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For God and His
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EDITORIAL

THE GRACE that has guarded and guided us in the past is our guarantee for the future. So long as it is God's will we shall seek to serve the saints by means of this feeble witness, looking to Him to look after that which He has committed to our keeping, and to open hearts to accept and appreciate the riches of His grace and glory.

Hitherto we have had little to say as to His revelation in the Hebrew Scriptures, because we were by no means satisfied that our versions were reliable. Henceforth, as we recover more and more of the ancient text, we hope to share our finds with our readers. In this issue we seek to clear up one of the most difficult of its hard sayings: "Who will by no means clear the guilty." We plan to clear up one text, or more, in each issue of the coming year. Some of the subjects are: The Bloody Husband (Ex. 4:24), Moses the Remover (Ex. 2:10), Dig Down a Wall, or Fell a Chief (Gen. 49:6), Egypt's "Treasure" Cities (Ex. 1:11), "Spoil," or Be Rescued (Ex. 3:22), "Ordain Strength," or Attune Praise (Psa. 8:2).

We have spent much labor in clearing up the construction of the tabernacle. As is to be expected, it is, for its weight, the strongest and most scientifically constructed building ever erected on the earth. The Authorized Version is very discordant, so it has been practically impossible to build a correct model according to its specifications. Many years ago we planned to make a model,

but have not been able to make the necessary investigations until now. We have no time for such work, but we hope that, when the plans are ready, the Lord will raise up others to do this. Then, D. V., we hope to publish a small cardboard model, as a visible specimen of the results of concordant study.

Sometime ago we announced our intention of publishing a series on The Two Evangels. However, when we learned that Brother Loudy was preparing a book on the same theme, we determined to withhold ours until we had seen his, so that we would not be duplicating what he had already set forth. We have now seen his, and may start the series in this volume as it is not so much a setting forth of the facts as an inquiry into the underlying causes. We seek to show *why* there are two evangels, and thus establish the student who already knows what they are. Brother Loudy's book is now in our hands and may be printed before the next issue reaches our readers. The title is: The Gospel of Our Salvation. The price will be one dollar each. A. E. K.

TO THE FRIENDS who wish us to publish their writings we would like to explain that we would gladly do so if we were able. For years we have hoped to republish Brother Mealand's articles in book form. Most of them are still in type, so the expense would be comparatively low. So also with Brother Martin's articles on Acts, and the series on Man, including What is Death, the Soul, the Spirit, etc., as well as Paul's Prison Epistles, and the series on Daniel, both of which are so sorely needed today. We are holding the type of many other articles which have appeared in the magazine for eventual reprinting. So far the heavy expense of the version leaves little for anything else, and this will increase, rather than diminish, in the future. The version seems so important, compared even with all other writings, that we have given it first place. When it is possible, we feel that our first duty is to pub-

lish those reprints for which there is a demand, as the cost will be low and the market favorable.

At present we can do very little of this, as paper and labor is so limited. But we hope to publish more when prices go down. Just now we are saving for the printing of the Greek-English Keyword Concordance, which is nearly half in type. Then we will need funds for printing Genesis, and other parts of the Old Testament, continuously until the Concordant Version of the Hebrew is finished. Before that time there will be a very heavy bill for revising and printing the Complete Edition of the Concordant Version, which will be out of print before very long. Our friends will see that all this leaves us quite unable to finance anything outside of our own work. Our support is not likely to be what it once was, when we had the whole field to ourselves, and the printed page alone was used to spread the truth. As our investigations have shown that printed publications are by far the most economical and fruitful means of spreading the light, we do not feel that we should use our limited funds for other means at present. With the coöperation of our friends we hope to reach an increasing number of those whose heart the Lord has prepared for our message.

Any human language, especially English, is far too loose and indefinite to serve as a divine revelation, if the background is merely popular usage. Not even the great dictionaries that we have today settle certainly and sufficiently what a given word means in the Scriptures. The same term may denote one thing in England and another in the United States. It may have a different scope even in America. The dictionary usually records these variations, but it seldom fixes the sense in which we must understand it in the Scriptures, unless it is obsolete. A special lexicon of the Greek and the Hebrew will help much in a concordant version. But it is of little value when an English word is used of several terms in the original, which is usually the case in words requiring

definition. Experience has convinced me that these are inadequate and fallacious means of learning God's vocabulary.

We will publish a concordance in which each English word is defined according to the meaning of the Greek word which it represents. But we do not lay much weight on these definitions, nor do we expect our readers to rely upon them or use them in order to establish any of its nuances or usages. For that we give *the occurrences and contexts, which constitute the only divine, accurate and reliable key to the meaning of the vocabulary which God has used in order to reveal Himself to us.* This will give us, not the meaning of the *English* merely, but also the Greek, and the divine definition. But it is not necessary to study all the definitions, nor go over every word in the Scriptures, but only to *use the version,* in order to get God's own interpretation of His Word, settled and guaranteed by His own contexts.

The untold value of this for the earnest seeker in the Scriptures is beyond computation. No riches on earth can compare with it. Yet, if we adulterate this with the renderings of another version, *even if this is commendable by itself* and seems to contain some more acceptable expressions than a concordant version, *then the vital values vanish,* and the whole becomes blurred, like a composite photograph of two men, each of whom may be good looking, but who lose their beauty when distorted on one film.

We have been temperate in our claims for a concordant version for fear that stronger words would be taken for idle boasting and vain presumption. If we could only make it plain that *we do not define God's vocabulary by mere words alone, but by His own usage, and produce the passages and their contexts as our real definition,* it would be difficult to dispute the value of our method. Then all would recognize the fearful confusion produced by introducing discordant renderings along with it. No

matter how good these may be by themselves, they can only produce discord and destroy the value of such a version. We may as well combine the soprano of one tune with the alto of another as combine two concordant versions. Yet how much worse when one voice is even discordant by itself!

The only proof needed in a concordant version is that found in the original, in the usage of the words and their relation to the other words, especially those in their own family, in the divine vocabulary.

All the scholars in Christendom and their books can easily be bowled over by the evidence of the complete divine vocabulary. They "define" each word by itself, without reference to the other words in God's lexicon. We take them all together. For example, I suppose almost all scholars would agree that the Hebrew *kphr* (rendered *atone, appease, bribe, camphire, cleanse, disannul, forgive, be merciful, pacify, pardon, purge, put off, pitch, ransom, reconcile, satisfaction, sum of money, village, mercy-seat)* denotes COVER in English. So I supposed until I came to choose a word to represent *ksa.* The same consensus of scholarship would define this also as COVER. But why should the divine Author use two words for the same idea? A more careful consideration of all the contexts of *kphr* will show that it denotes a *protective* COVER, a SHELTER. By finding such *exclusive* renderings, by avoiding the use of the same English word for two or more expressions in the original, a concordant version is able to go far beyond the usual limits of human scholarship in the propriety and accuracy of its renderings, without in the least arrogating to itself superiority in learning or knowledge.

It is too much to expect anyone to really master the subject of the return from death if he uses the Authorized, or even the Revised versions, which continually use *resurrection* for *rousing,* even if the difference between them is pressed and a concordant version is occasionally

used to prove it. In the fifteenth of first Corinthians they use *raise* for *rouse* nearly twenty times. It is difficult enough to learn such important points even when a concordant version is used exclusively, for most of us have the discordant version lurking in our memories and threatening to confuse us as it is.

The *grammar,* also, should always be closely considered in any vital questions. For example, the word *celestial* cannot be varied in English to differentiate what is *of* the celestials from what is *to* or *in* or *among* the celestials.

The dative plural is used *only* in Ephesians in the phrase *among the celestials* (Eph. 1:3, 20, 2:6, 3:10, 6:12), because that is *where* our blessing is. The singular is used once, in a figure, of the celestial Jerusalem, in contrast to the earthly. It is evident that the readers of Hebrews had not ascended to heaven in flesh, but in spirit.

The genitive (OF-) is used *four* times in Hebrews. They have a celestial *calling,* in contrast to the earthly calling at Sinai. Once they refused the One apprizing on earth. Now they were turning from Him Who speaks *from* the heavens (Heb. 12:25). They taste the celestial gratuity, not *in* heaven, but *of* heaven. Surely none of them had *tasted* anything in heaven. They are seeking for a country, a better one, that is a celestial. It is the *character* of the city that is in question. That city is now *in* heaven, but they will not enjoy it until it descends *out of heaven* to the earth (Rev. 21:10).

In the genitive plural it occurs only once in Hebrews. The divine service *of* the celestials. This marks the *kind* of service. It was celestial even if offered on the earth. In English, the word celestial now refers only to persons, not things, so we must add *things* of the tabernacle, the vessels of the ministry, and the new birth (Heb. 9:23, John 2:12). *Ta epourania* is used of *things, tois epouraniois* tells *where* of *persons.*

WILL GOD "CLEAR" THIS *GUILTY* WORLD?

THE WORLD IS GUILTY, and God will by no means clear the guilty! Such is the teaching of the Bible, at least of our Authorized Version. When the Lord proclaimed His name to Moses He said that He *will by no means clear the guilty* (A.V., Ex. 34:7). And Paul offers a long argument showing that the law was given that *all the world may become guilty before God* (Rom. 3:9-19). Here is conclusive "proof from the Bible" that all the world is guilty and will not be cleared, hence it is utterly lost, without hope of redemption, so that the death of Christ was a needless sacrifice. It does not say that all *sinners* are guilty, but that *all have sinned* (Rom. 3:23), hence *all* are guilty and will not be cleared. There is no hope for either sinners or saints according to the Bible, although it also declares that God is the Saviour of all mankind (1 Tim. 4:10), and that all will be justified (Rom. 5:18).

Elsewhere we have shown how the context in Romans proves that believers *will* be "cleared" or *justified*. The whole connection protests against the statement that all the world is *guilty*. On the contrary, the judgment which will decide that will not take place for more than a millennium. And, moreover, in the sphere of feeling, the whole world is conciliated, so that God is not reckoning their offenses to them. The rendering "guilty" is most unfortunate, for God *justifies* those who believe, so that they are *not* guilty and do not come into judgment. The whole world, however, must appear before the bar of God, for *all* have fallen short, and *all are subject to His*

verdict. Now, however, let us examine the context of the assertion that He "will by no means clear the guilty" (Ex. 34:7, A.V.).

When Moses went up to get the second set of stone tablets, after he had broken the first, Jehovah descended in a cloud and proclaimed His name as follows (A.V.): "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty,* visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth *generation* (Ex. 34:7, A.V., their italics). As the italics in the Authorized Version show what is *not* in the Hebrew, they have added *the guilty* because the English word "clear" is not clear without something of this sort. It has been pointed out that the Hebrew reads "clearing will not clear," which is very far from being clear, for it is a clear contradiction. They have evidently taken it as the common Hebrew figure, which would read "to clear is clearing," signifying in English idiom, *certainly* clear, or, as they have it "by [no] means clear."

The words as found in the traditional text are *nqqe la inqqe,* which would read TO-make-innocent NOT He-is-making-innocent, with the NOT referring to the word that follows it. To join it to the first word and translate both *by no means,* is going beyond the bounds even of idiom. Later revelation shows that Jehovah *does make innocent* those who are *not innocent.* This puts the not where it belongs, as in Joel 3:21, which they render "I will cleanse their blood *that* I have not cleansed." (It should read, with the LXX, I *avenge* the blood I have not *avenged,* as the Hebrew differs by only one letter.) On the other hand the negative of this figure does not place the NOT *between* the words, but *before* them, as NOT to-DIE are-YOU-DYING (you shall not surely die, A.V., Gn. 3:4).

The previous context is one of the most gracious in the

Hebrew Scriptures. In the tentative Concordant Version it reads: Jehovah, Jehovah, a Deity compassionate and gracious, slow to anger and with much kindness and truth, preserving 'justice' and kindness for thousands, bearing depravity and trespassing and sin. . . . (Ex. 34: 6-7). After this it comes as a rude shock to read, *that will by no means clear the guilty.* It seems to deny all that has gone before. For many it has practically blacked out the grace of the previous words. Later revelation, where even greater grace is manifested, denies this. We are *justified* gratuitously in His grace (Rom. 3: 24). This is, indeed, not "clearing the guilty," but giving them God's righteousness. We do not wish to import this here, even though Abraham had been justified by faith long before this (Gen. 15: 16). There must be some other sense which conforms to the grace that goes before and also with the words that come after.

It is supposed that the following words, in which the deeds of the fathers are visited on the children, influenced the usual rendering. But even these words, though they do not speak of His *grace,* are against this translation for He visits the deeds of the fathers upon those who are *not* guilty. The word "clear" is really *make innocent,* and this comes from the stem SUCK, so it would almost seem that he makes sucklings, who *are* "clear," or innocent, guilty! There is a strain of truth in this, for we are all doomed by the one act of Adam, and we all inherit mortality, a dying condition, from our ancestors, as well as suffer for their misdeeds.

We once solved a question similar to this by taking the words literally, just as they stand. This should always be done first before making an expression figurative. The words "in the day that thou eatest thereof thou shalt surely die" have caused much confusion, because they do not agree with the facts, which are revealed in detail. The trouble was that the translators harmonizes with *making innocent.* In both lines we see

interpreted the word figuratively, rendering the word TO-DIE as *surely*. This is quite right in some cases. But here the literal accords closely with the actual occurrences. Adam, on the very day he sinned, became mortal. Henceforth he was slowly dying, so that he did die later. God said, to die you are (or shall be) dying, and so it came about to the letter. So it is with the passage before us. *To make innocent He is not making innocent.* The former is in the future, like the crisis of *death*. The latter is the experience leading up to it, like *dying*.

This enigmatic pronouncement is more fully and clearly set forth when Paul sums up God's operations in Romans. It is one of His inscrutable judgments. Why should He not make them innocent immediately, if that is His ultimate intention? We might as well ask, Why did He let Adam linger on in dying if He was to die eventually? The answer is not far to seek. God wanted Adam to experience evil in order to humble him so as to be able to glorify his Creator (Ec. 1:13). So God does not proceed to make humanity innocent *now,* although that is His ultimate aim. Instead, He *locks all up together in stubbornness, that He should be merciful to all* (Rom. 11:32). The object of His strange work could not be made known to Moses, as it did not harmonize with His temporary dealings with Israel under law. The law itself was given that their lack of innocence might be more evident. It may not be easy to see, but God's initial work of taking away men's innocence is essential for the display of His kindness and grace.

The best test of interpretation of any expression is found in its context elsewhere. The same phrase *to make innocent is not making innocent* is found also in Numbers 14:18 in a similar connection and in Jeremiah 30:11 and 46:28. In both of these passages it is a couplet, with the identical parallel line: *I discipline you for judgment.* In this the word *discipline* agrees closely with the condition of *not being innocent,* and *judgment,* or setting right,

Jehovah in His dealings with His people in order to prepare them for His future mercy. They suffer from lack of innocence, due to heredity and from inflictions, due to their own transgressions.

Thus we see that the crass contradictions contained in the "Bible," that is, the popular and accepted Authorized Version, are by no means due to faults in the inspired original. Due to these the foundation truth of justification has been eclipsed or changed to a pious fraud, in which a "guilty" sinner is "declared" righteous when he is full of failings. God does not give us a righteousness of our own, based on *our* dark deeds. He imparts to us His own righteousness based on *His* achievements and the work and sacrifice of His Christ. Our deeds, however dreadful, are essential to the manifestation of His love and grace, hence they are justified from His standpoint, though not from ours. He is just when He takes innocence from men, because He does it in order to make them innocent. The travail of the eons is needed to bring about the consummation. Suffering is essential to the revelation of God's grace and glory.

The kingdom heralded by our Lord will be *on* the earth, but *of* the heavens. The wages of the saints were kept in heaven (Mat. 6:1, 1 Pet. 1:4). *When He comes,* Christ brings their wages with Him (Rev. 22:12). *Then* it is that He pays them, and then He also blights those who blight *the earth* (Rev. 11:18). When I worked for wages I was not paid while I worked, but on Saturdays. The money was not kept where I was, but in the bank. Someone came from the bank (which was above us) with the cash and passed it out, to each one whatever he had earned. In that way I had money in the bank, *but I never went there to enjoy its use.* So with Israel, when their seventh day comes, they will have their wages brought from heaven to earth by their Messiah. All bless ing comes from above (Jas. 1:17). A. E. K.

BROTHER LOUDY'S REPORT

Four years have elapsed since the last report of our ministry through the Unsearchable Riches magazine. However, be assured that we have neither been idle nor indifferent. On the contrary, we have been devoting every possible minute of our time, both day and night, to the service of the evangel, ministering to the saints of seventeen ecclesias in ten states. During the past year we have served eleven ecclesias in seven states, remaining with some for one week, others for two weeks, and with one ecclesia for three months. In December we ministered two weeks for the ecclesia of Christ at Fairview, S. C., That meeting completed eighteen years of ministry among the saints of that community and vicinity. The church building seats 225, and was filled to capacity nightly. More than 50 copies of the new International Edition of the Concordant Version were secured by the saints during the meetings.

During the time that has elapsed since my last report, besides conducting an extensive correspondence with the saints, I have constructively prepared and made the transcriptions of a series of half-hour broadcasts on fundamental subjects of the Scriptures. These have been run over several stations in the states and Canada with very gratifying response. I have also finished the MS. of a forthcoming book, *The Gospel of Our Salvation,* which we expect will be ready for mailing sometime in March. I am serving the West Palm Beach-Lake Worth Ecclesia of Christ for three months this winter, while preparing a series of fify-two Concordant Studies in the Scriptures for use in Bible Classes. These studies and helps are being prepared in accord with the needs which I find among the saints from place to place in the field ministry, the lesson materials being provided for primary, intermediate and advancted study. The studies will be issued as time and means avail for their preparation and publication.

In response to the many inquiries and requests for my reports and writings for the magazine, together with the sad and lamentable condition of increasing confusion and controversy, dissension and division rising among the saints in these days, there has come upon my heart the urge to review and remind, and re-examine and re-affirm the wealth of truth which has been recovered and revealed through the Concordant Version of the Sacred Scriptures and the Unsearchable Riches magazine during the past *three decades.* I expect to write out of my personal experiences and fellowship with evangelists, pastors and teachers from the days of Torrey, Chapman, Sunday, Scoffield, Gray, Myers, et. al., down to the present, pointing out and graphically indicating, by contrast, the progress of the light of truth as it was known, understood and taught *then* with the fulness of glory which is ours to enjoy *today.* These comparative contrasts will give actual and factual measurements for quickening our recognition, realization and appreciation of the Concordant Version aad the wealth of truth that may be enjoyed today by all who are concerned to know and stand mature and fully assured in all the will of God.

These are evil day, and people, out of pressure, trouble and bereavement of heart, are seeking consolation, solace and peace in every wind of doctrine that blows their way. It has been my privilege, in recent months, to rescue some out of the deception of the teaching of demons and establish them with the assurance of faith and peace in the truth. And with the increasing apostasy and confusion that is being engendered among the saints by immature, overzealous, unsound teaching, it is my supreme desire, through the grace which is given me by our Lord Christ, to share sound teaching and spiritual grace for the assurance of faith and the blessing that fills and abides with all the Lord's own whom I may be privileged to contact either in person or the written message. Therefore, I will be pleased to hear from those undergoing confusion and perplexity of understanding and faith, that I may consider your problems when preparing the helps and studies for future issues of the magazine. In the meantime. we ask your prayers and petitions on behalf of our ministry among the saints for their edification, consolation and comfort in these days.

Mrs. Loudy joins me in sending our best wishes and sincere love in the Lord to the saints in every place, while we are all awaiting His presence and our assembling with Him in glory!

Faithfully yours in His service ADLAI LOUDY

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THE LANGUAGE OF GRACE

How expressively rich is the language of grace! It is as a freely flowing river set in a landscape bordered alone by God's horizon. You are lost in the spaciousness and beauty of it. Its words enshrine a wisdom and an understanding unrevealed till Christ, from the glory, unfolds them to the apostle Paul. Indeed, a celestial revelation of such an order was needed for the complete outflow of pure grace.

Paul, as herald and teacher of the nations, was chosen and called for this supreme unfolding. To him, as a vessel for honor, was committed that peerless expression of the mind of God known as "the evangel of the untraceable riches of Christ to the nations." And in its language there lies vital meaning, ready at all times for translation into that life which is life indeed.

Would that more could see this, and the spiritual asset it would be! And what a great step forward would be theirs as they entered into Paul's distinctive language of grace. It is certainly the expression of a wonderfully new order of going, for it outlines and fills in that more excellent way to which the apostle refers. Now, it is not that grace is unmentioned apart from Paul's epistles. It is. But it does not rise to the great heights which Paul's pen portrays. And these did not come within his vision until the defection of Israel, and consequent turning to the nations. Then, the language of grace shines out with ever increasing splendor.

Note its rare associations. First of all, it is of celestial character. Hence, the spirit and wisdom of it, lifting us entirely above worldly ways. And how strongly marked is the contrast! Paul's precepts show this, for there is an idealism about them which is not of this world. See how finely the language of grace fashions them all. How understandingly they are presented. Not as a cold code of formulas and rules, but with the warmth of an impelling grace. And the keynote is *being* rather than *doing*.

"Be transformed by the renewing of your mind, for you to be testing what is the will of God, good and well pleasing and mature" (Rom. 12:2). "Be rendering to no one evil for evil. Be making ideal provision before all mankind, if possible" (Rom. 12:17, 18). See how Paul qualifies this injunction — *if possible*. And this understanding permeates his language again and again. Note where he says "As we have occasion, we are working for the good of all, yet *specially* for the family of faith" (Gal. 6:10). We see here how he moves from the general to the particular, always a sound procedure. And in his words to Timothy: "We rely on the living God, Who is the Saviour of all mankind, *especially of those who believe*" (1 Tim. 4:10).

This qualifying clause makes a distinctive difference, and is the answer to those who have said, "If God is the Saviour of all, where lies the difference between believers and unbelievers?" Just here, in these arresting words. For, in a very special sense, God is the Saviour of those who believe. Right here and now is He proved to be a Saviour by those who, daily and hourly, rely on Him, and find Him to be the *living* God. Such blessedness, in itself, constitutes a present vital difference.

In the language of grace it is the quality of words that matter. This is very noticeable in the striking list which Paul makes of the works of the flesh, as contrasted with the fruit of the spirit. The descriptive terms for sins far outweigh those for graces. The works of the flesh are

enumerated as seventeen, the fruit of the spirit being only nine. Again, writing to Timothy, Paul pens another long list of works of the flesh. And these are eighteen in number. They mark the perilous periods which will be present in the last days (2 Tim. 3:2-5). There is yet another dark list of twennty-two sinful attitudes of mind which Paul portrays. And all these are sadly unbefitting the kindness, forbearance, and patience of God. It is indeed a tragic statement (Rom. 1:29-31).

How refreshing to turn from such a catalogue to the health-giving words which describe the fruit of the spirit. "*Love, joy, peace, patience, kindness, goodness, fidelity, meekness, self-control.* Against such things there is no law." Of course not. They are the full expression of a spirit-led life. Note the beauty of their gradation. Love, joy, peace, provide the motive power of patience, kindness, and goodness. And these sustain the manifestation of fidelity, meekness, and self-control.

Now, language is truly an index of the thoughts and emotions of the heart. It is the limit and restraint of thought, as also that which feeds and unfolds thought. It is not surprising, then, that among certain tribes, nobler words have disappeared. Sinning against light and conscience, they ceased to glorify God and to thank Him as God, and in time the very word to express the notion of "Him that is above," vanished. Thus, many terms have been wanting in the dialect of the savage whereby to impart to him divine truths. Many years ago, there were tribes in Brazil who did not possess any word corresponding to our "*thanks.*" When the feeling of gratitude goes, how easily the verbal expression of it may disappear. Yet these people kept alive a number of words to describe deeds of cruelty.

In the world of today, even in civilized centers, there are far more words to portray unlovely, than lovely things. Better far, however, that our words be few and simple, if always the expression of true feeling before

God. On three occasions, Paul makes fine use of the expression, *"thanks be to God!"*

"Thanks be to God, Who is giving us the victory, through our Lord Jesus Christ" (1 Cor. 15:57). "Thanks be to God, Who always gives us a triumph in Christ, and is manifesting the odor of His knowledge through us in every place, seeing that we are a fragrance of Christ to God, in those who are being saved and in those who are being lost" (2 Cor. 2:14, 15). Finally, that splendid expression—"Thanks be to God for His indescribable gratuity!" (2 Cor. 9:15).

How lovely an injunction is this one of Paul's. "Become kind to one another, tenderly compassionate, dealing graciously among yourselves, according as God also, in Christ, deals graciously with you" (Eph. 4:32). Remembering that God is kind to the ungrateful and wicked, how kind should we be! There is much meaning in the word *kind,* too. We speak of *man-kind,* and the words are closely connected. A kind person is a *kinned* person, one of kin, acknowledging kinship with other men. So then, mankind is mankinned. Lovelier still, do kind and kindness appear, when we apprehend the root out of which they grow and the truth they embody. The kindness of God, therefore, is a wonderful thing. It binds us to many returns of gratitude.

Now, this language of grace, which so permeates Paul's letters, reaches its pinnacle in the prison epistles. Especially in Ephesians do we note this. Look at the all-embracive form of address to them. How different to the parochialism of the day, each section with its imposing headquarters and barriers of rite or rule. But here, in this letter, the inscription is far flung—*"To all the saints who are also believers in Christ Jesus."* How inclusive! And there is no mistaking the address on such an envelope. The opening words, too, so coincide with the heart's desire—"Grace to you and peace, from God, our Father, and the Lord Jesus Christ."

We are now well in tune for what follows. But, to take it all in, we need to return to such language, again and again, for it expresses in such a rare way the greatness of our place and position in Christ. As never before God's grace stands revealed—"*the glory of His grace, which graces us in the Beloved.*" What a standing then, is ours! As much for the babe in Christ, as for the mature believer. But how much it can mean to us if we take it all to heart. What a call there is to realize such a privilege. What honor, too, is placed upon us. We are called, not only to live in its power for ourselves, but to display that power to others. And how fitting in the Word of His grace, is the expression we have already alluded to—"Become kind to one another, tenderly compassionate, *dealing graciously among yourselves, according as God also, in Christ, deals graciously with you.*" What an incentive!

How exquisite are the exhortations of grace! The language is not that of the schoolmaster, nor even of the "church." There is no authoritative command. It is, *be* this or that, or as so expressively put in Philippians—"*Let* this disposition be in you, which is in Christ Jesus also." "*Let* your lenience be known to all men, the Lord is near. *Let* nothing be worrying you . . . *let* your requests be made known to God with thanksgiving" (Phil. 4:5, 6).

Then, in the Colossian letter. "*Let* the peace of Christ be arbitrating in your hearts, . . . *Let* the word of Christ make its home in you richly. *Let* all be in the name of our Lord Jesus Christ, giving thanks to God, the Father, through Him." Indeed, there are many precepts of like order. And they all set forth a quality of demeanor and state of mind we do well to show and cultivate. At all times, and in all things, we should have the mind of Christ.

The language of grace is God-like, and we are exhorted to become imitators of God, as beloved children. So shall

we walk as children of light, with true culture and spiritual understanding. Language is God's gift. He teaches us by words. But not as one teaches a parrot, from without. God gave man a capacity, and then evoked the capacity which He gave. We remember how God brought the creatures to Adam, "to see what he would call them, and whatsoever Adam called every living creature, that was the name thereof" (Gen. 2:19).

Thus we see that language is both divine and human. What growth and development there has been, we also know. How much, through His servants, and especially Paul God has given us of the noble language of grace, we do well to learn. It is the true language of the spirit, for the heart and mind of all the saints of God.

WILLIAM MEALAND

INTRODUCTORY PACKETS

Our correspondence shows that many of our readers are not grounded in the simple fundamentals, such as are set forth in our earlier pamphlets. We could repeat elementary teaching in the magazine, but, so long as there are vital new advances and fresh discoveries and further confirmations of what we have already set forth we feel that the pamphlets should be read *with* the magazine by those who have not seen them. In order to be of service to those who have had the magazine only a short time, we have assembled Introductory Packets at the reduced price of $1.00 and hope that all who have not seen these or the very early numbers of UNSEARCHABLE RICHES will avail themselves of this offer. It will include The Divine Calendar, A General Survey of the Divine Mysteries, What is the Soul, Heaven and Hell, The True Basis of Fellowship, The Sacred Scrolls of the Scriptures, On Baptism, The Problem of Evil, and one copy of each of the tracts (total value, $1.25).

We graciously beg those of our readers who have questions, and to whom the special terms we use are strange, to consider these elementary expositions as well as the notes in the Complete Edition of the Concordant Version before writing in about them. As a rule these will give a more satisfactory solution than is possiible in a brief communcation. We need a general idea of *all* of the time periods in order to grasp any of them. A brief study of *every* "mystery" is necessary in order to understand any one of them. A *complete* grasping the message of any group or single book.

THE OUTCOME OF INFINITE GRACE

This 42-page booklet gives the experience and conclusion of a pastor who was struck with the scripture, "the last enemy to be destroyed is death." The three destinies, "forever" judgment, the consummation, are some of the subjects discusssed. Free, as the Lord permits, from Loyal F. Hurley, 4415 Lemon St., Riverside, California, U. S. A.

THE KING OF TYRE

A FALSE NOTION requires other inaccuracies to support it, and, as a consequence, truth becomes increasingly obscured. Much teaching, professedly based on the Scriptures, can, at the best estimate, be considered as theory. But when confusion is allowed to assume theory as fact, then we have a deplorable situation, and the only escape from our plight is to cast theory to the moles and bats, and rigidly examine the facts. This may be a slow and tedious process, but it is one which will ultimately give satisfying results. Such examination must be thorough, and, in our case, because we deal with the word of God, we must be prepared to go beneath all versions and get down to concordant and consistent translation.

The foregoing observations are prompted by meditation upon the theological notions regarding Satan. The lack of real examination of the Scriptures on this matter is especially notable, and the passages which have been forced to buttress the theory that Satan is a fallen angel are little short of a tragedy, both as regards method as well as results. Ezekiel 28, particularly the section which speaks of the king of Tyre, is a favorite passage on which to base assumptions showing that Satan is there spoken of in figure. Is the king not distinguished from the "prince"? The very plausibility seems to freeze our minds and prevent investigation; we seem unable to look below the surface, and so we go on to formulate another query: Is not the king of Tyre said to be the Anointed Cherub? And, further, was he not in Eden, the garden of God? Surely such details must refer to Satan!

That there are problems in Ezekiel twenty-eight is not denied, but it is suggested that these will only be solved by patience on the part of those who seek to sift the facts, not of a translation, but of the text of the original. Truth does not yield itself to the superficial considerations which seek to ignore or explain away the plain scriptural statement that the Adversary is sinning from the beginning (1 John 3:8).

Before any exegesis be attempted, the first necessity is to be certain concerning the rendering, or, better still, to deal directly with the original text. The following translation of Ezekiel 28:11-19 is therefore submitted. Afterwards the new features will be discussed as well as related problems.

11 And coming is the word of Jehovah to me, saying: 12 "Son of mankind, lift a dirge over the king of Tyre, and say to him, 'Thus says the Lord Jehovah:
You are the seal-print of a model,
Full of wisdom and consummate in loveliness.
13 In the luxury of the garden of God you come to be.
Of every precious gem is your booth-like pavilion:
Carnelian, peridot and diamond,
Topaz, onyx and jasper,
Lapis lazuli, carbuncle and emerald,
And with gold you have filled the shoulders of your [pavilion
And your alcoves which are in you.
In the day of your creation, 14 they establish the anointed cherub's booth,
And I bestow you in the holy mountain of God; you come to be in the midst of the fiery gems.
15 You walk flawless in your ways, from the day of your creation, till iniquity is found in you.
16 In the increasing of your trading, they fill your midst with wrong, and you are sinning.
And I am violating by thrusting you from the mountain of God,
And destroying you is the cherub of the booth from the midst of the fiery gems.
17 Haughty is your heart in your loveliness.
You ruin your wisdom on account of your shining. [you,
'For the multitude of your sins,' on the earth have I flung
Before kings have I given you to make of you a spectacle.
18 Because of the multitude of your depravities,
By the iniquity of your trading, you violate your sanctuaries,
And I am bringing forth fire from your midst. *It* devours you,

And I am giving you to be ashes on the earth for the eyes of all to see you.
19 All who know you among the peoples are desolate over you,
Decadent you become and there is nothing of you for the eon.'

A careful reading of the foregoing and comparison with the Authorized Version will reveal several distinct differences, and also that two of the major statements of the Authorized Version concerning the king of Tyre must go. Moreover, the way is opened to make a real consideration, not only of these changes based on the language of the Hebrew, but also the reason for the cherub being spoken of in the discourse. It is claimed that the latter will much enhance our understanding of the cherubim.

The tentative translation given above really takes us beyond the first objectives of this article. Lest its main purpose be obscured and lost amidst the details of the proposed adjustments, some of the paragraphs will discuss vital matters in the light of the Authorized Version and its connection with the Hebrew text.

CRITICAL RESULTS

Critical examination of the Hebrew, and comparison with the LXX brings features to the surface which lead us to adopt some of the adjustments in the foregoing translation. A brief explanation of some of the changes may be welcomed.

The word "sealest" of verse twelve of the Authorized Version is not a verb in the Hebrew. It refers to the seal on a signet, and is so rendered by the Authorized Version. The Hebrew word rendered "sum" occurs but once elsewhere, viz., Ezekiel 43 : 10, and in this case the Authorized Version translates it "pattern," noting "sum or number" in the margin. From Ezekiel 43 : 10 we may realize the difficulty in the Hebrew word, which is *thknith*. The translators were constrained to give a sense

agreeable to the context rather than the Hebrew word. In the two occurrences of this word, the LXX rather agrees with the Hebrew *thbnith,* which signifies *model,* and is synonymous with the Authorized Version "pattern." The difference between the Hebrew letters *k* and *b* is very slight, and this will be understood by those familiar with the Hebrew letters. An up-to-date example of this may be seen in the index to Wigram's Englishman's Hebrew Concordance where, under the word pattern, *thknith* of page 1347 is printed *thbnith.* It seems that we must accept the LXX understanding, for it is so agreeable to the associated word seal-print.

The word "covering" (verse 14) belongs to the word family of OVERSHADOW, and appears to be after the grammatical form of the piel participle. Without the initial *m* it is rendered *booth, tabernacle,* and *pavilion* in the Authorized Version. At this stage of investigation we render the *m* form as *booth-like,* supplying the word pavilion to complete the sense. The other cases (verses 14 and 16), which are kal participles, we render by *booth.* These renderings seem to be more suitable than our Authorized Version in these cases.

The rendering "workmanship" in the Authorized Version (verse 13) represents the Hebrew word, *mlakth,* but it was not so understood by the LXX. They seem to have read *mlath,* which is the verb *you fill.* It would appear that the two final letters of *mlakth* have become transposed, and the *k* probably belongs, as an initial letter, to the word *thphik* (A.V., thy tabrets). This makes the word to be *kthph,* signifying SHOULDER, figuring the side of a building. The LXX render this by the Greek word *treasury.*

In line with this we find the LXX read the Hebrew *nqb* (A.V., pipes) as having the significance of *store.* In Numbers 25:8 we have *qbbe;* this is the feminine form, and has been subjected to apheresis, which takes away

an initial unaccented letter, similar to that which happens in the case of our words esquire and 'squire. The *b* of the Hebrew word is doubled in compensation for the elision. Now our Authorized Version renders *qbbe* by *tent;* it indicates an antechamber, and so we suggest *alcove. Nqb* occurs as a proper name, Job 19 : 33, and the lexicons give *cavern* as its meaning, which confirms the suggestion here made.

We now turn to another kind of difference, that of division into sentences. It is well understood that both the Hebrew and Greek division into sentences and verses is the work of textual editors, and so we are not bound to follow them, provided significant sense is maintained.

In the present study the sentence construction is also influenced by the word "workmanship" of the Authorized Version, and of course its Hebrew equivalent. Since we make this to be the verb *you fill,* we must modify our sentences, or we shall have too many verbs. Thus the "was prepared" of the Authorized Version (verse 13) finds its object in the word which commences verse fourteen, but the Hebrew for "was prepared" is not necessarily the passive form; it can be active, and so the Hebrew *ath,* discussed in a later paragraph, points out the object. Thus we render: they establish the anointed cherub's booth.

This adjustment of verbs requires that we construe the words "in the holy mountain of God" as being accusative to "I bestow." Also "you come to be" with "in the midst of the fiery gems." Then "you walk" as with "flawless in your ways." By close attention these details will be understood, and it will be observed that the supplied verbs of the Authorized Version are not required, yet we have a vigorous and intelligible sense.

THE GOVERNOR IS ALSO THE KING

It will be well to first discuss the connection of these

verses with those of the prior section of the chapter which the Authorized Version makes to be speaking of the "prince of Tyre." Can this one be the same as the king of Tyre? The Authorized Version translates eleven Hebrew words by the word *prince* and it behooves us therefore to enquire whether the one here used is really *prince.* The Hebrew is *ngid;* some of the Authorized Version renderings are *captain, chief, governor, leader, noble* and *ruler.* The words signifies *governor,* and its usage reveals several interesting details.

