world that has brought upon them all the misery and persecution which has

dogged their steps, and they want none of it. They are satisfied with the place where they are, and where they can make money. That is their Jerusalem. How much will this spirit be encouraged when they will become a nation! That is enough. They want no troublesome religion.

The people who know God in that era, having seen this prophecy fulfilled before their very eyes, will be firmly established. When they witness the warfare between the kings of the north and the south, and the marvels foretold in the prophets and by our Lord Himself, they will know that persecution is their lot. Even when they hear battles raging and turbulences occurring, they will not be dismayed, knowing that these things must come first (Lu. 21:9). At the beginning of these occurrences they will unbend and lift up their heads, because their deliverance is drawing near (Lu. 21:28). Remembering the warnings of our Lord, they will do their part to obey His instructions. As in the past, they will flee from the city and take refuge in the mountains.

There will be intelligent saints in those days to help the others to understand, yet even they falter when persecuted by force and flame, and are captured and plundered. Yet they will be helped somewhat. When the serpent casts water as a river after the woman, the earth helps by opening its mouth (Rv. 12:16). The God of Israel is with them, and His Word will be their stay, for much of it was written for this very time. Then many of the psalms will find their fullest application, for the afflicted saints will cry to God as never before.

The A. V. tells us that many will *cleave* to the intelligent saints with flatteries. The Revisers change *cleave* to *join,* which makes little difference. This verb *(lu)* is usually translated *borrow* or *lend* by the A. V., as in Prov. 22:7, the *borrower* is servant to the *lender.* The stem *(lu)* denotes OBLIGATE. The renderings *cleave* and *join* are not justified, especially as *chbr* is JOIN. The

intelligent saints not only teach the rest but bring them under obligations to them by their help. The false christ is not the only one who attains his ends by smooth and slippery dealings, nor are these always reprehensible. The wise may be just as sly and subtle for good ends and the wicked for bad. In the great affliction, intelligence will be of great value, not only for those who possess an insight into God's revelation, but it will be used by them to aid their fellow saints to deal wisely in countering the wiles of the adversary.

But God does not send this fearful infliction on His people merely to save them from it. It is a refining process to purify and whiten them. They are to *endure* to the consummation, and so be saved (Mt. 10:22). So even some of the intelligent shall *stumble* or falter *(not fall* as the A. V.) The experience will humble them and prepare them for their place in the coming kingdom. Refining must be done by fire, purifying by affliction.

Jacob's affliction will continue throughout the era of the end, from the time that the abomination of desolation is set up until the advent of Christ, three and a half years. During this period the saints are put on trial and are called upon to endure until the "appointed time," that precise moment which God has foreseen when the trial shall be ended, the enemies destroyed, and God's kingdom comes.

Isaiah pictures the final affliction under the figure of birth pangs, but the passage seems to have become a riddle to the commentators. He says (Isa. 66:7-8):

> Ere she is travailing she bears!
> Ere a cramp is coming to her she is
> delivered of a male!
> Who hears of a thing as this?
> Who sees things as these?
> Shall the land travail in one day?
> Should a nation be born at one time?
> For she travails and she bears—
> Zion bears her sons.

There are two seemingly contradictory statements here. In one case there is a single birth without pangs, before they begin. This is held up as incredible in a world of sin. Then there is the exact opposite—sons borne of sore travail. The usual explanation ignores or explains away the male who is borne without travail, or confuses him with the sons whose birth is accompanied with affliction. Once we compare this prophecy with the circumstances as set forth in Daniel we will see that Isaiah contains a message of great importance to the Jew of the end time.

The national regeneration of Israel cannot occur without birth pangs. It must be preceded by the great affliction. Any restoration before this time is an imitation and spurious. It is the *false* messiah who will be borne without pain. It is the *false* nation which will be borne at one time. The antichrist will offer them the kingdom without any preliminary suffering or inconvenience. At the beginning of the seventieth week will this male—the antichrist—be brought forth. Then the nation will be born immediately. But the prophet warns his readers that this is not worthy of credit. It is not to be accepted. This is true only of the antichrist. They must not accept him. The truth is that the nation must first suffer as never before ere the new nation can be born. This suffering does not take place in the first half of the seventieth seven, but in the second. Then it is that the true birth pangs grip the faithful in Israel—during the great affliction.

It is usual to make the "great tribulation" seven years, but it is quite certain that it does not commence until the middle of the last heptad, so runs only half that period, or three and a half years. It is characteristic of God to cut it very short. To be sure, that will not be an administration of grace, so we might reason that God may lengthen the day of vengeance as long as He wishes. Yet even if it is a day of indignation against

the world, that does not affect God's basic character. If salvation has its *year,* vengeance is restricted to a *day,* or it would conflict with the immanent love of the Deity. And even in the time of affliction, God remembers mercy, and makes it as short as it is severe. So we do not insist that the affliction will not last seven years as a matter of mere accuracy, but as a matter which affects the deepest glory of God, for it shows that He is not hate, but love.

THE NEW BIRTH

This passage throws considerable light upon the subject of the new birth. Nicodemus was doubtless well acquainted with it, so that it is in the background of our Lord's words to him. Among the earliest light that I garnered from the Greek text was the fact that our Lord did not say to Nicodemus, *you* must be born again, personally, but it is in the plural, and refers to the nation of Israel. That Nicodemus should have known, as he was a teacher in Israel. But even he took literally what should have been so clearly figurative. It was the deep exercise of soul which the nation will experience during the great affliction to which our Lord referred. They were always ready to accept the antichrist, but are not ready for their Christ until they have gone through the pangs of the great affliction.

[36]And the king does as is acceptable to himself, and shall exalt himself, and magnify himself over every deity. And against the Deity of deities will he speak marvelously. And he prospers till the menace is concluded, for that which is decided is to be done. [37]And concerning the God of his fathers he shall not understand, nor concerning the coveting of wives, nor concerning any god shall he understand, for over all shall he magnify himself. [38]Yet the god of the strong in his post shall he glorify, and a god who was not known by his fathers shall he glorify with gold, and with silver, and with precious stones and with that which is coveted. [39]And he deals, in strong fortresses, with a foreign god whom he shall recognize with increasing glory. And he shall cause them to rule over many, and the ground shall he apportion for a price.

The supreme example of self exaltation among mortals is the king of the north after he is empowered by Satan to take the scepter of world empire and, at the same time, becomes the head of all human religions. There have been many attempts made to unite all religions into one great body, but this will never be accomplished until Satan's man sets himself up as the only object of worship for mankind. Nebuchadnezzar did not go so far. He set up an image, but not himself (Dan. 3:1). It is said that Darius and Alexander demanded divine honors. This clearly identifies this king with the man of lawlessness and the antichrist (2 Thes. 2:3, 1 Jn. 2:23).