Saul was anointed to be *governor* over Israel (1 Sam. 9:16) and was later proclaimed king at Mizpeh (1 Sam. 10:17-27). David also was commanded by Jehovah to be governor (1 Sam.13:14), and this issued in his being king. It is also recorded of Solomon that he was king and governor (1 Chron. 29:22). It is obvious that the word *ngid* names the function of the king, and consequently both *king* and *governor* may be said of the same person. On the other hand the term governor may be used of those who assist the king (see 1 Chron. 13:1). There are a number of other interesting instances, but these will be sufficient to show that the *governor* of Tyre is most likely the *king* of Tyre also, merely differentiated to emphasize another angle of his overthrow. Neither the arrogance, nor the wisdom of the governor of Tyre preserved him. Nor did the luxury and apparent flawlessness protect the king of Tyre. The governor of Tyre was a man, and the king of Tyre is said to be known among the peoples, and to become ash on the earth in the sight of all.

Such features entirely remove the king from consideration as other than a human, and at the same time tend to confirm that the governor and king are one and the same person. Other details around the king indicate the eminence he had, and also lift the curtain to reveal the position God had afforded him in relation to the supreme

and effective agencies by which the earth is governed under God's economy.

The dirge against the king of Tyre opens with a terse description: *You* are the seal-print of a model, full of wisdom, and consummate in loveliness. This epitomizes the glory of the king, and is elaborated in verses thirteen and fourteen. The consummate loveliness is expanded in verse thirteen, and the fullness of wisdom finds its correspondence in verse fourteen, for the king's sagacity was such that Adonai bestows him with the overshadowing, anointed cherub. The model is explained in verse fifteen as the king's ways being flawless. The ancient splendor of the city of Tyre can be judged by its ruins, and these agree with the glory here ascribed to the king, its governor.

IN LUXURY, NOT IN EDEN

The change from the Authorized Version rendering ''Thou hast been in Eden, the garden of God'' calls for remark. The suggested presence in Eden of the Tyrian king has been a problem, and no explanation has been satisfactory. Our versions have treated the Hebrew word *odn* as a proper noun, a name, but this does not give a sense fully agreeable to the surrounding context, besides creating other insurmountable difficulties. If we regard *odn* as a general term and render it by a word which gives its significance, we then reach a sense fully pertinent to the drift of the passage, and solve our problem in regard to Eden. At the same time we realize that the words ''garden of God'' are not a repetition of what would be meant by Eden, but are, in fact, required to complete the statement: You come to be in the luxury of the garden of God.

The wisdom of the king corresponds with that of the governor, wiser than Daniel. From the governor no secret was hid. His understanding seemed merely to afford the acquisition of immense riches and treasures. These banished the flawlessness from the king's ways, and the real

inwardness of the heart was then found. It revolted against Adonai and showed ignorance and lack of realization that all the luxury and splendor of position was actually due to God's economy, rather than to human ability and prowess.

TWO ASPECTS OF THE SAME MATTER

The separation of Adonai Jehovah's messages under the titles of "governor of Tyre" and "king of Tyre" is to show more plainly that the normal course of events is not divorced from God's administrating. To the governor it is shown that God is watching and ordering the rise and fall of Tyre. To the king the more intimate connection of Adonai to his position is revealed: they established the anointed cherub's booth. This declares to the king something which his wisdom failed to understand. He did not perceive that Adonai had set him for rule and order in his section of the earth, that he, in his God-given kingly capacity, was an agent of God for the good of his people, and, as such, should restrain evil and not promote it.

NOT THE CHERUB

There is an infelicity in the Authorized Version rendering "Thou art the anointed cherub," and it is quite important that we make the adjustment, for it controls the sense. The italics of the Authorized Version are supplied words, and, if correct, are admissible. The Hebrew word *ath* may be either the pronoun *you* or indicate the object of the verb. Since *ath* as a pronoun, without the pointing, is the feminine form, and the words *king* and *cherub* are masculine, the rendering as a pronoun must be ruled out, and so we do not require to supply the substantive verb "art." This gives us *ath krub*, which must be accusative rather than nominative. We find confirmation of this when we perceive that the Authorized Version rendering "and I have set thee" is without an object

as indicated by the supplied "*so.*" We may therefore render; they establish the anointed cherub's booth.

The difficulty that the king of Tyre was the anointed cherub is thus resolved into a matter which reveals God's effective government over the earth, and, if we follow this indication, it is suggested that we shall receive an insight into the fact that God rules supreme over earth's affairs. This will require that we consider the cherubim and endeavor to obtain fuller understanding of their function in the universe and the earth.

THE CHERUB DESTROYS THE KING

Before taking up the cherubim, we will first discuss another inapt rendering, in verse sixteen, which reads thus in the Authorized Version: And I will destroy thee, O covering cherub. The details of the employment and activities of the cherubim ought to cause us to question the Authorized Version rendering that a cherub should require to be destroyed; that a human should be termed a cherub is quite out of keeping with the scriptural references to these creatures. Their connection with judgment suggests that the action would be by the cherub rather than against it. And this agrees with the result of our examination of the prior verse fourteen, from which we saw that the pavilion of the king of Tyre was associated with the cherub's booth. The king's office supplemented that of the anointed cherub in whom the authority over Tyre really resided.

The solution of our problem concerning the verb *destroy, abd,* lies in the fact that, divested of the pointings, it may be either first or third person, and since considerations point out that the king of Tyre was not the cherub, then it is fully agreeable to decide that it must be third person, and hence should be rendered: And destroying you is the cherub of the booth. These changes bring the references to the cherub into line with all other cases in the Scriptures, for they are employed to check

the powers of evil and keep them within God's requirements.

TYRE WITHIN THE BOUNDS OF THE HOLY MOUNT

The statement that the king of Tyre comes to be in the holy mountain of God seems to require to be understood in reference to the land of Israel. We must first note that the preposition should be "in" not "upon" as rendered in the Authorized Version. This is in keeping with the geographical situation of Tyre. Israel is God's holy mount (Eze. 20:40), and its land is apparently looked upon as such also. The city of Jerusalem is also spoken of as God's holy mount (Dan. 9:16, 20), whilst Daniel 11:45 seems to require the whole land to be so considered. Thus speak Isaiah 57:13 and Jeremiah 31:23. In reference to the future, a journey to Israel will be a journey to Jehovah's mount. God's coming kingdom will also be His holy mount (Isa. 11:9). This understanding relieves us of holding any recondite idea, and makes the statement to be quite normal. We thus come to perceive that, of old, Tyre held a place in relation to God's ordering of His kingdom for Israel. The nations around had their function and office in God's government, but, like Israel, they overstepped and violated their assigned positions and duties, and God restrained them according to His counsel, and by the functionaries of His throne who operated according to Adonai's fiat.

THE KING ASSOCIATED WITH THE CHERUB

That the king of Tyre comes to be in the midst of the fiery gems tells us in figure that he was in his ruling capacity associated with the cherub who really was charged with control in its initial aspect. This may be deduced from the mention of fire in the details of the cherub vision seen in Ezekiel (see 1:4, 13, 27, 8:2, 10:6, 7). The fire in the visions was used to judge Jerusalem. And so, when saying that the king of Tyre is in

the midst of the fiery gems, this seems to signify that it was his duty to judge in the earth by reason of the authority invested in the cherub. Probably the precious gems enumerated in verses thirteen are the stones of fire, emblems of the dignity of the king.

We should not find any difficulty in the word create, for this must not necessarily be confined to the particular aspect that we have when Adam was created. The features of any creation must be based upon the requirements of the case. Ezekiel speaks of the Ammonite being created (21:30); similarly in 21:19 we have: choose (create) thou a place, choose (create) it at the head of the way to the city. A creation is something new, and thus the rise of a city or a nation is spoken of as its creation, and any detail is part thereof.

Having discussed difficulties concerning the king of Tyre, it may be now desirable to briefly consider the cherubim, especially as it has emerged that the king of Tyre was not a cherub. In the course of our examination, hints have been made which really anticipate matters regarding these beings, and it is hoped that such observations may have prepared the ground for a fuller understanding of their reality and position in the Scriptures. If so, then we have reason to be thankful to God that His Word does instruct rather than perplex.

THE VISION OF EZEKIEL

In Ezekiel the cherubim are perhaps more prominent than in any other section of the Scriptures. Doubtless there is good reason for this. Are we able to discover it? If so, it will help our understanding. This prophet is much concerned with the evil in Israel, and with its restraint. The series of visions and their accompanying messages issue in the judging and deposing of Israel from the position which Jehovah had given to them. Throughout the book the title Adonai, that is, Adjudicator, is associated with the title Jehovah. The nations

around Israel are also dealt with; their expressed pleasure at Israel's plight is an affront to Adonai Jehovah. The nations do not understand that they are assigned their positions in relation to Israel, and so they must learn of the glory, majesty and judgment of Jehovah. When the several nations have been subjected to correction, the visions return to the establishing of Israel in their land in that future day when they will fully display Jehovah's glory and respond to his choice of them.

GOD'S PRESENCE ORDERS EVENTS

The reason for the controlling movements in the visions being around the cherubim seems to emphasize that God's presence is peculiarly in the upheaval of Israel and the nations. They are not haphazard movements, but God is, through the cherubim, restraining the existing evil and ordering the future which shall realize His will.

The presence of the cherubim indicates coming judgment. In Ezekiel they are beneath the throne, whilst in the Unveiling they are incorporated into the throne. The first mention of them in Genesis 3 : 24 employs them to guard the way to the tree of life, and in the holy of holies, overshadowing the lid of the ark containing the law, we see their zeal and concern for God's law. In the tabernacle and temple they are much in evidence, being almost a center of the service, possibly reminding of the divine presence therein, and the importance of the law and worship.

In visions, God's presence seems to be indicated by the cherubim. Hezekiah realized this when he spread the king of Assyria's letter before Jehovah in Jehovah's house, praying to Him Who dwells between the cherubim, recognizing Him as the God of all the kingdoms of the earth (2 Kings 19 : 15). Jehovah responds to Hezekiah's prayer, and Sennacherib was restrained.

GOD'S GOVERNMENTAL AGENTS

It would seem that the cherubim are the prime agents in God's government of the earth. God has supreme and effective control of it, which is carried out by manifold agencies, but we see only the instrumental aspect, as when one nation overthrows another, and the Scriptures reveal it to be of God. When we read about the cherubim in visions, then we see God's throne in operation, and the cherubim take part in His government. They are related to the authority of God as displayed in directing the affairs of the earth, and hence, because of the way which earthly matters take, this directing usually issues in judgment. The cherubim thus are employed to check the powers of evil, for they are the divinely constituted delegates of the earth, over and above the human. The cherubim forward essential good and frustrate evil, for they are always subservient to the fiat of God. If the cherubim are the primary means of God's ministry of earth's affairs, then such as the king of Tyre are but the remoter agents.

The cherubim, then, are executives of God's rule, and should be distinguished from the emblems used to represent them. They have a flexibility in details of form, which doubtless corresponds to the particular requirements of the vision. When seen in vision they seem especially to depict the glory of God's throne as it threatens judgment.

SIGNIFICANCE OF THE WORD CHERUB

The derivation of the word cherub is not without interest, especially in regard to their being representative. It is a compound word of two parts, *k* signifies *as* and *rub* meaning *many,* thus *as-many,* or, made a little more English, like-*many.* In figure they are the likeness of many earthly things and deal with the dominion which is in the hands of man over sentient creatures, animal

and human, populating the earth. They seek the good of the living, and are themselves also spoken of under the general title of "Living Ones."

SATAN DECEIVES — CHERUBIM CHECK EVIL

From our considerations it should become obvious to us that not only is the king of Tyre not a cherub, but also that the cherub cannot be the Adversary and Satan. The function and employment of the cherubim are opposite to that of the Dragon, that ancient serpent, called Adversary and Satan. It deceives the nations and promotes evil. The cherubim check the powers of evil. E. H. C.

WHAT SIZE WOMAN?

We are told that the woman clothed with the sun had the moon under her feet. How could this be when the moon is millions of miles distant from the sun and moves about in a very different way? And, then, how could she flee into the wilderness, which is not nearly as large as she is herself? Some cannot see how she could have been seen in heaven. But I have seen birds there (Mat. 6:26), who went into the wilderness, so there is nothing strange about that. But, if the woman is literal . . . ! *I* could not stand the heat of a sun dress!

Obituary

SISTER SCHWERDFAGER OF OTTAWA, CANADA

Our dearly beloved sister in the Lord, Mrs. Nellie Schwerdfager, was put to repose November 14, 1944. The funeral sevices were conducted by Brother John F. Mitchell, preaching and giving a tribute and eulogy of her life. She was 56 years old, and in addition to her husband leaves four sons and one daughter. Just twenty days before her death they received news of their son Eliott's death on active service overseas with the R. C. A. F. Their home has been, for the last six or seven years, the meeting place for the Concordant Study Class, and our sister's knowledge of the Scriptures was truly remarkable. She found the truth unfolded in "Unsearchable Riches" very helpful and enlightening. She was very gracious spirited, and seldom was perturbed. From youth up, both she and her husband were associated with Plymouth Brethren until a few years ago the Lord directed her, and through her Mr. Schwerdfager, into the fellowship of our Concordant Study Class..

Her guarantee of vivification was in 1 Thessalonians 4:14-15.
Her guarantor of vivification was in 1 Thessalonians 4:16.

MAN AS GOD'S IMAGE AND LIKENESS

DISPOSER is the grand thought contained in the Hebrew title for *God (Elohim,* properly rendered *Alueim).* The Greek translates this by the term PLACER *(Theos).* This is a designation worthy of the Deity, for He alone has the final *disposition* of all creation. Who else than the Creator can control or consummate the universe? English is a "heathen" language, and its name for the Deity has no specific meaning. It may be derived from a Sanscrit term denoting the INVOKED. Current usage does not associate "god" with any definite thought other than deity. It would be a vast help if we could use "Disposer" in its place. Since this is impracticable, let us associate this idea with all of the occurrences of "God" in the Scriptures. It will illuminate many an obscure passage. It may give us the key to man's place in the universe, for he is created in the image and likeness of our Disposer, God.

Many and varied are the interpretations of this statement, because the title used and the explanation that follows are usually ignored. These two vital factors agree in giving man a relation to the other creatures on the earth corresponding to that of God to humanity. Not that man was to be an actual "disposer" or god over the lower creatures, but to be an image, a representative, a material expression of a spiritual reality, *apparently* the same as the *Disposer* of all. Is not this confirmed by the words that immediately follow?

26 And God is saying, "We are making a human being in our image, [7]and[n] [as]according to our likeness, and they shall [1]sway [t]over the fish of the sea, and [t]over the flyers of the heavens, and [t]over the beasts, and [t]over all the [s]animals[c] of the earth, and [t]over every crawler that [1]crawls on the earth."[27] [51] [96] Ac17[26] Ja3[9] Ps8[6]

27 And God is creating [h]the human being in His image. In the image of God He creates [h]him. Male and female He creates [h]them.[218-24]

28 And God is blessing [h]them. And saying to them is God, "Be fruitful and increase and fill [h]the earth, and [r]subdue it. And sway [t]over the fish of the sea, and [t]over the flyer of the heavens, [7]and [t]over the beast,[c] [7]and [t]over all the earth,[c] and [t]over every animal that [1]crawls on the earth."[91] [7] Ps8[5] Hb2[8] *

The animals cannot contact God, for He is spirit, so man is made as a material and tangible substitute of the great Disposer, and should control the creatures beneath him on the earth.

It is generally supposed that humanity has utterly lost this position because of sin. That mankind's disobedience to God *does* affect the mastery of the lower creatures in undoubtedly true. But the position is still given to humanity, though weakened and vitiated by sin. In James' epistle (3:9) we read of "men who have come to be in accord with God's likeness." Such men, he says, are cursed. The fact that they are being cursed shows clearly that James is speaking of mankind as a whole, and that God's image is not reserved for some exceptionally good specimens. Man's place and his nature and his constitution were given him by God in order to carry out His grand purpose for the universe. Sin and its accompaniments, suffering and death, though they seem to thwart God's beneficent design, in reality are essential to its fulfillment, for they provide mankind with that real-

ization of its own futility without God which must precede their subjection to Him.

IMAGES OF OTHER GODS

The word *image* is used of material representations of false deities (Num. 33:52). As the apostle says, the nations worship demons, not the images that take their place (1 Cor. 10:20). The usual reasoning that God is a spirit, therefore His image must also be found in spiritual qualities such as knowledge, righteousness and truth, is entirely beside the mark. An image must be *visible.* God's Son is the *visible* image of the *invisible* God (Col. 1:15). Idols are the material representations of *invisible* spirit beings. Man, as the image of God, is His *visible* expression, in relation to the animal creation, especially as a *disposer,* swaying over them, and doing with them as he wills.

THE LIKENESS OF GOD

God uses *two* terms in order to explain the relation of mankind to Himself. He makes man according to His *likeness,* as well as making him in His *image* (Gen. 1:26): The relationship of God to mankind is to be set forth and reflected in his relation to the creatures beneath him. It is not apparent, at first sight, just what the difference between an *image* and a *likeness* is, but the subsequent usage of these terms will help us to see the distinction.

The two words, *likeness* and *image,* occur together in Paul's discussion of images made to represent the Deity. He says that men "change the *glory* of the incorruptible God into the *likeness of an image* of a corruptible human being and flying creatures and quadrupeds and reptiles" (Rom. 1:23). Here we may see clearly that the *image* is the *material* object, but the *likeness* has to do with the *glory* which the image misrepresents. All idols are images, but their likeness to God varies greatly. A living human being may be the image of God, chiefly *insofar as*

he is a disposer, within his sphere, but a statue of stone lacks this vital likeness. Images of animals are far more stupid for *the animals are not disposers,* but are under man, their disposer. The glory of God here lies in His power to dispose of His creatures as He will. This is just what idols lack.

That man is *like* God is a much deeper truth than that he is a visible *image* of the great Disposer in relation to the rest of creation. Man is especially characterized and differentiated from all other created beings on the earth because, in his way, he also disposes of himself and of his children as well as of the animals. In brief, he has a will, and does according to it, within the limits of his consciousness. He is *not* like God, as the Deity revealed by His *other* names and titles. Nor does the likeness involve greatness or might or deity. A drop of water is like the ocean, but there is a vast difference as well. A speck of dust is like the earth. A candle is like the sun. So are the sons of Adam like *Alueim,* the Disposer.

The name *man* or, rather, *human,* is the same as *Adam* in Hebrew. For a long time we deemed that the stem of this word was GROUND *(adume),* and called man a *groundling.* Both words come from the same stem, and there is certainly a close relation between them. But further investigations in the Hebrew stems has shown that the initial *a* is often a prefix, and may not be a part of the ultimate stem at all. This seems to be the case here. The real stem consists of only two letters, *dm,* which denotes LIKE. From this we get the noun *dmuth,* LIKENESS, and the name for mankind *adum,* LIKE, which denotes those living souls who are *like* God. This agrees fully with man's position on the earth and with God's great purpose concerning him, and the likeness that exists between man and the Disposer, and at the same time expresses the likeness that exists between mankind and other terrestrial creatures.

That mankind *is* LIKE the Deity, and that this espe-

cially characterizes it and distinguishes it from the rest of God's creation is abundantly evident from the Creator's own words (Gen. 1:26), where we read that humanity is to be created "according to Our *like*ness *(kdmuthnu)*." How fitting it is that even the learned seem to have lost this high pedigree now that humanity seems to have forfeited so much of its likeness to its *Creator!* Some scientists not only do not know Him, but they emphatically do not *want* Him to have any place in their vain speculations. Yet, at the same time, it is also fitting that they do so unwittingly when they call man the genus *homo,* for this Latin term may come from the Greek *homo,* LIKE (compare the French *homme),* and it is not impossible that it was originally a translation of the Hebrew *adm.* And so our word *human,* which comes from *homo,* may also denote the great fact of our *likeness* to the God Who created us and to all of His creation.

So we see that humanity's *likeness* to the Disposer is essential and immutable. It does not consist in virtues, such as goodness or greatness, or in moral or spiritual qualities, but in a control over his environment, however limited it may be, even though, in the last analysis, this also is of God. Sin may modify this condition. There may be much or little of it apparent, but it is never lost or withdrawn, not even through the ravages of sin and death. As the Psalmist says (Psa. 8:4-8):

4 **What is a mortal, that Thou art mindful of him?** Jb7[17] Ps144[3]
And a son of mankind, that Thou art visiting him?
5 **Yet Thou makest him lacking little of [r]the messengers,[o]**
And with glory and honor art Thou [r]crowning him.
6 **Thou art causing him to rule [t]what is made by Thy hands.**
All dost Thou set under his [A]feet: Hb2[5-8] Gn1[26]
7 **Flocks and domestic animals, all of them, and [m]even the beasts of the field,**
8 **The birds of the heavens, and fishes of the sea which cross the paths of the seas.**

In this psalm man is looked upon as a *mortal.* As such he seems unworthy of God's notice. As dying he has a place below that of messengers. Even our Lord was

made inferior to them for the suffering of death (Heb. 2:9), although He is now much better than the messengers, for He has a far more excellent name than they. The time is coming when some of mankind will rule messengers (1 Cor. 6:3). Moreover, now we do not as yet see all subjected to mankind (Heb. 2:8). These things belong to humanity, but not to dying, corrupting mortals. Not till death is abolished (2 Tim. 1:10, 1 Cor. 15:26) will man enter into the enjoyment of the place God has prepared for the race.

The name of God and the place of man in the universe will be most clearly revealed at the consummation. There the whole of humanity acknowledges God as the great Disposer by being *subject* to Him (1 Cor. 15:28). It is the work of the eons to bring this about. Then God and mankind are no longer at odds, but complementary. He rules, they obey. All rule of man over man, sovereignty and authority and power is thereby ruled out. God becomes All, or Everything in every human being. Not till then can mankind fulfill its proper function in the universe. Before this, during the eons of the eons, under the leadership of Christ, and by means of the vivified saints, there had been an approach to this ideal. But the special function of the elect was to reach the rest of the race. Those with a celestial allotment were chosen to enlighten the celestials also. It is only when God becomes All in each one that the likeness of humanity as a whole to the great Disposer becomes fully manifest. Not till then can the race play its part in the grand symphony of a perfected creation.

FREE WILL

It has often been deduced that, as God is a free moral agent, and humanity is like Him, then man also must be free as regards his will. The reasoning is fundamentally false in that it assumes that man is like God in *everything,* which would amount to identity, and thus deify man-

kind. The context clearly limits man's likeness to the Disposer to his relation to the lower creatures, over whom he is given sway. Man would like to extend this rule to include his fellow men and even God, but it is evident that, if *all* men are free and independent, then no single one of them can sway over them. And if God is the Disposer in relation to mankind, then they cannot be disposers except in the limited realm which He determines.

That man is *not* to be like the Disposer in the realm of the will is clear as noonday when we consider the ultimate and ideal relationship which will exist at the consummation. In their present alienation from God it is not difficult for men to imagine that God is schooling the race in order that it *may* walk according to its own will without destroying itself. That sometimes seems to be the object of His law and His providence. But this is an illusion. The ideal is *subjection,* not independence. And this is true even of the only One Who could be trusted to use His own will. The Son of God, Who alone is able to sway over His fellow men, voluntarily relinquishes this right when all mankind has been subjected. Man was emphatically *not* endowed with a free will. In this he is not like God, and never will be.

This very likeness to God leads some of His creatures to exalt themselves above Him. The king of Babylon was lifted up with pride and said in his heart, "To the heavens will I ascend! Above the stars of deity will I exalt my throne! . . . I will be like the Supreme!" But only one can be supreme. Men are raised up over their fellows to depict this supremacy. But, though they are like Him, they are very far from being Him. Those who walk in pride He will abase. And so this king of Babylon, who would ascend to the place supreme, shall descend to the unseen (Isa. 14:13, 14).

Is it not remarkable that God, the Disposer, in giving mankind its place in His creation at the very beginning, uses the very same terms as are afterwards applied to

Christ? *He* is God's Image for *mankind,* while *they* are His image for the *creatures* beneath them. *We* view the illumination of the knowledge of the glory of God in the face of Jesus Christ, while the animals should see in man the likeness of their Disposer. God disposed them in their place in the beginning. Man should sway over them, as His image, in the course of the eons. His part was *creation,* but He delegates to man the part of *revelation.*

God's Word emphasizes the *likeness* of mankind to creation, whereas theology is more concerned with the *differences* between the race and the rest. Both are true because likeness to all in some particulars involves differences in other things. It is because man is made in the likeness of God and, at the same time, has features in common with all other creatures, that he is called Adam, or human, and is able to fulfill the mission which is his in creation, after the evers or eons have run their course, and man has been prepared for his part in the school of evil. Not till then will the race as a whole be a graduate, and receive a diploma as Doctor of Humility and Master of Subjection.

God's purpose for mankind shall be fulfilled, not *in spite of* apparent hindrances and opposition, but *by means of* sin and death and judgment, which are the prerequisites for salvation and justification and reconciliation. Only the experience of evil can humble humanity and prepare it for its proper place in God's finished creation.

Every division of creation has its appropriate and appointed place, outside of which it is a misfit, and fails to fulfill its proper function in the universal economy. We can see this quite clearly in the lower creatures, for they naturally and instinctively seek their own sphere. Fishes and the other marine fauna and flora cannot even live long *out* of water. Other animals and plants cannot exist *in* water, though some live on the border between the soil and the sea. Then there is the land life, which has its

home on the soil of the ground. Above these fly the birds. The great Disposer, or Placer, has located these where they belong, and also deposited within them a nature which keeps them in their proper quarters. Man belongs to those of these creatures which live upon the land. We realize this by instinct. When we seek to submerge beneath the water or fly above the ground we go contrary to our nature, unlike the other forms of life upon the earth.

When the denizens of the water and the air (verse 20) and the land (verse 24) were created, it was not necessary to *tell* them their place because they were not fitted for any other. In this we see how the great Disposer works. He is also the Creator, and He can control His creatures by merely making them incapable of usurping a place for which they are not equipped, as we say, "by nature." The fish does not envy the flyer, or the lion either one, for none of them find the element in which the others live congenial or even possible. They are fraught with danger and suffering, if not death. The word *dispose* may be used in two senses of God's creation in nature. His creatures are not only located in the element and environment where they belong, but also are themselves instinctively *disposed* to remain in their original sphere. They are inherently opposed to evolution! That is why there are no evolutionists among them! They have not fallen so low as to go contrary to their natural instincts.

An *image* is not concerned with *itself* at all. It is an intermediary, a representative and revelator. Just as Christ, the ideal Man, comes between God and the dying race, and is His Representative to make Him known to humanity, so mankind as a whole represents the Disposer and reveals Him to His lower creation. The figure of an image does not set forth man's *likeness* to God, but his *relation* to God and creation. It is accomplished by means of likeness in some respects, but this is not essen-

tial to the term image, so the further fact is added that man is also in God's *likeness*. This addition is useless if this has been fully expressed before by the word *image*.

Self-centered theology is too much occupied with man to see that, in God's early revelation, man is not an isolated, egotistic creation, but is only one of the many creatures provided for the earth. He was not created for his own sake without regard to the other animals, but primarily with God's glory and His purpose in view, and with due regard to the creatures that preceded him on the earth. *Their* need is filled, rather than his own, when he is made in God's image, and *God's* revelation is in view, rather than man's exaltation when he is given God's likeness. In seeking an explanation of his position as God's image, we should not try to discover man's inherent superiority to the beasts, which does not vitally affect them, but rather those factors in him which relate him to the lower creation in such a way that they may see God in man. Man is only a medium between the two, and fulfills his function best after he has been humbled by evil.

The crowning consummation of God's purpose in mankind can be seen in Christ. *He* is the chosen Image of the Disposer, so that all authority and power has been delegated to Him. We would expect Him to take a visible form like the highest of the heavenly host in order to show what God is like. Not so! As the Image of God He is a *Man*. He entered into the race which was originally created to be an *image* of the Disposer, and made *like* Him. In Him we see the fulfillment of God's creative purpose. In Him we see the consummation of the race. Man has temporarily misused and marred his likeness because of mortality and sin, but, in God's good time, humanity will fill the place in His creation for which it is intended: to mirror to the universe the invisible Disposer.

Men try to represent the Deity by means of idols

made of wood and stone and silver and gold. Even when beautifully formed figures of corruptible humans or birds or animals or reptiles, they fail to furnish us with any likeness of the *Disposer* (Rom. 1:23, Acts 17:29, Isa. 40:18). In fact *they* are subject to the disposal of *men,* and are the very *reverse* of godlike. Men make them and determine their destiny within the narrow sphere in which the Supreme Disposer makes them disposers. Hence *they* are the gods of the idols, and should not worship the creatures of their own hands (1 Pet. 2:13).

Idols shaped like human beings do not look like Adam was before he ate of the forbidden fruit and knew no decay, but as he became later and was ashamed of himself, because corruption due to death operating in him had robbed him of much of the glory which was his before he sinned. Nevertheless they are not so fearfully false as those grotesque forms which are the fruit of fear and fleshly lusts.

Man, *as the image and likeness of God,* is *not* given the place of rule over his fellows. This should not need any elaborate proof, because it is self-evident. If each man were delegated to rule the race, then all would be rulers and there would be no one to be ruled! If each one appeared as the image of God to his neighbor, what avail would that be when his associate also has the likeness of the Disposer? The rule of man over man is a temporary, eonian arrangement, and was *not* conferred upon him at the beginning. Indeed, human government did not commence until after the deluge, when God, after again giving man his place over the animals by putting the fear and dread of him upon them, adds the new provision that whoever sheds man's blood, by man shall his blood be shed (Gen. 9:2-6). Even Christ's rule is temporal, for all intermediate authority shall be abolished when God becomes All in all (1 Cor. 15:28). Rule over man is not inherent in man, and is not included in his likeness to God.

The fact that mankind is *like* God in some respects implies *un*likeness in others, otherwise they would be identical. We may be certain that man was not created with the knowledge of good and evil, for that is the lesson which he is taught during the eons. In fact man's unlikeness to God is so pronounced during the first three evil eons, during which he is humbled by being made subject to vanity, that it takes considerable faith to believe that he has any likeness until he bows before God's will and is called by His grace to partake of His spirit and enjoy the salvation He has prepared in His Anointed.

Let us note that the twin truths that humanity is like the Disposer of all, besides being His image, is brought to our attention *before* death had entered or Adam had sinned. It is the inherent possession of mankind quite apart from these disturbing factors. There is no intimation whatever that the entrance of evil annulled these basic declarations. On the contrary, it is recognized and reaffirmed in the midst of failure and offense. It may be that sin has temporarily affected the display of man's resemblance to the Disposer, but this, by its contrast, will only serve to heighten its glory at the consummation, when sin once again is absent. As in almost all other truth, we must orient it with the final outcome in order to guide our thought aright.

Paul, in addressing the Athenian philosophers, speaks of the human race as "divine." This word is only a form of "god," and might be rendered *godlike*. He merely asserts the great elementary truth, found at the forefront of revelation, that the race of mankind are disposers, like God. With this as his main premise, it was easy to show how ungodlike the idols were, with which they surrounded themselves. The whole argument becomes clearer when we see that he is not seeking to gain their ears by quoting a passage of one of their own poets, but by giving them credit for the little light that they still had, but which was logically incompatible with the idolatry which

they practised. Even if these idols represented demons, they lacked the main feature, apart from which the figure was false, in that they themselves did not decide the fate of their worshipers, but these were able to do as they pleased with them.

The lower animals, or living souls, seem to be lacking in one particular. Even man, as one of them, shares this deficiency, at least to some degree. Though they, in contrast to soulless creatures, can perceive the world about them by means of their eyes and ears and nose and tongue and touch, yet they have no organs for the direct perception of their Creator and Disposer, the Deity. As Paul told the Athenian philosophers, He is existing not far from each one of us, yet we may seek Him with our eyes all our lives and not find Him, for He is invisible; we may grope for Him with our fingers till we die and never lay hands on Him, for He is spirit. Even men need something more tangible than this. The nations seek to satisfy this desire by means of idols. The saints find God in Christ, Who is our Idol, and His Image.

SELF-CONSCIOUSNESS

Much is made of *self-consciousness* as a trait peculiar to man and God alone. This is by no means obvious, for it would be difficult to prove that other creatures, animals as well as spirits, do not have a similar endowment. A few irrelevant texts are given and the conclusion is drawn in this fashion: "It may be fairly inferred from these passages that the Bible regards self-consciousness as an essential feature of the divine similitude." But the very opposite may be more safely deduced from the term *image*. The same term is freely used in the original of material shapes which have no consciousness whatever. They are *molten* images (Num. 33:52). There are images of *animals* (1 Sam. 6:5). There are images of *men* (Eze. 16:17). None of these are self-conscious. The image of Cæsar on Roman coins (Mat. 22:20) certainly lacked

this feature. Perhaps it would be more helpful to note the fact that the idea of self-consciousness is not at all essential to an image, and that man's likeness to the Disposer lies altogether outside this realm.

Adhering closely to the context and considering carefully the contents of the divine title used when setting forth man as the image and likeness of God, we are compelled to confine these to his relation to the lower creation as their disposer, the representative and similitude of God, by means of which He is to be revealed to them. Man is the intermediary between the souls on earth and God, even as the Man Christ Jesus is the Mediator between mankind and the Disposer. This was man's place before the entrance of sin, and will not be fully realized until its exit at the consummation. Yet there will be a close approach during the eons of the eons. Then, in a perfected universe, mankind, in subjection to the Disposer, will reveal Him to the lower order of souls because he is the image and likeness of God.

Those of the human race who are called by God's grace to a place of blessing among the celestials (Eph. 1:3), will need a change from that which was given to man at his creation in order to fulfill his mission, for they will not be in a position to represent God to the animals on earth and are not fitted to be His intermediaries to the creatures of the heavens. But they still remain the image and likeness of God, only in a different and a higher sphere. We will consider the details of this in our further meditations.

UNSEARCHABLE RICHES FOR MARCH, 1945
BEING THE SECOND NUMBER OF VOLUME THIRTY-SIX

EDITORIAL

MISLEADING METHODS

DISCORD in doctrine is largely due to discordant versions. The dissonance grows more intolerable with every added translation which we consider in our study of the Scriptures. Few seem to have ears sensitive enough to register the clashes that occur. They select the version that harmonizes with their own conception of the truth. Thus a partial and deceptive harmony takes the place of one based upon the Scriptures as a whole. Yet this course may lead to more discordance than if a single one were used, especially such as the Revised Version and Rotherham, in which some attempt at uniformity has been made.

In my early efforts to make a new translation I used the best ones that I could find. At first it was my plan to consult these versions continually in order to preserve what appeared to be their good points. But this only showed up their inconsistencies. I was forced to ignore them all, for they only confused the confusion. Instead of a help, they proved a hindrance.

We are not now referring to these versions by themselves, or their discordant vocabularies. A *mixture* of one or more translations with a concordant version may be worse than any one of them. It is only by becoming an adept in the use of a concordant version and thus acquiring a clear conception of the force of each word by means of a knowledge of its usage in the Scriptures, that we are equipped to comprehend God's revelation. Those who have this, even in a small measure, consider it one of their

most precious possessions. All who have learned to use a concordance will understand something of this. Such an insight is of tremendous value in getting a good grasp of God's Word. But no one can excel in this if, at the same time, he clouds his conception of a given word by discordant usage. Indeed, his very knowledge may lead him astray, for he will find words in a false setting and it will give and receive a deceptive light.

For this reason we deem it best to use the CONCORDANT VERSION renderings almost exclusively in our magazine. We will point out any exceptions which may occur, and will commend only such writings which are brought to our attention as go along this line. This may seem drastic to some, but the confusion is so great that heroic measures alone can cope with the situation. Even when the CONCORDANT VERSION is used, the interpretation put upon it is apt to be imported from other sources, so that its worth is weakened.

In contacting those who know no other version than the so-called "Authorized," it may be wise, at times, to refer to it, but even then it is best to correct major discrepancies. Of course we must refer to it in pointing out its failings, especially in the Hebrew Scriptures, for which we have no concordant version. In the meanwhile we will take up important passages, and each one may correct them in the translation he is accustomed to use.

I look back with regret when I reflect how much error I might have escaped had I begun with a concordant version. Such insignificant points as the force of the ending *—ing* sometimes settle great controversies. I was quite impressed with the argument of "Conditionalists" that the Bible speaks, not of eternal punish*ing* (a process), but eternal punish*ment* (a fact). From this they deduced that the dead were annihilated, though they did not like that term. Had they only known that the Greek ending *—sis,* of *kolasis* (punishment), corresponds with the English *—ing,* and *denotes a process, not a fact* (the very

reverse of their contention), they would not have founded their argument on a mere weakness in our popular version. Now that I know that the passage deals with *nations,* in the kingdom, not with individuals today, I see that it must be chasten*ing,* for it lasts throughout that era.

Now the men who believed and taught this were not ordinary church-goers, but independent searchers of the Scriptures, both laymen and clerics. They were searching for the truth, and sought to establish it by keen reasoning. Their assertion that punish*ment* does not necessarily include a continuous process is right. If they had only used the same intelligence and based it on the inspired original, they would have come to the opposite conclusion. If they had examined the word *aionios, that* would have solved their problem much more satisfactorily. Numbers and logic do not settle anything. Only God's Word does that.

A pertinent instance comes to hand as I am writing. The critic, evidently ignorant of Greek and unwilling to check his ideas by the helps in the CONCORDANT VERSION, insists that the rendering "*of* the nations," found in Galatians 2:12, should not have the *of*. The form is *ethnōn*. Turning to the concordance on page 233 we see that there are four classes, three of which are marked respectively OF—, to— and *a*. Among the plural forms of OF— we find Gal. 2:12. Therefore *of is* indicated by the Greek. Let us try it out in another passage. In the fifteenth verse we have "sinners *of* the nations." Usually it is not necessary to look it up. The *version* indicates it by *of*. Should anyone criticize the version who will not take the trouble to check the facts by the original by means of the helps in his hands? A series of articles will deal with this matter at length.

ONLY ONE WITNESS

It is generally wise to consider all sides of a given question. This is especially true when the evidence comes

from fallible, erring men. Then it is that "in the multitude of counselors there is wisdom." The Scriptures themselves demand two or three witnesses. But, when *God* speaks, it is not only unwise, but *a mark of apostasy, to depend on human testimony.* Then it is a matter of *record.* A photographic copy of a document has more weight than the testimony of many men. Some examine the various schools of thought in Christendom in order to get the truth. Others canvass the opinions of Bible students. All of this is confusing and largely futile. Let us rather *search the Scriptures themselves,* or consider the evidence of those who are competent to do so. The time and effort spent in *debating* the finer points of a passage should rather be spent in seeking to exhaust *all that is revealed,* that is, not only the *meaning* of a word, but its *relation* to the other words surrounding it. If it is a noun, does its form in the Original show *what, whence, where,* or *whither?* This is sometimes more important than its significance. All the forms of the verb should be carefully considered. No one should teach who ignores these vital values in God's revelation.

That many men agree on any teaching is no indication of its truth. Rather, in days of apostasy, *it is a sign of error.* In case the majority were right, then the great religious bodies are the only ones who may lay any claim to be correct in doctrine. Ignorance and error multiplied do not make truth. Were it so, the truth for the present would rest on precarious grounds, for Paul was only one man. Even our Lord was not a multitude. He did not get all of the twelve to consult together when the Circumcision epistles were written. If a number of men are brought in, why not get the opinions of those who have given such things much consideration, who have learned the original languages, and studied the works of other learned men? Many do this by consulting their published books. But I have found out by experience that this is not always safe. It is far more profitable than consulting

the opinions of those who have not been able to go to the original, and depend on reasoning to supply their deficiency, but can never replace constant contact with the inspired text.

God gives *teachers* (Eph. 4:11), not roundtable discussions. Not all the members of the body have the same function. Are all teachers? (1 Cor. 12:28)

Stupid and crude questioning *refuse,* being aware that they are generating fightings (2 Tim. 2:23).

These questions usually *imply a false premise,* so that they cannot be answered without admitting a falsehood. They belong in the same category as, Have you murdered your mother-in-law yet? Seasoned with sarcasm they make a very effective weapon against the truth. Some honest and forthright saints are confused by such snares, and may easily lay themselves open to false slander on the part of the questioner if they seek to reply before showing the iniquity of the question. That the motive and character of the questioner becomes suspect is most regrettable. Let us *avoid* and *reject* all such devious methods and teach the truth in a direct and upright manner, without reasoning and, worse than that, tricky questioning based on false implications.

The emphasis which is being placed on *numbers* is not only false but ungodly. Let us not take refuge in men at all, but in God's Word. He does not need human help, and can save by many or by few. Nearly every revival and recovery of the truth has come *through* one man, because it is *God,* and not men at all, Who gives the light. Nor is it necessary to slander and calumniate one man because he is one. Was not Moses one man, and Joshua and the Judges and Samuel and David? No man today can compare with them in other things, but each one of us is as numerous as one of them. We should not compare men (2 Cor. 10:12). Their gifts vary much, their methods even more. Let us leave off from man (Isa. 2:22)!

After the great efforts we have made to provide the

saints with the facts of God's Word we are deeply distressed and moved with pity when those who take the place of teachers not only ignore these facts, but criticize the version because it translates to accord with them. They prefer the opinions of investigators who, it seems, are able to reason to conclusions which conflict with the facts, which they do not seem to deem worthy of investigation. After having commended a publication and introduced it to many of our friends, we feel we owe it to them to warn them that any teacher who bases his teaching on the opinions of men, and not directly and alone on the minute details of divine revelation including grammar, is not reliable. Gathering two piles of passages for and against a foregone conclusion is not the way to truth. It is one means of establishing error.

We are now asked to make a list of all the Scriptures *for* and *against* a doctrine. This is to be submitted to a committee who will decide for us which we are to accept and which we are to reject. *Such list cannot be made! No passage of Scripture is contrary to any other.* The mere suggestion that God contradicts Himself and we must choose or reject a part of His revelation shows that the method is radically and basically wrong. That is the way that the destiny of mankind is settled by Christendom. They accept those passages which teach eternal damnation and reject those which are in line with universal reconciliation *and believe a lie.* So will it always be when *any* of God's Word is rejected. We believe *all* passages on the destiny of mankind *because we go back to the original,* where no contradiction exists. *That is the way to truth!*

Those who choose between passages that apparently clash, *always choose the wrong ones.* They prefer James to Paul. They ignore Paul's *mature* revelations, and emphasize the texts which are an *enigma,* which often *seem* to *imply* the reverse of the truth. They prefer the many passages dealing with God's demonstration of what man

is, which demand that man should be ignorant of His object, to the few that go to the bottom and reveal His motive and His ultimate. The Word of God cannot be fully understood unless we view it all in the light of His latest revelation. We should always start with this, not with the early unfoldings. We should not enslave ourselves under works, but revel in the freedom of grace.

Such a method has failed on many themes. What is regarded as the best book on death sets the figurative usages against the literal and denies the very truth which it is supposed to discover! Those who go to the great bulk of revelation on such subjects as baptism and repentance and law keeping, and many more, can find ever so many more texts for their error than there are for the truth of today. No matter how many grand passages can be found for law observance and sabbath keeping, they *do not prove that it is the truth for us.* If we take the texts that *seem* to be against present truth out of opposing lists, they will generally be found to be truth for some other time or another aspect.

Just as the plain Scriptures as to the death state were eclipsed by stressing figurative usages, so now the word nation is being darkened by attempts to prove that it does not refer to nations but persons. Instead of first fixing the literal meaning by the hundreds of passages which define it, some prefer to take the so-called "spiritual" sense first. Then they misuse the concordant method by trying to prove a literal passage figurative by comparing it with a figurative one. We will take up this matter at some length, and use the word nation as an example to expose the dark and deceptive *methods* which Satan has used and is using to hide God's truth from us.

HELPFUL HINTS

We feel that we have failed in some respects to meet the needs of our readers, some of whom are puzzled and distressed by problems which they cannot solve, or which have been pressed upon them by others. We once

had a question department, but lately we have tried to answer them more satisfactorily in our longer articles. But we realize that many of our readers have only a part of our literature, and do not know just where to look for the information they desire. To meet this need, we hope to publish brief statements of fact and other matter on timely topics, and tell where a further discussion may be found, for those who want to study more thoroughly.

Usually the "hints" will be brief, because the matter is fully elaborated elsewhere. Then we shall refer to the more extended presentation. If a question demands it, we may enlarge on it later in a longer article. By this means we hope to be more timely and provide for our readers what they need when they need it. Sometimes we must, of necesssity, explain technical matters, such as grammar, for, notwithstanding that this is to be found clearly stated in our Complete Concordant Version, some do not seem able to profit by our labors. They not only criticize the version because of their failure, but even use part of it to destroy the rest.

One-tenth of the time and effort now devoted to "investigating," and debating, if applied to a study of the *facts* of the original, now easily accessible to all in the CONCORDANT VERSION, would produce ten times the profit. A microscopic consideration of God's revelation is our only safeguard in these days of apostasy. Let us *really* return to God's Word!

ALIENS ARE NOT EX-CITIZENS

The question is asked, In what way were the Uncircumcision "alienated" from the citizenship of Israel if they had never been a part of Israel? The word *alienated* shows the *state* they were in, not an action. I was an alien in many countries, including Palestine, yet I had never been a citizen of any of them. It is the so-called *perfect* in Greek, which the CONCORDANT VERSION calls the *complete* or *state*. There is a little circle to indicate

this in the International Edition. See pages 338 (bottom) and 339 (top). In the same way we all were once *estranged* (the same word, only a different usage) from the life of God (Eph. 4:18). Did we once have the life of God and thereafter became estranged?

PROVE ALL THINGS

Apart from its context this seems to put a load upon us that no one can bear, and to imply that the truth is to be found by searching human reasonings and departures from the truth. The contrary is its message. It reads: Scorn not *prophecies.* Yet be testing all, retaining the ideal (1 Thes. 5:21). At that time the truth for today was not yet revealed. *God* spoke through prophets. The test was, does his message agree with God's previous revelation. Today, anyone who goes counter the inspired text or who corrupts it to agree with his teaching is proven false.

FAITH IN GOD EMPOWERS FOR GOOD DEEDS

The spirit of God has warned us in advance that God's truth would be attacked by stupid and crude questionings, and that these would generate fightings (1 Tim. 2:23). This method is much used by infidels and those who seek to overthrow the faith of the saints. Two or more passages, each of which is quite clear in its own context, when placed together are brought into collission with each other. One dealing with *salvation* is opposed to one dealing with *service.* Ephesians 2:9 says *not of works,* yet the very next verse speaks of *good works* in which *we should be walking.* One speaks of *God's* achievement in saving us, the other of *our* conduct as a result of it. Both are then brought into collision with a passage concerning *unbelievers* who, by endurance in good acts are seeking glory and honor and incorruption (Rom. 2:7). *Before we believe* our works are of no avail, *When we believe* they have no place in our salvation. *After we believe* they should occupy all our powers. It

is stupid to ask whether the saint should work or not because he should do *both,* each at the proper time.

THE OLIVE TREE

Them, in Romans 11:23, refers to the *boughs* of verse nineteen, which were broken off. The word *bough,* in Greek, is not neuter as in English, but *masculine,* hence cannot be referred to as *it.* We should never argue about the gender of the English pronouns in the Scriptures, for they cannot follow the Greek. We cannot call a bough *him.* Moreover, Israel was the whole olive tree. *It* cannot be grafted into itself. Only the *boughs* which were broken off will be grafted in again. We would be stupid if we forced the figure further, as if it were literal. It illustrates the fact that the nations, in part, take the place of Israel as the olive tree at the present time.

THE GREAT PROPHECIES OF THE FUTURE

There seems to be an insistent demand for concordant renderings of the principal prophetic predictions of the Hebrew Scriptures. If our readers are specially interested in one or all of these, we would be glad to hear from them, giving a list of the passages. We may publish them in the magazine, accompanied by expository articles, beginning with that one most in demand. Write briefly, with the list on a separate slip, if possible.

"NOT IN THE GREEK"

Misunderstanding seems to exist as to the lightface type used in the Revised International Edition for words not in the Greek. On page 356 of the Introduction the matter is explained briefly and a special caution is given in blackface type, lest the enemies of the version misrepresent it, by saying that we have added words not in the Original. There we say: "Much pains has been taken to avoid terms that affect the sense of the passage. In fact, *many of these added words really have some justification in the Greek,* yet, not representing a definite and distinct term, it seems wiser to put them in lightface type."

An example of this occurs in Matthew 18:18, "*one* of *the* nations," in which *one, the* and the *s* in nations is lightface, and the high dot shows that there *is* a *the* there before *of*. The sublinear has THE NATIONic. The problem is to express the —ic in English. Seldom is it so difficult to do this. The *sense,* however, is well preserved if we make it *of the* nations, for —ic, in English, and *—ikos,* in Greek, denote *of* or *pertaining to.* The *the* is demanded by English idiom, and is in the Greek, but cannot be put before the *of* in English. Otherwise *the of* nations, would be nearer the Greek. Neither can we say *of the nation* in English, for this would signify of the nation of *Israel.* So also would the rendering *national,* for the singular is always used of the one nation.

The word in the Greek is not *ethnos* nation, but *ethnikos* (page 233 in the ELEMENTS, under NATION). To translate as if it were *nation* is corrupting the Word of God. We wrote imploring that the grammar be consulted, but we were told in effect that this is the wisdom of the world (1 Cor. 1:19). We have waited and hoped that we would not need to publicly expose such matters. But now the attacks on the Version have troubled so many that we are compelled to speak. We have implored and exposed, but we pray that some who are more worthy will do the rebuking (2 Tim. 4:2). I fear that this will lead to morbid questionings and controversies, out of which many evils may arise (1 Tim. 6:4). Therefore I implore our readers once more to *reject* them. A.E.K.

SAVIOUR OF ALL

This radio broadcast, heralding the truth of the reconciliation of all, formerly heard on Sunday evening over KMTR, is now broadcast over KGER (1390 kc), Long Beach, California, on Monday evenings from 8:30 to 8:45.

"REGRETS TO INFORM YOU"

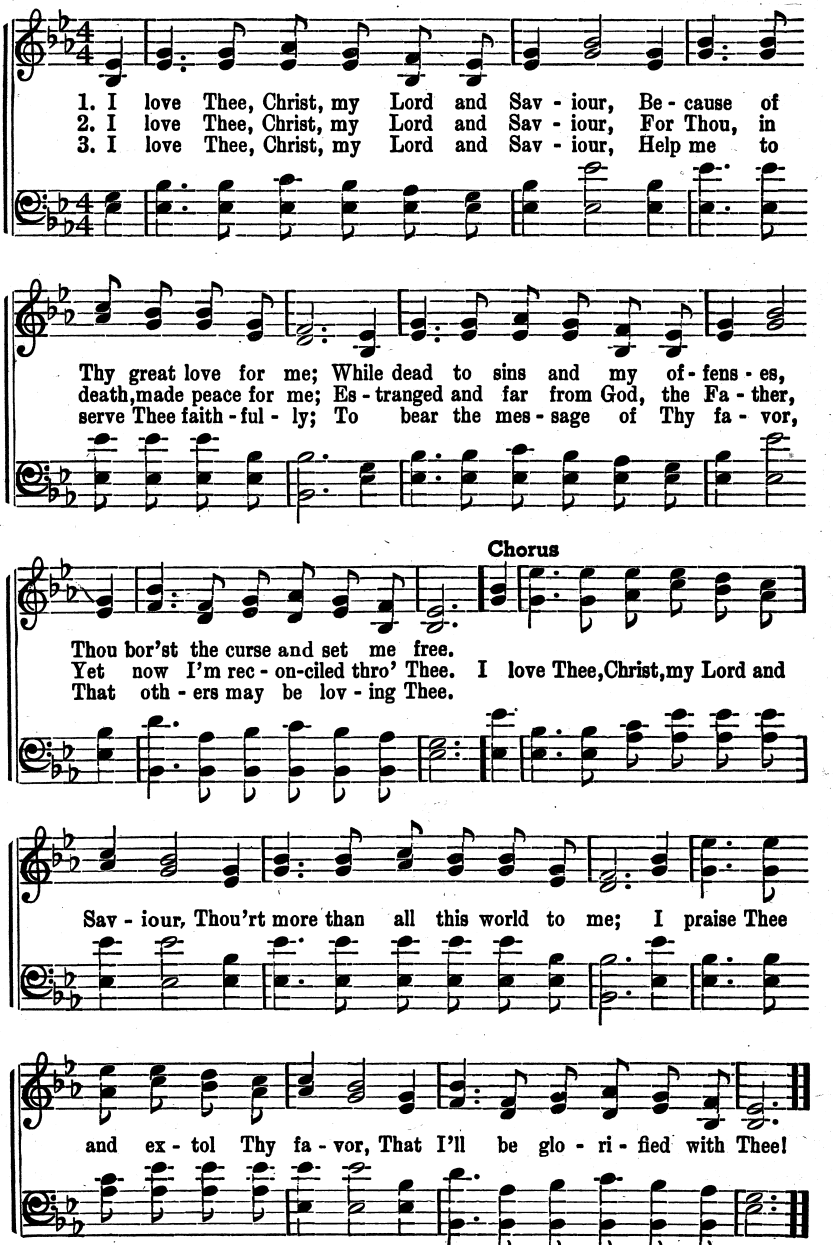
This tract may now be had in attractive booklet form, to serve the same purpose as a card of condolence. Price, with envelopes, 10 cents each, $1.00 per dozen.

A PRIMER OF PREDESTINATION

We welcome this little booklet, by the author of "The Unpardonable Sin" in this issue. Though we might object to a few incidental expressions as to human nature and the soul, it stands squarely on the deity of God, which is the fundamental of fundamentals.

Love's Response

A. L. Copyright, 1945, by Adlai Loudy Adlai Loudy



"THE UNPARDONABLE SIN"

PROBABLY most people under biblical influence have been either perplexed or distressed by this alarming phrase. The fear has been aggravated by the way modern evangelists use this idea, finding it a very convenient one with which to frighten those they wish to persuade to seek salvation according to their formula. They will tell their hearers that if they do not respond promptly to the sermon, the holy spirit may cease to operate upon them for conversion, and in that case they will be eternally lost and doomed. One man so taught declared that he was sure he was going to hell, because the spirit had ceased to plead with him to become a Christian. Many others have gone insane and suicidal as a result of this entirely needless worry.

For it *is* needless, because "unpardonable sin" is not found in the Scriptures. And though there are a few texts on which this traditional fear is based, these do not teach the thought as it is being forced upon people in this needless way.

The popular conception of this subject is that there is just one particular sin never to be forgiven, as signified by the word "THE" in our title, and that if a person commits that sin, his case is irrevocably and endlessly beyond redress. Just why one particular sin is thus "unpardonable" has never been explained. The idea seems unreasonable, to say the most favorable thing about it. The unreasonableness of the assertion is all the more evident when we realize that a number of conflicting sins are given as being the one that puts the doer into such a hopeless state. We shall consider the ones that have come to our notice as being so dire.

RESISTING THE SPIRIT

First, we shall examine the common evangelistic alarm and warning referred to above, that "the unpardonable sin" is "resisting the spirit" by refusing to go forward to the altar in response to the appeal of the evangelist or his helpers in the audience. One case of evangelism was reported to the writer, in which the personal workers seized those with whom they pleaded and dragged them forcibly forward, justifying this with the injunction in the parable to "compel them to come in."

The passage usually cited in order to prove the "unpardonable sin" concerns the Jews who asserted that the Master cast out demons by Beezeboul, their chief (Mat. 12: 24-32; Mark 5: 22-30). The sin here was blasphemy of the holy spirit. Blasphemy must be expressed in words. Their words attributed the spirit's work to Beezeboul. How then can sitting still in an audience in silence, instead of going forward to an altar, be blasphemy? And how could even words of refusal to personal workers be blasphemy of the holy spirit, when no blasphemy is spoken and the holy spirit is not mentioned? The Pharisees did really speak blasphemous words against the spirit by which the Master cast out the demon (Mat. 12: 28), when they attributed the healing to Beezeboul.

Their blasphemy was primarily against Him for they said that He had an unclean spirit; but while they did not name the holy spirit, He interpreted their words as being against it, because He did His healing in its power. Thus by their words they secondarily attacked the spirit of God. So, although they spoke seemingly "against the Son of man" (and—as He said—all words and blasphemies against Him will be forgiven) and not against the spirit, yet He disregarded Himself and put the spirit ("the finger of God," Luke 11:20) into preferred prominence, because He healed by it alone (Mat. 12: 28). So, when He mentioned words "against the Son of man" as being forgiven, He evidently meant against Himself per-

sonally, when the spirit was not involved. Thus He distinguished between Himself and the spirit, not only by saying that He healed by it, but that any words or blasphemies against Him would be pardoned, yet that those against the spirit would not. Mark (3:30) emphasizes this point by saying that this warning was spoken to them "because they said, 'He hath an unclean spirit'." These quoted words of theirs show the gist of the whole matter. Their sin was that of disbelief and denial of His Messiahship, when one purpose of His miracles was to prove it (John 5:36; 10:25). So, as long as they did not believe in Him as the Christ on the evidence of such powerful deeds as this healing, they could not be forgiven, because forgiveness comes by faith (Acts 10:43; 13:38). But when blasphemers in unbelief, because of ignorance, become believers, they can be, and are forgiven, as three thousand of this same nation of blasphemers were in one day (Acts 2:37-41), and as Saul, the worst sinner of them all, who was also a blasphemer (1 Tim. 1:13), obtained mercy because of that ignorance.

Disbelief might therefore in a sense be said to be "unpardonable," provided we see that such lack of pardon need not be fixed and endless, "in this eon or the eon to come," because pardon is received through faith. But disbelief can be changed to belief. It was so in the case of the three thousand and of the "chief" of such sinning blasphemers. So even if we say that disbelief is unpardonable, either in this eon or the next one, it is not so endlessly or hopelessly, because disbelief ends as well as every age does. The words, "neither in this world (eon), neither in the world to come" do not, therefore, express endless hopelessness, nor endlessness in any sense, but only declare that so long as people disbelieve there can be no pardon. But when the same people change to a believing attitude, there can be. The fact is that neither in this eon nor in the next can disbelief be passed over, so as to make pardon possible. But eventually the whole

world will be brought to God, many redeemed by faith, the rest freed at the jubilee.

SIN UNTO DEATH

What is generally meant by "unpardonable sin" is scripturally called "sin unto death" (1 John 5:16). Since death is the penalty for sin, unpardoned sin would entail death. But if we are going to use unscriptural language anyway, instead of saying "unpardon*able* sin" it would be better to say "unpardon*ed* sin," as we just have, and not to make it seem endless. The sin of Ananias and Sapphira was unto death. But they will have a resurrection, for all the dead in hades (or the unseen) and the grave are to come forth (Rev. 20:13). Thus the case of such sinners unto death is not hopeless. Many a criminal appeals to the executive for pardon of a prison term and is refused. But after serving his term he automatically goes free. So with the unforgiven dead. Their sentence was not "endless death." The fact that their death-penalty is lifted by resurrection is a fact of pardon, so that they are at least temporarily pardoned. If their penalty had been endless death, there could be no resurrection of the "unsaved" to judgment. And no living Saviour, for that matter. For those who speak of "unpardonable sin" generally believe in substitutional sacrifice, which would involve our Saviour in the same endless death hypothetically imposed upon sinners. And even though substitution is an erroneous view of His sacrifice, yet he was made "a sin offering for our sakes" (2 Cor. 5:21, C.V.), and so died the same death that was put upon sinners, so that if that death were endless, we would be without a Saviour even in the true view of inclusion instead of substitution. The only way to fix hopelessness upon those who sin unto death would be to make the death penalty endless. Such is the view of brethren who think that there is no hope for the mass of humanity. But fortunately their view is mistaken. The divine Judge did not attach the word "endless" to the

death-sentence on Adam (Gen. 3:17-19). Nor did He put "torment" in place of "death" in such an endless sentence. If He had done the latter, endless torment should have swallowed up our Saviour as effectively as endless death would have done, and more terribly. How fortunate that men are so often mistaken in spite of their efforts to understand God! So then, the penalty of sin was not endless death nor endless hell torment, but just death, beyond which a resurrection is a certain prospect.

There is no article before "sin unto death" in First John five. The Concordant Version recognizes this by translating verse 17, "there is sin not to death." If we put the article before each occurrence, we imply that there are only two sins possible, one to death and the other not to death.

The first sentence imposed upon sin (Gen. 3:17-19) made the penalty double—suffering in the flesh and death. So, then, after unpardoned (not "unpardonable") sinners pay the penalty of (temporary) death for sin, they must rise out of it and pay the other part of it. And that future judgment is for their salvation, not for a hopeless mockery of their feelings, nor for "satisfaction to justice," which is an unscriptural theological phrase, reflected from the sternness of human implacability. These sinners will stand in judgment before the great throne that is "white," not black and forbidding.

If there were no future time when evil men's accounts are balanced, the problem of the uneven lot of the righteous as compared with that of the unrighteous would overwhelm the faith of the godly. This problem was raised by Job (21:7-12), David (Psa. 73:2-14) and Solomon (Ecc. 8:11-14), all of whom found the solution in the certainty of a future judgment for sinners, when they will answer for their evil in a way they do not now, as it is pointed out by these three patriarchs of old.

ISRAEL'S UNPARDONED SIN

What may be called "unpardoned sin" is discern-

ible in the case of Israel in the wilderness. They were warned that they would not be forgiven when they sinned at that time (Ex. 23:21, Josh. 24:19). But that did not mean hopelessness, for God forgave them from Egypt to Kadesh-Barnea (Num. 14:19-21). The sense in which they were not pardoned, as they were warned in the two references cited above, was that the two penalties imposed upon sin (suffering and death) were inflicted upon Israel in the time of the Judges, as in the wilderness. They suffered many severe troubles, and in many cases, death. But remember that it was temporary death, until their future resurrection.

We have said that what is called "unpardonable sin" should be named "unpardoned sin." And we should note that it is only temporarily unpardoned, as in the case of Israel just cited. That such sin is merely "unpardoned" can be shown from Hebrews 10:28, for here such offenders are only "dying without pity," but not to remain in death endlessly without hope of relief, as we shall see in a moment, from the case of Moses. When we realize that such withholding of pardon is only for the time being, the gloom of those misinterpretations of Scripture, that we have been considering, vanishes, and room is left to rejoice in the infinite mercy and love as manifested on Golgotha. That the unpardoned state of Israel is only for a season becomes evident when we read the new covenant, which promises pardon and forgetfulness of her sin. "I will have mercy upon her that had not obtained mercy." Then He will have compassion on those on whom He did not have compassion, and say to those whom He had called Not-My-People, you are My People (Hos. 2:23).

A resurrection of sinners to judgment shows that their death-sentence was not for eternity, because any resurrection is at least a temporary parole, as it removes the death-penalty for sin.

MOSES' SIN WAS UNPARDONED

Moses was one of the Israelites included in the warn-

ing of not being pardoned for sin committed in the wilderness (Ex. 23:21), and he came within the seemingly hopeless condition stated in Hebrews 10:28. For though his sin was not against the law of Sinai, it was a direct disobedience of a command given to him personally, and he died for it, as stated in this last citation regarding his fellow-sinners at that time. At least his sin came clearly under the warning in Exodus 23:21. He angrily smote the rock the second time, instead of speaking to it, as instructed, and took to himself the credit for the miracle. For this double sin he was sentenced to die before going into the promised land. When he sought pardon and remission of the sentence, God abruptly told him to quit praying for it. So he died penally, not of age, but in the full strength of his body. He sinned "unto death," as John later termed such a transgression. And just as John said not to ask concerning pardon for such, so Moses found it of no avail to pray for remission.

Was Moses therefore hopeless? Some have hastily so concluded. Did God merely taunt him unmercifully by making him see what he missed when He showed him the beautiful promised land? So people reason who say that there will be no probation for those raised to future judgment. One young minister, when asked why then should they be raised, told the writer that it will be a cause of rejoicing to the saints in the kingdom to see the wicked punished, citing Revelation 18:20 as evidence. He believed in a resurrection of only part of the dead, to a hopeless judgment. But if that limited judgment affords joy to the saved, why does not an indulgent Father raise all and so increase their joy? Jonathan Edwards went farther and said that it will increase the bliss of the saved in heaven greatly to see the victims of divine wrath writhing in hell. Why not switch to his doctrine and find greater joy yet? The spirit of Jonah is not dead. And the spirit of divine compassion cannot die, for it resides in our Father. But, no, Moses is not in a hopeless state.

He is in the list of those who will be perfected at that day (Heb. 11:40). "Sin unto death" does not mean an unpardonable and hopeless state, but only the certainty of paying the penalty of temporary death, beyond which is the other blessed certainty of a resurrection to mercy.

Having to die "without pity" need not imply endless hopelessness, for a person can be temporarily without a certain blessing, and later enjoy the possession of it. This is shown by the very idea of hope, or rather expectation itself, for we read in Ephesians two that the nations, who once had "no expectation" were later made partakers of it by being brought "near" to that from which they were formerly distant.

The idea of Israel's being temporarily unpardoned is made clear by the language cited (Num. 14). God had threatened them with death (seemingly so, probably as a test to Moses, verses 11-12). Moses prayed for their pardon (ver. 19). God replied that He had granted it (ver. 20). Nevertheless, He immediately sentenced them to forty years of wandering in the desert till death came in a natural, instead of an earlier penal way. He remitted the threatened death verdict, but imposed the penalty of wandering in sorrow to end in death at another time and in a different way than He had just before warned them of. So they died under the pardon assured in verse 20. Thus, strange as it may seem, they were not pardoned according to the first references (Ex. 23:21 and Josh. 24:19), yet were pardoned after all. They were not pardoned, in that the penalties for disbelief and disobedience fell on them, consisting of the judgments that overtook them in the desert (Ex. 23:21), and later through the conquests by the nations (Josh. 24:19), as recorded in the book of Judges. But they were pardoned at Kadesh-Barnea and not summarily slain, as had been threatened. So it should be emphasized that while they were not to be pardoned according to the warning mentioned, their case was not hopeless, else they would not

have been pardoned even at Kadesh-Barnea. Nevertheless those who speak of unpardonable sin might well claim that they had committed it. But they suffered their penalties in the desert under divine mercy, for a resurrection awaits them, though it be to shame and eonian contempt (Dan. 12:2). But having served their jail-sentence, will they be kept still in jail, or be worse off than citizens of America, who are constitutionally assured of immunity from a second punishment for the same offense? As to their non-pardon, of which Joshua warned them, it did occur in their being subjected to the pagan nations in Canaan during the rule of the Judges. Such calamities came unerringly whenever they sinned. But though that again should be called "unpardonable" by those who thus speak, the fact is noteworthy that those sinning Israelites were still shown mercy whenever they cried out under the yoke of those foreign masters, and pardoned, when God answered by raising up a judge who delivered them from the yoke. In all their troubles and dying there was the prospect of eventual mercy in resurrection. "For his mercy endureth forever."

KING SAUL'S UNPARDONED SIN

Another case of unpardoned sin may be considered—that of King Saul. God took mercy away from him (2 Sam. 7:15). When that was his doom, he was "put away," as this scripture says, and died in the battle of Mt. Gilboa. But all death is temporary, therefore the acts of those who thus sinned unto death are not "unpardonable."

King Saul's case should enforce unfailingly upon our conviction the comforting assurance that if we had sinned unto death, we should not be kept alive long weary years, worrying about it. If we had sinned unto death we should be dead. But in this dispensation of transcendent grace to us of the nations, God is not smiting people dead as He did in other eras. No one is now sinning unto

death. That makes so-called "unpardonable sin" impossible at this time.

DAVID'S PARDON

The same idea as that concerning Saul is seen in the case of David. If God had not "put away" his sin, he would have died (2 Sam. 12:13). He unwittingly sentenced himself to death (ver. 5), as the law of Moses, of which he was the royal judge, provided it for his double sin of adultery and murder. His death then would have been penal, inflicted for "sin unto death." All who were thus condemned by the law of Moses had to die "without pity" (Heb. 10:28). So here in David's case there was "sin unto death" that was pardoned at once, and the offender did not die, after all. The divine Judge could modify the sentence as He saw fit.

Another thing about David's case should be noted carefully, and that is, that after he was pardoned, he was immediately sentenced to four other penalties than death for his double sin; two penalties for a sin, which is the divine order for that time. Though the death-penalty he pronounced upon himself was remitted, his sins were sorely visited with these four judgments: the death of Bath-sheba's child and the adultery of his wives in the future as a consequence of his adultery; and life-long wars and rebellion in his own family as a result of having Uriah slain in war, Absalom's rebellion being the sorest trial of the four. He was unpardoned from these four visitations. But while those who say "unpardonable" instead of "unpardoned" temporarily, should call David's state hopeless, yet the divine Judge has already settled his case favorably in the verdict that David is assured a "better resurrection" and being "made perfect" (Heb. 11), when he will again be king over Israel (Eze. 37:24).

In the gospel sense, Israel, Moses, Saul and David were neither pardoned nor unpardoned, much less "unpardonable," because they were merely subjected to tem-

porary penalties outside the jurisdiction of the gospel. Israel's expectation, against which they sinned, was that of the privilege of entering Canaan, not of being saved to future life, and their penalty for disobedience was temporary death until future resurrection. The sin of Moses was not disbelief of the gospel, but disobedience of the command to speak to the rock the second time instead of striking it as in the first case. His death sentence, like Israel's, is temporary, for he is listed in Hebrews eleven as an heir of future glory. And the sin of David was disobedience of the sixth and seventh commandments of the law, not disbelief of the gospel. The death-penalty he unwittingly pronounced upon himself, which was remitted, left him still open to the four penalties visited upon him. But these four penalties all pertained to this present life, and have no bearing at all upon his future except that they fitted him for that glorious destiny by perfecting him through suffering.

Then let those who have been anxious over whether they have committed "the unpardonable sin" take comfort, encouragement and hope from the very evident fact that if they had sinned "unto death" they would be dead, and not alive and worrying over their too limited view of God's goodness and mercy, for even if they had been smitten dead for "sin unto death" (which does not occur in our time of visitation under grace, not law), there would still be the future resurrection to look forward to.

This covers the case of suicides, also. It is unfortunate that some people cannot see that every stormy cloud has sunshine after it, and do not realize the words of the wise man, "If thou faint in the day of adversity, thy strength is small." Our homes and schools devote much time and attention to physical and intellectual education, but entirely neglect training in emotional control, though that lack is the chief cause of suicide. There is always something good to look forward to. Let everyone who

faints in the day of adversity remember that, seek strength from above and realize that if we hold on a little while we come to better things, when we shall be very glad that we did not give up in despair.

Some interpreters hold that suicide is "the unpardonable sin." So with all these variant and contradictory assertions, it is time that the Bible-reading public wake up and realize what an unscriptural tradition has been heaped on the heads of the heirs of the apostasy, and see if "unpardonable sin" is a scriptural phrase, or one invented by those who insufficiently search God's Word, and wrongly divide much of what they do read.

BACKSLIDING

Some small denominations that do not believe in the direct work of God's spirit in conversion, and therefore do not hold the general view that resisting the spirit's call to it is "the unpardonable sin," generally think that such sin is "backsliding" from the gospel, that is, from what they think is the gospel, which would be backsliding from their denominational teaching. They base their conclusion upon gloomy interpretations of three sections in the Hebrew epistle (chapters 6, 10 and 12: 17). We shall therefore examine these citations as our next part of this study.

Esau's "no place of repentance" was not in the gospel sense, but only failure to change Isaac's blessing. He did regret, but his father could not turn back. The idea of backsliding is based upon the word "fall away" (Heb. 6: 16) and the supposedly hopeless condition of such backsliders is explained by the interpretation put upon the warnings to such as "sin wilfully," for whom there remains no more sacrifice for sins (10: 26).

In studying this matter we should first of all remember that this epistle was not written to us. We are not "Hebrews." Therefore, when these scriptures are used to worry us, there is a wrong dividing of the Word in its "application," as people call it. What would you think

of a poor simpleton who had cut himself by a careless use of the sword of the spirit, and would now immediately go to the medicine cupboard, get a mustard plaster and attempt to remedy his wound by "applying" it to the spot that hurt? That was made and intended for very different patients, to whom it would be very valuable. Well, that is precisely what these do who worry themselves with such dark writings. It is time we learn not to "apply" mustard to ourselves when we are not the proper subjects for it.

The next thing necessary for understanding these ominous warnings is to discern the general purpose of the Hebrew epistle, for that throws light on any portion of it.

The purpose is not stated in just so many words, so we must examine it as a whole, to discern it. When we do that, we find the following facts:

The believers in the gospel of the kingdom, chosen from among Israel, expected it to come in their life-time (Luke 19:11, 38, Mark 11:10). So when the King was crucified they gave up hope. Then, when their faith and expectation rose from deadness at His resurrection (1 Pet. 1:3), they thought the kingdom might come immediately (Acts 1:6), and His answer to their question about it did not enlighten them enough to know that it would not. The need for encouragement in their uncertainty is therefore evident, and Christ's answer to them implied that at the coming of the spirit at Pentecost there would be further light on the matter. So the writer of Hebrews would be expected to give them that encouragement.

Turning now to that epistle, we do find just such a background. At the end of one of the very sections we are studying, we find such encouragement (10:32-39), pointing forward to the return of the King. And in 12:28 there is more encouragement, definitely promising that kingdom, as one that cannot be shaken by the polit-

ical earthquake cited in Haggai's prophecy there quoted. This promise follows a warning similar to those we are studying (12:25), and another threat is given at the close of this section (12:29).

A general survey of the Hebrew epistle shows the same idea of encouragement to faithfulness permeating the whole book. Eight things are pointed out that are "better" than what they had under the law. Also the writer takes up the superiority of the King over every other of the various ones with whom He is compared—messengers, Moses, Aaron, sacrifices, tabernacle, law, and every other consideration that might cause disappointment over their wait for the kingdom. Then, in conclusion, follows a list of examples of faithful ones in like circumstances (chap. 11), called "witnesses" (12:1) in probation like theirs.

Their expectation that the King would set up the kingdom in the days of His flesh was based upon the sight of the kingdom miracles that were a foretaste of it. Therefore, if they gave up in disappointment, after seeing the wonders they saw, nothing greater could be given to them to renew them to faith. They had been renewed once after the resurrection of the King. They had seen the greatest that could be seen so far. But the fact that they had "backslidden" once into loss of faith when He was crucified, should show modern interpreters that backsliding is not "the unpardonable sin," for those backsliding disciples were renewed when the King rose from death. But if, after that, they gave up because of weariness in waiting, or from persecution for "hyphenated loyalty" (Acts 17:7), nothing more could be done *at that time* to renew them. The greatest evidence of the divinity of their hope was the crucifixion and resurrection of their King. If, therefore, that did not hold them, they would be asking, so to speak, for a renewal of the cross, and that is probably why the writer speaks of crucifying the Lord afresh.