The large horn was characterized by a mouth declaring monstrous things (Dan. 7:8, 20). What these monstrous things are is evident from the fact that they are directed against the Deity of deities. Having done away with His worship, he now takes His place, and demands the homage of all mankind. Monstrous things have already been spoken against the Deity by atheists and the union of the godless, especially in Russia. But these usually deny the existence of God, while he seeks to set himself in His place.

DEITY AND GOD

In the Hebrew there are titles for the Deity which are not distinguished in our versions although we have good equivalents for them. The Revisers have tried to keep *Lord* and *Jehovah* apart, but when the saints do not even grasp the difference, their work is not appreciated. But those of us who revel in God's revelation, and who wish to learn *exactly* what He has said, will never overlook a change in title. The stem for "God" is *al* DISPOSE. He is the great *Disposer* of all. From this stem we get two titles, *Ail* (or *Al*) *Deity*, and *Aleim God*. The latter is plural in form (*—im*) but singular in grammar, as it takes a singular verb. Our versions al-

most always render both of these *God* without distinction. But there must be a difference, and it is our wisdom to recognize and record it so that it may be possible for us to understand it. In this case it is especially important as it seems to recognize other gods beside the Deity.

The title *Ail* Deity is probably connected with the *ailim* (plural form) which our version translates *mighty,* the *mighty men* of Moab (Ex. 15:15), the *mighty* of the land (Ez. 17:13), etc. As the stem is DISPOSERS, we have rendered these *arbiters,* which agrees well with the context. As God *disposes* of all according to the delight of His will, so there are creatures of His who take a similar position with regard to those beneath them. The man of lawlessness is probably the most arbitrary of them all. He intends to do just as he pleases. In this he clashes with the One Who is the *Arbiter* of all lesser arbiters, including himself. This title is used in connections where our English *Deity* seems most appropriate, hence we use this title for *Ail* and *God* for *Aleim.*

How long does the great blasphemer prosper? He probably has set no time limit to his universal kingdom, for he deems himself able to cope with all earthly opposition. Satan, however, is well aware that the season he has is brief (Rev. 12:12). He prospers until God's intention is carried out, but not one second longer. All has been decided long before, just as every other scene in the grim tragedy of mankind. Prosperity is not in human hands. Nebuchadnezzar had too much of it for his own good, so it was taken from him until he learned that the Supreme is in authority in the kingdom of mortals (Dan. 4:25). But God's decision is otherwise with the last monarch of mankind. He will not be disciplined and restored to his kingdom like Nebuchadnezzar. Yet he will prosper until the menace is concluded.

The usual rendering is "till the *indignation* be accomplished." We consider this term unfortunate here. Ac-

cording to the later Scriptures God's *indignation* against the *nations* is also revealed at this very time (Rev. 6:17, 11:18), but it is the *affliction* of *Israel by* the nations of which Daniel is speaking (Rev. 7:14). It is such crosswiring which hampers the study of prophecy. The original is careful to avoid all confusion. Five different Hebrew words are connected with *indignation,* in the A. V. The one here used *(zom)* is also translated *defy,* as in Nu. 23:7, *defy* Israel. The stem denotes MENACE. So long as this king prospers he is a *menace* to the saints in Israel.

We are told that "Neither shall he *regard* the God of his fathers" (Dn. 11:37 A. V.). This is the common word for *understand.* In Job 36:29 they render the same form *(ibin) can understand.* There is a form, with [*e*]*th* prefixed, which we render *consider.* But there are no such letters here. We seem to have no grounds for anything but *understand* or, possibly, *cause to understand,* here. The latter does not seem to fit. Moreover, the statement that he does not *regard* the God of his fathers is more or less meaningless unless the reference is to the One Whom he blasphemes. Yet it is hardly true that he *disregards* Him.

It is not a question of *regarding* but of *understanding.* The change may have been made to suit the popular interpretation of a pagan king who did not regard his *gods,* as the LXX and the Revisers have it. But there is no difference whatever between this form of *God (aluei)* and hundreds of other occurrences, which are singular, though plural in form. As it stands, it is a weighty utterance, for, if he knew Jehovah *(Ieue)* the God of his fathers, he never would venture upon his career of opposition to Him. He would know by this time that he was carrying out the divine predictions, and is doomed to destruction. He goes it blindly, without understanding any God, or he would not magnify himself above them. It seems to us that throughout Daniel, the

false christ is tacitly understood to be a member of the holy nation, for such an expression as this, read by a Jew, as it is intended to be, is perfectly clear. Otherwise it becomes vague and vacuous.

Ignorance of God and a refusal to recognize His deity is the basic mistake of mankind. This sin is found everywhere, even among the saints, to an alarming degree. Man, and his will, is often more sacred to a saint than the godhood of God. And in the world He receives only a superficial recognition. Therefore it is that God has given mankind over to a disqualified mind, to do that which is not befitting (Ro. 1:28). Those who do not understand God are sure to stray, until they learn by experience what it involves. The man of lawlessness is the supreme example, and the ripened fruit, of human ignorance of God, even though he seems to be a member of the nation God has specially chosen to make Him known to the peoples of the earth. Christ is the antithesis of all this, for He is the embodiment of the divine wisdom and will spread the knowledge of God from sea to sea during His glorious reign on earth.

Neither does the king understand concerning the coveting of wives. It is a notable fact that, at this time, there will be a company of a hundred and forty-four thousand celibates in Israel (Rev. 14:1-4). It seems that this king also remains unmarried. Those who ruled a world-wide empire before him were quite the opposite. Eastern monarchs of comparatively small kingdoms have had whole harems. If he has none at all, he is in a class by himself, more suitable to the dignity of his self-imposed deity. Alexander practically killed himself by his excesses with wine and women.

The apostle Paul insists that the nations do not worship mere idols or images, but demons (1 Co. 10:20). And we are also assured that, in the era of the end, the *dragon* will be the object of earth's worship, because it gives its authority to the wild beast. Consequently they

worship the wild beast, the visible representative of these spirit forces (Rev. 13:4). When we read, therefore, that the king shall glorify the god of the strong in his post, a god whom his fathers knew not, we can only conclude that he is fulfilling his part of his contract with Satan, who gives him his throne and authority on the single condition that he worship *him*. This he seems to do, for he glorifies him with gold and silver and precious stones and coveted treasures.

Satan often displaces God, and, on this account, is called a god. He is, in a secondary sense, the *disposer* of this eon, because authority over the nations has been given to him. He sought to *dispose* of it to Christ in His day. He will *dispose* of it to the antichrist. Therefore he will also be the one who is the object of his worship and glorification.

This "god," who is worshiped by the antichrist, has been the subject of much speculation, as will be seen by the margin of the A. V. *(Mauzzim,* or *munitions),* and by the text of the LXX, which makes this word a proper name, *Maōzeim.* But this word simply means *strengths,* and is used of God in the same sense as it is here used of Satan, His adversary. "The Lord is the *strength* of my life." (Ps. 27:1). Is it not true that Satan is the *strength* of the antichrist? So, also, God is the saving *strength* of *His* anointed (Ps. 28:8).

The plural form of the word *strength (mouzim)* cannot be translated *strengths* in English. We could say *forces* if it were *force.* But we can make it plural in sense by prefixing the article *the—the strong.* The dragon of John's Unveiling will give us the key to this expression. It has seven heads and ten horns to correspond with the wild beast (Rv. 13:1, 17:3). The seven heads and the ten horns will be *the strong* of that day. They receive their strength from the dragon and, as a result, give Satan the glory and worship which he claims.

To a gentile the phrase "he shall cause *them* to rule

over many'' lacks clarity. Who is meant by *them?* There is no plural antecedent. But to a member of the holy nation, with a yearning for the place of rule, the *them* will respond to a chord within. In John's Unveiling he was shown great Babylon, which has a kingdom over the kings of the earth (Rv. 17). Here we have apostate Israel ruling over many, supported by the scarlet wild beast. Is not this exactly what is before us in this prediction? Not the *saints* will rule over many, as in Christ's kingdom, but the *apostates* who throw in their lot with antichrist.

The phrase ''divide the land for gain'' is not very suggestive. But, when concordantly rendered ''*apportion* the ground for a *price,*'' there is a striking contrast with apportionment of the ground in Israel by lot each year *without* a price. Jehovah's is the earth and its fullness. He does not sell the ground to others. He apportions it as He pleases. But, in the era of the end, a foreign god deals differently. The land will be apportioned for money, even as, indeed, it is today. It is costing the Jews vast sums to obtain even a small fraction of the arable area of Palestine. It may be that they will buy it all before the title lapses and it once more reverts to its rightful Owner. A very poor piece of business! All effort without faith is fruitless in the long run.

THE LAST CAMPAIGN

40 And in the era of the end the king of the southland shall gore at him. And like a hurricane is coming on him the king of the north, with chariot and cavalry, and many ships, and he comes into the lands and overwhelms and passes. 41 And he comes into the stately land, and many will stumble. And these shall be delivered from his hand: Edom and Moab and the beginning of the sons of Ammon. 42 And he shall send his hand into the lands, and the land of Egypt shall not come to escape. 43 And he rules over the reserves of gold and silver and by all that is coveted by Egypt, and by the Libyans and the Ethiopians, in his 'fastnesses.' 44 And reports shall fluster 'and hurry' him, from eastward and from the north, and he shall fare forth with great fury to exterminate

and to doom many. 45And he will plant the regalia of his tent between the seas in the stately holy mountain. And he comes to his end, and there is no help for him.

The final contest between the king of the south and the north gives us a clear picture of the changed circumstances. The king of the north had been defeated in his previous encounter (verse 29-30). Perhaps this it is that emboldens the king of the south to dispute his sovereignty. He evidently does not yet realize that his opponent is now in league with the powers of darkness. So he hurls himself at him as Medo-Persia, the ram, *gored* the nations in its day (Dn. 8:4), with great fury. But times have changed. The king of the north, like a hurricane, sweeps away all opposition. The figure of a hurricane recalls that of the four winds, or spirits. It is more than likely that he is aided by the spirit powers with which he is leagued.

The swiftness and suddenness of modern warfare will be exemplied in the last encounter in this eon. It will be a *blitzkrieg.* The picture of a *hurricane* is even better. A storm like this devastates everything in its course in a few hours. Nothing is said of foot soldiers. He sweeps right over the lands of his adversary and beyond them. It will be a marvelous exhibition of his might, so that many will stumble when he comes into the "stately land," for he seems to have power beyond that of ordinary mortals, which may help to convince some of the unstable that he is, indeed, the messiah.

"THE CHIEF" OF THE CHILDREN OF AMMON

It seems strange to read that, along with Moab and Edom, the *chief* of the sons of Ammon shall escape. It would be more in keeping for a part of the *country* to escape. The Hebrew term used here is the first word in the Scriptures, *rashith beginning.* The stem *rash* is HEAD, and, in this form, denotes *beginning,* or *first.* (The word for the *chief* of a tribe is *shr.*) It is used for the *first* part, as, the *first* of the firstfruits of thy land (Ex.

23:19). It seems more likely that the beginning or first part of the land of Ammon, which borders on Moab, is intended. Accordingly those fugitives who have fled to this mountain fastness will be saved rather than a chief or chiefs of this people, who have no claim on Jehovah.

The intelligent in Israel will heed the words of our Lord, when they see Jerusalem surrounded with armies and the abomination of desolation where it should not be. But where shall they go? If they have studied Daniel's prophecy they will know that the false messiah will return later and sweep over all these lands excepting Moab, Edom and a part of Ammon. They will warn their fellow saints, and flee to the wilderness which God has prepared for this very emergency.

May not our Lord celebrate their deliverance by leading the fugitives back from Edom, as we have it in Isa. 63:1-6?

Who is this, coming from Edom [red],
Fermenting in garments from Bozrah [vintage],
"This One, in His clothes of honor,
Marching in the vastness of His vigor?"
"I, speaking in righteousness,
Contending to save!"
"Wherefore is there red upon Thy clothing,
And Thy garments as the treader in a wine trough?"
"The winepress I tread alone,
And of the peoples there is no man with Me,
And I am treading them in My anger,
And I am trampling them in My fury,
And their gore is spattering on My garments,
And all my clothing I sully.
For the day of vengeance is in My heart,
And the year of My redeemed is come,
And I am looking and there is no helper,
And I am observing and there is no supporter,
And saving for Me is My arm,
And My fury, *it* supports Me!
And I am trampling peoples in My anger,
And I am making them drunk in My fury,
And I am bringing down to the earth their gore."