Those Hebrew disciples had "tasted the heavenly gift" of the miraculous powers of the holy spirit, "the powers of the future eon" (6:4-5). That was the acme of evidence then. Lapse from faith at that time would be incurable until greater sights could be given in the kingdom itself.

Since it was unbelief that crucified Him the first time, the unbelief that threatened these believers was spoken of as crucifying Him afresh, which would thus "put Him to an open shame."

Notice that we say that nothing else could be done for them "at that time." This does not mean that nothing can be done for such in the future. The millennium will convince by much greater evidence, because of sight for then the kingdom will be here in reality, and not only in foretaste. And since Sodom would have repented if it had seen the kingdom miracles (Mat. 11:20-24), it is clear that a progression of greater and greater wonders would, and will convince all that come under such influence. Therefore, in the future kingdom, those who backslid because of insufficient sight to hold them by the power of the kingdom signs, can be yet impressed then. The only reason for not giving them such a "second opportunity" (or shall we say third, since they gave up at the crucifixion) is stern justice that would say, "You had your opportunity once, and lost out, so now begone."

We have not tasted what they had. We belong to the nations and are not "Hebrews." We cannot sin against sight, as they did. We walk by unadulterated faith. We cannot backslide from the transcendent grace given to us (Rom. 8:28-39), nor from gifts we never possessed, nor from sights we never saw.

The sinning "wilfully" (10:26) is connected in the context with this same idea of faith (ver. 23), and at the end of the chapter it is designated as "drawing back" in unbelief, or as we say, to backslide (ver. 38). Here again faith is cited as the contrary. And, as in chapter

six, the idea is now pressed that there is no more sacrifice for sin than that at Golgotha, so that, if that did not hold these Hebrew disciples, no other sacrifice could be given to preserve them in faith.

These considerations should prompt us not to filch Israel's scriptures and make ourselves trouble by "applying" stolen irritants to our wounds, when we have the balm of Gilead that heals all our ills.

And since all these cases of unpardoned sin or "sin unto death" were different, it should be evident that there is not just one "unpardonable sin," but "an" unpardoned one in each separate case.

So then, after paying the double penalty of death and suffering that the divine Judge has imposed upon sin, all ~~previously~~ unpardoned (not "unpardonable") sinners will be like criminals that an executive official cannot pardon, but who go free after serving their sentence. After they have endured the future judgment, they will be free to a finality, because penal law will have no further claim upon them.

It is to be hoped that this exposition may contribute something to the peace of mind of any readers who may have been distressed over this matter, as so many have, even to despair. Nothing in all the universe can separate you from God's love (Rom. 8: 35-39). You cannot even separate yourself from it by your sin, for it was for needy sinners that a Father's love sent His Son (John 3: 16). It is a "fourth dimension" love — length, breadth, height, and depth (Eph. 3: 18), for it is as long as the ages, as broad as the human race, as high as heaven and deeper than hades.

So let any who have worried over "unpardonable sin" cast away all fear in perfect love, and rejoice in the infinite mercy of a heavenly Father's loving kindness, that never wearies and that will accomplish the full salvation which His wisdom has designed. J. W. WILLIAMS

THE HUMAN SOUL

WHY? WHAT? WHERE? WHITHER? Such are the questions which arise when we consider the human soul and its place in God's purpose. Strange to say, the usual answers are shrouded in obscurity. Who can tell us *why* man has a soul? Who knows *what* it is? And who can tell us *where* it is and *whither* it goes at death? Incredible as it may seem, the popular translation of the Bible is most misleading, and will only confuse us if we seek light from it on this theme. The traditions of men had such a strong hold on the translators that they deliberately altered or ignored the word *soul* in the key passages. As a result it is commonly held that animals have no souls, instead of being like man in this respect. And none seem able to locate the soul, though it is in their very blood. Tradition teaches that, at death, the soul of the unbeliever goes to hell. The Bible shows that the spirit returns to God Who gave it (Ecc. 12:7). Yet orthodoxy cannot define the difference! If the soul-spirit goes to both places at the same time, the terms heaven and hell must also mean the same!

The reader of the Authorized Version is hoodwinked as to the close relationship of the animals to man, by its discordant rendering of the word *soul* in its account of creation (Gen. 1:20, 21, 24, 30). Three times it is translated *creature,* although it is entirely distinct from the word rendered *create* which is found in the first verse. Once it is omitted. Although *soul* is used these four times of animals in the Hebrew, it is not rendered *soul* until it is used of man. The translators were evidently orthodox, and did not believe that animals are souls.

Indeed, to this day popular theology teaches that the great distinction between the animals and man lies in this, that man has an "immortal soul" and the animal has none. This flatly contradicts the very first page of God's revelation. These discordant renderings have poisoned the well of truth as to the relation of man to the lower creatures. I do not see how any consciencious saint who knows the facts can countenance this version, or quote such mistranslations.

These perversions are so serious that we will set them forth at length, along with a concordant rendering. In Genesis 1:20 the Authorized Version reads: "Let the waters bring forth abundantly the moving *creature* that hath life." It should read: "Teeming is the water with the teeming, living *soul.*" Here *creature* is put for *soul.* This is partially true, for all souls are *created* by God. But there is nothing in the Hebrew text or its Greek translation to indicate this thought. It is injected and the true idea is concealed.

The second occurrence reads somewhat like the first (Gen. 1:21): "And God created . . . every living *creature* that moveth." This should be: every living *soul* that crawls. These occurrences show that, in contrast to plants, which also have *life, souls* may move about.

The third time *soul* is again rendered *creature* (Gen. 1:24): "Let the earth bring forth the living *creature* . . ."

The fourth occurrence reads (1:30): "And to every beast of the earth, and to every fowl of the air, and to everything that creepeth upon the earth, wherein there is *life*. . ." This is utterly false. The last clause should read: which has in it a living *soul.* Plants have *life.* The animals on the land and air have more than that. They have sensation, and they alone can crawl and creep and fly. Only *they* are souls. *Living* plants are not included.

Perhaps we should warn our readers that the margins of our Bible have added to the confusion by indicating that *soul* has been used for *life* (rather than *creature)* in

some of these passages. This obscures the important fact that animals are not merely called *souls,* but *living* souls, in all four occurrences, *the same phrase as is used of man.*

When man is formed (Gen. 2:7)—the fifth occurrence of the word *nephesh*—the Authorized Version does not call him a *creature,* though he certainly was, nor does it omit the word *soul.* For the first time they translate correctly, and call him a *living soul.* Alas, in such a case the *correct* rendering itself is misleading, because it is not concordant. Instead of informing us that man became the *same* as the animals previously created, it tells us that he is something different. They were merely *creatures,* while Adam became a *soul!* This example alone should convince all that discordant renderings are dangerous. *They spoil even those translations which are correct in themselves!*

Why was man given a soul? Why can he sense the world about him and feel pain and pleasure? This function is essential to the part he plays in more ways than one. Only by an actual experience of good and evil can he be prepared for his destined duties. During the eons the experience of evil is necessary to bring man down to a realization of his absolute dependence on God for happiness, and the need of utter subjection for his welfare. Until mankind reaches this place at the consummation, the race is not fitted to fulfil its functions. Only the saints, as a kind of firstfruits, have taken their place, for, even now, the sovereignties and authorities among the celestials learn of the multifarious wisdom of God through the ecclesia (Eph. 3:10). Only Christ Himself, the great Firstfruit, has entered into the glory.

But man was not made merely to enjoy himself. Indeed, he learns by sad experience that selfishness is an insuperable barrier to true happiness. Israel has sought its own welfare hitherto, when its real satisfaction lies in the blessing of the other nations. In seeking wealth and power and glory for itself it has forfeited pleasure for its

own soul. So with mankind as a whole. Its destiny is to bring blessing to the rest of creation, and apart from this it will fail to find the felicity which it craves. We have been given a soul, not merely to be able to experience the bliss of our own blessings, but to bring such bliss to the balance of God's creatures. That, indeed, is the greatest good that God has given us. It is blessed to give rather than to get.

Man's particular province on earth is the animal creation. To equip him for his place above them he is not only made in the image and likeness of *God*, but very closely resembles the *creatures* over whom he rules. Both have bodies from the soil and breathe the air of the atmosphere, and these are assimilated by means of the blood. As a result, they have consciousness and sensation, or a soul. Man and the animals have this in common, that they both are *living souls*. Man can mediate between God and the animals, for he has points of contact with both.

How dreadful it would be for the animals if men had no souls like they themselves! Even as it is, we have far too little feeling for these creatures who are subject to us. The mere fact that we have societies for the prevention of cruelty to animals shows how callous we are, even when we ourselves share in the suffering that they endure. Man's inhumanity to man is, perhaps, just as bad. A great specialist used to say that all doctors should be thrown out of the window before being allowed to practice, so they would know how it feels, and be more sympathetic with their patients. There is no question, however, that animals owe much to the fact that their human masters have souls like theirs, and are taught by their own experience how terrible suffering can be.

What the soul is, we have set forth fully elsewhere, but a fresh study from another standpoint may be helpful. Soul is *physical sensation,* not *spiritual life,* for which it is usually mistaken. A *soulish* man likes the pleasures produced by eating and drinking and all other

agreeable and delightful sensations, rather than the intangible experiences of the spirit. These do not appeal to him. But the mere fact of having a soul does not imply the lack of spirituality. Man has *both,* a spirit and a soul, that is, he has *life* and *sensation.* Yet the body is strongly inclined to follow its feelings. It is soulish at present. But the tyranny of the soul is a temporary condition, due to man's mortality. Had Adam been created immortal, so that he could not die, the life-giving spirit would have so dominated his actions that he would not have sinned. Thus will it be with all mankind, when they are vivified.

THE SOUL A COMBINATION, NOT AN ADDITION

Is the soul *material* or *immaterial? Is* man a soul, or *has* he a soul? All such questions show that the basic facts concerning the soul have never been grasped. The soul cannot be classified in this way. We might as well ask, Is the body a solid or water? *Is* a man anybody or *has* be a body? (The body, by the way, was not made of *dust,* but of *soil,* the very same as that which grows our food. Not much will grow without moisture.) The soul also is the product of a combination. Much of the language used of it is figurative. The body and the spirit are distinct entities that may exist apart from each other. Not so the soul. It is only the effect of their union. It has no existence apart from their combination. It is often spoken of as if it were a tangible thing, but that is due to the necessities of language. Literally, at death, the soul ceases to exist, because body and spirit separate. The same thought is presented in a different way when the soul is said to go to the imperceptible, the unseen. Death ends all perception, all sensation. This is expressed figuratively when the soul is sent to hell, or hades.

Has man a soul, or *is* he a soul? A great deal of useless argument has failed to settle this problem, because everything is taken literally, and figures of speech are not understood. That man *has* a soul is evident from the

oft repeated "*my* soul." That man is *not literally* a soul, without a body or spirit, is also evident, for these are the two elements producing a soul, and the latter is only the phenomenon resulting from their union. Besides, Scripture says not only that man became a living *soul* (Gen. 2:7), but also insists that man is *soil* (A.V., *dust).* He could not possibly be both at the same time. It is the figure of near association. That part of man is put for the whole which is uppermost in the context. In view of *life,* man is a *soul.* In view of *death,* man is *soil.* Since the human body now is *soulish* and *soilish* (1 Cor. 15:44-49), man is hardly called a *spirit,* for that is subordinate. But when we receive our spiritual bodies, there is no reason why we should not be called *spirits,* in a figure, for spirit will be supreme. But there would be the danger of this word being taken literally, as though we had no bodies or souls.

To save ourselves the labor of investigating the vast field of theology, we will consider the very latest and best that we can find in contemporary theology as to the soul. The following quotation is taken from *Bibliotheca Sacra,* volume 101, page 18:

"The mystery of *life* is baffling and never more so than when an analysis of the immaterial part of man is undertaken. The whole reality of being is largely due to that in a living person which *actuates* the body, which sustains a CONSCIOUS relation to all things, and without which the body is not only *dead,* but immediately subject to *decay;* but as long as that reality remains in the body, *life* continues, the body is preserved, and its structure renewed. It is that which *thinks,* which FEELS, which reasons, which wills. It is that enigmatic actuality which comprehends, yet itself cannot be comprehended."

This quotation mixes SOUL and *spirit* together. In order to help in distinguishing them, we have put what refers to SOUL in small capitals, and what has to do with

spirit in italics. The word "mystery" is significant. The real "mysteries" of Scripture are merely *secrets*. Here, however, theology acknowledges that the "immaterial" part of man is an obscure, incomprehensible problem. To begin with, the division of man into "material" and "immaterial" parts, though it seems so fundamentally sound and logical, puts the whole matter on an unscriptural and misleading basis. It implies that man is composed of two utterly separate entities, which cannot unite to form a combination. It would be far more logical, since mankind is a unit, to speak of *three* divisions: the material, the immaterial, and their *resultant*, which would partake of both, yet may be quite different from either. *This* would be the soul.

But why introduce unsound terminology into the subject? "Mysteries" cannot be solved by such means. This one will vanish if we confine ourselves to sound words, used by God Himself, Who knows all about it. The soul must not be classified with the spirit, even if it seems to be immaterial, any more than we should classify an electric light in the same category as electric power. Soul, like light, is an effect which requires *both* a material and an immaterial cause, and cannot well be ranged under either category. As a filament plus current makes light, so the soil of the body, given life by the spirit, produces sensation or soul.

In the paragraph we have quoted, it will be seen that the *life* that *actuates* the body, so that it is *dead* and *decays* without it, is the *spirit*. But the human spirit is not CONSCIOUS, and does not literally FEEL anything. That is due to the action of the spirit on the soil. It is the soul. The mystery is practically solved if we keep the spirit distinct from the effects it produces upon the body, that is, SENSATION. In a later paragraph we are assured that "the distinction between *soul* and *spirit* is as incomprehensible as life itself, and the efforts of men to frame definitions must always be unsatisfactory." The real rea-

son why this seems so is the injection of false premises and futile reasoning, and a departure from sound words.

It may help us to see why another important matter cannot be solved by theology, when it fails to distinguish the soul from the spirit, and clings to the division into "material" and "immaterial." Up to this point it would seem clear that man is composed of only these *two* parts, but now it seems that there are three!

"A question arises at this point which has engaged and divided theologians in all generations, namely, is man a *dichotomous being*—two parts, material and immaterial with the supposition that soul and spirit are the same—, or is he *trichotomous*—body, soul, and spirit? It would be readily conceded by all that, under any consideration, there is not the same breadth of distinction observable between *soul* and *spirit;* yet these terms are used synonymously. Thus the controversy is between those who are impressed with the distinctions and those who are impressed with the similarities. It would be well to recognize that, when so required, the Bible assigns to those two terms a distinctive meaning and that when no specific distinction is in view the Bible uses them as interchangeable. In other words, the Bible supports both *dichotomy* and *trichotomy.*"

What a puzzling book it must be that is so inconsistent! But we may rest assured that there is no clash of this kind in the Scriptures. It needs only a single reading of the account of man's creation to see that man is *made* of *two* elements, and, then, *became* a *third* thing. The *two* and *three* do not clash. *Soil* and *spirit* are *two.* They alone, without any addition, compose man. The *soul* is *not* an *addition,* a *third* element. It is the *result* of the union of *soil* and *spirit.* Man is not made of two parts because soul and spirit are the same, but because the soul was not needed to make man, being the *effect of the union* of the body with the spirit. It is therefore

misleading to speak of the soul as "immaterial," for there can be no soul without the "material." And it is just as wrong to speak of it as "material," for the spirit is essential to its existence.

Soul and *spirit* are *never* used synonymously in the Scriptures. They are in theology and in popular usage. In fact, *soul* has almost usurped the place of *spirit* in religious circles. Why should there be the same breadth of distinction between *soul* and *body,* and *soul* and *spirit,* as there is between *spirit* and *body,* when *soul* is the *effect* of the *spirit* on the *body?* But that there is a great gulf between soul and spirit ought to be evident from the Scriptures, when the Bible translates *soulish* by *sensual,* which may be the opposite of *spiritual.* Soul and spirit are *never* interchangable. The fact that our translators have rendered *soul* by *life* so often, has led to this deplorable confusion, and now supports it. It is practically impossible for anyone using such a discordant version to come to any clear understanding of his own constitution! He has a soul, yet doesn't know what it is!

WHERE THE SOUL IS

Where is the soul? Here we have a good illustration of the vast amount of confusion a single discordant mistranslation can make. Theology is permeated with the mistaken notion that the *life* is in the *blood!* It suffers from lack of clearness that it is the *soul* which is in the *blood.* As a consequence, it has practically lost the truth as to the soul. It labors and heaves with efforts to show that the soul is different from the spirit, all the while giving it the function of spirit, which is to impart life.

The blood itself is a combination, like the soul. It is composed of particles assimilated from food derived from the soil, and of gases derived from the breath taken from the air.

A human being, as at present constituted, will die if the blood is drained from his veins. But he will also die from other causes, when he has plenty of blood. If the

blood is temporarily withdrawn from a part of the body, that part is not dead, the *spirit* does not leave, but it is *unconscious*, because the *soul* leaves with the blood. There is no *sensation* in a limb from which the blood has been drained. Nature agrees with revelation that the soul is in the blood, and is dependent on the presence of the blood, not in the whole body, but in small sections of it.

Physiology, like theology, is all at sea as to the soul, although the evidence is plentiful on every side that sensation is in the blood. We were taught, and I think it is still the teaching of "science," so-called, that all sensation is in the *nerves*. There is doubtless a modicum of truth in this, for they probably connect members of the body with the brain, but much of this is quite unconscious. Many experiences show that, even when the nerves are whole, there is no sensation where there is no blood. Nature confirms revelation in this matter. Both agree that the removal of blood from a member of the body destroys *sensation,* not life, even if this would eventually follow.

A newspaper correspondent was seriously wounded while at the front line of the war, in Italy. Later, when recounting his experience, he reported that the most remarkable part of all was the fact that he did not suffer much, although his wounds were very bad and bloody. He inquired of others and found it so in all cases where much blood was lost. The doctor in charge of the hospital assured him that the most horribly mangled often suffered the least. He did not seem to understand why this is so, but came near guessing the truth that those who lost the most blood suffered the least.

The opposite is true of internal injuries. Not long since a friend fell down stairs and shattered a shoulder and a hip. There was no loss of blood, but every indication of the most excruciating pain. The suffering was so intense that the realization of it almost made me ill and helpless. It confirmed my finding in the Scriptures, and

I almost wished that some blood had been lost, or that it could be drained from those limbs which had been injured, or displaced by some other fluid temporarily. I was told many years ago, that an extractor of teeth injected water in the gums, and pulled teeth without pain.

The same truth comes out in an entirely different way in the experience of aviators. When "pulling out" of a swift dive, the blood, not being attached to the flesh, continues to go down when the body is forced to stop its descent. It leaves the upper part of the body, and, as a consequence, the flier becomes unconscious. There is a dangerous "black-out," so long as the heart is not able to pump the blood back to the head. From this we see that, not merely sensation, but *consciousness,* which consists in the exercise of the perceptive faculties, sight, hearing, smell, and taste, are absent when there is no blood in the eyes and ears and mouth and nose. So to speak they "go to sleep," along with the mental functions when blood leaves the brain.

God's law mercifully recognizes this fact. It demanded that, in killing an animal, the blood must be drained as quickly as possible (Lev. 17:13). This is a great relief to those who imagine that the sea of blood which was shed on Jewish altars represented untold suffering and anguish. The exact contrary is the fact. These animals, had they lived until death by natural causes had overtaken them, would undoubtedly have had their share of suffering, as all animals do, especially in disease or old age. All this was spared them when they were killed in such a way as to drain the blood quickly from their veins. Where the blood flowed freely there was no pain. The same is true of the so-called "kosher" way of killing, used by the Jews today. It ought to be practised by all, as the most humane of all methods of slaughtering animals.

Our Lord's resurrection body is the crowning demonstration that life is not in the blood. Were blood essen-

tial, it certainly would have been restored to Him in resurrection. But all the evidence seems to insist that His blood was shed, not only by the wounds of crucifixion, but by the spear thrust into His side (John 19:34). This was in contrast to the fate of the others who were crucified with Him, whose bones were broken. Like the sin offerings of old, no bone of Him was crushed. This corresponds with His own words to His disciples when they thought that He was a spirit. He did not claim that He was flesh and *blood,* but flesh and *bones.* It seems certain that His resurrection body had no blood, yet it was vital with life far beyond what He had before, for He became immortal. Surely if the life were in the blood, the loss of all the blood would not lead to life everlasting!

Once we are aware *why* we have a soul, and *what* it is, and *where* it resides, there is little difficulty in determining *whither* it goes at death. If it is the effect of a combination, and this combination is dissolved, then the effect disappears, just as the light vanishes when we cut off the current from the filament in an electric bulb. Let us not be misled by the figurative language of the Scriptures, and transform what the Greek calls the *imperceptible* into a "hell." No matter what term we use to misrepresent it, either a "hell," with its fire, and devils and despair, or even a heaven, with its houris and happiness, it makes no difference if it is *imperceptible!*

Its Hebrew name has practically the same significance, for it is only a form of the stem which means ASK. It is the place of which nothing can be known. Both saints and sinners go there, but why should we paint it in lurid colors, either good or bad, when it cannot be perceived or known?

The soul is the sensation consequent on the combination of spirit with an organic body. At present it is found in the blood. When our bodies are changed into celestial frames it will no longer be in the blood, of which more anon. In death the soul vanishes into the unseen.

WHAT IS A NATION?

WHAT IS A NATION? I have noticed lately that some of us are not clear as to this question. Now you could look it up in Webster's dictionary, though it would not help you much, for this work often does not define, but gives many meanings of a word, which are not its *meanings* at all, but figurative usages that are associated with the subject, while they do not really determine it. So for that reason people of the world also often have a hazy idea as to what a nation is. One definition given is "an aggregation of people of common origin and language." Then the United States is certainly not a nation, for its nationals come from everywhere. Neither is Switzerland, as it uses three languages. Russia has over a hundred different tongues within its borders. In Palestine all government signs are in English, Hebrew, and Arabic, but there is no Palestine nation.

But in the Scriptures I think the meaning is very clear, though the figurative usage obscures it sometimes. You will notice that I always translate *nation* or *nations* when I know very well I could make more ear-tickling, flowing English by saying "gentiles" or "heathen."

Well, I would like to ask "Is Israel one gentile?" If gentiles and nations are the same, then Israel is one gentile and we are other gentiles. The same way with heathen. Of course, we are not a heathen, we are a nation. These are altogether different ideas. If you mix these things up, you will not understand the Word of God.

So there we have the difficulty. I was tempted once to call the people of a nation *nationals.* But this is confusing in some passages. Matthew 18:17, "let him be to you as a *national*" would imply that he was to be treated as a member of the nation of *Israel,* for, in the singular, without a descriptive modifier, *nation* refers to the one chosen by God. So, in Matthew 21:43, the kingdom of God is given to a *national* producing its fruits. Some of the other nations try to appropriate this, but it is redeemed Israel that will produce the fruits of the kingdom. We cannot call Israel a holy *national* (1 Pet. 2:9). Did the Israelites pull down seven *nationals* in the land of Canaan (Acts 13:19)? It would not be wise to write anything so ridiculous. Neither literally nor figuratively can *national* be used consistently in hundreds of occurrences. By the figure of omission, *some of,* or *believers of* the nations are called *nations.* The context shows what part is meant. Practically, this figure cannot well be used in the phrase *all the nations.* That is why, in the Greek Scriptures, this always is literal, and denotes, not merely all *mankind,* or all *people,* but all of the organized political units, except Israel, when the context implies it (Mat. 10:18, 24:9, 14, 25:32, 28:19, Mark 13:10, Luke 21:24, 24:47, Acts 14:16, 15:17, 17:26, Rom. 1:5, 15:11, Gal. 3:8, Rev. 7:9, 14:8, 18:3).

Now the first thing we shall notice in the Scriptures is that before the deluge there were no nations. A little fact like this is sometimes a great help. At that time there were people with a common origin, and they had one language, a universal tongue, and they had common customs, and they lived in pretty much the same country. These things are supposed to constitute a nation. The dictionary says that those who live in the same land and are the same people are a nation, but this is not a true definition, because you can have these and not be a nation. Before the deluge there was no nation because there was no government. To understand the Word of

God we must note that there was a time when there were no nations because there were no governments. In order to have a nation it is necessary to have a political unit. That is the way it is in the Scriptures.

When did nations commence? At Babel. After the confusion of tongues, mankind was no longer the unit it had been, and the people of that time were scattered along the coasts (not the *isles)* of the nations. And there we have the beginning of nations. They started as language units, but soon we read of different nations with the same speech. And in the following account we read of *kings* and find similar expressions used in connection with the political assemblage of people. Then the narrative goes right on, and again and again we meet various groups of people that are united under one government. And when you come to Abram, it is very important once more to discern two very distinct lines in connection with him. I have talked about this before when speaking on justification. In the fifteenth chapter of Genesis, when justification comes along, he sees the stars and learns that he is going to be justified by faith. Nothing is said about nations. He is not then told that he is going to be a progenitor of nations.

But in the eighteenth chapter we have Abraham, not simply promised a seed, not justified by *faith,* but God goes back to the *flesh* and promises him one great nation —Israel, as well as other nations. And here we have a new beginning of God's dealings with the earth in government. Up to that time, we read little of divine dealing with the nations. They were scattered, and went in their own way (Acts 14:16) until they were ripe for judgment. Then they were destroyed, as Sodom and Gomorrah, and the Canaanites in the promised land. But when God dealt with Abraham, He provided for a special nation through whom He will govern the earth.

Now it is very remarkable that even this nation, that God had foretold to Abraham, *so long as it was not organ-*

ized, was not called a nation. In the first part of Exodus we have the *people* of Israel dealing with Pharaoh. It is not until we get to Sinai, and Moses has organized them—when his father-in-law came to him, they were organized and had a little government—not before this does Moses speak to God and say "They are your *nation.*" There it is that we have the first intimation of the fulfillment of the promise to Abraham. They became a real *nation.* Before this they were only a *people.*

It is interesting to learn the basic meaning of these two words in Hebrew. Generally such words have significance. Take the word *gu* (Jews commonly pronounce it *go).* The meaning of the word, as used elsewhere, is *body.* It serves to designate the human body. Now that is very enlightening, for we use the word in the same way in English. We talk about ecclesiastical *bodies* and legislative *bodies.* A nation is an *organic* political unity. In contrast to this the word *people* is *om,* meaning WITH. As a people they were only an *association* of units, without a political organization. They were a people long before they became a nation, according to the divine records. When you have a number of people together, they are not a nation unless there is an organization. It seems to me that we have in the Scriptures the picture according to which the word nation is built: it is an organized political unit, *a body.* That agrees with all Scripture.

To gain a still clearer idea of what a nation is, take this very nation Israel later on. After the days of Solomon they were *two* nations. They did not change their language or customs when that happened. The whole change was simply that they had different rulers. It was a political change that made them two nations. I would hardly call them two peoples at that time. Now this is very important. My great point—I have not reached it yet—is that there is a great difference between a nation and the individual in a nation. Now-a-days there is an argument going around in which men are trying to get

away from the fact that we must discriminate between the individual and the nation. They are telling you that every part must be like its whole. The point here is that if a part is national, the individual must have the characteristics of the nation. But this is poor logic. They say, how can you baptize all nations without baptizing the individuals? That is the way the word of God is made of none effect. I was baptized in the Los Angeles river, so even a Baptist cannot say anything to me, but the nation was not baptized when that occurred.

But there is such a thing as national baptism. You cannot get away from it. That was the way the Russians got their religion. They found that the Greek church had the most spectacular ritual. When they imported Christianity, Czar Vladimir "the Holy" ordered the whole nation to be baptized. If you did not want to be baptized in water, you were buried in the ground. There is a mighty big difference between an individual being baptized and a whole nation being baptized.

A most instructive group of passages cluster around the era of the end, the time in which we live. Meditation upon them should help us to understand the implications of this term. Our Lord predicted that nation should be roused against nation, and kingdom against kingdom (Mat. 24:24:7). At the same time the Jews are to be hated by all *nations*. To some extent this is true today. Nations are roused against nations. Dare we deduce from this that individuals in one nation are roused against the individuals of another? By no means! It is not a personal matter at all. An individual may fight with one of another nation. But that is an entirely different matter from nations declaring war against one another.

There are not only individuals, but whole groups in some nations who are *not* roused against their nation's political enemies. In all the nations, as such, there are remnants which are not in sympathy with the politics of the government. In democratic countries this remnant

is inert if it does not include a majority of the voters, or has not sufficient political influence. In time of war, however, it may even include a vast majority intimidated by emergency dictates. Nevertheless the *nation* is at war as a whole. The taxes of the dissidents support the conflict whether they approve or not. And, whether the nation is victorious or defeated, it affects them nevertheless. They may lose their fortunes or their homes, their loved ones or their very lives, even though they have no personal part in the national warfare.

But take this nation of Israel. I think there we can see quite a difference between the individual and the nation. It seems to me that everyone can understand that the hatred against the Jews today is largely a national, not a personal matter. Potentially they are a nation, and I hope to show you that the trouble with the Jews is that *they* want to be a nation at a time when *God* does not want them to be one.

I met Jews in Palestine and had discussions with them, and I have seen them and the Arabs actually fight. In almost all cases the character of the individual Jew was not in point. In Europe a young Jew came to see me, a believer, who had his troubles, not because he had done anything wrong, but because he was a Jew. There were others that wanted me to get them into this country. Their difficulties arose simply from the fact that they were Jews.

National judgment and individual judgment are entirely different things, based upon distinct ideas. I will repeat again that here the question of world *politics* comes in. I shall try to show a little later that in Israel, after they had had their own kingdom and nation for a long time, God switched over politically, and Nebuchadnezzar became the head. Now we have the eras of the nations. From the time the nation of Israel failed, up to the day when Christ comes, the eras of the nations will continue. Now *they* are politically the head. In every

case God still uses this term *nations* in order to show the extent or scope of His operations, and that extent is always measured in political units.

Israel is one nation and the rest of mankind are other nations, but Israel is not a nation at present. They want to be a nation, and it is the efforts of Israel to obtain power, which is the root of many of earth's trials. I think most of them are unconscious of this, but if you will examine carefully, you will find that a great deal of the trouble of today is due to the fact that this nation which *God* does not want to have power, is trying to get it. We know that eventually they will get the power over the nations by means of their wealth. The present world war is going to give the Jews a much greater power in international affairs than they ever had before. But the point is that *it is not in accordance with the mind of God.* God's time is future. But they have underground methods. I do not blame them in a way. If we had the background that they have, of being the nation that God has chosen, we would probably do likewise.

If they had learned that in the flesh dwells no good thing, and that power is entirely a gift of God—then they would be a blessing to the nations. When any body of people tries to do something contrary to God's plans, instead of being a *blessing* they will be a *curse*. Don't tell that to a Jew. I did once in Palestine, and he was a believing Jew, yet he resented it. Whenever a Jew gets into power, he makes a very clever ruler. He is a better politician than any of us. Disraeli, for instance, was an Israelite and he did much to increase the prestige of Great Britain, in the flesh. In contrast to him there was Gladstone. He was a good man, wrote some fine things about the Scriptures, but he was not the politician Disraeli was.

The more we look into this, the more we will see that, in the Scriptures, this national idea, politics, government, etc., is quite clearly defined from other things. For in-

stance, Israel is to be a nation of kings and priests; and so you will find in God's Word distinct portions, especially for them, some being political and some religious. Matthew is primarily concerned with kings and nations. In it Christ is introduced as the Son of David, the King, and of Abraham, from whom the nation comes, while Luke goes back to Adam, and John makes Him the Son of God. These are the keys to these books. Let us not lose them, or ignore the divine introduction to each! But the individuals in the nation are dealt with separately, for they vary in their behaviour and deserts. The outlook in Matthew is national. But Israel as a nation, during the present period, has no part in the rule of the earth.

In the future the nation, the apostles especially, will have a part in its government. They are not going to suffer with the nation. There are individuals in the nation who do not necessarily have the same fate as the whole nation. We must distinguish in the Scriptures between that which is national and that which is personal.

At present we are concerned that you grasp the basic literal meaning of the word *nation*. Just as we must understand the literal sense of the word *death* before we can enjoy its figurative usages, so it is with this word. Later we will devote considerable time to its figurative occurrences, which some who are unlearned and unstable are twisting to their own destruction. These figurative passages abound, especially in Paul's epistles, and are one of the very difficult problems of a translator, and a still greater enigma to those who have little practical experience with figures of speech. The principal figure lies in the use of the word nation for one or more members of a nation. The Uncircumcision are often called the nations, which is short for *those belonging to* the nations. But, for the present we hope to have made it clear that the *meaning* of nation, in Scripture, applies to those who are under the same political government. A. E. K.

After a stenographic report by A. H. MERRILL
Typing by MRS. RAMSEY

UNSEARCHABLE RICHES FOR MAY, 1945
BEING THE THIRD NUMBER OF VOLUME THIRTY-SIX

EDITORIAL

"HARMONIZING" THE BIBLE

MANY are the schemes to "harmonize" God's revelation, as though it were discordant. Fifty years ago we printed a "harmony of the gospels". I did not realize it then, but the effect was to destroy the wonderfully divergent aspects of our Lord's life, and rob us of a clear conception of His various glories as the King, the Servant, the Man, and the Son of God. It was as if we should cut up a lion and an ox and a man and a vulture (which represent these glories) and make a stew out of them. But the resultant hash would rob these animals of their life and varied excellencies. Many distinct incidents would be mistaken for one. The special contrasts would all vanish. God made no mistake when He made *four* evangels. He could have put it all into one. But, *for our sake,* he has kept them distinct. Can we do better than He?

Instead of trying to show that they are alike, we should seek for the "discrepancies" in them. If we wrote a description of a lion and an ox and a man and a vulture, we would have many points in common. All are animals, all have bodies with flesh and blood. Each one has a head and a body and legs. But how much easier to describe each one separately! Suppose they don't "harmonize"! Few naturalists would reason that an ox can fly because a vulture can. No one would transfuse the blood from one to the other. There are probably untold details in their structure, their characteristics, and their ways, which are divergent. The same is true of the living records of our Lord's life. Arguments from one to the

other should always recognize their divergent viewpoints. A *king* rules over a *nation.* A servant does *not.*

A similar distinction can be found in single epistles. Some are clearly divided into doctrine and conduct. The main part of Romans clearly distinguishes between personal and national aspects of justification and reconciliation. Failure to leave each passage in these epistles where it is, has been, and still is, creating hopeless confusion, even if it is done with a view of "harmonizing" its divergent messages. Passages must be studied in their *own* context, and not in that of another section of an epistle, treating of a different aspect of the subject, nor in one taken from another part of the Bible.

Paul is not in "harmony" with other parts of the Scriptures. He has the highest revelation, and sees far beyond the Circumcision writers. It is utterly wrong to study a subject throughout the Circumcision writings, take a firm stand on these as "the teaching of the Bible" and then discard or "explain", or make Paul's statements "figurative" in order to harmonize them. This has been one of the greatest failures of the saints. *All of the Scriptures must be believed in their place, but not out of it. And Paul's message must be given the precedence for today.*

One of the worst effects of "harmonizing" methods is the utter confusion that it creates in the minds of innocent saints. One great division of the ecclesia speaks only where the Bible speaks, not aware that this seeming faithfulness is the basis of its apostasy, for it rests on the book of Acts and practically repudiates Paul's epistles for today. A man may keep all the laws of a foreign country and still be a law breaker in his own. Canada's war regulations do not apply to the United States. Acts, especially the early half, is concerned with the kingdom to Israel, *and is utterly out of line with present truth. The Bible is the best basis for error. We may be able to find ten times as much evidence against the truth for today in its*

pages as for the truth. And if we ignore Paul's epistles we will be sure to be fixed fast in Biblical error.

The name *Adversary* or *Slanderer* is the English equivalent of the Hebrew *Satan* and the Greek *Diabolos.* They do not merely describe the same personage but the same character, for the words have the *same meaning.* The Septuagint almost always translates the Hebrew *shutn,* ADVERSARY, by *diabolos,* THRU-CASTER, slanderer or adversary. In order to bring the two into accord, we now render both *Adversary,* just as we render *eon* and *oulm* by *eon.* These two names are not different titles, but the same title in different languages. We must distinguish between the titles *Christ* and *Lord,* but not between *Christ* and *Messiah,* for both are the *Anointed.* So we must *not* distinguish between *Satan* and *Diabolos* and *Adversary,* for they are the same character of the same personage.

THE SHAMEFUL CROSS

The *cross* of Christ is not a term to denote His *death,* or His *sufferings.* It goes much deeper than that. It brings before us the *manner* of His death, the *shame,* the *ignominy,* which we attach to hanging nowadays.

Our salvation is in no degree due to our sufferings, for it is altogether of God, through Christ and His sacrifice. No affliction of ours can justify us, or conciliate us to God, or glorify us in the future. That comes to every saint, no matter what is his experience. Some saints, like the malefactors on the cross, do not become reconciled to God until at the door of death, when it is impossible to suffer for salvation. Some suffer hardly at all, and others long and terribly. Suffering for His sake will win an award, but will never pay for salvation. God alone is our Saviour! Christ alone is our Sacrifice! Nothing of ours should dim the glory of His grace! He did not suffer in our place but *for our sake.* He was not a substitute, but a Saviour.

BRO. SHAKESPEARE GOES EAST

After several years on the Pacific coast our genial brother and fellow slave is returning to his home in Illinois, where he hopes to make a special effort to spread the truth and place the version. At the farewell gatherings four brethren spoke in the morning and three in the afternoon. We commend him to the saints.

BRO. MANN AS DOORKEEPER

After a varied experience as baker, railroader, version assistant, pastor and class leader, our associate for the last three decades has been speaking for some months on the two doors, and illustrated his talks with a large chart. This has proven so helpful that we have published the chart in this issue, with a short explanation. We hope to have a series setting forth further details of the truth connected with the doors.

VISIT FROM BRO. IREY

Long years of patient plodding on the Keyword Concordance lie behind our faithful helper from El Cajon, near San Diego, Calif. At his visit to Los Angeles the finishing touches on the concordance were discussed, as well as plans laid for a similar work for the Hebrew Scriptures.

BRO. LAMB RETURNS TO DENVER

The teacher of the Denver class has been recuperating in Southern California for the winter, but now expects to return. Our prayers go with him in his ministry.

GOD'S PERFECT PLAN

This is a 16 page booklet by Bro. T. J. Silva. It sets forth, briefly but comprehensively, God's plan for creation. It covers such subjects as "The Ages are Not Eternal", "Is Salvation Limited?", "The Consummation of the Ages", and "The Reconciliation of All". It is a condensed introduction to Concordant truth. Now available direct from the Concordant Publishing Concern, at 50 for $1.00, or 2½c each. Keep a supply on hand.

THE SOUL NOT IMMORTAL

THE EXPRESSION "immortal soul" flatly contradicts another popular saying "The *soul* that sinneth, it shall *die.*" Both cannot be true. In the original there are other passages which confirm the latter. Twice a *dead* soul is spoken of, but in both cases the Authorized Version has altered it to "dead *body*" (Num. 8:6, Hag. 2:13). Now where does God ever speak of the soul as being immortal? On the contrary, He distinctly denies immortality to all except Christ, now that He has been vivified, and is beyond the reach of death (1 Tim. 6:15-16). The doctrine of the soul's immortality is the false foundation of our creeds. Though definitely denied by the Scriptures, it continues to be the basis on which Christianity rests. As a result the facts as to the human soul and spirit are practically unknown, and resurrection, rousing and vivification, which are vital to God's truth, are almost forgotten.

THEOLOGY SINS AS TO SIN

Theology is thoroughly mistaken as to every aspect of sin. It fails to see that sin is a falling short. It ascribes it to an evil "principle," instead of a lack of spirit. It transmits death through sin instead of sin through death. It refuses to acknowledge that Christ can cope with sin through His sacrifice. It makes it eternal instead of limiting it to the eons. It makes it an unwanted intruder into God's plans instead of a means to accomplish His purpose. It seeks to show that Satan originated it, and so robs God of His deity. It seats sin

in human *nature* instead of in the *flesh*. Now we wish to show that theology is astray as to sin's *entrance* also. From this it would almost seem that theology is the greatest sinner of them all!

FLESH UNDER LAW

To understand why it was that Eve could not resist the promptings of the flesh, we may consider the same situation under the law. God's instructions to the first pair proved to be impotent, just as the law later was weak *through the flesh* (Rom. 8:3). Even today there are many saints who strive to keep the law (which itself is a serious sin), but they find that the flesh foils their efforts (Rom. 7). Even those who are delivered from the bondage of the law still find a conflict, in which the flesh lusts against the spirit (Gal. 5:17). Crucifixion, not salvation, is the fitting fate for the flesh (Gal. 5:24). It betrayed Eve, it destroyed Israel, it is the weakness and the woe of humanity.

THE FALL

That theological stand-by, the *"fall"*, is a term never used in this connection in the Scriptures, hence I have been suspicious of it, knowing that such words often cover a mass of ignorance, and hinder an approach to the truth. Besides, it is one of those traps which are baited with enough Scripture to snare the seeker after truth. If I had come right out and said that I did not believe in the "fall," the statement would have created a false impression, as if I did not accept what the *Scriptures* say with reference to the offense of Adam, which opened up the way for sin and death to all his descendents. As a fact, I *did* believe what *they* say, but not what *theology* has to say regarding a "fall," of which God's Word does not speak. The term was invented in order to relieve God of the responsibility of Adam's action, and so block the way to the truth, that, ultimately, all is out of God.

The idea which the "fall" is supposed to convey is

something like this: God made all things perfect and never intended that Adam should transgress. He wanted Adam to enjoy a sinless, happy existence in paradise for all eternity. But, somehow, without God having anything to do with it, and without His fault, Adam spoiled His whole plan by eating an apple which He did not want him to eat. Apples are generally a healthful fruit. I usually eat one early in the morning, with no ill effects, but, somehow, it turned Adam and Eve into sinners beyond reclaim, except for who are rescued through the death of Christ by faith. We dare not speak of this as due to a mistake on God's part, so we shove it off His shoulders to those of Adam, who passed on the blame to Eve, who, in turn, passed it on to the serpent. To show that we think it was really due to something like an accident on the part of our first parents, we call it the "fall."

Few think deeply enough to ask, *Why* did Adam fall? Why did not God make him so that he could not disobey? God can do this, and has done it in the case of Christ, and will do it for all His saints in resurrection. *Why* did He plant a tree right in the middle of Eden which could cause his fall, and then forbid him to eat of it? Would it not have been much wiser and safer to root it out altogether, and not allow a single tree of this kind anywhere within his reach, not even outside of the garden? And why allow the serpent access to Eve? Why create a serpent at all if that was the kind of an animal it was? But, deeper still, *what was there in Adam and Eve* which responded to the suggestion of the serpent, and was temped by the fruit of the tree? Is it not clear that, *before they sinned,* there was something within them which yielded to the words of the serpent and caused them to eat of the forbidden fruit? What was this? Scripture calls it *the flesh.*

Apart from the outward incentive to call forth the tendencies of the flesh and cause it to step over the mark, all was very good. In Eden, man's whole environment

was calculated to meet his physical desires. Nothing afflicted his soul, and he knew no evil. It needed the suggestion of the serpent to stir up the flesh in opposition to God. Evidently its *disposition* even then, as now, was enmity to God, or Eve would have resented the insinuations of the serpent. It did not have the ability to please God. It was not subject to God's law (Rom. 8:7-8). These traits are not the result of mortality and sin. They were inherent in human flesh, put there by the Creator, for the same reason, that He planted the tree of the knowledge of good and evil, and sent the serpent into the garden. If Adam had been created immortal and sin-repellant, why plant the tree or send the serpent? It was all a part of the same plan, and was rooted deep in the heart of God, which craved the love and adoration of sinners saved by grace.

MAN CREATED MORTAL

Adam was mortal and depended on food and air for his subsistence. Had these been witheld, he would have wasted away. His life was contingent upon the continual renewal of his flesh by the blood due to the vitality derived from the soil and atmosphere, which, in turn, receive their vital virtues from the sun. Hence he was by no means immortal. Shut off the air from his lungs for a short time, and his spirit would have left him. Cut off food from his stomach for a long period, and his soul would have departed. Moreover, if he should breathe devitalized air, or gas, or should eat a substance which would interfere with the operation of his internal organs, such as we call poison, even if he should not die at once, it would introduce a gradual decay which would lead to death if no remedy were used to set matters right again.

It was the *flesh* in Adam that was vulnerable. To us the flesh seems to be the substantial, permanent part of a human being. On the contrary, it is merely an evanescent, vitalized form of the ground on which we walk.

The flesh of everyone changes continuously, so that, literally, we are not the same flesh that we were some time ago. The self-consciousness, the so-called "personality," is not inherent in the flesh at all. We certainly are the same person after having lived half a century, but we may have had seven different fleshly frames within that period. The figure "all flesh is grass" (1 Pet. 1:24) expresses this most graphically. Most of us fail to find the figure and simply take it that *humanity* is as grass, and will pass away into oblivion. Not so. Only one feature of mankind is as evanscent as that.

The *flesh* is that corruptible part of man, as he is now constituted, in the first creation, which brought in infirmity, dishonor and death, and which continues to be the seat of sin. It is in contrast to other elements in man, and in conflict with them. Therefore we do not read that the corruption of all *mankind* brought on the deluge, but that all *flesh* had corrupted its way (Gen. 6:12). Adam's life was limited because he also was *flesh* (Gen. 6:3). God did not destroy all *animals,* but all *flesh* (Gen. 6:17). It is startling and illuminating to read that, by works of law, no *flesh* at all shall be justified, yet *we* ourselves are justified by faith (Rom. 3:20-24). Moreover, the *flesh* may be *exterminated,* yet the *spirit* saved (1 Cor. 5:5). No *flesh* shall glory (1 Cor. 1:29), and what a catalogue is given of the works of the *flesh* (Gal. 5:19)! We should always distinguish between the whole man and the flesh, which is the knave, the rogue, the villain in the tragedy of humanity.

The important point to apprehend is that the flesh in the human pair, even before sin came in, was imbued with a leaning, a tendency, a disposition, a predilection, a proclivity, a proneness toward, a desire or lust for (1 John 2:16, 2 Pet. 2:18) soul-satisfaction and pleasure and soulish wisdom, that amounted to a will (Eph. 2:3, Rom. 8:3), which was at enmity with God (Rom. 8:7), which made it sin's flesh (Rom. 8:3), as well as

man's. It is usual to ascribe "innocence" to Adam and his wife. This term is not used of them, and must be kept out of this investigation, lest it lead us astray. The fact is that both Adam and Eve are called *flesh,* and this figure, rather than the literal body, or man, is used of him and the race thereafter in close connection with *corruption* and *death* (compare Gen. 2:23, 24 with 6:3, 12, 13, 17).

CONDITIONAL IMMORTALITY

So-called "Conditionalists" rightly claim that *man is mortal,* and that there is *no immortality except in Christ.* But the word "conditional" is not in the Scriptures, and is rather indefinite. It seems to suggest that man must do his part in securing life, so I have kept clear of it, although I was convinced that man is not immortal and the only way he can receive endless life is through Christ, not through Adam. I would prefer to use the term as applied to Adam before he transgressed, and to all who eat of the tree of life in the eons to come. Adam had interminable life under certain conditions, so we may say that he had "conditional" immortality. So long as he was supplied with the necessary sustenance, ate nothing harmful, and was not destroyed by violence, there is no question that he would continue to live indefinitely. The same is true if he had been given access to the tree of life. That would even counteract harmful food, such as he had eaten. It gives "conditional" immortality.

THE "DEVIL" AND THE FLESH

The favorite lesson of a Sunday school superintendent was based on the following clever words, which were put on the blackboard as he proceded:

I
ILL
VILE
EVIL
DEVIL

With this as a basis he would expatiate especially on the *vile*ness of the "devil." As an aid to the memory it was good. As an expression of Scripture it was bad, for it suggests that Satan is the source of man's immoral sins. It calumniates the Adversary and exculpates the *flesh.* Satan is not associated with the unmentionable depravities of humanity. These arise out of his own heart. They are resident in his flesh.

A simple and effective method of discovering the vast difference between the works of the flesh and the efforts of the Adversary is to study all the references to each in a concordance. Then it will be seen that Satan does not tempt men to commit the crimes we usually catalogue as immoral, while these are the specialty of the flesh. In general we may classify the crimes committed by or through Satan as *spiritual.* They are directed against God and His great goal rather than concerned with the corruption of man. Even when they affect the flesh, they aim at the *spirit.*

Perhaps the most striking passage to show the difference between Satan and the flesh is 1 Corinthians 5:1-5. Corinth seems to have been a very immoral city. Even one of the saints there sank below the level of that degenerate age, and Paul, though absent, directs the ecclesia how to deal with the case. We might imagine that he had fallen into the clutches of Satan, and that the apostle would seek to deliver him from the power of the Adversary. He does the very opposite! *He is not snatched away from Satan in order to be saved, but delivered to the Adversary in order that his flesh may be exterminated.* So it is that his *spirit* was saved in the day of the Lord Jesus. Satan is a spirit and is concerned with our *spirits,* not our flesh, except as it reacts on the spirit.

Job's case is very clear on this point. Satan did not tempt him to engage in an orgy of immorality. He filled his flesh with misery, so that Job should curse God and die (Job 2:9). The false friends did not apprehend this fact.

Even Job did not understand that the real struggle was between God and Satan. Only at the end did he grasp the great truth that Satan's attack on his flesh was used by God for his highest spiritual benefit. It is thus that the Adversary fulfills his mission. It is his job to see that man is tried and tested, not, indeed, to prove his power, but to demonstrate his impotence.

When our Lord was tried by the Adversary, again it was an attack on His spiritual relationship to God, rather than any enticement to moral delinquency, and our Lord countered it accordingly. After having fasted for days, what crime could there be in turning stones into bread to assuage His hunger? Is not this miracle only the acceleration of the usual process of nature? Stone is weathered by the sun and air, and turned into soil. Plants reach down and take from it the substance and vitality which, in turn, is stored up in the grain. This is ground and kneaded and baked into bread for human consumption. He Who does this in the course of eons can do it in a second. In its place it is eminently right and commendable. Probably we shall experience an even greater miracle constantly in the glorious bodies which will be ours when vivified. Perhaps we will live directly on the sunlight which turns the stone into bread (Mat. 4:1-4).

But the error here is fundamental. All life is sourced in *God*, and it is not right to use His sustaining forces apart from His direction. Man, as he is now constituted, must, indeed, live on food which once was a stone, but not on that *alone*. He must eat in accord with the word of the God Who created the food, and Who sustains the eater. At present man is not constituted to eat stones, for God wishes him to experience the evil connected with the production of his food. There must be toil and trial and tears in order to put him in his proper place before His Creator, and the Model Man is not going to evade these because He has the power to do so. He was still on the way to the cross, which must precede the path to the

crown. Satan's object was not to make Him a glutton or a winebibber, as His human enemies called Him on a later occasion, but to draw Him away from absolute dependence on the word of the living God.

The cleverness of the Adversary is evident in his next proposition. Seeing that Christ is determined to be guided by the Scriptures, he quotes a passage to show that his request is in accord with what is written. He takes our Lord to that corner of the temple area which is built up high above the Kidron valley. I have stood upon the wall at this point, but it made me dizzy to look down. It certainly was not a temptation for my flesh to cast myself down. Rather the opposite, for the flesh shrinks from the possible suffering which would ensue if death were not instantaneous. Yet *He* certainly had no need to be afraid. His hour had not yet come. If He could walk on water, why not on air? After His resurrection He went to a spot within sight of the temple, on the other side of the Kidron, on the Mount of Olives, and ascended to heights which dwarf the temple wall to nothingness.

In the ninety-first (really the 85th) Psalm there are many precious promises to the one who trusts in Jehovah and makes Him his refuge. Above all others, our Lord had a right to "claim the promises by faith." How many of the Lord's dear people try to do this today! How many are disappointed! How it has destroyed faith in the word of God! How much hypocrisy it has engendered! If they really believed this passage, many would take much pride in displaying this faith by jumping down from all sorts of dangerous places, in order to put God on trial, to see if He is true to His word. But this is not faith, but the lack of it! It would be in direct conflict with another Scripture which forbids such dealings with the Deity. The Psalmist did not write concerning such a man. The promises are for those who really trust, and do not need to try to see if it is true. Such was the nature of Satan's trial. *It made no appeal to the passions.*

In his third attempt to win worship from our Lord, Satan is largely on Scriptural ground, and much that he says is true. The kingdoms of this world are in his hand, and he is able to give them to the man who will worship him. On the other side, Christ is entitled to this glory and will yet take His place at the head of the nations. Nevertheless our Lord indignantly spurned the offer, and bade Satan go hence, because he had claimed the worship that belongs to God alone and to those who represent Him.

The spiritual character of these trials should help us to understand that the mission of Satan is not in the realm of flesh, but of spirit. He is opposed to faith in God, even when he artfully suggests that we put God on trial or when he produces Scripture for his suggestions and demands. Few saints, alas! are able to counter with Scripture as our Lord did, because they do not intelligently apprehend the role in which Satan has been cast by God, and confuse it with that of a mythical "devil" who inflames the flesh and leads men to vile and vicious deeds. Only indirectly, as in the case of Adam, does the Adversary influence mankind in the direction of immorality, that is by leading him into opposition to God's will, and thus away from his conditional immortality.

Satan sowed the darnel or "tares" among the disciples of the kingdom. This figure is most suggestive. An immoral man could hardly qualify, for the point lies in the outward *likeness* of the two plants. Immorality cannot well be disguised sufficiently to fulfill the figure. On the contrary, as the disciples would be moral and upright, it would be such characters who could keep a place among them without detection (Mat. 13:19).

Judas was an acknowledged apostle of our Lord for years. No one could have occupied such a public position for long if he had even a taint of immorality about him. Yet he is characterized by the same title as the Adversary (John 6:70).

It was the *self-righteous Jews* whom our Lord characterized as the offspring of the *Adversary* (John 8:44). Such a sinister name was never given by Him to tax gatherers and sinners. He showed the sincerest sympathy for those whose flesh had led them into sin, but utmost harshness clothed His dealings with those who were under the guidance of Satan. This is reversed today. The minister in the pulpit may be far more deserving of condemnation than a gutter bum, yet we applaud the one and abhor the other. Surely God's thoughts are not ours and His ways are not our ways!

That mankind is incurably opposed to God, even without Satan's temptations, is fully demonstrated by the thousand years during which the Adversary will be bound. Such a long period of probation, under the benificent rule of Israel, in whose hearts God's law has found a place, during which there will be physical blessings such as this earth has not yet seen, ought to cure mankind of their enmity toward God. Instead of that, it flashes into a flame as soon as Satan reappears.

Satan, as well as man, fails because of the infirmity of man's flesh. He seeks to serve man, and is on the side of reform and world betterment—apart from God. He has most cleverly deceived Christendom, even as he deluded Eve, so that it now is well organized to further his schemes for a better world, without acknowledging the sovereignty of Israel's Messiah. A. E. K.

The book of "Proverbs", or Rules, has many wise sayings for daily life. But these become foolish if we apply them to our intercourse with God and His Word. It is by no means a shame to answer by quoting the appropriate passage in the word of God, without hearing what everyone else has to say on the subject. (Prov. 18:13). If we consult everyone who thinks he has the right interpretation, we will gather a mountain of confusion, and waste a lifetime.

THE LIMITATIONS OF FIGURES

When Christ comes as a *thief, what will He steal?* (Rev. 6:15). But did He not say that *others,* who came before Him, were thieves, and imply that He was *not?* (Jn. 10:1-8). How can it be, then, that He will come as a *thief* in the night? (Rev. 3:3, 16:15). So also with the *day* of the Lord. *What will it steal?* (Hb. 5:2, 4). It would seem that the Scriptures teach that our Lord is *not* a *thief* and a robber. (Jn. 10:1). He does not *steal* sheep. How, then can He come as a thief? In both cases the word *thief* is a *figure,* and, like all figures, we must *limit* its application to that required by the context. There are many features connected with a thief. One can be *like* a thief in other ways than stealing. This is clearly shown in the context. He threatens the ecclesia in Sardis, not that He would *steal* anything they had, or would come *unseen,* or, this, or that, but, if they should not be watching, He would arrive as a thief, *and under no circumstances will they be knowing what hour* it will be. *That* is the point in the word *thief* here, and the *only* one.

All figures must be interpreted. That is why there is so much diversity in opinion regarding their meaning. Westerners are backward in such things. If we should say that the bread *represents* His body some might object and say that the Bible does not say so! When we suggested that the lake of fire was called death because it *caused* it, we actually were accused of saying what is not in the Bible! But this is always necessary if we wish to clarify the relation between two things, one of which is a figure of the other. Indeed, we will never be clear as to any figure until we define the point of contact. But, once having done so, we are not at liberty to dissect further. We cannot say that the bread is His body, and then limit it to His head. So also we cannot say that the lake of fire as death is confined to the body, the soul not going to the unseen itself also was cast into the lake of fire. (Rev. 20).

THE TWO DOORS

WHEN WE TAKE UP Paul's epistle to the Ephesians and read in verse three of chapter one, that "God blesses us with every spiritual blessing among the celestials in Christ," we realize that we have come a long way from the message, proclaimed by John the Baptist, our Lord, and those commissioned by Him after His resurrection.

The accompanying chart has been drawn up for the purpose of helping God's saints to see how He was unfolding His purpose relating to the celestials during the transitional period, covered by the book of Acts.

Much of the darkness that exists among God's people today is due to the religious background, that the vast majority of us have been educated in. If all believers from Abel down had been in heaven for years before Paul penned this epistle, what is new or novel about being blessed among the celestials? It is only when we see the scriptural background to this revelation, that we will be able to grasp and appreciate the grace as set forth in this marvelous epistle. The celestials are not the abode of human beings. Man is not fitted for that realm, and until Paul comes upon the scene and begins to make known the secrets revealed to him, all expectation, all destiny, whether for Israel or the nations, was confined to the earth. Blessing was *from* heaven, but not *in* it.

As we open our so-called New Testament and begin to read the different accounts, commonly called "Gospels," we are introduced to John the Baptist, who as the forerunner of our Lord came to Israel with a message of repentance in order to prepare them for the One Who was

coming after him. The day of Israel's long-awaited deliverance was now at hand. The One in Whom the patriarchal promises were to be confirmed was about to appear. How will they receive Him? We today know the answer to that question, but at that time God's further dealings with the chosen nation depended upon it. When we turn to Mark's account, chapter one, verse fourteen, we find that after the giving up of John, Jesus came into Galilee, heralding the evangel of the kingdom of God, saying, "*Fulfilled* is the era, and *near* is the kingdom of God! *Repent* and believe in the evangel."

Fulfilled is the era. This is the era that Daniel had been told about by God's messenger, the man Gabriel, as we see in chapter nine of his prophecy, while he was still a captive, away from his native land.

Daniel and his people had been in Babylon as captives for well-nigh seventy years, because of their failure to let their land keep its sabbaths, for four hundred and ninety years, and as that period had just about expired, Daniel was looking forward to the day when once again he would sing Zion's songs in Zion. While it was true that Judah did return to their land later, yet that long-looked-for day, when Messiah would sit upon His throne, had been put away into the future, and instead of the kingdom coming at the close of their seventy years of captivity, it would take seventy sevens, or another period of four hundred and ninety years. As we read that prophecy of Daniel nine carefully, we notice that Messiah would come before the end of those seventy sevens of years, in other words, after the sixty-ninth seven, He would appear, and be cut off, and have nothing.

Here we have the key to Mark one, verse fifteen, "*Fulfilled* is the era." Messiah is now on the scene heralding to Israel this evangel of the *nearness* of the kingdom. We have only to read on in these four accounts of our Lord's ministry to see what answer Israel, in her calloused condition of heart, gave to His gracious invitation, "Hither

to Me all who are toiling and laden, and I will be giving you rest." If any people were in need of rest at that time (and even yet), it was God's chosen nation. They were toiling, they were laden, but didn't know it, and instead of opening their hearts to the One Who alone could have taken their load and given them rest, they spurned His offer until He had to denounce them as a progeny of vipers. After that He cautions His disciples not to say that He is the Messiah. The door was *closed.*

It is at this development that we find our Lord telling His followers for the first time that He must be suffering at the hands of the leaders of the nation, the elders, the chief priests and scribes. These leaders refused to enter the door into the kingdom, which He had opened by His call to repentance, and also sought to hinder those who would. What will He do now? He closes and locks the door, and before another opportunity will be given Israel to enter the kingdom, He must go to the cross.

In spite of all the bitterness and callousness of heart that Israel showed toward Him, we find God in His mercy shedding a ray of light on this sad and deplorable scene.

Peter had just confessed, in answer to the question asked by our Lord, that He was the Messiah, Son of the Living God, and in return, Jesus told him that this was the foundation upon which He would build His future ecclesia, and that He would give him the keys of the kingdom of the heavens.

As we close the so-called gospels, and see our Lord once more alive in resurrection, we open the book of Acts, and find Him among His disciples once again. The question uppermost in their minds at this time is still the kingdom. Is it going to be restored now, seeing that Peter had been given authority to once again throw open its door to Israel? His answer to their question is neither yes nor no. It is simply, "Not yours is it to know." They must wait to see how the rulers will treat those whom He

is about to send, as they a second time herald the kingdom as *near*.

Then once again, in the early chapters of Acts, we find the *door* into the kingdom thrown *open* to Israel, and the evangel is proclaimed in the power of the holy spirit, accompanied by gifts, which were the powerful deeds of that impending eon (Heb. 6:5). How will Israel respond to His call out of the heavens (Heb. 12:25)? We don't get far in that book before we discover that Israel's heart has not softened toward God and His Son. Thousands of the rank and file accept the message, but the rulers are as bitter as ever, and again their cry is, "We will not have this Man to rule over us." Away with Him, away with Him. Let Him be crucified! (afresh Heb. 10).

As we trace this kingdom message through the book of Acts, we find the powers of the impending eon at work, both in blessing and cursing, but when we reach chapter nine, something startling meets our gaze. The rulers at Jerusalem have employed one man, Saul by name, to stamp out of the land this heresy, that is beginning to gain ground among the common people. They give him authority, as he is a fit man for the job. And off he goes on this errand of murder.

He is on his way to Damascus to bring to trial those who have renounced the faith of their fathers. But suddenly, at mid-day, there is a light, above the brightness of the sun, and this ringleader of that murderous gang is struck to the earth, blind. Then he hears a voice. He has never heard this voice before, and he asks, "Who art Thou, Lord?" "I am Jesus Whom you are persecuting."

Yes, he had heard of that One. But that was in Jerusalem, and now He speaks from heaven! Has God forgotten Himself, has he forgotten the sufferings of His Son at the hands of such as this man Saul? Is He not going to strike him dead, seeing he has committed sin worthy of death? Saul no doubt had heard of the judg-

ment that had fallen on a man and his wife just a short time previous, for having lied about the offering they made to further the kingdom. Such could not enjoy an allotment in this kingdom. And is this man, the foremost of sinners, to go free?

Here is Messiah's worst enemy. How is He going to treat him? Listen to His words of grace. "He is My chosen vessel." Such grace had never been heard of before. No man who meets his enemy will let him go free (1 Sam. 24: 19). But God is no man, and in Saul of Tarsus He finds a pattern of those He is about to deal with, not on kingdom grounds, but on the ground of grace.

On that Damascus road Saul got a glimpse of the glory of Christ, of which he was to be the herald in later years. Messiah does not wait for the tardy kingdom in order to get glory. God had already crowned Him with celestial honors, and only those whose apprehensions have been blinded by the god of this eon, fail to revel in this evangel. This man would not make a proper representative of the kingdom. He is too bad, just as Barnabas was too good to show forth this grace lavished on Saul.

God is about to begin to work differently in and through this chosen vessel, and we next see him, in Acts thirteen, severed from the other teachers by the *holy spirit,* and, along with Barnabas, sent on a missionary journey. This mission occupies chapters thirteen and fourteen of the Acts, and here again we find God at work, not in accord with kingdom principles, but on the ground of grace. It was shown this time to those of the *nations,* rather than to the sons of Israel.

In the early chapters of Acts we saw how God had once more *opened the door* of the kingdom to Israel, through Peter to whom Messiah had given the keys, but now we hear of God having *opened another door for the nations* through this chosen vessel, Paul.

At this point we might well ask the question, Had not that door *of faith* been open for the nations all along?

Had not Peter preached *faith* to Cornelius? Did not the Ethiopian believe the evangel of Jesus that Philip preached? Surely they did. Then what is so startling about the nations believing through Paul, that he has to make mention of it on his return to Antioch? If we carefully compare what Peter declared to Cornelius, with Paul's sermon at Antioch in Pisidia, we will find a *hint* (which is lacking in Peter's message to Cornelius) of the subject that he later developes in his Roman letter, when he speaks to, and about the nations regarding their condition before God, as *righteous* and as *justified.* Both sermons mention the pardon of sins, but we can gather from the hint, in Acts 13: 39, that Paul had something for the nations, apart from the kingdom. For this ministry he was chosen, and as an *enemy* of God and His Son. He was a pattern of those who enjoy reconciliation with God.

So now we find *two open doors* in Acts, and as we trace these through that book, we will detect that one is beginning to *close.* The kingdom expectation is gradually fading out of the picture, Peter passes from view in chapter twelve, and has a brief word to say in chapter fifteen at the conference in Jerusalem, and then is gone from that book, to appear again in the future to open the door to the kingdom through his epistles, when God once more begins to deal with Israel, to prepare them for their promised destiny on the earth. When we reach the end of that transitional period, covered by Acts, we find *the door into the kingdom closed,* while the *door of faith to the nations, is wide open.*

Paul's earlier epistles have been gradually pushing ajar that door of faith, until Israel is finally out of the picture, their religious supremacy has gone, and the nations can approach God without having to come through Israel's mediary. As we read Paul's earlier epistles in their chronological order, we discover that the world has been conciliated, that the saints to whom Paul ministered are already in spirit in the new creation. We

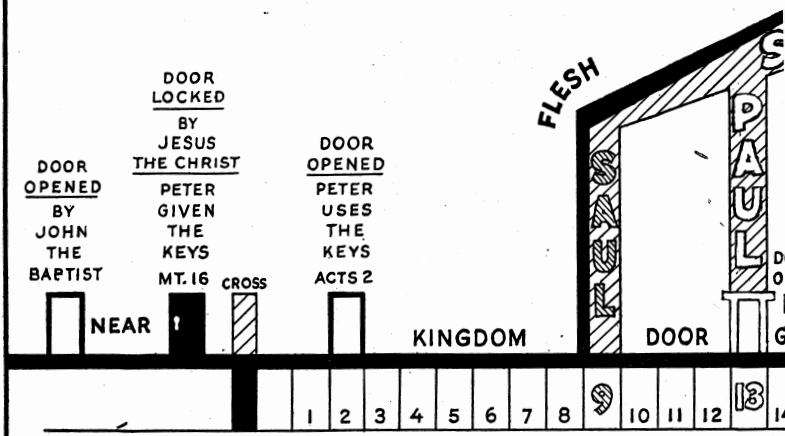
skip the kingdom with its *earthly expectation.* We leave to Peter and those who believed his evangel of pardon which they will enjoy on the earth, while we of the nations who have believed, who have peace with God because of our reconciliation, will be among the celestials with Him Who is our peace, along with those of Israel who have believed Paul's message in this administration of transcendent grace.

At this point it might be well to say a few words regarding the chart. During the time covered by the book of Acts, or from the ministry of Peter and the twelve until Paul writes his Ephesian epistle, we have a readjustment from *earth to heaven,* and from *flesh to spirit.* The *door* that had been opened by John the Baptist and our Lord through their heralding of the *nearness* of the kingdom, and later had been *closed* by Him, when He told His disciples to say no more that He was the Messiah, and quoted the sixth of Isaiah, was once more *opened* by Peter in chapter two of the book of Acts, to the same people whose standing was in flesh. They were the Circumcision in flesh and as such had not learned that in the flesh dwelleth no good thing.

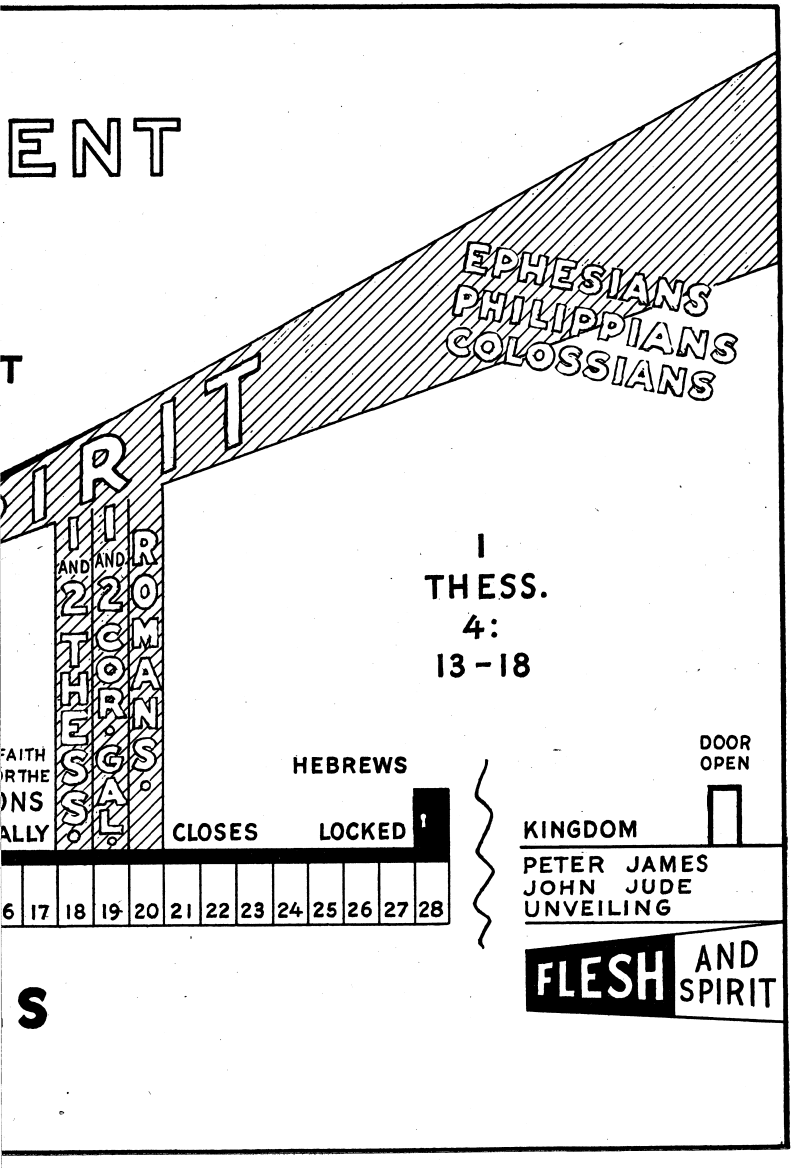
This truth will not be realized by them, nor by the rest of mankind, until the eons have finished their course. Then and only then will man know himself, and see how weak the flesh is. As we trace the doings of the flesh in the book of Acts, we see this great truth demonstrated time and time again. And as the *flesh fades* into the background, we see *spirit gradually coming to the forefront* in all of Paul's epistles, until we reach Ephesians, where we have believers of this administration blessed with *every spiritual blessing,* and that among the celestials. We have not only got rid of *flesh,* but we have left the *earth* for the *heavens,* where Peter and those with him will never enter, being destined for a place in the kingdom on *earth.* Paul, in his earlier epistles, is leading up to the point where the flesh is wholly set aside during

THE READJUST

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this present administration of grace. We have attained *in spirit,* what will be literally experienced at the consummations of the eons. We confess that those who are in the flesh cannot please God, and base no blessing upon it whatever.

When we reach the end of Acts, we have Paul quoting from the sixth of Isaiah, the solemn words which *closed* the kingdom *door* once more to Israel. The only *door* now *open* is the *door of faith* that God had opened to the nations through Paul in Acts 13 and 14. If a Jew today desires to come to God, he must come through this door of *faith,* and not one iota of work or suffering dare show its face through the portals. It is of faith that it may accord with *grace.*

When the present conciliation has been withdrawn, and God begins once more to deal with Israel *as a nation,* the flesh will again come to the front, during the two oncoming eons, but in a lesser degree, than it did in the past. In the kingdom there will be more and more of spirit, as God imparts His laws to their comprehension and inscribes them on their hearts. The *door* into the *kingdom* will once again be thrown open, the epistles of Peter, James, John, Jude and the Unveiling will then become present truth.

In our study of this readjustment period, covered *in time* by the book of Acts, we have seen that the flesh hinders rather than helps in mankind's approach to God. In the present administration of grace, the body of the flesh has been stripped off, in the circumsion of Christ. (Col. 2:11), and all worship or service acceptable to Him must be motivated by spirit.

As we meditate on the *grace,* the *riches* of grace, the *glorious* grace, the grace *lavished* upon us, as set forth in this epistle to the Ephesians, we bow before Him and worship Him, as we exclaim with that great defender of grace, Paul, *"Not of works, lest anyone should be boasting!"* (Eph. 2:9).

DAVID MANN

THE DIFFERENT EVANGELS

SALVATION, as seen in God's dealings with the Circumcision, *differs radically* from that which graces us who believe in the present secret administration. What is needed is an intelligent grasp of the *underlying purpose* of each, so that we cannot help keeping them distinct. This alone will enable us to enjoy the transcendent grace which is ours in Christ Jesus. Then we will never adulterate it with the greatly inferior ingredients which characterize the evangel of the Circumcision, as is almost universally done in Christendom today. We have already set forth the evangel for today at some length, in *The Mystery of the Gospel* and other works. Now we will explore still deeper, and also consider the evangel of the Circumcision in order to form a foil, to create a contrast, so that our hearts may grasp the transcendently transcendent grace which we enjoy in Christ Jesus. At the same time we will seek to understand *why* there are two evangels, and why one is concerned with faith and grace and the other with works and reward.

Let him be anathema! (Gal. 1: 8-9). How solemn are these words! We usually ignore them with the thought that they cannot possibly apply to us. Yet the appalling fact is that, with few exceptions, the beloved saints of God both believe and preach a *different* evangel, which is not another, and do not even realize it. Unlike the Galatians, they have not been transferred *swiftly,* but very slowly, away from the grace of Christ. Indeed, the most of them have not changed, for they have never known it. Alas! A

few who once seemed to enjoy His grace have suddenly turned from it, as did the Galatians. May God make His grace abound in their behalf!

How terrible it seems, when we look about us, and see great and good men, zealous in the work of the Lord, eager to spread the "gospel," or make known God's truth, that we are compelled to acknowledge that they come under this *anathema!* We dare not tell them that they are included, lest we give offence, and, figuratively, cut off their ears, and they will not even listen to the truth that alone is able to set them free.