The people of Edom, Moab, and Ammon seem to have vanished, yet Israel remains. Their land is scarcely in-

habited. The wildness of the Arabs will probably keep these lands from regaining their former state. Once, when I wished to go down the whole length of the Jordan, it was difficult to get guides to take us along the eastern side. Though so near to Palestine, the Bedouins were said to be dangerous because they wished to hold these lands for occasional use when the upper pastures fail. The country is filled with ruined cities and could easily be made a habitable asylum for fugitive Israelites. Even the hostile Arabs would be hospitable in such a case. God is evidently reserving these lands to be the future hiding place of His people.

It has been suggested that God has provided a refuge for His saints in the mountainous district east and southeast of the Dead Sea, Edom, Moab and Ammon. This strange, inaccessible land, though once covered with cities, has been almost unknown since the early centuries of this era. Our Lord, speaking of the days of trouble lying before the saints, told them to flee into the mountains (Mt. 24:16). Only the heights to the east and south could come into question, for this alone is wilderness. This agrees with the persecution of Israel by the dragon, at this very time. The woman flees into the wilderness, there where she has a place made ready by God, that they may be nurturing her a thousand two hundred and sixty days (Rv. 12:6).

In view of modern methods of finance, the statement that he rules by *reserves* of *gold* and *silver* may be most significant. This seems to make him the great creditor, with the balance of trade in his favor. Or it may denote that, at this time he enriches himself with the spoil of great Babylon, and so adds the financial to his political and religious dictatorship. The usual rendering, that he rules *over* the reserves of gold and silver would come to much the same result. The Hebrew here is IN *(b)*, not ON or over *(ol)*, so it is better to say *by*.

We are told that the Lybians and Ethiopians shall

be *at his steps* (A. V.) This seems to break away entirely from the context and gives no very definite sense. In such cases we are justified in investigating the evidence for the text. The Hebrew copies seem to agree in giving the word *steps,* but the Septuagint reads *ochuromasin fastnesses.* In Hebrew, steps *(mtzod)* and *fastnesses (mtzud)* are very nearly the same. One has *o,* the other *u,* so that they could easily be mistaken for one another. As the LXX was made from a Hebrew text about a thousand years older than any we have today, and the difference is preserved by a long word rather than a single letter, we are convinced that the true Hebrew text is *fastnesses,* not *steps.* Such readings we may place between a small ' and a ° which shows that it is taken from the LXX (70) rather than the Massoretic Hebrew text.

This not only seems to make sense, but agrees with the context. Reserves of gold and silver are usually placed in fastnesses. The largest hoard of gold ever held is now buried in vaults and guarded by soldiers. It would seem that, in his last conquest of the southern king, the king of the north takes all that he covets for himself from Egypt and Lybia and Ethiopia and puts it in a safe place. The gold in the Tutankhamen collection was the most magnificent I have ever seen. All this treasure is used to control the financial affairs of the earth. All forms of power must be in his hands. Even today money and wealth play an important part, so that we have economic as well as other forms of warfare.

Uneasy rests the head that wears a crown. In the troublous, turbulent and terrible times which conclude man's day, amidst the trumpets and the bowls of apocalyptic judgment, when the man of lawlessness gathers all earthly power into his own hands, he will have much to fluster him. Near the very end of his rule he will get reports from the north and east which will fill him with

fury. Since the dragon has given him his authority, he feels himself invincible, so he sets out to crush all opposition. The foe seems entrenched in Palestine. Therefore he gathers the kings of the earth and their armies together at Armageddon, to wipe out the last remnant of divine worship still remaining in the earth (Rv. 16:16, 19:19-21).

Most of us have accepted an exaggerated conception of these world kingdoms. We should remember that the greatest of all, over which the Son of Mankind will rule with an iron rod for a thousand years, will end in a vast insurrection. So it is not so surprising that the empire of the end time will meet with some opposition. There has hardly been time to consolidate the realm. In fact, it ends before it has been fully established. It is most likely that this last spark of dissension arises from the Jews in the land, for there it is that he goes, and there it is that the true Messiah puts an end to his dominion.

Between the "great sea," the Mediterranean, and the Dead Sea lies the "stately, holy mountain." It has been hallowed by the presence of the Shekinah, and by the sacrifice of Him of Whom all the prophets have spoken. On the heights between the seas, is the holy city, which ought to be at the head of all earthly rule. Here comes the last great conqueror, with the world at his feet, and the saints beneath his heel. He is at the zenith of his power. No one can stand before him. He is invincible. He is where a christ ought to be—even if he is a false christ—at the center that God has given for the government of the earth. No man has ever swayed over so great a realm as he, nor has anyone ever had such absolute power. Behold him, at the pinnacle of earthly pride!

His resources seem unlimited. What were the universal empires of the past compared with his? All of the wealth and power of Nebuchadnezzar combined with

that of the Cyrus and Alexander would not begin to equal his. He has back of him, not only the armies of the nations, but the backing of the unseen world of spirits. No ruler has ever approached his unconquerable might or was so safely and securely settled on his throne. They all fade into insignificance in comparison with him, even though they may have made the whole earth tremble in their day. Satan and his minions have triumphed! Man has attained his goal! God is banished from the earth! No one can cope with the monarch of mankind!

Yet—he comes to his end, and there is no help for him! What an anticlimax! After what has been said, we expect to read that he could *not* be conquered, for *all shall* help him. What has become of the vast army with which he is surrounded? Where are all those who gave him their fealty and worship? All disappear, as if blasted by a lightning stroke. And, indeed, so it is that the Son of Mankind will come. If the last campaign of the king of the north is like a hurricane, then the coming of Christ is as the lightning, and its reflection will instantly be seen all over the land. I, myself, have seen the literal lightning flash in the far heights beyond the Dead Sea, and reflected in the clouds over the Mediterranean. In an instant the rule of man will end and the kingdom of Christ will succeed it.

Another army, of which the northern king knows nothing, has also mobilized. Heaven opens and a White Horse Rider appears, followed by the celestial hosts, and smites the armies of antichrist with the greatest slaughter of all times. The wild beast is arrested, and, still living, is cast into the lake of fire. His army becomes the food of vultures. Thus inglorious is the end of the king of the north, who is also the antichrist and the wild beast that leads mankind in its rejection of God and of His Christ at the close of man's day.

Many tell us that the kingdom of our Lord and

Saviour, Jesus Christ, will be gradually established by the mellowing influence of the gospel, by sanitation and good government, by the church and its agencies, that it will take a long time, and attained only by patient improvement. The very opposite is true! Men will advance in godlessness until they reach the zenith of rebellion. When the apostasy from God is at its height—then will Christ come and, by the greatest social revolution that this earth will ever see, introduce His benign yet iron reign, in an instant, at His advent. A. E. K.

NOTICE OF PAMPHLET REPRINTS

THREE REPRINTS are available to the readers of the magazine. "The 'Personality' of the Holy Spirit" was found to be so helpful that it is now an eight page pamphlet selling for 5c. We have also two others of four pages each: "The Case of Judas," and "Law or Grace, Which?" These are 1c each.

A new tract entitled "Is God Three Persons?" will soon be ready at our usual price of 25c per 100. It shows that the most common error relative to this subject is the one of inferring that, in the so-called Godhead, there are three "Persons," one of which is *a* spirit, instead of *one God*, the Father, Who *is* spirit (Jn. 4:24, R. V., margin). This should prove most helpful on this theologically beclouded subject. The Scriptures are sane and simple and lend themselves to faith on this theme. Use as many as you can.

J. B. FREY WILL REPLY TO ATTACK ON C. V.

THE ENTIRE ISSUE of the January, 1943 Unsearchable Riches will be devoted to a reply to the recent attack on the Concordant Version. Another reply is being prepared by J. B. Frey and will deal only with internal evidence. It should do much good and should be widely used by those who prefer truth to error, and the sanity of the Scriptures as against the sciolism of the scholars.

HELP THE POST OFFICE!

THE POST OFFICE is under-staffed and will be overloaded with mail the latter half of December, 1942. We wish to do our part by holding all orders after December tenth until after New Year, unless urgent. *Anticipate your wants.* The magazine will be mailed early if possible. Otherwise it will not be mailed until January, 1943. *Send in your subscription and orders now.* Presents sent later may not reach the recipients in time. Don't forget to stock up on literature, tracts and back numbers of the magazine, which are available from volume X on. Let us know how many copies of the new Version you will need. How many of *"The C. V. in the Critics' Den"* shall we print for you?

THE MAJESTY OF CHRIST

Among the many gracious words which fell from the lips of Christ, there is one significant expression of majesty and power. "And I, if I should be exalted out of the earth, shall be drawing all to Myself." (John 12:32).

The listening throng, however, do not appear to be moved by them. They are not impressed, for, although many signs were done in front of them, they believed not. Their hearts and minds were closed to the grace and truth of the speaker. But the sublime grandeur of the statement still stands, holding in prospect the joyous experience of millions.

One fact is clear. Christ has been exalted out of the earth. He has been and is drawing many to Himself. Yet the past and present fulfillment of His gracious words do not exhaust the possibilities they so mightily hold. It remains that *all* be drawn to Him.

He came, not to immortalize, but to make an end of sin. He takes it away, even as He abolishes death. They go together. There is yet to be, not only a sinless, but a deathless state. And, in the light of Christ's word, so happy an effect will be universal. It will be literally and blessedly true. The majesty of Christ shines out in such an utterance.

What is there to spoil or mar that great scene concerning which Paul writes? "For He must be reigning until He should be placing all His enemies under His feet. The last enemy which is abolished is death." Should not these and associated words be conclusive?

And who is so able as Christ to make His words effective?

If time is required, then it is indeed on God's side. Men have said, "Give me time. Let me think it over." There will be time enough in the long and blessed day of God, for all to be drawn towards the Son of His love. All barriers will then be down. It will not be as in the time of His rejection by Israel. Nor even as in the long day of grace. For one thing, and it is a great thing, Satan will not be on the scene as the slanderer. And it will be seen that obedience is the more excellent way.

Moreover, it will then be that there is in very truth, form, comeliness, and beauty in the person of Christ, so that men will desire Him. Now, to millions He is but a mystic figure of the past. And men have unjust and unworthy conceptions of Him. But then, He will be gazed on in unveiled splendor. And He, Whose tears were shed, and Whose heart was broken for love of men, will move in majesty for their lasting good. He will so display His governance that all will be irresistibly drawn towards Him. A King, a Monarch, before Whom all who have ever reigned will bow in homage, esteeming it a privilege to acknowledge His Lordship. It will be sensed by all, that He is far more than many evangels made Him to be. And in that marvelous day there will be no question of His ability. Power and authority is unassailably His, yet exercised with a dignity and beneficence attractive to all.

As the power and wisdom of God, He is well able to effect a satisfying conclusion to God's purpose. As the Image of the invisible God, He will show forth all that men and celestial beings could desire of the multifarious wisdom of God. To the last sublime letter of meaning He will reveal the Father. Born to be a Saviour, and to make peace by the blood of His cross, He now unfolds all those great reserves of redemptive power God has vested in Him.

Again, as we think of those glorious realms, the new heavens and earth, we do well to reflect that they will present no dull stretches of inactivity, no monotonous life of sameness. The idea of robots is of men, not of God. Above all will love and wisdom brood, and it will be, as each might say:

> "His eye, dwelling upon mine,
> Drew me, with power upon me, till I grew
> One with Him, to believe as He believed."

The majesty of Christ. Who can envisage the extent of its power? It will indeed work wonders. What opening of hearts and minds in true appraisement of the Son of God! What release of feelings, aforetime buried beneath the debris of misunderstanding and sin! For now there will well up desires for life that is life indeed, and for all things lovely and God-pleasing.

Yet still, there are those who think and say, "Can these things be?" God's Word certainly declares such a climax to this purpose. And to believe it is to give God glory, and also to estimate Christ at His true worth. The immensities of belief should grow upon the sons of God. And their appraisal of Christ should develop with the passing years. Minds should never be so fixed, so static, that they cannot give themselves to inquiry and investigation of Scriptural truth.

Are we to think that millions who die without knowledge of Christ, shall not see Him in the glory of His exaltation? And how many there are who have not heard a truly gracious evangel, and not a whisper of the evangel of the glory of Christ. Are they to suffer for false conceptions thrust upon them? And what of the numerous religions in which Christ has no place?

In that day of days, the true apportioning of judgment will leave nothing to be desired. Someone has truly said: "O man, leave judgments to the judge. It needs an infinity of wisdom to set the balances right which bless or ban a soul." Yet how many have believed

that myriads of souls will be consigned to endless misery! Would such anguish bespeak the majesty of Christ, or express the glory of God? In the full light of God's Word the harrowing conception is unthinkable.

The Father's forgiveness, for which Christ pleaded even when on the cross, will be made blessedly real. Once again to multitudes, but throngs with listening ears and seeing eyes, He will translate the Father's forgiveness. And, by the exercise of His compassionate understanding, beings of every class and character will rise to the abundant life God purposed for all mankind. For now there are all the resources of Deity to energize and empower His every word.