This is probably our last effort to differentiate between these two evangels, so we solicit the prayers of all God's saints, that we may be empowered to reach the hearts of those who are under this solemn adjuration, but have never considered the possibility that it applies to them. We especially pray for those who, like the Galatians, have fallen out of grace (Gal. 5:4), after having had a glimpse of the evangel which is ours in Christ Jesus.

Israel's salvation is a great *national* demonstration, in which that people as a unit are segregated to show what is in humanity. God deals with them in the *flesh,* and under *law,* and under a *covenant,* with a gradually increasing admixture of grace and faith. *The prime object of this prolonged and varied demonstration is not their salvation, but to show beyond question that mankind, even under the most favorable conditions, is utterly lost without God.* Their testings prove conclusively that there is *nothing good in the flesh.* Their trial shows that men *cannot observe a law.* The tryout makes it clear that they are *incapable of keeping a covenant.* Works are of no avail in salvation. *Man's failure in this great demonstration is of the greatest value to the race and the universe.* Until we see this, we are inclined to question its worth, and charge *God* with failure, and to repeat the experiment in our own experience, only to involve our-

selves in defeat, and in the disillusionment which is bound to follow.

The salvation we have today begins where Israel's leaves off. The Adamic race is discarded and there is a *new humanity.* We have *no confidence* in the *flesh;* we are *dead* to the *law;* we keep *no covenant;* we are *crucified* and *buried* with Christ, and, by faith, are *roused* and *seated* with Him in a totally new environment, among the *celestials.* We profit by the failures of the Circumcision, and need not and should not imitate the distressing experiments which demonstrate, for all who can see, man's inability to save himself or to contribute anything towards his own deliverance. If we persist in repeating these tests, it will only further confirm our inability to our own confusion and discomfiture. The admixture of Circumcision truth, the mingling of Peter's evangel with Paul's, has made a medley which lacks the essential features of both. It is this mixture which has caused most of the confusion among the saints, and has well-nigh eclipsed the evangel of the Uncircumcision.

WORKS AND FAITH

There are really only two means of salvation in the eons, *works* and *faith.* Israel is the chosen example to expose the *futility* of works, even when flavored with faith. Not knowing God, or acknowledging His deity, Christendom is inevitably drawn away by self-confidence into the sphere of works, and seeks to justify this course by appealing to that part of the Bible which belongs to Israel, where works have a place. The continual confusion and conflict on this subject will never be settled until it is seen that both sides have support "in the Bible," when all of it is applied indiscriminately to all, when it is not correctly cut. But when we realize that God uses works in Israel in order to demonstrate their *futility,* then we are more than ever satisfied to leave salvation to the Saviour, and to repudiate the false foundation of our own deeds.

DO AND LIVE *vs.* LIVE AND DO

The contrast between the gospel of the Circumcision and that of the Uncircumcision may be expressed in the same words if we only change their order. *Do and live* is the order for the Circumcision and all other religionists. Life as the result of human effort is one of the most illogical and preposterous propositions that can well be expressed. Nowhere, in the course of human history, has a man ever evolved *life* by his acts. He has succeeded infamously in doing his fellows to *death.* Why, then, should he be so insufferably conceited as to imagine that he can defeat death or bring about life by his puny and powerless practices? On the other hand, no one can do anything without the loan of life from God. This is evident everywhere, not only in the sphere of the evangel. Nothing but the salvation that gives life can enable us to work. The only salvation worthy of the name begins with the gift of life. With us it is *live and do.* We work because we *are* saved, not because we want to save *ourselves.*

The same kind of impermanent, transitory salvation will be found throughout the Circumcision writings. In my early life of faith I was troubled by these scriptures and sought a solution. I was deeply impressed by what we called the assurance of salvation, but could never find a satisfactory explanation of the sixth of Hebrews and other texts of like tenor until I began to see the difference between the truth for the nation of Israel and that for the other nations in this administration. Even the great stress laid on "safety, certainty and enjoyment" by my friends failed to explain how some who had actually tasted of the powers of the future eon fell aside and were disqualified for the kingdom (Heb. 6:4-8). This clearly refers to those who listened to Peter on the day of Pentecost, who were saved from that crooked generation and added to the rest by the Lord Himself (Acts 2:40, 47). The record in Acts runs along the same lines

as the exodus. Many who were saved from Egypt fell in the wilderness, and many who were saved from that crooked generation fell away when the kingdom did not come, in the period of the book of Acts.

The unbeliever's favorite form of salvation is undiluted works, independent of God. The believer's favorite form of salvation is works with the help of the Lord. Few, indeed, dare to trust Him unreservedly as their Saviour. This sad state is largely due to the use of scriptures which do not apply to us today, but concern the Circumcision and their temporary testings, which are intended to show the *uselessness of works* as a means of salvation. Even those of us who are profoundly convinced that *grace* is the prime spring of God's dealings with His saints in this administration are inclined to leave it out of our dealings with one another. We prefer justice because we each feel that we have been just and, in case of a clash, the other has been unjust. We would like to display the justice of our cause before the saints and the world, when we ought rather to consider our fellow saint and hide his injustice, if it is that. Let us not seek to get our rights, to square up accounts now, but rather suffer wrong. The bema of Christ will set all right. It cannot be done before that day.

THE GREAT ENIGMA

"Enigma" is the divine description of God's earlier revelation to the Circumcision, to whom first were confided the oracles of God (1 Cor. 13:12). Our venerable Authorized Version speaks of it as being seen "through a glass, darkly," which is itself difficult to understand in these days of almost invisible glass. Rather, God spoke to them indirectly, and they perceived it as by means of ancient mirrors, or as we see things reflected in an imperfectly polished, uneven surface. Now, however, that we have the later revelation through Paul, all this can be rectified. We can by-pass the mirror and see things as

they actually are, face to face (1 Cor. 13:12). In order to look beyond the puzzling revelations before Paul came, we should always consider what he has to say, first, in order to get to the bottom, the solid sub-stratum of actuality.

PAUL'S BASIC REVELATIONS

In these studies, before we search for the truth in the Circumcision writings on any point we will first see what Paul has to say, for he gives us the *result* of the experiments which were tried with Israel, and shows that, beneath the superficial and apparent object, there was a different and deeper aim. The surface failure is deceptive because, in reality, it is a success, seeing that the demonstration was intended to expose the inability of man in all his efforts. Nevertheless, when we examine the earlier records more minutely in this light, we will discover, as a rule, that it contains *intimations* of the truth which can hardly be seen without the later revelations. God knew very well how His experiments would turn out. He does not try them in order to learn the truth for Himself, but in order to demonstrate them to His creatures, and so prepare them for the consummation, when they will not look for aught in themselves, but find their All in Him.

SHADOW AND SUBSTANCE

One cause of confusion is the fact that Paul uses the same terms as the Circumcision evangel to denote the reality which has displaced the riddle. He goes so far as to flatly contradict himself in the most important difference of all. Although he draws a sharp line between the Circumcision and the Uncircumcision in Ephesians, he actually insists that the *Un*circumcision *are the Circumcision* in Philippians (3:3)! As we have the reality, of which circumcision is only the outward sign, he boldly dubs *them* the ***Maimcision,*** who mutilate the flesh, while *we* are the true and *genuine Circumcision,* who cut off the

flesh entirely. The figurative use of literal terms concerned with God's dealings with Israel, such as kingdom, pardon, etc., leads many to miss the force of God's latest unfoldings, and to mix it all into one incoherent mess.

BAPTISM

This highly figurative language has caused much confusion in connection with baptism. Although we are no more baptized than we are circumcised, the mere fact that our baptism is spoken of (Rom. 6:4, Eph. 4:5, Col. 2:12), has led to great confusion of thought between the shadow and the substance. The circumcision evangel demands the shadow, ceremonial cleansing in water, whether the heart is purified or not. But the evangel of the Uncircumcision insists only on the reality, our cleansing in Christ. An infant may be sprinkled with all the waters of the Jordan river, yet it will not be cleansed from sin. A man may be dipped under all the water in the seven seas, yet his heart will not be pure in God's sight. Baptism in Christ's death, that alone clears us completely from everything that defiles.

WHY THESE TWO EVANGELS

Why are there two evangels? Were the object of both merely to rescue the sinner from a terrible doom, then one should suffice. But when we see that one evangel is part of God's great demonstration of the futility and failure of the flesh, hence must be based on flesh, and the other acknowledges the result of this demonstration, hence is based on spirit, then we see that they are nearly as wide apart as the poles. With such totally divergent objects in view they cannot help but differ radically, and any mixture is bound to be confusing and contradictory.

The confusion in Christendom comes from mixing and muddling two evangels with entirely different objects, and the result is a bewildering chaos in which neither one survives in anything like its scriptural form.

Our religious leaders draw most of their doctrines from Peter, and have little patience with Paul, who alone has the truth for today, and who is the only one who can clear up the enigma of Peter's evangel as well. A great deal has been done by pointing out the differences which lie on the surface of the Scriptures. These definite statements should be enough. But there is such a tremendous weight of tradition to overcome that few are able to see what is so plainly written. For their sakes, and to establish those who see the truth, we will try to dig deeper, and examine more minutely those passages which deal with the matter. As Abraham's justification by faith is the seed plot of the uncircumcision evangel, his experiences will be considered at length.

It will be of great interest and profit if we note carefully the striking contrast between Jehovah's dealings with Abram, His friend, before and after his circumcision, the differences between the fifteenth and seventeenth chapters of Genesis. In the former we have *faith* and *righteousness* and the *star seed.* In the latter we have *walk* and a *covenant* and the *sand seed.* These should never be confused, even when they seem to merge in the spiritual members of Abram's physical offspring.

A. E. K.

NO SUFFERING IN DEATH

No one suffers for his sins in death, either the first or the second, literal or figurative. Literal death is unconscious, and is a figure of oblivion. Suffering is only in *life.* Hence the need of rousing before the judging. Then it is that men are condemned and suffer for their sins. After the suffering in the judgment they are returned to the death state, *because their sufferings are over.* See the article on Suffering *vs.* Death, in U. R. Vol. 30, No. 1, page 49. (Also available in pamphlet form).

NATIONAL OR INDIVIDUAL?

DID *all* ISRAEL go into the land? Some may be a little perplexed by this question, because the majority of them did *not* go into their promised allotment. They were strewn along in the wilderness (1 Cor. 10:5). Instead of bringing them to Canaan, God put them to death when they distrusted Him. He would not let them go into the land because of *unbelief*. Nevertheless we read in Joshua, when they got into the land, that *all* Israel was saved, notwithstanding the fact that, individually, the greater part had perished. So, you see, as a *nation,* they were *all* saved; but individually, this was true of comparatively few. Only two of an entire generation crossed the Jordan. We could have a hot theological controversy about this; one side saying that they *did* go into the land, and the other saying that they did *not,* because of not recognizing the difference between the *individuals* and the *nation.*

In the Word of God this distinction is exceedingly important, and without it we may get into a great deal of difficulty and most malignant error. It may even lead us to take the very heart out of God's revelation for the present, and cast us down from the highest pinnacles of His love. The danger is that it may wreck and ruin *grace.* This is the worst crime that can be committed in the present administration. It is misdemeanor even to discount grace. We may be lenient with those who fall off from grace, but let us do our best to resist every interpretation which robs us of our most valuable and glorious possession, the grace glorious that is ours in Christ

Jesus. To do this we must discriminate between God's dealings with His saints and those with the nations of this day.

In the case of Israel, it should be easy to see this difference. The *individuals,* because of unbelief, were strewn along the wilderness. They did not enter the land. But the *nation* was taken through and entered the promised allotment. This seems contradictory. Yet such contradictions are found all the way through the Scriptures. Once we see this, let us use it as a key to unlock some truths that seem to be very difficult for a few of God's saints to understand.

First, let us emphasize the fact that *all Scripture must be kept in its own context.* Otherwise, it is worse than mere error. It is error with a thick coating of camouflage to make it look like truth.

In Romans we have God's truth for the present time, yet it is given from two entirely distinct viewpoints. In the beginning of the epistle the individual aspect is presented, and two of the great truths that characterize the present administration are brought out as they are nowhere else. These are *justification* and *conciliation.* Those who have a complete edition of the Concordant Version will see that the structure shows how these two truths are taken up twice, from the individual standpoint in chapters three and five and from the national aspect in chapters ten and eleven. At present we wish to confine our attention to *conciliation.* Conciliation is concerned with the *whole world.* Individuals are *re*conciled.

At another time, in connection with the main subject of the nations, we shall take up the fact that we are in *the eras of the nations.* At first Nebuchadnezzar was given authority over *all nations.* But he was *not* given any *religious* supremacy. That continued with Israel. He tried to get it, but had to give it up. That is the lesson of the fiery furnace (Dan. 3).

So that, in the beginning of the present era, or eras,

of the nations, dominion was exclusively political, and Israel retained the priesthood. They rebuilt the temple. If anyone at that time wanted to come to God, even though Israel's political supremacy had been taken from them and given to heathen rulers, they had to come through the chosen nation, God's people. There was no other way of access to the Deity.

But when Paul went to the synagogues among the dispersion, his purpose in going to them was quite different from that of the other apostles. They heralded the kingdom with a view to the salvation of the whole nation. He began a different ministry, seeking to rouse them to jealousy, no longer with the nation in view, but to save *some* of them. It was based on the salvation of some outside of Israel, and was in line with the conciliation of the world, to which it led.

Gradually, during the period when they rejected God's testimony as recorded in the book of Acts, Israel lost their religious supremacy. It was no longer necessary to approach God through them. God was *conciliated to the world.* Oh how I wish that this great truth were known today! So far as I am aware, this fundamental fact of the evangel is not apprehended or heralded anywhere in the world today, except among a few of my friends. I once saw reconciliation advertised. I went to the meeting. The preacher was a foremost fundamentalist. But he never spoke of conciliation, though he mentioned reconciliation once or twice. He evidently had not even heard of *conciliation.* Because God was conciliated to the whole world, the temple was broken down and destroyed in spite of all Titus' efforts to save it. Access to the Divine Presence is now open to all men. This is especially true today of the *enemies* of God. Any one of them may come direct to God without any intermediary whatsoever.

In the latter part of Romans we have this same truth taken up. It is impossible to understand the eleventh

chapter unless we see that it is another aspect of the truth of conciliation, previously dealt with in chapter five. Here is the key to much of the difficulty today. I know of men who have written good books on the first part of Romans, but when they come to the latter part, they cannot make it square with the first. It is considered very difficult. But it is not difficult when we see that we have a *national* instead of an *individual* viewpoint there. Note carefully the wording of the eleventh of Romans and you will see that it is *national* all the way through, and not individual, even in some passages that appear to be so apart from the context.

Some have thought that part of it is individual and part national, but we need only try it out to see that it does not work. Go back, for an instant, and consider the individual in regard to the entrance into Palestine. Suppose it was understood that all Israel was going to get there. How are you to get into the land those individuals that were strewn along the way?

Neither does it work in Romans. First of all we read here that Israel's offense is the *world's* riches. This is hardly orthodox, hence, few undestand it. It is generally insisted that the world does not partake of any riches unless men believe, and that they get their riches in Christ. There is no individuality about the world. But Israel's *discomfiture* is the world's riches. *This is conciliation.* It shows that God is taking a different attitude toward the nations than He ever took before. Conciliation is the subject of this eleventh chapter. When we first believed, some of us could find salvation on almost every page of the Scriptures by simply putting it there. Israel's discomfiture does not lead to the salvation of any particular person but puts a sinner among the alien nations into a much nearer relation to God than had ever been the case since Adam sinned. Still some are reconciled and some are not. That is an entirely different matter. It is not to be found in this part of Romans. It

belongs to the earlier chapters. Moreover, individuals in Israel are also reached through the conciliation.

So we have it: "If their casting away is the conciliation of the world, what will the taking back be if not life from among the dead?" This certainly is *national.* It continues long after the individuals of that day are off the scene. Whether believers or unbelievers, whether Peter or Paul, Judas or Bar-Jesus, individually they can have no place in death. It is the *nation,* as such, that has been replaced by the other nations. Believers in Israel are still in the olive tree.

No, it does not work individually. Paul says that he was one of the chosen nation. He was not thrust away. Every individual was not cast away. It is the *nation* that has tripped.

When is it that this will be fulfilled? We must settle the time element in this chapter if we wish to understand it. When was Israel cast away? When will Israel be taken back? "Arriving out of Zion shall be the Rescuer. He will be turning away irreverence from Jacob" (Rom. 11:27). It is not limited to the life time of an individual. There is a vast period of time in which conciliation operates. This is easily grasped when applied to nations. But if it is individual and these individuals who were cast away for unblief, including all the unbelievers in the book of Acts, are to be taken back when the Rescuer arrives out of Zion, then Christ was quite mistaken throughout His ministry. If we read what He has to say about the matter it will become very clear that *unbelievers will not have a part in the kingdom at all.* Take the false prophet to whom Paul spoke, who set himself against the truth and Paul blinded him. The indefiniteness of the time period here is very notable, because it covers both the national and individual aspect. Each has its "appointed time." Individually Bar-Jesus will not see again until the resurrection at the great white throne. But he is also a picture of the nation. *That* will have its

eyes opened much earlier, when Zion is rescued. Acts is the antitype of Israel in the wilderness. The unbelieving individuals who went against the truth will have no place in the kingdom. But blinded Israel, as a *nation, that* shall be brought back long before the rebels in it will be reconciled at the consummation.

I used to wonder about the scripture, "all Israel shall be saved." When we were fresh in the truth of universal reconciliation, some of my friends tried to use this passage to prove that every Israelite that ever lived would be saved at that time. They *will* be in the consummation, but that is not what this passage teaches. This is a *national* matter and does not by any means include those who were strewn along in the wilderness in Acts.

And so it is with Israel today. It is not the case that individual Jews are cast out of the olive tree for their unbelief and, when Christ comes, will be put back in again and take part in the kingdom, because they have not remained in unbelief. They will not be roused from the dead until after the kingdom is past.

In the eighth chapter of the epistle to the Romans we have a grand climax of present truth for the believer today. That chapter begins with *no condemnation,* and ends with *no separation.* Various and vicious are the efforts that have been made in order to undermine this great grace. One of the methods is the one we have been considering. It consists in going to the same epistle and using a later discussion in order to annul what is so marvelously brought before us in the eighth chapter.

Do you know of any crime that is worse than this? Actually using God's Word itself to destroy it! Degenerate men do not think profanation of divine things is so bad, but one of the great lessons God taught His people of old was the sanctity of His dwelling place. I have been greatly impressed by the *severity* which characterized His dealings with those who dared to touch aught of His with unholy hands. How much more severe should be the

penalty of destroying His holy revelation! May God forgive those who are using His own Word in order to destroy the truth!

In the beginning of Romans, God is dealing with individuals in regard to righteousness in chapters three and four, in regard to reconciliation in chapter five, and in regard to glorification in the eighth chapter. Then, in the succeeding chapters 9, 10, and 11, we have the same subjects, but they are dealt with entirely from the *national* standpoint. The first part of Romans is the foundation on which the last part rests. Let us not repudiate its message by perverting the complementary truths of the last part.

The point, in the eleventh of Romans, that we must not miss is that it concerns the *conciliation.* God is there dealing with a condition that arose from the *national* apostasy of Israel. Because the *nation* of Israel rebelled (notwithstanding the fact that thousands of individuals were obedient), they not only lost their place politically at the head of the nations at the time of Nebuchadnezzar, but now they have lost their place at the head of the nations *religiously.* God is now appealing directly to the nations themselves. He is at peace with them. He is conciliated. The religious rites of Israel are set aside. The conciliation of the world is heralded to all. *Conciliation is not individual,* it is for the whole world, whether they believe or not. *Reconciliation* is individual. Here we have the conciliation of the *world.* "If their casting away is the conciliation of the world, what will the taking back be but life from among the dead?"

THE OLIVE TREE

Now we are ready to consider the olive tree. By this metaphor God is trying to give us a picture of a very complex situation. The only way to deal with it is first to understand the literal. So we will first look at it from this standpoint. We have seen that Israel was the olive tree, and was used by God in order to illuminate the rest

of the world. When His chosen nation repeatedly repudiated Him, then it was that God went to the other nations, and now, through them, He is making known His will and His Word. Literally some of the Jews are included, because they believe, so they remain in the olive tree. After this has gone on until the time comes for the kingdom, then it is that the *nations,* as such, are cut out of the olive tree because they, as a whole, repudiate God, notwithstanding the great numbers that have believed among them. It is *not* true that those unbelievers who were, in figure, cut out of the olive tree, will be *returned* to it at the advent of Christ. There is much evidence in the word of God as to this. The unbelieving Israelites will not enter into the kingdom any more than those strewn along in the wilderness entered the land of promise. By the same token, those who accepted the ministry of Paul when he was alive *did not fall aside* and will *not be cut out* when the kingdom comes. Since then millions of unbelieving Jews have died. They will not be restored to a place in the kingdom. Millions of believers have died. They will not apostatize and be lost.

Now let us take up the very interesting subject of the trees. You will remember the so-called parable of Jotham in Judges nine. We will not go into the circumstances of the time because all we want to do is to get an idea of the significance of the various trees (Judges 9:8-15):

8 In going, the trees go to anoint over them a king. And they are saying to the olive, "Reign over us." 9 And saying to them is the olive, "Shall I leave off my sleekness, by which they are glorifying God and mortals, and go to sway over the trees?"

10 And saying are the trees to the fig, "You go. Reign over us." 11 And saying to them is the fig, "Shall I leave off my sweetness and my good produce and go to sway over the trees?"

12 And saying are the trees to the vine, "You go. Reign over us." 13 And saying to them is the vine,

"Shall I leave off my grape juice which rejoices God and mortals, and go to sway over the trees?"

And saying are all the trees to the boxthorn, "You go. Reign over us." 15 And saying is the boxthorn to the trees, "Should, in truth, you anoint me to be king over you, come, take refuge in my shadow. And should you not, forth comes fire from the boxthorn and devours the cedars of Lebanon."

There is a tremendous amount of truth in this allegory. We will bring out only a few features in order to grasp their symbolic meaning. The first time we read about the olive is very instructive. When the flood had covered the earth and wiped out all God's enemies, *then* it was that the dove went out and came back with an olive leaf (Gen. 8:11). Ever since then, in many nations of the earth, an olive branch is the symbol of *peace* — real peace. Peace is one of the first thoughts suggested by the olive tree. That fits in wonderfully well here. Conciliation is the very essence of peace. God is at peace with mankind ever since Israel was thrust aside. He no longer shuts Himself up within walls and doors, and dwells by Himself in a temple. The olive tree shows that God is at peace with mankind, and that is why it is brought in here. Not only that, but when God made a house for Himself, to dwell in, in the tabernacle, it was the fruit of the olive that provided divine illumination. This is also included in the figure of the olive tree.

Years ago I was vitally interested in these symbols and, as soon as I got a piece of land of my own, I planted an olive tree, and a fig tree and a vine. My principal profit came from comparing them with what God has said about them in His Word. Since then I have seen them in other sections of the world, in Italy, in Greece, and especially in Jerusalem and the so-called garden of Gethsemane. They have taken a large place in my heart.

So it seems clear that, in this figure, we have a strong confirmation of the conciliation, the peace that God has

made with all mankind. And it also pictures that divine illumination comes from the oil of the olive. Israel was once the only source of light from God, and, in a sense, still is. Now, however, the aliens are the means of its dissemination. God's last revelation to mankind comes through two olive trees, light-bearers in the darkest hours of man's history (Rev. 11:4).

At this time we will not look very closely at the other trees. We meet with the fig tree very early in the Scriptures. Adam made himself a fig-leaf covering. Fig leaves and fig fruit are in contrast in the Scriptures. Adam and Eve try to manufacture an artificial righteousness by means of fig leaves. We are reminded of this by our Lord, who went to a fig tree, seeking fruit, yet found nothing but leaves. Israel had righteousness — plenty of it — like some of us before we believed (Mark 11:13). But it was *self*-righteousness. The fig figures both righteousness and unrighteousness: *leaves* to cover up *unrighteousness,* fruit which speaks of *real righteousness.* We know what fruit is in the Scriptures. Among other things it is righteousness. (Eph. 5:9).

In the future the fig tree is going to bear fruit once again. In the millennium there will be fig trees and olive trees and vines. Israel was a vine, taken out of Egypt. Later on, Christ is the Vine. And there were actually some in Him as the Vine, who were cut off. Are they going to be grafted in again? Not by any means. They are to be burned up. Moreover, I do not think you can graft dead ashes into a living plant. I never heard of it being done. Here we have *individual* unbelievers. They are *not* restored when Christ comes. Nationally it is a different matter. In the Millennium they will sit under their vine and their fig tree and there will be much good fruit.

When I was in Palestine, I wanted to see the cedars of Lebanon, but it seemed impossible because of the deep snow when I was near them. Then I got a professedly

honest guide who guaranteed to take me up. But the way became so slippery and dangerous that we could not quite reach them. Yet I was near enough to see what they were like. All the way through Scripture the cedars represent the great and high ones of the earth.

The world is full of brambles, or boxthorns, today. The only products of the boxthorn mentioned are shade and fire, unless we reckon the thorns. This is what we are coming to in man's latest kingdoms.

At the time this is being written the greatest peace conference ever held by man is in session. Hitherto, in this country, all such conferences have been opened by prayer to God. The most striking feature of this gathering is the absolute lack of any recognition of Him. We will soon be under the shade of the bramble.

What about the boughs? Are they individual or not? Just read what is said about the boughs. This is all that is necessary. Because of unbelief they were cut out, and God is going to graft them in again just before the kingdom is set up. Now I would like to have you find any passage in the Scriptures that will substantiate the idea that unbelieving individuals are going to be grafted in again. Were those who were strewn along in the wilderness raised and brought into the land? Even Moses himself was not allowed to enter it. These boughs that are cut off and grafted in again are not individuals. In death there is no opportunity for repentance. And they will not have a place in the former resurrection, when the grafting takes place.

Let us consider the other boughs that were grafted into the olive tree in Paul's day. Are we to understand that individual believers from among the nations at that time were grafted into the olive tree, and now, after they have been dead so long, they are to be taken out when the kingdom is set up? The mere fact that the two graftings are so far apart in time makes an individual application impossible. Such confusion results if you make it in-

dividual. It entirely upsets what God reveals elsewhere in the Scriptures, regarding individuals.

Just as Israel, as such, was at peace with God, so today He is at peace with the nations, as such. And as Israel once was the source of divine illumination to the earth, but later the light went out, so it is with the nations also. If we make this individual, we are destroying a vital part of God's revelation.

Take Romans, for instance. In the beginning we have justification. This may be represented by the fig tree. Next comes conciliation. There we have the olive tree. Then glorification. There we have the vine. In all of these, God's overflowing grace takes us out of ourselves and puts us into Christ, in Whom He is well pleased.

When we come to the latter part of Romans, let us not repudiate His glorious revelation by basing our salvation upon our own works or sufferings or experience. That is not the way to God's goal, for He must become Everything in each one of us.

We must keep the different subjects in Romans distinct in our thoughts even as they are in the epistle. If we take a passage out of the section dealing with justification and insert it into one concerned with conciliation, we are bound to be confused and to confuse others. If we take an argument from the ninth chapter and use it to interpret the eleventh, we are mutilating and misleading. Let us not join what God has separated. The confusion created is all the more dangerous, as both are God's Word, and may even be written by the same writer, and the immature and ignorant unconsciously swallow the veriest poison, thinking it is God's Word. Were they established in the truth, they could not accept such distortions because they invariably conflict with other passages.

If the judgment of Matthew twenty-five is individual, then salvation is of works, and the gospel is gone. If the olive tree is individual, then conciliation is of man,

and grace and glory are gone. Then not only the gospel and grace and glory go, but with them, God is gone.

At the present time grace *reigns.* I wonder if we realize what that means. *Grace is on the throne,* and anyone that tries to drag it down from its sovereignty is committing no ordinary crime. It is *treason,* and traitors are not treated as ordinary criminals. No greater offense, in God's sight, is possible in this administration, when grace is reigning, than a concerted effort to dethrone it. *May God deal in grace with all who are involved in this,* is my prayer. A. E. K.

DE- UN- CIRCUMCISION

God uses a special term for one who changes from circumcision to uncircumcision. The A. V. does not distinguish this from those who were never circumcised, but the Concordant uses *de*-circumcised (*Epispastho* 1 Cor. 7:18). The *un*circumcision (*akrobustia*) were those outside the pale of the Abrahamic covenant. If any of his descendants omit this rite they are *cut off.* They are no longer in the covenant. To this day the unbelieving Israelite does not dare to omit this sign. (Gen. 17:10-14). Cornelius is an example of the uncircumcision. (Ac. 11:3). He was well-known to the Jews, but they refused to acknowledge him as one of them. Peter says that such as he are to be found in *every* nation. (Ac. 10:28, 35). The apostles heard that the *nations* receive the Word of God, and He gives them repentance unto life. (Ac. 11:18). Peter and James identify the uncircumcision with the *nations,* when some of the Pharisees insisted that they must be circumcised. (Ac. 15:7-14).

In Ephesians we have the Circumcision and the Uncircumcision both brought before us. When the barrier between them is removed, there is a new *humanity.*

LET BOTH GROW TOGETHER UNTIL THE HARVEST

The Son of Mankind sowed ideal seed in the world. The Adversary sowed darnel amidst the grain. The harvest is at the conclusion of the eon. The reapers are the messengers. They will cull out the darnel and burn them up. According to the usual way of interpretating figures of speech, this is impossible. A crop of grain grows up and ripens in less than a year. How can it grow for nearly two thousand years? But, you will say, the seed are the sons of the kingdom. Very well, we will change to people, then. Are all the disciples alive today, growing up, unripe? Including the wicked ones among them? Where are Peter and Judas? Where are Philip and Ananias?

We have been assured that the growth is personal and continuous. That is why the kingdom itself must be present with us, we are told. You can't stop a grain field growing for thousands of years in a state of suspended animation. If so, the disciples must be with us still. They could not have been taken up and put on ice for all these years! This should have been put in the parable, if it is so. But, if that is the case, why couldn't the whole parable be suspended? What a job it would be to keep all the disciples who lived and heard Him or the apostles! But how stupendous the task if we include all who have lived since! Is everyone in Christendom included in this marvelous scheme? Will they all be in the field and ripe at the end of the eon? The early ones must have been pretty green to take all this time to ripen.

For nearly two thousands years the seed has been growing. How big will the plants and the grain be by this time. Can't we distinguish the seed sown so long ago by their size and development? We must be pretty small and green compared with them! But can we really believe that the sowing has been going on year after year without harvesting the previous year's crop? No sane farmer would do such a thing.

If you wish to destroy the truth and "prove" error, there are enough figures of speech for this purpose.

UNSEARCHABLE RICHES FOR JULY, 1945
BEING THE FOURTH NUMBER OF VOLUME THIRTY-SIX

EDITORIAL

OUR LORD JESUS CHRIST it was Who insisted on every jot and tittle of the law. A single letter of God's Word is more important than all the wisdom of the world. This is vital and basic in the Concordant Version and in our interpretations.

Whenever a difference arises, *recourse should be had to the form of the original, not to the opinions of men.* All versions of which we have any knowledge show that *things* in the heavens are cleansed by a better sacrifice than those offered under Moses (Heb. 9:23). But everyone has a right to insist that *persons* are meant, provided it can be shown that the *form of the word* bears this out.

Looking up the word *celestial* in the concordance (page 299), we find each form by itself. The same form as occurs in Heb. 9:23 is used in Jn. 3:12 and 1 Cor. 15:40. In the former we find that our Lord is speaking to Nicodemus of being begotten anew. In Corinthians we find that the celestial bodies are the *sun,* the *moon* and the *stars.* These are *things.*

The C. V. renders Heb. 9:23 "celestial *things*" rather than *celestials* in strict accord with the *context* and *Greek grammar.* This has been denounced as an example of "the wisdom of the world." It is insisted that the world through such wisdom knew not God, and that He chooses the stupid of the world. They, in referring to the *tabernacle* and the *vessels of the ministry,* would say celestial *persons* rather than *things.* We must leave it to our readers to decide whether it is wisdom in any sense. May God forgive those who refuse the facts of the

inspired Word and label them the wisdom of the world!

Many saints have labored long in order to bring the facts of divine revelation to unlearned saints, especially in the new version with its signs and light-faced additions. When the Greek is in the so-called "neuter" or indefinite, we often were compelled to add the word *thing* to show the case of the Greek. In Heb. 9:23 we say "celestial *things*", because the Greek and the context demand it. Because this cannot be distorted to uphold the false teaching that the Hebrews will go to heaven, a critic changed it to celestial [person]s. When it was pointed out that this was not in accord with the grammar, we were condemned as having *the wisdom of the world!* Is it not the very opposite? It is the world that denies the inspiration and accuracy of Holy Writ and seeks to substitute its own ideas. May our gracious God keep His saints true to His word and eager to stand firm in the faith, and expose those who corrupt it! A. E. K.

CAMEL OR CABLE?

IF YOU SHOULD MEET A CAMEL coming your way in a narrow eastern alley, be sure to duck into the nearest doorway, for they are past-masters at pushing their way through. But even a camel could never manage to squeeze through a needle's eye.

The eye of a needle suggests a minute opening — so small that threading a needle is not easy for most of us, especially if the thread is too thick. It is impossible to put a cable through the eye of any ordinary needle.

It has been suggested that the Biblical warning that it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God, is wrongly rendered due to the likeness of two Greek words, camel *(kamêlos)* and cable *(kamilos)*. Change one letter and you transform a camel into a cable. But as neither can go through a tiny hole, I fear that any of us who are rich will not get much comfort or consolation out of the

new reading. It looks very much as if the rich will have to leave their wealth behind, in that future kingdom, which Christ will establish upon the earth. This may very well be true today also. When He comes to take the saints to the celestial realms, it will be impossible for them to take along any of their worldly wealth.

The basis for the new reading is interesting. Translators today, with few exceptions, follow the ancient Greek original and not the accepted Latin translation. In preparing for the Concordant Version, I obtained photographs of every page of the three most ancient manuscripts. One of these is in the Vatican at Rome. I compared a page of it with mine, as a check, when I was in Rome. The same thing was done with the other two, which are in the British Museum in London. One of these was bought from the Soviets not long ago for £100,000. The Concordant text combines all three and numbers every letter.

Besides these three manuscripts, there are thousands of later ones. Out of all these witnesses, only one (dated in the twelfth century and carelessly written), has the reading *cable* instead of camel. Very few critical Greek texts even note it. It is not worth mentioning — the evidence for *camel* is too overwhelming, for *cable* is almost nonexistent.

Here are the texts in letters like the original. Camel is ΚΑΜΗΛ. Cable would be ΚΑΜΙΛ. When only one out of thousands of copyists and translators, including the revised Latin (called the Vulgate), changes the H to I, there is little ground for accepting it, unless one or the other makes no sense. Camel shows the impossibility more vividly than cable.

Such figures of speech are common in the East. On another occasion, our Lord accused the religious rulers of straining out a gnat, yet swallowing a camel. We cannot change it to cable here very well, even though it might bring the thought within the limits of possibility

(Mat. 23:24). The venerable Authorized Version misses the point here. The Pharisees did not strain *at* a gnat in order to swallow it. They strained it *out*, so they would *not* have to swallow it. They would not permit a puny peccadillo, yet they could commit the crassest crime against the love of God.

Another attempt has been made to squeeze the rich into the kingdom. This seems to have a little more to commend it. It is claimed that the eye of a needle is the figurative name for the small side entrance, which is sometimes found in connection with the great gates of a walled city, and which was only opened in emergencies when the larger openings were closed. A camel could squeeze through one of these narrow doors only if relieved of its load. So, it is said, a rich man cannot carry any of his riches through into the kingdom.

Thus it all comes to much the same thing. Neither the kingdom on earth nor the celestial realms are in need of the wealth of this world. It is an incumbrance which may rob its possessor of the very blessings which it is supposed to insure.

Camel or cable, neither will go through the eye of a needle. The cable gives no more comfort than the camel. The real escape from the dilemma lies in the fact that this parable relates to the kingdom on *earth* in which such material matters matter. Today *grace* reigns. Salvation is *gratuitous*. Rich or poor, great or small, learned or ignorant, all are saved through the sacrifice of the One Who was rich, yet for our sakes became poor, that through His poverty we might become rich. One thing is certain, that all who accept Him will be rich beyond their wildest dreams when He calls them to Himself. A billionaire is pitiably poor compared with the place and position and power of the least of His slaves. A rich man who invests his wealth in celestial securities will not lose it when passing the portals of death. These are the only safe securities left. A. E. K.

THE "PRE-EXISTENCE" OF CHRIST

MULTITUDES of men hold fast to the pre-existence of all mankind, and see nothing illogical or impossible in it. Others try to show that the greatest of all Miracle Workers, Who will yet recall all mankind to life, could not possibly have had a previous existence because He was born! Craftily they ask: If Christ really had pre-existence, how could He be born? Thus they hope to destroy the Scriptures which speak of the Lord of glory before He became a Man, in order to become the Mediator between us and God. Some time ago an investigation of this subject was proposed, but one condition was laid down that exposed the method and motive behind it all. It was this. *Paul's revelation on this theme must not be considered.*

We have no objection to the investigation of *all* the Word of God on this theme, but if a certain part must be rejected—*especially the only one which really deals with the subject!*—then we are logical enough to deduce that error is desired and not truth. First we should get rid of the keyword—pre-existence. It is not used in God's revelation, and should never be made the main subject of an inquiry. Then we should not go to a mass of related or irrelevant passages in that part of the Scriptures which are definitely enigmatic. Moreover, we should not use *reason,* but *faith.* We know so little about our Lord's state before He became a Man that there are no premises on which to base any reasoning. There can be no objection to His entrance into the human race by means of birth, no matter what He was before. The burden of proof is all on the other side. *Why couldn't He?*

The whole subject is settled satisfactorily for us by Paul in Philippians 2:5-11. There we have the disposition which is in Christ Jesus presented and demonstrated by His career. *This does not commence with a helpless babe in a manger, but with One Who was invested with the highest dignities in the universe.* His descent did not

begin in one of the lowest and poorest positions on earth but from the supremest pinnacle in the heavens. Never will we learn to love and appreciate His grace until we acknowledge His pre-natal place. He was not poor then. For our sakes He *became* poor (2 Cor. 8:9). Never will we have His disposition until we realize the heights from which He came and the depths to which He descended.

Let us stand solid on the firm foundation of faith that Christ Jesus inherently was in the *form of God,* that He *emptied* Himself and took the *form of a slave,* and *came to be* in the likeness of humanity. This is confirmed by the further fact that He is not only the Firstborn from among the dead, in resurrection, but of every creature, for in Him all were created (Col. 1:15-17). Let us not allow anyone to rob our gracious Saviour and glorious Head of His inherent honors by means of devious and dubious devices based upon their own inherent corruption of head and heart and led on by the Adversary, when they set scripture *against* scripture, whereas no word of God contradicts another.

It is not necessary to go to the enigmas of previous revelation to find arguments for rejecting His glories. Why not stumble right here? How can He be both the Firstborn of every creature and the Firstborn from among the dead? Can anyone be born twice, or rather thrice? Once it was before His birth at Bethlehem, and once thereafter. The main premise is that He was a man like us, who must be born to have any existence at all. This premise is wrong. If it were true then all our faith is false and futile and He is no Saviour.

For those whose hearts are stirred to learn more of Christ's *kenōsis,* or emptying, we recommend a fuller treatment of this theme in Vol. XXI, No. 3, page 197, entitled The Kenosis of Christ.

The Address on the Envelope. Reprint. Ten cents.
Linotyper needed for our work. Write to us.

LET BOTH GROW UP TOGETHER UNTIL THE HARVEST

THE ACCOUNT of our Lord's life which we call Matthew is limited more than any other to the physical seed of Abraham, and is concerned with the heir to the throne of David, for the Messiah is presented in both of these relationships at the very outset (Mat. 1:1). No Jew who listened to our Lord's parables, certainly none of His disciples, ever could think otherwise than that. He was speaking of His own nation and the Messianic kingdom foretold by the prophets. One of the most enlightening revelations that came to me in my youth, after having for many years "applied" the "mysteries of the kingdom" to the present time, was the realization that they concerned Israel alone, and not "the church." I had already considered the possibility that the treasure hid in the field was Israel, but the pearl of great price, that must be the "church"! But what a satisfaction, at last, to find that it is *all* concerning them! The pearl, indeed, was found in the sea, that is, among the nations, but it was not itself the sea (Mat. 13).

Most of these parables fit the past and future of Israel so perfectly, that, once the close correspondence is seen, doubts can no longer be entertained. The first parable, that of the sowing, was so evidently a description of the situation at the time, that the disciples did not even ask for an explanation. But the parable of the *darnel, that* evidently went beyond the time of speaking, as it refered to a *harvest* which was still future, so they asked the Lord especially to elucidate the matter to them (Mat. 13:36).

We must cleave closely to His explanation. He Himself, in His character as the Son of Mankind, is the One Who sows the ideal seed. The field is the world. This is remarkable, for, during His earthly life, He confined Himself to the land of Israel. It seems from this that we must include His later activities after His resurrection. The growing together until the harvest was not touched in the explanation, hence it has become a difficulty only by reason of later events. The ideal seed is composed of the sons of the kingdom. This certainly is very illuminating. They are Israelites, and only faithful Jews could qualify. By no means may we imagine that members of other nations could slip in here, unless they were proselytes.

This is all merely a picture. The preparation for the millennial reign is compared to the growing of grain. The sowing simply indicates that the Son of Mankind places in the world certain disciples who, later, would be gathered into the kingdom. The adversary also sowed his seed, and these hypocrites were so like genuine sons of the Kingdom that Christ could not trust His servants to cull them out. Such a work will be done at the setting up of the kingdom, by messengers qualified for the work. This time is called the *harvest,* when false pretenders will be forced to show their colors. Because of the heat of persecution they will accept the emblem of the wild beast and worship its image. That we must not stretch a figure beyond the particular points of likeness is well illustrated by the abrupt change in the picture here. The darnel are burned up. That fits well. But shall we say that those who were the good grain were milled and baked in order to be eaten? In that case they would not fare much better than the darnel. The figure cannot serve further, so is dropped for another.

Grains of wheat fail to provide a proper image for the glories of the sons of the kingdom, so the illustration is changed. They shall shine as the sun in the kingdom of

their Father. Figures of speech, especially parables, like "dispensational" charts, do not fit in all particulars, and should be limited to the points of likeness.

Those of our Lord's parables like that of the Sowing (which was past), and the Drag Net (which is future), which have no interruption or postponed fulfillment, present no problem. But others, like that of the Darnel, which are cut into by secrets which were not and could not be revealed when they were spoken, demand particular investigation. But while we thus search for the solution we must remember that their character remains the same. The darnel concerns the kingdom, not the ecclesia. It deals with the sons of Israel, not with men belonging to the nations. Whatever may come in the way of its fulfillment, it can only refer to the seed of Abraham according to the flesh. It cannot be applied to so-called "spiritual Israel" out of the other nations. It is limited to Jews.

What is the place now given to a believing Jew? Does he remain a son of the kingdom or is he allowed a place in the body of Christ? As one of the most striking features of this organism is its reconciliation of Circumcision and Uncircumcision (Eph. 2:15), we may be quite sure that believing Jews today are not to be included in this parable. There may be hypocrites who would qualify, but, in that case, the parable vanishes, for it takes both, the grain and the darnel, the sons of the kingdom and the sons of the wicked one, to make its fulfillment possible. So far as individuals are concerned, at the present time the parable cannot operate. Even the hypocrites of today are not held over until the messengers cull them out to be burned. They die and know nothing of the end time. They are not roused until after the thousand years. The phrase, "leave both to grow up together until the harvest," may be taken in two ways. Either each individual plant is left to grow till the harvest, or that the *condition* of growing together be allowed

to continue until that time. As the point of the parable is the condition, it alone can be legitimately pressed in this figure. It is brought in to illustrate *one* point, that the darnel are *not to be culled out* before the harvest. It is unwise to demand that it fit in every other particular. No figure does — or it would not be a figure. It would express identity.

The difficulty, here, in *time,* is found in many places in Scripture. The parable *seems* to necessitate that every son of the kingdom, sown by our Lord, should remain alive until the harvest. It *seems* to call for only a short time until then. A little reflection will show that this is in fullest harmony with the whole ministry of our Lord. Time was a hidden factor and was ignored. Even after His resurrection He could not tell the disciples how long it would be until the kingdom should come. This was unquestionably *intentional.* The kingdom must always be immediately before its sons, even as our Lord's return should always be before us. According to this parable, the wheat was to be gathered into His barn. Instead of that, all who do not live in the end time, will die, as Hebrews puts it, "not being requited with the promise." They die in faith. During their lifetime the darnel was not culled out by the messengers. If the present economy of God's grace had not intervened, we can easily see that this difficulty would scarcely have arisen. Most of our Lord's hearers might then have lived until the harvest. It is clear that the Teacher spoke so in order to leave open the door for the repentance of the nation. Just so Paul could speak of himself as a survivor unto the coming of the Lord (1 Thes. 4:17). The future was not revealed. Indeed, it was positively *hid.*

But halt! Why was this put in the form of a *parable?* To make it *clear?* By no means. Rather to make it impossible to understand. Not even the disciples understood it. Now later, when the Lord put it in plain language, we find no difficulty at all, for the phrase —

"grow up together until" is not explained, but ignored. There are no difficulties in the explanations, because the intermediate time is skipped over. *It is not in point.* The parable was not given to illustrate the *continuance* of the two kinds unto the harvest, but their *presence together* at that time. If, to vary the figure, the field had been destroyed by hail, and replanted later, the truth would remain just the same. *Both grow together,* this *condition* prevailed in the past, and will be true in the future. But it is confined to the kingdom. It has no application elsewhere. If this should be applied today to believing and apostate Jews it would come in conflict with the conduct which is enjoined upon believers now, one of the most solemn exhortations in Holy Writ. Although it is repeated six times, and covers every aspect, it is ignored today on the plea that our Lord said that darnel should not be culled out, but both should grow together till the harvest (2 Cor. 6:14).

What would be meant by leaving both, the real believers and the hypocrites among the Jews "grow up together" until the harvest? In the *nation,* bound together by both fleshly and religious ties, there have always been the real and the false. This was not a new thing in Israel. But in the present economy there is no physical distinction possible such as would allow of a special group of believing Jews, who should remain among their apostate brethren and thus sever themselves from the nations.

In conclusion we may safely say that the figure of the darnel growing up together with the grain refers to the nation of Israel, in which the hypocrites are not to be separated from the genuine and this condition is not to end until the harvest at the end of the eon. As the statement is a figure, it applies only where and when the figure is in force, not under circumstances incompatible with the picture it presents. Our Lord did not say plainly that the sons of the kingdom and the sons of the

wicked one would live to the end of the eon, nor did He say that there would always be sons of the kingdom. These are only inferences. He gave orders — "Leave both to grow together." Do not cull out the darnel. This command will go out of force at the harvest, for then messengers will cull out the darnel. The difficulties lie with our inferences, not with the facts. The charge can and will be fulfilled, just as He gave it, without entering the present administration of God's grace, in which such associations are altogether contrary to the Word, and to the spirit of the administration. What communion has light with darkness (2 Cor. 6 : 14) ?

The kingdom is a *fleshly* unity, hence unbelievers and believers grow together. We are one in *spirit,* so separate from unbelievers. Our conduct clashes. No one can possibly obey both injunctions.

One of the most elementary lessons in prophecy is the telescopic nature of the later predictions. First there seems to be but *one* coming of Christ, *one* judgment, *one* resurrection, even in Israel's future. The others are overlooked. Later events are not simply *added to,* but *fitted into* the picture. Even our Lord *inserted* secrets that were unknown before. The latest revelations, through Paul, are largely fulfilled *before* the predictions of the ancient prophets commence to come upon the scene. The parable of the darnel is telescoped into them, and the present grace is telescoped into it. This is well illustrated by the chart on the *Spheres of Blessing* in *The Divine Calendar.*

THE BACKGROUND OF THE VERSION

There is so much falsehood being circulated, asserting that the compiler of the Concordant Version made it to confirm his own views, that we hope to publish a detailed statement showing that he began with the doctrines of the so-called "Plymouth Brethren". These have been borrowed by the Fundamentalists. They are the "errors" which underly the C. V.

CHRIST AND PAUL

WHY IS IT that today there is no impelling conception of the risen Christ and, through Him, of a gracious, understanding God and Father? And is it not true to say, that because of this lack, and understatement of the evangel, people are kept at a great remove from the glorious God they should intimately know?

From long years of experience and observation, we are inclined to think one reason lies in the fact that Paul's evangel and heralding of truth to the nations has been so tragically unheeded. Enrichment of life, and a rare illumination of mind in the things of God, always attended his ministry, and wherever a recovery of the precious truth be enunciated has been grasped, there has been vital blessing. It has not, however, been clearly seen that his teaching is progressive, ever mounting upwards and leading, as it were, to a pinnacle of grace and glory.

Now, it is surely true to say that the zenith of grace was reached in the grand unfoldings of the prison epistles. Therefore it is for us in these later days to base our position upon them. Since within them we have Paul's latest and quite unique revelation from the ascended Christ Himself, should we not rest our constructive thinking on such a great announcement?

Paul alone gives us the truth of the body of Christ as a designation of those who, hearing him and others with him, have steadfastly stood by his teaching. But this is not all. When the flood tide of grace came, and the apostle to the nations was entrusted with "the administration

of the grace of God," so specially given to him, that body became a *joint body,* an altogether new and rare organism. And very simply and beautifully is it set forth.

"In spirit the nations are to be joint enjoyers of an allotment, and a joint body, and joint partakers of the promise in Christ Jesus, through the evangel of which I became the dispenser, in accord with the gratuity of the grace of God, which is granted to me in accord with His powerful operation" (Eph. 3:6,7). But so short a quotation may fail to bring home to heart and mind the sublime import of the apostle's message. It calls for the whole chapter and paragraphs of the next. For there is Paul's fervent prayer and marvelous doxology, followed by an exhortation which surely stands alone for spiritual breadth and grandeur.

Indeed, so transcendent a statement should in itself give settlement of belief, and, in harmony with the Philippian and Colossian letters, establish the standing and outlook of all believers. It is one of vivid clearness. Paul tells us there is "one body and one spirit, according as you were called also with one expectation of your calling. One Lord, one faith, one baptism, one God and Father of all, Who is over all and through all and in all" (Eph. 4:4-6).

Surely, in this sevenfold summary of belief, we have a spiritual program that should be satisfying to all believers in Christ Jesus. It is a simple yet comprehensive declaration, which, had it been faithfully adhered to, would have meant volumes of blessing to the assemblies of God's people. But when its clarity is marred by addition or substraction of words, its beauty and beneficence are gone. We should remember that whatever preceded the teaching Paul unfolds in his rare trio of prison epistles, it is absorbed and carried forward to a veritable zenith of grace. We do not read such language elsewhere, the phraseology of which is so fitting to this wondrous era of grace.

Maybe its purely celestial character is not seen as completing what hitherto was but fragmentary. In his presentation of the Christ of God, Paul is unique as the interpreter of the risen Christ "Head over all to the ecclesia which is His body, the complement by which all in all is being completed" (Eph. 1:23). Again, who but Paul so writes of Christ as the One through Whom God purposes to reconcile the universe to Himself?

When we note the language which so characterizes Ephesians do we not feel that the last word has been written with regard to the present attitude and future destiny of the body of Christ? The tendency to merge teaching which should be kept apart, causes confusion of mind and detracts from the full enjoyment of the grace and truth for this time present. Take, for instance, the subject of baptism. John's baptism by water was distinctly for the time being. Note the words of Christ Himself to John. "By your leave, *at present,* for thus it is becoming for us to fulfill all righteousness" (Mat. 3:15).

It was truth *just for the time,* a test of faith at that particular era, and truth at that moment. It was also fitting that the King should thus come into line with the proclamation of the kingdom. Therefore, His disciples continued to administer the rite in accord with the evangel they preached. When, however, the kingdom proclamation met with final rejection at Rome, the practice of baptism appears to cease. And Paul emphatically declares that baptism is not included in his own special testimony (1 Cor. 1:17). Therefore, the "one baptism" mentioned in Ephesians is evidently in spirit, for everything in that unity is spiritual.

We may think of other things which obtained *just for the time,* but when we enter upon our celestial citizenship, things made with hands have little appeal. And the apostle Paul was brought into the light and liberty of this realm that he might pass on to others the illumina-

tion and enrichment he himself received. It is well, too, to bear in mind the distinctiveness of Paul's commission. It so stands by itself. Some of its wording sets the apostle quite apart as a pioneer and pathfinder in the realm of grace. From the glory above the brightness of the sun came a voice in utterance of these expressive words: "I was seen by you for this, to fix upon you before for a deputy and a witness both of what you have perceived *and that in which I will be seen by you,* extricating you from the people and from the nations, to whom I am commissioning you" (Acts 26:16, 17). Now, the words purposely italicized, surely prepare our hearts and minds for such a revelation as Paul unfolds in Ephesians. And that revelation discloses the transformation that was to affect the body of Christ. It was to become a joint-body. This was a new and unparalleled thing, a perfect equality of membership of the body of Christ unheard of before. Neither Peter, nor the other apostles present with Christ in His earthly ministry, mention anything like it. Paul's heralding of the evangel alone led to it as part of his stewardship to the nations.

There is nothing in nature, or in aught "made with hands" to compare with its divine beauty. Its grandeur is, that it is "*in spirit.*" Why, then, seek to make a blend of Paul with Peter, or even with John? It is no disparagement to the other writers, to emphasize the value of Paul's ministry. If we would realize maturity in both grace and knowledge, he is our true teacher. If we would live and walk in spirit, and enter into the very "*depths of God,*" he is also our guide.

Many godly men of the past, who from various causes may not have fully seen the vastness of such grace as the great apostle discloses, have yet sensed, as it were, something of its celestial character. Who but Paul gives us so exalted a conception of Christ? Who associates the Lord of life and glory with such fullness of reward and regal potency? And who, but he, points the believer to so

glorious a consummation of God's purpose as we find unfolded in the sacred Scriptures?

As "the Image of the invisible God," Christ is set forth as by no other. Well, then, may the faith he brings us into be the *one faith* for believers of today. It makes Christ not only our Expectation, but the Reconciler of the universe. And for our everyday life, brings Him so near to our hearts. Should we not, then, thank the God and Father of our Lord Jesus Christ, as did Paul himself, for such rare communications of grace?

Well may Paul have found in Christ his all in all, for he had found in Him the Daysman of God Who could lay His hand upon them both. Paul knew man, but how much he also knew of the power of Christ! And so he was greatly used by God as the ambassador of Christ. It has been said that "Paul never knew Jesus in His lifetime, but nevertheless it was he who best understood Him." He proclaims the Christ of God in a way to bear Him to the heart in an effulgence of grace and glory.

Would that more preachers and teachers of today could thus see the might and majesty of Christ, as so set forth. But most of them hark back to Christ's earthly ministry or to other epistles rather than Paul's, and do not therefore reach the heights of grace and knowledge they would attain by study of Paul's peerless ministry. How enhanced their messages would be if they heralded Christ as the Image of the invisible God and the Son of His love! Ministries would be profoundly changed, and their sermons, dry and dead, would be freshened by the dew of heaven and throbbing with life in its fulness.

There is need for Christ to be preached as Paul preached Him. And in his writings, the grandeur of the themes are their own eloquence as they so movingly tell of God's indescribable gift of the Son of His love. Preachers who would saturate themselves in such divine phraseology, could bring truths to the enlightenment of the heart, unheard of by many of God's people. Darkness

would be pierced, and a wonderful light and liberty rest upon speaker and hearer alike. And to our God there would ascend a fragrant odor, for His Christ would be truly exalted, and His excellencies magnified as never before.

May it then be, that to us, to whom God has made known so rich an understanding and blessedness, there might increasingly come "the knowledge transcending love of Christ." WILLIAM MEALAND

THE GOSPEL OF OUR SALVATION

is now ready for distribution. It takes up eight of the gospels—the Gospel which God brought before to Abraham, which Gabriel brought to Zechariah, which an Angel brought to the Shepherds, which Timothy brought from the Thessalonians to Paul, the Gospel of the Circumcision and that of the Uncircumcision, the Gospel of the Unsearchable Riches of Christ, and the Eonian Gospel. It also contains three charts and four songs by Bro. Loudy. Price $1.00. Order from us or from Adlai Loudy, 108 East 11th Avenue, Johnson City, Tennessee.

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This is the title of a new book by our brother George H. Wulfken. It should prove valuable in introducing some of these truths to those not already acquainted with them. It is dedicated to open-minded readers of the Scriptures desiring to know the truth. Order direct from the author, Rev. Geo. H. Wulfken, 611 West 111th Street, New York 25, New York. Price $1.00.

PRISONERS IN ENGLAND

After the previous war much blessing followed the return into their homeland of some believers who had been interned in Australia and there had been reached by our literature. We are now contacting some who seem to be eager for the truth and may have much opportunity to spread it when they return.

MAN'S CELESTIAL MISSION

A SERIOUS difficulty arises in reference to man's mission to the celestials. *His present body is not at all capable of carrying it out.* It is not adapted to any environment except the surface of the earth. When the Corinthians doubted the resurrection, this seems to have been the chief stumbling block. "How are the dead being roused, and with what body are they coming?" (1 Cor. 15:35). For Israel there is no need of much change except immunity from death. For the celestial saints, that is not enough. With a body of flesh *and blood* they would suffer intensely from a celestial environment. Those who talk glibly of "going to heaven," should not think only of the golden harps, but of the possible pain and distress which is the lot of human beings who ascend to a great height above their normal surroundings in the lower regions of the earth.

In meeting this question, the apostle appeals to the facts of nature. He points to three distinct spheres, the plants, the animals, and the heavenly bodies, and draws a different lesson from each. He calls attention to the *seeds* of plants, the *flesh* of men and beasts and flyers and fishes, and to the *bodies* of celestial beings. The terrestrial bodies differ from the glory of the celestial. These have many degrees of glory, as shown in the sun, the moon, and the stars. Then this is further elaborated and applied to the resurrection, and the marvelous change which will transform our corrupt, dishonorable, infirm, soulish, soilish frames into incorruptible, glorious, powerful, spiritual, celestial bodies, fit for our high mission among the heavenly hosts.

Three distinct phases of our return from death to life are presented in the Scriptures, each of which is associated with a distinct feature of man's constitution. Resurrection is related especially to the body, rousing to the soul, and vivification to the spirit. Of course they are so closely involved with one another that one usually implies the rest of them. Yet it seems that, in explaining how *vivification* proceeds, we are pointed to *seeds; rousing to flesh;* while *resurrection* is explained by means of celestial *bodies.* The vegetable, the animal and the mineral kingdom are called upon to explain the change in spirit, soul and body respectively.

VIVIFICATION BY DEATH

The oldest life forms on the earth's surface, so far as I am aware, are plants. I once saw a tree in the high Sierras of California, which is, perhaps, the largest form of life known to man. So far as I could determine, it dates back as far as the deluge, about four thousand years. Plants come much nearer to incorruptibility and immortality than animals. But this is not the illustration used to explain the resurrection. This tree has had no need of vivification, for it has never died. It is so vast in its proportions that it contains enough lumber to build a whole village.

All *life,* even that of plants, is due to *spirit,* and can only spring from spirit. But the mode of transmission in most plants differs from that in animals. In the latter the seed gradually developes into a new individual. In the grains the kernel does not bring forth another kernel, but produces a *whole plant,* with foliage and flowers, much more wonderful in form and appearance than itself. The point here seems to be that the vitality, the spirit of the seed is transmitted to a habitation quite different from that which it left, even if it is the same spirit. The great change is in the two *bodies* that the one spirit receives. A grain remains a grain until its form

perishes. If its outward form does not decay and die, the plant does not spring up.

The usual translation, "that which thou sowest is not quickened except it die," seems to suggest that only dead seed can produce a new crop. But quite the opposite is true. Dead seed will only decay. It will bring forth nothing. It should read, "what you are sowing is not vivifying if it should not be dying." That is, the *dying* (not *dead)* seed imparts its life to the new plant. In the process of doing this, it must give up its own life. It loses its form and what is left of it decays. There is no return from death as with us. We are not pointed to plants as *examples* of vivification such as we will experience at the presence of Christ. Seeds are simply *illustrations* of how the same spirit may be clothed with a body far more marvelous than the one which has decayed.

The comparison between the seeds of plants and ourselves is not immediately enforced, but is delayed a few lines, in which the flesh of animals on earth and the bodies of celestial spheres are also introduced, in order to cover the soul and body as well as the spirit, which we have just discussed. That the seeds are once more the subject is evident from the resumption of the figure of *sowing*. Terrestrial flesh and celestial bodies are not *sown*. So long as this picture is used, we may be sure that the comparison is between the seed and the plant which springs from it and stresses the *spirit*. Yet this is also linked to the next comparison, which concerns the soul, because our soulish bodies will be roused a *spiritual* body. It is important to remember that, although spirit and soul are often in view in this discussion, the dominating theme is the *resurrection body*.

As the seed in the soil goes to corruption, so it is with our mortal bodies. They are, so to speak, planted in the soil, and are returning to it. While the seed is left to decay in the earth, the plant is thrusting its blade above the ground, its stalk is shooting upward, its foliage is

spreading abroad, its flowers are scenting the air. What a contrast! So it is with the bodies which our spirits now inhabit, compared with that which shall be. Like the seed sown in the soil, our mortal frames are dying, disintegrating, returning to the soil, until the spirit leaves and returns to God Who gave it. But this same spirit, like the vital force of the plant, will vivify a body which will never die, which the least tinge of corruption will never touch. What a relief! What a joy! How unutterably thankful we will be! Our adoration of God will no longer be handicapped by a corrupting corpse, but, rather, that by-gone experience will enable us to enjoy it to the full, and respond to the grace of which it is an expression.

THE BODY THAT SHALL BE

Our present fleshly frame is sown in dishonor. It will be roused in glory. Humiliation was God's aim in giving us the bodies which we now possess. Its very grace and beauty, when in its prime, only emphasises the degradation to which it sinks as its vitality vanishes, its bloom fades, and its features are disfigured. Teeth decay, hearing becomes dull, sight becomes dim, and the bodily functions fail. Senility is a sad sight, indeed, unless we see in it a God-given contrast to the glory which is in store for us in the resurrection. Even to be rid of these inglorious signals of decay and death would be a consummation devoutly to be wished. But that is far from fulfilling the expectation held out to us. Even the glory of Adam's sinless form, doubtless clothed in a luminous robe of light, cannot compare with the celestial splendor that will be ours in that day.

It is sown in infirmity; it is roused in power. How helpless is a babe of the human race! Perhaps no other living thing is so dependent as a newborn child. And even when it reaches maturity, how pitifully puny man is when matched with the forces of nature! And how

soon the strength of the mighty leaves them! A few score years and most men have spent their vigor. Work becomes a burden. Steps begin to totter. Backs begin to bend. Infirmity makes life an intolerable load, in case disease or violence has not cut short our career. All this would reflect seriously on the Creator if it were the object and end of His dealings with mankind. But it only enhances His fame, when we see that infirmity is merely the foil for the display of the future power that will be ours in resurrection. Then, by comparison, even the professional strong men of today will be puny puppets. Then the work that wearied us once will be like a welcome relaxation.

It is sown a soulish body, it is roused a spiritual. We may not be able to grasp this contrast as easily as the previous ones, but here we are given a clue which will lead us to see *why* our present bodies are corruptible and dishonorable and infirm. The life principle, spirit, is not paramount. Instead, it unites with the soil to form the soul, or sensation, and *this* takes the first place in controlling the body. As this is the principal point in the next discussion, we will not go into it further here. It will be much easier to understand after we have studied the place of the flesh in our present bodies.

Having shown by the illustration of the seed that the same spirit may vitalize two different kinds of bodies, such as a bare kernel and a plant with branches, leaves, flowers and fruit, when the one first goes to corruption, Paul now turns to the soul, and appeals to the animal world to illustrate quite a different aspect of the return from death. There was no change in spirit, unless it be in quantity, in the plant. The change was in the structure, the body of the life form. But the soul of animals, being in the blood, is closely connected with the *flesh*. Superficially, one might expect that the different bodily *forms* or *shapes* be pointed out, which adapt each animal to its surroundings, the fish for the water and especially

the bird for the air. But we will not receive wings in resurrection! The change goes deeper than that. It is our *flesh* that needs a renewal.

In order to be able to grasp the greatest change in resurrection we will need to be well grounded in the part played by the *flesh* in man as he now is. The lack of this knowledge has led to much misapprehension of man's past. It is essential if we wish to apprehend his future. The flesh is the villain in the tragedy of human history. To it is due the failure and futility which has characterized his existence hitherto. It is impossible for us to realize this apart from God's revelation. Even then much has been missed, and believers themselves are tempted to try and improve the incorrigible flesh. It was not until Paul's epistles were penned, and we had the final verdict condemning the flesh, that its true character and function could be understood. But when once we learn this, then we can see its real role from the very beginning.

VARIOUS FORMS OF FLESH

All flesh is not the same, however (1 Cor. 15:39). This is vital to our theme. We can see this in nature. Not only is there human flesh, but the various forms of animal life have flesh also. From these we may learn the needful lesson that all flesh is adapted to its sphere. The birds may fly in the air and the fishes swim in the sea, but woe to the bird that seeks the depths of the ocean or the fish that would fly in the empyrean! Both would die in a comparatively short time, because their flesh is not fashioned for the element in which they find themselves. Man may dive beneath the water and jump into the air for a short space of time. He may prolong his stay by artificial means for a longer period. But his flesh is so constituted that it cannot live anywhere except on the surface of the earth, for which it was made. Airplanes and submarines are abnormal, and are chiefly used as instruments of destruction and death.

FLESH AND BLOOD GO TO CORRUPTION

Flesh and blood is not able to enjoy an allotment in the kingdom of God because it is *corruptible* (1 Cor. 15: 50). Flesh *without* blood tends to disintegrate, decompose, decay, putrefy, and return to the soil from which it came. It is by a constant renewal of elements from the soil through the blood that living flesh is kept from total decomposition or corruption, such as would take place if it were severed from the body altogether, and there were no blood to replace the waste, and repair the tissue. This is what takes place at death. The beginning of decomposition commences long before life ceases. That has been going on from the start, even before birth. Before death it is counteracted by the assimilation of food and oxygen in healthy, youthful organisms, but to a diminishing degree as age decreases the vitality.

Let us repeat this important fact in other words. Soil from the ground, formed into an organism by the hand of God, would soon return to the soil without blood to bring further supplies in the form of food, as well as oxygen from the air to replace the losses due to the disintegration which results from the life processes. If we take a piece of flesh which is cut off from these supplies and take no measures to hinder it from spoiling, it will soon decompose and disappear, with very disagreeable accompaniments. This simple fact in nature, which all men have observed, gives the word *flesh* its special meaning and usage in God's word. It is the *corruptible* part of man, often miscalled his "sinful *nature*," and other misleading terms. When mankind is called *flesh*, by the figure near association, it does not mean merely that he is composed of organic soil, or that he has a body, but that he is *corruptible* and *mortal*.

METABOLISM

The process of building and demolishing the bodies of living creatures is called *metabolism* by medical men,

and is divided into *anabolism* (UP-CASTing) and *katabolism* (DOWN-CASTing). It is, in effect, living and dying at the same time. If the flesh were not continually supplied with fresh substance and energy by means of the blood, it would gradually waste away until all of it had returned to inorganic soil. It would go to corruption. The blood is needed, not merely to build and to vitalize, but to repair the damage which is constantly occurring. This is what is meant by the phrase "flesh and blood." First of all, flesh continually inclines to decompose, yet is hindered by the blood, which reaches every part and counteracts decay.

ADAM AND EVE

This system of flesh and blood may last indefinitely, so long as it functions perfectly. It seems that Adam and Eve continued to keep themselves nourished and healthy by means of the fruits of Eden's garden. Even though their flesh was the same as ours (for we inherit ours from them), it was renewed as fast as it was broken down, so, for practical purposes, displayed none of the signs of decay. The repair was so persistent and perfect that the measure of the flesh's decomposition was made up by the continual assimilation. But the moment that they ate a substance which, instead of repairing and restoring the flesh, acted rather to coöperate with the latter in its tendency to decay, then the flesh was no longer restrained as it had been, and a gradual process of corruption, or dying, changed the course of life toward death, and immediately dimmed the glory of primeval perfection.

Adam, in Eden, was not immortal in any sense. That he *could* die is evident from the fact that he *did,* eventually. That he was not immune from death even before he sinned seems indicated by the presence of the tree of *life* in the midst of the garden (Gen. 2:9). Of this he could freely eat, though there was no need. As a result

he was not *dying*. He was not undergoing the process of death, which characterizes all humanity since his expulsion from Eden, and will continue until the tree is restored in the future (Ezek. 47:12, Rev. 22:2). The immortality of the soul, or of the spirit, or of the body, or of the whole man, is contrary to God's Word from beginning to end. Sin and death are necessary for training man for his mission in the universe, as well as for his own knowledge of God, and His grace and love. Therefore Adam was made mortal and the tree of the knowledge of good and evil was put within his reach, so that, through the discipline of death, he might be prepared for his place in the universe.

That the tree of life was not only a food, but also a medicine, is clear from later scriptures, and is intimated by Adam's expulsion from the garden. Even after he had offended, he was driven forth lest he take of the tree of life and live for the eon. The tree that he did not need before he sinned could have kept him from death afterward. In the next eon, when Christ is the great Priest of His people, the tree will be a panacea for the ills of the holy nation. Its fruit will be for food, but its leaves will heal them of their diseases (Ezek. 47:12). In the new earth its curative power will be extended to the nations. That is why death will be no more (Rev. 21:4). It is not that the nations will be immortal, or that the dying process has been done away with. That does not come until the consummation, when death is abolished (1 Cor. 15:26). Were there no tree of life to arrest the ravages of the last enemy, death would still reap its grim harvest in the last eon.

THE TREE OF LIFE

There was an antidote for the fruit of the tree of the knowledge of good and evil. All that Adam needed to do was to take of the tree of life, and the dying process, which had begun in him, would have been arrested. To

those who are not in God's confidence it seems strange that He should have planted a poisonous tree in the midst of the garden, even if He did warn Adam not to eat of it. Yet it is stranger still that, after planting the tree of life, He would not let Adam eat of it in order to counteract the evil that had been done. And not only so, but why does He not give us such a tree today, when it is so sorely needed? In the coming eons He will not withhold this boon from His people, and they will find relief from the weakness and the corruption which is inherent in the flesh, by eating the fruit of the tree of life (Ezek. 47:12, Rev. 22:2).

The setting of the scene in Eden was entirely contrary to the teaching of theology. To make it agree we would be forced to exchange the tree of the knowledge of good and evil in the midst of the garden for the tree of life. If God wanted men to be immortal at that time He would have put this tree within man's easy reach and taken the fatal tree away entirely.

Moreover, why were the cherubim with their flaming sword not used to bar the *serpent* out of Eden *before* Adam sinned, rather than *Adam after* his transgression? Or why not to keep Adam away from the tree of the knowledge of good and evil, rather than from the tree of life?

A. E. K.

THE WORK IN SWITZERLAND

We have received one letter from Switzerland, so we hope soon to be in constant touch with the work there. We are now supplying translations for the magazine, which has been able, by God's grace, to continue.

THE VERSION OF THE HEBREW

A vast advance has been made in rendering the forms of the Hebrew verb. A tentative version has been made of nearly all of the books of Moses, in order to further fix the standards before starting publication.

JUSTIFICATION BY FAITH

ABRAHAM is set before us as the great example of justification by faith. In the epistle to the Romans, after showing that no one comes up to the standard of God's glory, Paul makes known the foundation truth of the evangel of the Uncircumcision, that justification is by gratuitous grace, through faith (Rom. 3:22-26). He then enlarges on this and shows that Abraham was justified by faith *before* he was circumcised. In our search for the underlying basis for the evangel for today, we will consider carefully what is revealed concerning Abraham at the time of his justification, and, later, when he was circumcised, and, in this way, throw further light upon the truth, so that we may grasp the full import of justification, the impartation of God's righteousness, as contrasted with pardon or forgiveness, which is for the Circumcision, for this is a basic distinction between the two.

First, however, let us consider briefly what Paul reveals concerning this great grace. To begin with, he tells us that his evangel is God's power for salvation to everyone who is *believing* because in it *God's righteousness* is revealed for *faith* (Rom. 1:16-17). Here we have a tremendous contrast to almost all previous revelation. There we are occupied with *man's* righteousness or rather *un*righteousness, from Adam on, and especially after Israel was given the law of Moses. *Hitherto God's righteousness condemned man. Now it is made a part of the evangel to save him.* Heretofore the revelation of His justice was *against* all because of their unrighteous *acts,*

now it is *on* all who are *believing* because it is a gratuitous gift of grace bestowed on men for their *faith* (Rom. 3:21-24). Hitherto man has sought to display *his* righteousness through his *deeds,* and failed. Now God displays *His* righteousness by justifying those who *believe,* and it is an *unqualified success.* (Rom. 3:24-26).

No man, of course, could acquire *God's* righteousness by means of his deeds. At best he could only establish one of his own. Nor can a man acquire *his own* righteousness by believing. It is *God's* righteousness that is reckoned ours by faith. This shows one of the vital distinctions between the evangel for the Circumcision and the Uncircumcision. In uncircumcision Abraham received this favor quite apart from what he had done (Rom. 4:1-6). Just how it was "reckoned" to him we hope to see when we consider the passage itself.

Paul goes on to say that the Uncircumcision who *believe,* like Abraham, overtake this divine righteousness, while the Circumcision who seek it by *works of law* do not find it (Rom. 9:30). Because they are ignorant of *God's* righteousness they seek to establish their *own* (Rom. 10:3). The only One Who knew no sin was made a sin offering for our sakes that we may be becoming *God's* righteousness *in Him* (2 Cor. 5:21). Paul considered his privileged place as one of the Circumcision a hindrance, and deemed it refuse, because it demanded a righteousness of his own, which he could not supply, and kept him from appropriating God's righteousness in Christ (Phil. 3:8-9).

FAITH RIGHTEOUSNESS

The righteousness of faith is usually deemed something so deep and mysterious that there is no possibility of understanding it. Theological explanations have only confused the matter, especially when unscriptural terms are brought in. It is generally supposed to be an *imputed* fiction, or the *substitution* of Christ's personal

righteousness for the sinner's shortcomings, or a *vicarious* transfer to the saint of something which he does not really possess. These explanations do not satisfy our sense of justice, so they certainly cannot satisfy God's. There must be some substantial basis for faith righteousness that raises it out of the realm of fiction to that of fact. The only place where this is revealed is in God's Word, and in connection with this theme.