When we think of Christ in the light of the "I Am's" of Scripture, our conception is one of true grandeur. Who but the exalted Christ could so speak? Do not the expressions hold meaning deeper than all the creeds of religion? The power of the article "the" is immeasurable. He is *the* Way, *the* Truth, *the* Life. From other lips the words would be pure egoism. But on His they embody power and majesty yet to be fully displayed.

He had nothing to forgive in Himself; but in ourselves, how much! In Him was no sin, no missing of the mark. Nor will it live in His august presence. Who then shall say that the former current of a man's life may not be intercepted by a stronger current, sweeping him into new latitudes of thought and being? In that glorious, eventful day—God's day—the power of one sinless life will predominate. And He Who in man's day was to many but a name and figure in human history, will to all display the might and marvel of His universal supremacy.

It will then be seen, as never before, how blessed a thing it is to be living for God. In wealth of meaning it will be borne in upon all how exquisite life can be as lived in perfect submission to the Deity. And even now it is given to us so to live as to be anticipators of that

rare life, the life when God is everything to everyone. As a testimony to others we should live that way, working out the salvation God has wrought within us by His grace and truth.

Christ will command the allegiance of all. Homage will be spontaneous and real, for it will be seen, not only how kingly He is, but how supremely He Himself is subject to God. It has been said that "a moment's insight is sometimes worth a life's experience." It is not, then, too much to say that the vision of Christ's majesty will bring this insight to all. Wherever He may move, the place of His feet will be glorious.

There is a section of the river Thames between London and Westminster Bridges, which now bears the name King's Reach. But who shall measure the reach of the Son of God, King of the ages? He will have power over all hearts, so that, at long last, the echoing note will be, "Thou hast bought us, Thine we are!"

Here indeed is finality and felicity, worthy of Him Who gave Himself for all. It is a climax, too, worthy of the God and Father of our Lord Jesus Christ, since it is to the Father the Son delivers up the kingdom. Think of the character of a kingdom so stately and sublime. Where can evil, sin and suffering find expression in such a scene? Where God is All in all, there can surely be no area of life untouched by the spirit and love of God. In the very deepest sense there will be no "untouchables."

What a climax that will be! The permanent expression and complete triumph of divine love. *Of* God, *in* and *through* Christ. There is the underlying secret of it all, yet told out in simplest, though deepest language. To such a marvel of finish will Christ conduct the whole universe.

The evangel of the glory of Christ points to such a conclusion of God's purpose, in the potency of the peace made by the blood of the cross. On such a basis

alone do we truly think of Christ as drawing all towards Himself. In the glorious outcome of its efficacy lies the salvation of all. His peerless presence, His majestic mien, will sway all beings to perfect submission. But in that submission there lies the wondrous content of a life charged through and through with the spirit of God.

As the Firstborn of all creation, and the Image of the invisible God, Christ stands apart. Yet, He is akin to all. He came in lowliness to redeem. But to fulfill such redemption, He comes in regal splendor and God-like majesty.

Having drawn all to Himself, there takes place the presentation to God of a perfectly reconciled universe. And in that fair, restored creation, no shadows dim the glorious day. For now, indeed, is there glory to God, glory in Christ Jesus, Son of His love. God's pleasure has prospered in His hand—even the pleasure of the Father, "Who is over all, and through all, and in all."

WILLIAM MEALAND

A. G. CAMERON'S REPORT ON THE HEIDALS

THE TORONTO ECCLESIA has been favored by the visit of Mr. and Mrs. Abraham Heidal, late of Kaoyi, China, where they have labored as missionaries for 28 years. They are well known to readers of the U. R. both personally and through their letters which appeared in the magazine.

The record of the growth and development of the work in Kaoyi and the surrounding territory with its teeming population of sin-burdened humanity reveals how wonderfully God is able to accomplish His own designs and get glory to Himself in that far-off land. These devoted saints have endued the mission field with a deeper meaning and interest never before experienced by us.

With the wars outbreak everything they possessed was confiscated. Of their possessions they were allowed only what could be carried in hand-bags. Since they had no money, before going aboard at Shanghai, they were required to sign a note for $1150 in favor of the Canadian Government, to pay for their passage. A long delay at Portugese East Africa necessitated another note for $100. The total cost of their passage ($1150) owing to the Canadian Government must be paid in U. S. funds whenever such are available. If anyone reading these lines feels prompted of God to assist it would be greatly appreciated.

These zealous missionary friends of China desire the prayers of all saints for China, for the Chinese saints in such deadly peril, for the missionaries, and for the work in China.

THUS ALL ISRAEL SHALL BE SAVED

Now ISRAEL is *calloused, in part,* but when the Rescuer arrives out of Zion, *all* shall be *saved* (Ro. 11:25-27). Not all of Israel are saved in this era of grace. Only a few accept the Messiah and are joined to the nations in blessings celestial. Neither are all of those scattered among the nations saved, for this is a time when God chooses and segregates an "out-calling," or ecclesia, commonly called a church. We have an *individual* salvation, not a national one. But, in the kingdom eon, God will deal with *nations* as such. These are brought before Him at the beginning of the millennium (Mt. 25:32). Israel, as the head of the nations, will receive a special blessing. All Israel shall be saved, that is, all, *as part of the nation.* It is not easy for us to understand this, as it is contrary to our experience. We are inclined to make deductions from our standpoint, as if everyone had an individual salvation.

Let us note *where* this statement is found. It is not in the early part of the Roman epistle, where our personal justification and reconciliation are expounded. It belongs to the *national* section (9:30 to 11:36). There we read that *Israel,* pursuing a law of righteousness, into a law of righteousness does not outstrip (Ro. 9:31). Yet this was *not true* of each *individual* in the nation. Paul certainly became subject to God's righteousness (10:3), although his people as a whole did not do so. In speaking of Israel, or any other nation, we should keep this in mind. Statements concerning a nation may be the reverse of the truth if applied to some individuals in it.

It is God's purpose to bless the *nations* through Israel. We could reason that, if Israel is not in her place, then there will be no blessing to anyone. But this is not so. Rather the *national* blessing is less in degree, and different in kind. The nations receive conciliation and take a place as God's witnesses under the figure of the olive tree. In this illustration it is vital to remember that the boughs of the olive tree are not saints or believers, but nations. The salvation of believers will not be affected even if the nation to which they belong should lose its place in the olive tree. The salvation of individuals at the present time does not follow the pattern of salvation in Israel, but goes back to Abraham and Adam, before Israel was a nation and God dealt with single individuals.

The question often arises, does this include every Israelite of all times, from Jacob on to the consummation? Or is it limited by the context to the nation which is present at the coming of Christ? That it includes the whole nation at that time is clearly indicated. And that every Israelite as well as every other human being will be saved *at the consummation* is also beyond question, for God is the Saviour of all mankind, especially of those who believe (1 Ti. 2:4, 4:10). But there are many passages which conflict with the thought that unbelievers, the stubborn, those who reject their Messiah, will receive *eonian* life, or enjoy the allotment of the kingdom. Our Lord told the nation of His day plainly that the kingdom would be taken away from them (Mt. 21:43). Most of His parables were spoken in order to warn them of this. It will be given to the regenerate nation of the day of Jehovah, who will bring forth its fruits. The "church" has tried to bring forth kingdom fruit, but it has all been sour and rotten.

All Israel has been saved before. Jude reminds his fellow Israelites that the Lord, after *saving* the people out of the land of Egypt, secondly *destroys* those who

do not believe (Ju. 5). Very few of those who were saved out of Egypt reached the land of promise. This should show us that salvation does not always mean what is popularly supposed. That is why there is no agreement among the sects of Christendom, especially where there is no correct cutting of the word of truth. The various salvations which belong to Israel, such as the exodus, should not be used to inject works and conduct into present day salvation, which is entirely a matter of faith and grace.

ALL WILL NOT ENTER THE KINGDOM

All Israel of the past will assuredly *not* enter the kingdom, as every saved one of that day certainly will. The evidence for this is so overwhelming that it seems superfluous to elaborate upon it. Matthew's account alone is full of intimations that the scribes and Pharisees, as a class, not only do not enter the kingdom, but shut it up against themselves, and then hinder others from entering (Mt. 23:13). John the Baptist had warned them before this that they were candidates for fire, not for the kingdom (Mt. 3:1). Hebrews, which was written after the nation had rejected the ministry of Acts, as well as that of our Lord, makes it clear that the tragedy of the wilderness was being repeated, for, as few who came out of Egypt entered the land (Hb. 3:12), so it was also with those who had tasted the powers of the future eon and the celestial gratuity and then fell aside (Hb. 6:4). The promise was to *all,* but only *some* enter (Hb. 4:1-6).

ALL ISRAEL

All Israel shall be saved because the salvation, in this case, is that of a nation, not of individuals. We must keep in mind the parallel of the deliverance from Egypt. Not a single soul was forsaken, and even the cattle were all taken. Not a hoof was left behind (Ex. 10:26). *All Israel was gloriously saved.* Not from *sin,* for they

transgressed grievously in the wilderness. Not to *heaven,* for they looked forward to the promised land. They were saved from *Egypt,* and its bondage. So, in the future, even though their sins will be eliminated, and they will be rescued from the power of the nations, the question of individual *faith* is not in view, and we must not consider that each member of the nation is justified, or reconciled, or glorified, as is the case with us when we are delivered. The millennium must be kept in accord with God's plans for the *rule of the earth* through a *people,* while we are in harmony with His rule of the heavens through a single Man, Christ Jesus.

THE MILLENNIUM

The Lord's day, or millennium, is not the last eon, and does not bring us to the consummation. It is still far from perfection. In it and at its end great rebellions against Jehovah will occur among the nations. Millions upon millions will be killed by the plague and by fire from above. Even in Israel, Gehenna, the nearest to the popular conception of "hell," will be a permanent institution. The nations who come there to worship before Jehovah will not only see the magnificent temple in the holy oblation, but they will go forth to see the corpses of the mortals who trespass against Him, for their maggot shall not die, and their fire shall not be quenched (Is. 66:24). Transgressors will not go unpunished, as they are today, but weeded out without delay. They will be made an example from which the representatives of the nations may learn the peril of disobedience.

Because the last lines of Isaiah ended the prophecy with such a terrible scene, the readers in the synagogues repeated the preceding verse in order to close the book with words of comfort. This illustrates a widespread impression, current today, that the millennium is God's ultimate. The word has become a synonym for

unalloyed bliss. The dictionary defines it as a period of great happiness, good government and freedom from wickedness. This is only partially true. It is not until the next eon that God wipes away all tears and does away with dying and doom. These will still be present in the millennium, even within the holy nation itself.

Even in Israel there will be sin, but so seldom that it will be abnormal. We are told that a man a hundred years of age shall be considered a youth, for if a *sinner* dies a hundred years old, he will be reviled (Is. 65:20). Sin will be absent to that extent that it will be a disgrace to die at an age which is considered almost unattainable at present. But the point to be noticed is that sin is present and leads to death. Dying is not done away with until the following eon, in the new earth. Death is not abolished until the end of the succeeding eon.

THE NEW COVENANT

Works characterized the old covenant made with Israel at Sinai. The one who should *do* the law should live by it (Ro. 10:5, Lv. 18:5). In contrast to this Jehovah will make a new covenant with the house of Israel and the house of Judah in the Lord's day. He will impart His laws to their comprehension and inscribe it on their hearts, so that they will understand it and have the *desire to do* it. We are tempted to consider this the best that anyone could have, and that it insures sinlessness. This is not the case. Let us remember that it is still within the eons. Let us especially note that the new covenant deals with *man's works* rather than God's. True, He removes many of the hindrances and disabilities which made it impossible for them to fulfill the law in the past. But *it is still law and human works,* and God's object remains the same, and that is to show them that, even with "divine aid," man is still self-centered and a failure, and far short of God's goal, in which *He* is All in everyone.

The new covenant is based on *flesh,* for it is only for the descendants of Israel according to the flesh. Paul learned that, in his flesh, dwelt no good thing (Ro. 7:13-23). Even when he was gratified with the law and willing to do it, his flesh interfered. Almost all religion, especially the "Christian" religion, seeks to improve the flesh. Why, in these days the Young Men's *Christian* Associations have *"physical"* directors and elaborate equipment and baths and eating places. These are good, but they should not come under the name "Christian," and they lead to *associations* with unbelievers. In Jerusalem there is a chapel on one side of the main building for Christians, on the other for Moslems. When I announced that I would speak on the glories of Christ, they tried to have me change to a theme less objectionable to the Moslems. And the churches? They are now "institutional." The missions? They lure with meals. Flesh! Flesh!! Flesh!!!

When Israel is saved there is a proper place for such things. God gave them manna for their bodies in the desert. He gave them water in the wilderness. He will sustain them in their great affliction in the future. He will give them great abundance in the land. He sends His spirit on all flesh. The flesh has been at a vast disadvantage hitherto. Perhaps it only needs a better environment? This is the question to be answered in the early stage of the kingdom. The new birth, the heart of flesh, do *not* lead to God's goal. They are not sufficient. They give place to a new *creation.*

ISRAEL'S SALVATION A TEMPORARY ACT

In the original the grammar helps a great deal to make a passage like this clear and definite. It declares that the saving here spoken of is an *action* going on at the time indicated by the context. It must be distinguished from the *fact,* as "He saves us" (Tit. 3:5), and the *state,* "You are [have been] saved" (Ep. 2:5).

We ought to say that all Israel *will be being saved* when God deals with them at the commencement of the day of Jehovah. But, this is too cumbersome in English. To keep these helpful, enlightening distinctions before the reader, the new edition of the C. V. marks them when the English does not express them. Thus, in this case there is a small vertical line before ǀsave. This alone will answer the questions which arise, for the verb refers only to an action which will take place in the future. It has no bearing on Israel in the past or present. Neither does it say anything about them thereafter. Had it been a fact, as "God saves all in Israel," it would be timeless and true, even if the action has not been completed. Had it indicated a state, then all Israel would be in a saved condition, and none of them would lapse thereafter. It is neither of these. Such grace is reserved for us.

This passage is much more definite once we grasp these simple grammatical distinctions. Many another passage may be cleared up in the same simple way. That is why the new edition of the version marks them when necessary. That the grammar, as thus explained, may be relied upon, is confirmed by many passages in the Scriptures. Many passages might be adduced to show that many Israelites are *not* included in this salvation of all Israel at this time. And they will show that this salvation does not necessarily include all Israel later on.

Our salvation is a timeless fact and a state or condition, while the salvation of Israel is an act, an event, a passing incident. Because Christendom chooses to extract its theology from the Circumcision writings rather than from Paul's, the salvation of the churches is usually a temporary action, induced by abnormal soulish excitement, brought about by physical distress or surfeit, by music or display, and lasting little longer than their duration. It is, in fact, a degenerated, exaggerated copy of the salvation of Israel. It should be, in

contrast to this, an appeal to the spirit. It should not even "bring men to Christ." *It should bring Christ to men!* It should herald *God's* attitude to them, because of the sacrifice of Christ. It should lead *away* from the flesh. It does not promise wealth or health. It prays the *enemies* of God to be *conciliated* to Him. It imparts God's righteousness to the sinner. A. E. K.

SISTER ALICE A. POTTER

The Buffalo class deeply mourn their loss in the death of Sister Alice Potter, September 2, 1942.

Born in St. Catharines 74 years ago, of God-fearing parents, she became interested in God's Word at an early age. She attended the Methodist Church there. Upon moving to Buffalo, she became interested in the I. B. S. A. teachings under the leadership of the late, lovable Pastor Russell, which she attended for 35 years.

It was through the ministry of the late Brother F. H. Robison, that faithful and able scholar of God's Word, who had formerly been associated with the I. B. S. A., that she first came in contact with the glorious truths we now hold so dear.

She had studied the Sacred Scriptures, Concordant method, for the past twenty years, until the time of her death. Sister Potter was gracious and kind and never missed an opportunity to tell of God's Wonderful plan for all mankind; exulted in the truth as revealed through the Apostle Paul; and steadfastly declared that nothing could separate her from the Love of God, in Christ Jesus our Lord.

She will be greatly missed by all of us, and especially by Sister Clara Pattengell, who is 78 years old and was a life-long friend of Sister Potter.

Good-night, dear Sister, until that blessed day!

WALTER BOYS OF AUSTRALIA

WE LOOKED back nearly thirty years, and to the pages of Dr. Bullinger's *Things to Come*, when we heard of the passing of one of our oldest friends, WALTER BOYS, on July 10th of this year. We treasure his kind and appreciative letters, and those of his wife. He lived to be eighty-four years old. We look forward to his fellowship in the glory. His obituary closed with the lines:

On Christ, the solid rock, I stand,
All other ground is sinking sand. A.E.K.

THE ROUNDTABLE

OUR FRIEND, Wesley J. Ladwig, 2705 N. Shepard Ave., Milwaukee, Wis., U. S. A., is planning to publish a 32-page monthly magazine, which shall be a sort of clearing house for Scriptural ideas. The first issue will have a series of fifteen questions on government and war, to be answered by several different writers. The second will deal with the subject of death. The subscription is $1 per year for two copies. We wish the new venture God's blessing.

THE DIFFERENTIATOR, 1510 So. 23rd St., Tacoma, Wash., takes up the more elementary teaching, presenting it in a fashion calculated to help and interest beginners.

THE INTERNATIONAL EDITION is nearly all in type. The proof reading is a much more strenuous task than was anticipated. The machine on which the type was set was a magnificent specimen of modern ingenuity, but much too complicated for the mortals who managed it. As a result the compositors presented us with more than twenty-five thousand errors, which we are trying hard to eliminate. As every line is a single piece of metal, the whole must be recast to correct even a comma. There is a strong tendency to make more mistakes while removing one. Some lines are reset four times before they are usable. There are eight of us, each with some special task, doing our utmost to rid the work of every blemish. The temptation is very strong to overlook minor defects, especially as the expense is considerable, but we hope no serious error will be left to mar the finished book.

This part of the work should show how impracticable it would be to pay our helpers for any of their work. The proof reading alone might come to nearly half a dollar apiece for the first edition. We hope that everyone who possesses one will realize that its spiritual contents is a costly gift to them, and that they pay only for the outward husk and its marketing. I suppose the price of a single copy in a small edition, if only the revision work were paid for at regular rates, and no charge made for what is still due on the previous edition, would go as high as five dollars, an English pound. It seems a pity that so many, especially ministers want to haggle about the price of the complete edition, as though we were trying to rob them. Would to God that we could give it to them without money and without price, as God does His gracious gifts!

Some very serious obstacles have presented themselves, which threaten to delay the work still more. We are praying that they be removed, so that the plates can be made and the printing proceed.

There may be a transportation problem when the work is ready for delivery, so we may arrange for the delivery of all orders of ten or more direct from the factory by mail. If those who expect to place this many would order them all at once it would help to solve this problem and avoid further delay. Should anyone be unable to place this many after having ordered them, we will arrange to sell them and repay the price.

We are thankful that the gifts and orders that have come in have enabled us to defray the cost of the work so far without touching our private funds. An unexpected turn of events has diverted these into other channels, so that we will be pinched temporarily. But we will not allow this to hinder the progress of the work, now that it is so far along. We are confident that the Lord will see it through.

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