Why should *faith* be reckoned for righteousness? Whatever is not of faith is sin. What God says is supremely right, and it is a mistake not to assent to it. Confidence in God is the aim and object of all human experiences, along with distrust in man. At the consummation, God will become All in all, and man nothing in anyone. Whatever leads in that direction is in accord with God's purpose and will. When God speaks, no matter what He says, the only right lies in confidence in and conformity to His revelation. This alone will guide us to the universal goal. Nothing, therefore, can be more righteous than faith. It not only is right, but guides the believer aright, along the path that leads to the bread and wine of God, the life and joy which await all creation at the consummation. Those who have no faith cannot but stray from the way. They follow false trails that lead away from the goal. Even those who are respectable, and who know nothing of sordid sins, are bound to miss the path apart from faith. It is impossible to be right unless we believe what God has revealed.

HUMAN RIGHTEOUSNESS

In view of this, let us consider man's conception of justice. What is right and what is wrong? Where is the boundary between that which is good and that which is bad? Many vices are misplaced or exaggerated virtues, and virtues may easily become vices. Even grace without truth may harm more than help. Where shall we put the dividing line between firmness and obstinacy? When

we consider ourselves justly indignant, others may think that we are unduly angry. When they are mild, we may mistake it for lack of zeal. Who is competent to judge another whose motives are hidden, and whose heart he cannot read? How much allowance shall be made for immaturity, ill-health or nervousness, which makes us act unnaturally? As we grow in grace we become more lenient, more sympathetic. That is why novices are not given control in an ecclesia, for the experience of evil is needed to temper the hand of justice and guide the heart in its decisions.

At the bema of Christ the decisions will be based on the *motives* behind our acts which no one else can see. That is why we are told to judge nothing before the appointed time, till the Lord should be coming, Who will illuminate the hidden things of darkness and manifest the counsels of the hearts. The apostle adds the comforting conclusion that applause will be coming to *each one* from God (1 Cor. 4:5). In another place he asks, Why are you judging your brother? Or why are you scorning your brother? For all of us shall be presented at the dais of God (Rom. 14:10-13). We all do things which some saints would condemn because of their background and upbringing, but which others would commend because of a different environment and experience.

In our service we cannot please everyone. This is luridly evident in our own earnest efforts to provide the saints with a safe and satisfactory translation of God's Word. Some are extravagant in their praise. Others are unsparing in their condemnation. Some revel in the consistency and accuracy of our renderings. Others condemn every departure from the Greek, even if it gives a false impression in idiomatic English, and they themselves cannot express it in our tongue. Others again denounce every departure from tradition and would burn me at the stake to please their god. Hardly a single opponent acts in accord with the present administration or

even with the mercy found in the evangel of the Uncircumcision. Their hearts have not been softened by the contemplation of the complete failure of mankind, nor become grateful for any effort which humiliates man and exalts God to His place of supremacy.

What a contrast there is between the course of Israel and the apostle Paul! They sought to establish their own righteousness, but were not subject to God's (Rom. 10:3). Paul was condemned by the saints, unjustly most likely, yet he considered it unwise to defend himself. If he does so he is careful to characterize his act as imprudence (2 Cor. 12:11, 19). But was it not necessary that the apostle keep his name unsullied? Would the cause of Christ not suffer if men spoke slightingly of him? The second epistle of the Corinthians shows that even the great apostle was severely criticised by the saints, yet he deals with his detractors only under protest. It is plain that, ordinarily, he did not even try to justify his course in the eyes of his fellow-believers.

Let us not gather from this that he was careless in his conduct, or indifferent as to his reputation. He warned against behaviour which would harm the service. But who is free from defamation? Not even our Lord Himself, Whose conduct was far above reproach, was spared the sting of slanderous tongues. We must not expect our acts to meet the approval of the saints. Happy are we when we are doubly denounced. It is a satisfaction to me when I receive two letters at once, one condemning the version because it is slavishly literal and the other because it is too idiomatic. It is interesting to consider the background of each critic and see *why* he objects to the CONCORDANT VERSION. Some would have me deal with each one and show him where he is wrong. This would lead to interminable controversy unless I could correct the background in each case. When I do, I am roundly denounced by both. One makes me an ignorant, lazy amateur. The other condemns my departure from the

Word of God. My guilt will never be settled until Christ Himself pronounces the verdict in that day.

SELF-RIGHTEOUSNESS *vs.* GRACE

I do not wish to be merely righteous in myself. I wish to be *gracious.* I do not demand my rights. I sigh for grace alone. I am already righteous in Christ, and I need no righteousness of my own. Much as I strive to be just, I am not at all satisfied that I attain to anything like that which God demands. Even if I fulfill my duty to my fellow men, I certainly do not do it to God. Even if my conscience is clear, that does not justify me. The most exemplary of all saints, when they enter the presence of God's glory, realize how imperfect their highest attainments must appear to Him.

One of the best signs of maturity in grace is to rejoice when you are wrong and another is right. This is entirely foreign to the Circumcision administrations, where personal rightness is the great object of all. To be wrong is to be condemned. We should be *sorry* to see *others* wrong. That puts an entirely different spirit into fellowship and coöperation. Only yesterday two of us were going to a certain address, and we disagreed as to the street down which to turn. But one of us graciously gave way, and, finding that he had been mistaken said, "I am so glad that you were right! I don't like to see you in the wrong." Not a word about his own mistake. Occupation with self, even with our failures, is not good for one who is in Christ. In the Circumcision scheme of things it is necessary, for it is the object there to demonstrate the *failure of self,* rather than the rightness of another. In all our shortcomings, let us rather rejoice in the opposite in others, especially in our Lord Jesus Christ.

An illuminating scripture is found in Deuteronomy 25:1: "They shall justify the just and condemn (or wicked-ify) the wicked." We have the very opposite of

this in the evangel of the Uncircumcision, for the just are not justified (seeing that there are none) but the *un*-just are justified, and there is no condemnation for the wicked (Rom. 8:1). This arises from the fact that the experiment in Israel has demonstrated that Adam's offence brought condemnation on *all* mankind, and now Christ's one just award is for all mankind for life's justifying (Rom. 5:18).

Once we are thoroughly satisfied that self-righteousness is not within our reach, that we cannot live up to the standard set before us by God, or even attain the much lower grade of righteousness which would justify every act in the eyes of our associates, we will throw ourselves entirely on the grace of God and on the favor of our fellows. We will steer a course quite the opposite of those who feel that they must justify themselves at all costs or lose their pride and self-respect, their most precious possessions. We will acknowledge our shortcomings, even if we are not conscious of them, and throw ourselves on the forbearance and love of others.

The grand doctrine of justification or divine righteousness is not readily apprehended in the abstract, so we will take concrete and conspicuous examples which will help us to see how and why God can and does justify and vindicate that which is contrary to His will. Perhaps the best illustrations and the most glaring sins can be found clustered about the cross of Christ. And there we can easily distinguish between the Circumcision and the Uncircumcision, for both were involved, yet they differ greatly from each other in their words and deeds. And here we can see also how necessary it is that judgment should be according to *words* as well as *works*, for the Jews really did not do very much outside of their false and furious accusations, while the aliens actually crucified the Christ. It was the words, rather than the works, that revealed the *heart*, on which all true adjudication must be based.

THE SOLDIER WHO STABBED HIM

Let us take the case of the soldier who stabbed our Lord, with a lance head (Mat. 27:49, omitted in A. V., John 19:34). In his case the great white throne judgment has already been anticipated in the Scriptures in a very remarkable way. There is no question that this soldier committed this crime, for we have a double witness in the Scriptures, and, in one case John, who was there, adds his solemn attestation, as follows: "And he who has seen has testified, and his testimony is true. And *he* is aware that he is telling the truth." Nevertheless other scriptures seem to contradict this, for they insist that the *Jews* stabbed or pierced Him. The prophet who foretold this circumstance lays the blame on his own people. In John's account, right after testifying that one of the soldiers pierced His side, this is given as the fulfillment of Zechariah 12:10: "*They* shall see Him Whom *they* stab." According to this it was not one soldier, but the house of David and the dwellers in Jerusalem who were chargeable with this climacteric and vindictive act which was to put His death beyond a doubt.

John, in the introduction to his Unveiling of Jesus Christ, seems to widen its scope still further, for he adds that all the tribes of the land will be grieving over Him (Rev. 1:7). Indeed, the impression is created that Israel will acknowledge this crime as their own, although, as we have seen, a Roman soldier really perpetrated the deed. All of this should help us to see how God can justify the nations, yet must demand repentance from Israel, although, in the last analysis, He will justify all (Rom. 5:18). In every case we must go beneath the surface and discover the *heart*. We will find that this is more important than mere *fact*. Israel did not stab Him in *fact*, yet in *heart* they were the guilty parties. The soldier was guilty in *fact*, but not in *heart*.

Let us seek to pronounce judgment on this Roman soldier. It is quite likely that he acted as a representative

of the nations, and illustrated the relation of the nations to the death of the Saviour. Let us sit as judge and see if we can justify his deed. He was acting under orders. The centurion in charge stood by. He, also, was simply doing his duty. There is no record that they exceeded this or showed any personal cruelty or vindictiveness. On the contrary, the centurion was powerfully impressed with the manner of our Saviour's death, so unnatural in that He cried out with a loud, strong voice, just before He breathed His last. Then it was that he exclaimed, "Truly, this Man was God's Son!" (Mat. 27:54). From the human standpoint it would be difficult to convict these men of any crime. Indeed, if they had refused they could have been court-martialed and disgraced. But what is right in the sight of men may be very wrong when related to God.

Can this act be justified in the sight of God? It is most remarkable that this deed was foretold in the Scriptures. *God's Word must be fulfilled!* I doubt very much that the soldier knew of this prediction or that he deliberately set about to carry it out. He could not justify *himself* on this score. But can God condemn an act like this when there is no disobedience or enmity? It is possible that the stabbing was done twice, once before and once after His death. In that latter case it was done to make sure that life no longer was present. This alone was important, as, later on, rumors were spread that He had not really died. In this light it could be called a necessary or even a good act. But, much more than this, it not only fulfilled one part of God's Word, but made it unnecessary to break His bones, which would have made Him unfit to be the great Antitype of the Mosaic sacrifices (Num. 9:12). If the lance head had not shown that He was already dead, they would have fractured His legs as they did those of the two robbers and the two malefactors.

So here we have an act, done ignorantly and in unbelief by one of the Uncircumcision, which might super-

ficially be construed as an atrocious crime against God's Beloved, yet, judged from God's side as well as man's, we would not have it otherwise, and cannot justly condemn the one whose hands handled the lance head. Rather we find it in our hearts to justify his acts, even though we ourselves are immeasurably thankful that we were not called upon to have any personal part in it. We cannot say that we would *forgive* this soldier, for there are no feelings involved. We would not even be right to *pardon* him, for that would imply that he had done wrong. We simply are compelled to vindicate this evil deed. He did right. Does not this open up a vista of possibilities in regard to all the evil committed by sinners of the Uncircumcision? Nothing that they do is quite so bad in itself as giving the death-stroke to God's Beloved Son, so it may also be found within the scope of His gracious justification.

THE JEWS CALL DOWN JUDGMENT

But can we, in any way, *justify* the Jews? That they can be *pardoned,* or *forgiven,* is evident from our Lord's prayer, "Father, forgive them, for they are not aware what they are doing" (Luke 23:34). O that His saints would show this spirit to their persecutors! The Jews will eventually be justified *by God* when this is the portion of all mankind (Rom. 5:18). But judged by their law, and in the light of their evangel, we must condemn them. Had they been as true to Moses' law as the soldiers to the law of Rome we might have justified them also. But they went *contrary* to the law and the oracles that God had committed to them. The very revelation that should have prepared them for the Messiah, condemns them for rejecting Him.

The great Antitype of all the sacrifices was about to be offered. He was the true Passover Lamb. No bone of this is to be broken (Num. 9:12). Yet they ask Pilate to have his legs fractured so that He could be taken down

from the cross, lest He defile their festival! They are so holy that they commit the greatest of all sins! They break the law in order to break His bones!

Yet, all had been foretold and must be fulfilled. They were the appointed priests, and must offer the Sacrifice, for all blessing depends upon it. Therefore they also will be justified, but not until the close of the eons. So long as they are under law, so long as they stand on the flesh, they receive pardon or forgiveness, or judgment. In this their evangel differs from ours. We are pictured by the soldier who ignorantly thrust his spear into the side of His Saviour and was justified. They brought down upon their heads the sore afflictions and distress which still pursue the stubborn nation, which will not be pardoned until He appears. A. E. K.

BROTHER W. B. SCREWS IN CHAMPAIGN

A most profitable eight day meeting was held May 20th to 27th, in Champaign, Illinois, by our Brother W. B. Screws, of Glenville, Georgia. Some who had never heard the blessed truth of the reconciliation of all attended, and expressed gratitude and appreciation. Others testified that they never ceased to be thankful for having been liberated from the doctrine of eternal torment, with all its horrors and fears.

A rare sense of brotherly love and of fellowship permeated the atmosphere throughout the whole series of meetings. Much blessing came to the saints, and many expressed their appreciation for having had an opportunity to get the teachings of God's Word as brought forth in UNSEARCHABLE RICHES and the Concordant Version, presented in Bro. Screws' own unique way.

Yours in His Worthy Name, J. E. SHAKESPEARE

NEWS FROM PITTSBURGH

When Brother W. B. Screws, Editor and Publisher of "The Pilgrim's Messenger" visited several northern

states this spring, he included Pittsburgh, Pennsylvania, in his itinerary. On Sunday, June 10th, he addressed the ecclesia here at the afternoon and evening sessions.

This was the first time we had met our brother personally, only being acquainted with him through correspondence and his writings. In his quiet, winning way, he soon found a place in our hearts. We love and esteem him for his works sake, and for the comfort, consolation and encouragement he gave us through the Scriptures. He pointed out that even though present world conditions seem to warrant discouragement, yet the apostle Paul (Phil. 4 and Rom. 8) would have us rejoice and let nothing be worrying us, letting our requests be made known to God, Who will garrison our hearts. He awakened in us an awareness that God is working all TOGETHER for those who love Him. He especially stressed this thought, showing that if we consider our experiences *separately* they are often disagreeable and distressing, but when taken TOGETHER they will prove pleasing, and because God has worked them TOGETHER for our good, the result will be a blessing to us, to the end that we shall be conformed to the image of His Son.

He used the art of cooking and baking to illustrate, and suggested that if we were to partake of each one of the ingredients separately, they would be very distasteful, yet when properly combined by a skillful cook or baker, the result is very pleasing to our taste. Similarly, when the Lord has combined our every experience, our characters will be far more pleasing to Him than they would have been had we lacked these same experiences. And we ourselves will realize that we have been the closer to Him, knowing that it was in love He planned it all.

We regretted to have him depart and pray that sometime in the not too distant future he may be with us again.

Sincerely in Christ Jesus,

THE PITTSBURGH ECCLESIA *per* GEO. C. GARMAN

WHY ARE THERE NATIONS?

GOD TESTED MANKIND for much more than a millennium up to the deluge, before they formed nations and were organized into political units. Now why was that? If we can get a good grasp of His purpose in grouping men into nations it will be of tremendous practical value to us today, because there seems to be the greatest darkness on this subject. In our view of the world today, everything is topsy-turvy—just the opposite to what it is in God's sight. Men on all sides are seeking to invent and put into practice some ideal form of government, and by means of that introduce a millennium. They not only try to convince people of the merits of their schemes, but they fight for them. Just imagine! Men want peace, but what do they do? If you wanted peace with your neighbor, would you give him a black eye? Well, if you killed him, that might bring you peace with him, but not with others.

Now it is not God's object to fill the world with peace at the present time. It will help us in the terrible time we are going through to realize this. God wants to teach man that *he cannot rule apart from Him.* Man is made to rule and he is going to rule, but he is not able apart from the Deity. I do not care what governmental scheme a man may have, it will not work unless it demands subjection to God Himself.

This is very hard for most people to believe. Many thinkers have some plan by which they would like to put an end to all fighting. In the last conflict they had great hopes—they were going to end war once for all. Well, we who knew something of what God has to say on the

subject, knew they could not do it. At the peace conference, an American, who had a little insight into things, saw that it was not a peace conference at all, but the beginning of another war. There had been friction before the war, and he said, instead of there being one cause of enmity then, there were now twenty-seven.

Right through the eons God is testing man. I say that again and again, but the English word *test* has implications that I do not like. It is a nice, short English word, but when we *test* things, we do it to find out what they are like. Now God does not need to do that. God is *demonstrating.*

In a chemistry class when a teacher performs a test, he knows what is going to happen, but perhaps the students do not. So God is demonstrating throughout the eons what man is apart from His grace, and He does it in various ways. As to their relations to each other, He tested them for a long time as units. Some people prefer anarchy to government. They think that is the way man can get along best. But in the Scriptures we learn that the failure of this plan has already been demonstrated, that it is a greater failure, perhaps, even than government.

In demonstrating man's inability to rule apart from Him, God first of all takes up all the nations. I think there are at least six different periods in which God deals in a distinct way in government. After the deluge He dealt with the nations of that time directly. Then through Abraham He begins to use one people as an intermediary. The nations had failed. They had gotten away from Him, and were going on to ruin. God demonstrated at that time that they were a failure without His intervention. And so He comes in and proposes to help them through His chosen people.

I am very glad that He did this, because many of the problems of the nations have been settled in connection with this one nation. To begin with, God Himself was to

be Israel's Head. Even then there was failure after failure as recorded in the book of Judges, until finally He gave them a king. And everyone who is familiar with the books of Kings and Chronicles knows very well what comes at their end. Israel's kings are a demonstration that the kingdom is a failure, though David and some of the others were good kings. Even when God showers upon them blessings that none of the other nations have —He gives them kings and prophets—nevertheless they were a failure. God deports them among the nations. And after that failure we have the eras of the nations to further demonstrate man's inability to rule.

However, we do not have to wait until the demonstration is finally finished. We have the history of the past and the prophecy of the future to inform us as to the outcome. Just as Israel was a great failure, God is now making it evident that the nations also cannot rule apart from Him. Once you understand that this is God's underlying purpose today, you will not ask, "Why does God allow this terrible sacrifice of blood?"

Oh, it is terrible! But God does not have to *allow* it. He *needs* it, in order to reveal Himself. These things not only have their value, but are *essential* to the ultimate blessing of mankind as well as the glory of God.

I thank God for this fight, though I have dear friends on both sides in it. If I did not know that every bit of it is in the hands of God and is fulfilling His intention, what would I do? It is a grand thing to see that, no matter what comes out of it, who is the victor or the vanquished, God will eventually make it a blessing to both. I sometimes think the victor is generally the victim. He may be the apparent winner, but the victor seldom gets the *spiritual* benefit that comes with defeat and humiliation.

Another profitable thing for us to consider is, What kind of government is the best? In school the children are taught that the form of government they are under is

the best. And that is a good thing, because, as they grow older and have experience, they will see that even the best form of government is not perfect.

The point I would like to make is this: all these different forms of government, from anarchy to absolute despotism, are according to the purpose of God. They are all bad insofar as they are not subject to God. It is not the *form,* but the relation of the government to God's great underlying purpose that counts. All should be subject to Him. That is what we have in the consummation.

It is helpful to see how these different forms of government change according to God's plan. First, the nations before Abraham had kings. Then Israel comes upon the scene. After that we have the eras of the nations. Following this we have the so-called millennial rule in which there are at least some elements of the divine. In this we have, at last, a perfect Head for the nations. After the millennium we have the last eon, and finally we have the consummation.

There are six distinct periods in all of which God is demonstrating that man cannot rule apart from Himself. It is their *failure* that fulfill's God's purpose.

I used to think how wonderful it is when we see some really successful king or governor. Occasionally man does succeed in getting along fairly well for a while. But that is not fully in line with God's primary object at present. The great point that God demonstrates through all the eons is the very opposite of what men are striving for. But you can easily see, it would never do if they knew that. Suppose I should be a great prophet and go all over the world and convince people that bad government is best for them temporarily. God's demonstration would fail of its object. His purpose would be defeated.

What is needed now is that men should go on in this course of theirs. There is a sense in which we can be thankful to God for the great failure—that word seems to be very weak, especially at the present time—it is

what you might almost call the *insanity* of man, as long as he is divorced from the word and spirit of God. We can be thankful that things are going on in the way they are. We ought at least to see that the wonderful schemes that are being hatched are doomed to failure, no matter what power or wisdom or good intentions are back of them.

I hope none of us will ever be deceived by men who, with all their striving for peace, are trying to get it through human antichrists. Mussolini tried very hard, and some people thought some of the things he did were quite wonderful. He tried to help his people, but beyond effecting a few temporary reforms he turned out a failure. Many were most enthusiastic over president Wilson's League of Nations, but it proved powerless to effect its purpose. And so it is with every plan that man can devise apart from Christ. If we can get that clear, the rest of it will be comparatively simple. Man is going to rule in the future, but he must be prepared for his part, and in order to train him for it, God is giving him a series of demonstrations under a variety of conditions, and His object is to put man into a condition so that he is able to govern.

All of the kings of Israel that ruled well were men of God. God does not make all authority bad now. He gives good rulers once in a while by way of change, because we need the contrasts. But the good rulers ruled well only in the measure in which they took the place God is going to give all mankind eventually—that of complete subjection to Himself.

By now I think we should not expect much of man's rule, although, to a certain extent, rule is better than anarchy. At the present time we are supposed to pray for rulers—there is where the divine element comes in—so that we may lead a quiet and peaceable life. We should not neglect that. We should connect the rulers with God and His great purpose.

We hope that everyone who reads these lines will experience the immense relief which comes only with a realization that the world at the present time, with all its frightfulness and frustration, is just as God intended it to be. He foretold its failure and is using it to humble his creatures and prepare them for their destiny. This is true of nations as well as individuals. It is just as disconcerting to observe how nations are wronged as to see good men suffer without apparent cause.

One example lies before us today, which may serve as a good one, though we are not in a position to judge either side. During our return from Europe the Finns were attacked. Our steward on the Gripsholm, a Swede, was furious, and said he would enlist in their army as soon as he returned to Europe. In the United States there was much indignation. It seems that this little nation was the only one that had kept faith in repaying its war debt, and, as it is far poorer than most of the others, this had elicited much favorable comment. So, we could be inclined to reason, a benificent Providence would save it from harm and prosper its course. But quite the opposite came to pass, notwithstanding the friendship and guarantees of the most powerful nations on earth, and a valorous defense, it was overwhelmed. Many individuals lost their substance and many suffered, who took no part in the fighting. And many lost their health and their lives, not because of any personal hatred, but because of their national standing. Many outlanders deplore this tragedy, but cannot help it. We take it that, if the right is all on the side of the Finns, it is only another example which demonstrates the iniquity of human rule, which should sink our faces in the dust for very shame.

Elsewhere we contrast God's operations among the *nations* with His dealings with *individuals*. That, I think, is where a great deal of confusion comes in. Men cannot read the Scriptures understandingly because they

mix Paul's epistles with the writings for the Circumcision. Nothing is clear to those who simply jumble every part of God's revelation together and try to reason something out of it.

So, first of all, we need to get the underlying reason, *God's* reason, for nations; and then cease mixing this up with Scriptures that deal with individuals. Take Romans, for instance. We read to the eighth chapter and it is wonderful, the grace that is shown us there. But go a little farther and read to the eleventh chapter and, if you are a good mixer, you will ruin the marvelous grace of the preceding chapters and think that, if you are in the olive tree, you are likely to be cut out.

God has a plan for His operations among the nations which differs radically from the way He deals with individuals. One passage that brings this out is the twenty-fifth of Matthew. There salvation depends upon the treatment of the Jews. It really teaches very plainly that if you do not help the Lord's brethren, you will not be saved. That makes salvation entirely of works, apart from faith or even knowledge, as far as possible contrary to the teaching of Romans. Only those who are zealous for the evangel will realize how great the gulf between these two is. But there is really no dilemma at all. It is simply a part of God's dealings with *Israel* and the other *nations, not* with *individuals.* And the *nations,* not the individuals, who do not help the Jews during their time of trouble, will be given a very low place during the thousand years. To make it individual—that everybody now who does not succor the Jews when in jail or in need will go into everlasting punishment, is utterly destructive of the evangel of God's grace. I have never found a Jew in jail, although I visited prisons hundreds of times to preach the gospel. Many of those I have met were in a position to help me financially, rather than I them. They are not put into jail in this country on account of persecution, as in this chapter, so this kind of salvation is

practically impossible. If it is essential, almost all of us are doomed to eonian chastising.

But if you take it nationally it is as clear as day. The nations that help the Jews in the time of their trouble will be given a high place in the thousand years. God dealt like this with the nations in the past. It will be *national* and not individual.

Take any nation that has persecuted the Jews in this administration, will all the individuals of that nation be given a low place in the millennium? As a matter of fact, few of the individuals who live in this administration will be in the millennium, for those who die do not live until the thousand years are finished. Rather it will be as in *Israel,* where a remnant suffered for the nation's sins long after most of the individuals who had sinned were dead, and when the whole *nation* was deported for seventy years, even though some individuals, like Daniel, did not deserve it. Thus it will be with other nations in the future. God's operations with *nations* are very different from His dealings with individuals.

Israel was *nationally* deported because of sins committed in the previous four hundred and ninety years. The faithful remnant in the nation had to suffer with the rest for the sins of former generations. So it will be with the nations when Messiah sets up His kingdom. As the Son of Mankind He will establish that better world for which the nations are striving by giving each of them the place it deserves as a nation. A. E. K.

THE DIVINE TITLES IN HEBREW

So much false information is being spread as to the divine titles in Hebrew, that we have written a short article giving the facts. For instance, it is usually taken for granted that there are no vowel letters, and that the name usually spelled JHVH is all consonants. The fact is that this name is all *vowels,* and should be spelled IEUE.

UNSEARCHABLE RICHES, SEPTEMBER, 1945
BEING THE FIFTH NUMBER OF VOLUME THIRTY-SIX

EDITORIAL

GOD'S WORD is wonderful in its variety. It not only reveals the greatness of His grace and glory and the delights of His love in Christ for us; it not only shines upon us as the sun, so that we luxuriate in His life and light as He is presented in later unfoldings, but it was also a lamp for the feet and a light for the track (Ps. 119:105) during the night of early revelation. The *world* is still in darkness, and our daily path is still obscure, so that we still may profit by the feeble, flickering flame for the feet of those who must feel their way along the stone strewn path we are called upon to tread.

In the affairs of this life, in our contacts with the present evil world which knows nothing of the light which illuminates our hearts, we will do well to guide our steps by some of the rules God gave to His earthly people. But even there let us not imagine that they are a sovereign remedy to preserve us from all evil. The ultimate object is not present perfection, but future blessing. God is giving mankind the experience of evil in order to humble them. Divine direction and human wisdom will not defeat this essential purpose of man's existence. Mankind is not self-centered, self-sufficient egotism, but a part of God's great program of blessing to the universe. We must be abased.

In our daily duties it were well for us to heed such rules as Prov. 24:6:

A wise man masters a strong man,
And a man of knowledge one who is resolute in vigor,
For by strategies shall you make your war
And in many counsellors there is safety.

Wisdom and knowledge are better than strength and courage. I recognize this continually by applying much study and thought to my problems. I seek to accumulate facts, and adjust my actions and my plans to suit my circumstances. Where I lack knowledge I consult those who are experts. Where I lack wisdom I lay the matter before adepts. The business of the magazine is not run blindly. We save many thousands of dollars by careful consideration and thoughtful adaptation. At one time we pursue a course contrary to that of another.

But let us beware of taking such passages as if they were addressed directly to us! That would be ignorance rather than knowledge, and folly rather than wisdom. Later revelation and greater grace restrain us from engaging in warfare with our fellow men. It is not ours to wrestle with blood and flesh (Eph. 6:12). Ours is a celestial conflict. In this no strategy is needed. It is the adversary who uses strategies. The spiritual forces of wickedness among the celestials, with whom we war, can only be met successfully with the panoply of God, and the sword of the spirit, which is a declaration of God (Eph. 6:10-17). Our only strategy is to obey God's order to *stand.* We should never listen to men where we have God's Word.

Let us never misplace and misuse this passage to justify an attack upon our fellow saints. Our business is to build them up, not to destroy them. We are in league with the adversary when we tear down and demolish. We are unwise when we apply a passage designed to aid God's earthly saints in their warfare with blood and flesh to our celestial conflict. We are lacking in knowledge when we do not know that this is forbidden.

But far worse than this is the appeal to human counsellors when God speaks. Even in war, when *God* prescribed the strategy, no council was called, no opinions were considered. I once went over the battlefield of Ai,

and marvelled at the strategy employed, which was so suitable to the surroundings, the head of a ravine leading down to the gorge of the Jordan. Had Joshua called a council of wise men and changed the divine strategy by a hair's breadth I am sure that they would have suffered a second defeat. God is very jealous in such matters.

The church has foolishly followed the advice here given and has called many councils to settle the interpretation of the Scriptures. Although those with the most knowledge and wisdom were assembled at these gatherings, in accord with the passage before us, God confounded these councils because they were based on human wisdom rather than faith in *His* Word, which is the highest wisdom. As a result these councils have corrupted the truth rather than recovered it. They persecuted those who *believed God* rather than confirmed them in their faith. There was usually a minority who were true to God, but they were outvoted.

They were not so foolish, however, as to call together the ignorant and the unwise, as is often done today. The few of them who may have known the truth for today were hopelessly in the minority. But the apostasy prophecied for the last days makes it imperative that the majority forsake Paul and the present truth, so that a company of unqualified saints are sure to reject his ministry and the glorious message for today. Almost all are born and bred and bound by the prevailing apostasy.

God has not entrusted His truth to babes in Christ, to immature saints, to those who reject His word for the reasoning of men. He commits it to those who are graciously *gifted* by God, who become qualified *workers*, who correctly cut the word of truth. Anyone who misuses a passage in Proverbs, dealing with the conduct of war, to justify his method of Scripture study automatically condemns himself and his system, and notifies

all saints who wish to *believe* God's Word, that he has left the ground of faith for human speculation.

In reality those who base truth on an appeal to the opinions of all and sundry are not even following the rule in Proverbs. In conducting a war, they would *not* consult *counsellors*, but put it to a vote of the whole army, the bulk of whom might be strong and resolute, rather than wise and intelligent. They actually appeal to this passage for justifying a course which it condemns. It calls for the knowledge and wisdom of a few while they consult the ignorance and folly of the many. And, above all, they reject the knowledge and wisdom of the One great Counsellor, who turns the wisdom of the wise to folly when they compete with Him.—A.E.K.

In Everything Give Thanks!

(1 Thes. 5:18)

We want you to join us on Sunday, Oct. 14, 1945, in a special Thanksgiving Meeting. All the brethren are invited to pour out their hearts to God or recount His special grace to them in brief periods of praise or testimony. How much we have to be thankful for! Let us make it known to God and to one another! Brethren, come prepared to take part, and make it a joyous reunion!

In the morning, at 10:30, the meeting will be in the Embassy Building, Ninth and Grand. See the signs.

In the afternoon we will go to Exposition Park for a picnic lunch and impromptu program.

A special series of addresses on Prophecy for the Present will commence on Oct. 21, showing God's present political and religious plans. Plan to come. Make it known to others. With love and appreciation. A.E.K.

THE FAITH OF ABRAM

(GENESIS 12 TO 15)

ABRAM was justified by faith. One would suppose that, henceforth, this would be God's method with His people always. How remarkable it is to find that, until Paul writes Romans, it is practically ignored! The Hebrew Scriptures and our Lord's ministry abound with the words *just* and *righteous,* but hardly a word is said concerning *faith* righteousness. Paul dwells upon it at great length. It is basic in the evangel of the Uncircumcision. But after Paul it is dropped once more. In fact James denies it and says that a man is *not* justified by faith only (Jas. 2:24). It is only after Israel had failed utterly that the prophet Habakkuk reverts to the basic truth that the righteous by his faith is living (Hab. 2:4). And it is only in view of Israel's apostasy as recorded in Acts that God goes back to the fundamental fact made known to Abram before he was circumcised, that *faith* in Him is reckoned as *righteousness. This great and gracious truth is no part of the evangel of the Circumcision.*

The evangel of the circumcision is occupied with the righteousness (or rather the *un*righteousness) of *man.* The righteousness imparted by faith is *God's.* It is *His* power for salvation because in it God's righteousness is revealed. Paul puts this as the foundation of the evangel for today (Rom. 1:17). It displays *His* righteousness, that *He* should be just and the Justifier of the one who is of the *faith* of Jesus (Rom. 3:25-26). The justification of the Circumcision is by law observance. Because they are ignorant of God's righteousness they seek to estab-

lish their own (Rom. 10:3). Even Peter, the greatest of the Circumcision apostles, who had been chosen to go to Cornelius (Acts 15:7) and who came nearer to understanding the power of grace than any other (Acts.15:11), had to be corrected and shown the truth (Gal. 2:14-16).

Faith righteousness is first found in connection with Abram. He was prepared for the righteousness of faith by his previous experience with his fellow men. Everything *they* do is below the strict standard of justice. Everything *God* does far exceeds it. There is no neutral condition such as men would deem just and right. The action of Lot in going to Sodom was wrong. The men of that city were exceedingly wicked. The war of the kings was unjust. The spoiling of Sodom cannot be defended, especially the fate of Lot. Even the rescue of Lot does not set matters right. On the other hand, the act of Melchizedek *exceeds* the strict line of justice. Abram *refused* his *just due* for the rescue. It is only when we come to the declarations of God that we have divine righteousness, but this far surpasses what we understand by that term. Abram's acceptance of God's unmerited favor is what constitutes his righteousness, because this is the aim and object of God's dealings with him, as it is with all of His creatures.

Faith righteousness is about to be reckoned to Abram. It is with this in view that we are given the episodes which precede it. There is a strong contrast between the unrighteousness connected with the conduct and capture of Lot, the campaign of the confederated kings, the offer of the king of Sodom, and the course of Abram in rescuing the captives, in refusing to accept a reward, and especially in paying tithes to Melchizedek, king of Salem. If we once see how wrong all of these doings were, excluding Abram's acts of faith, it will throw a flood of light upon the great truth of justification by faith, and enable us to understand what faith righteousness really

is. These incidents are not mere historical records. We must look beneath the surface to see their purpose. They are a moving picture showing that God is always right and, unless man believes His Word and accepts His righteousness, he is always wrong. Everything which is not out of faith is sin (Rom. 14:23).

The human idea of right is one of exact reciprocation, so much service for so much hire, so much protection for so much reward. Our great failure is that we carry this into our relationship with God, and thus drag Him down to our own level. Men are ever trying to pay God for His protection and give Him wages for His work. This may be considered right among men, but it is utterly wrong when applied to God. It is an insult to patronize Him. It is a shame to offer Him wages. We have nothing that He has not given us, and can do nothing for Him except in the strength which He provides. We are bankrupt when it comes to paying for His salvation and utterly destitute when we seek to settle for His services. It is absolutely wrong that we should even attempt to do these things, for they are contrary to His present place as the Deity and His future goal as our All.

When we focus our eyes upon men and their activities we are bewildered if we try to judge between them. There is no fixed standard by which to determine right from wrong. No one seems to be absolutely right or utterly wrong. The only settled standard is God's revelation. The simplest and most practical test is the consummation. *Whatever directly tends to subject men to God and make Him their All,* that is divinely right. Whatever tends otherwise and only indirectly effects God's intention, is wrong, even if it eventually contributes to His glory and His goal. It is only as we consider Abram's experience in the light of God's ultimate that we can understand how his faith is reckoned for righteousness. His acceptance of the Deity as His Shield and Hire was a great step toward God's goal. It was supreme-

ly right on the part of Abram although it far exceeded what we call righteousness on the part of God.

The roots of justification by faith are best seen in the early life of Abram. If we will compare his deeds and the acts of those about him with the divine standard, we will find that he is in harmony with God's goal, and that therefore his righteousness was not the neutral thing which exactly squares accounts, but, like God's, it exceeds the strict confines of justice as men see it. Abram allowed Lot to use a part of the land promised to him (to which Lot had no right), because it separated them, which was according to God's word and plan. This made it possible for God to deal with Lot apart from Abram. He refused all compensation for his efforts in rescuing Lot and in restoring to the king of Sodom what he had lost. This is far above the human idea of justice.

Abram was given the land of Canaan. From the superficial human standpoint it may appear *wrong* to take the land away from its inhabitants and give it to Abram and his seed. Seen from the vantage of the divine, it was supremely right. God alone is the actual Owner of the earth and its treasures, and He alone has the disposal of any part of it. The nations of Canaan not only had no title to the land they held, but they did not recognize the true Owner. They brought Him nothing for its use. Superficially again, Abram had even less claim on the land, for he was a stranger and made no improvements. The only rights he had were divine, and looked forward to the future, when Israel would bring a tenth of its produce to support His worship, and it would become a place where Jehovah would dwell and glorify His name. Neither Abram nor the nations in the land could make any *material* return for the use of the land, for this was also Jehovah's, and He has no need of anything that they had. Abram alone paid the proper price when he built an altar and offered a sacrifice. *Worship, thanksgiving and praise,* the outflow of a grateful heart,

these are the precious gems which God can use to adorn His diadem, and they are a rich rental for the promised land.

THE UNRIGHTEOUSNESS OF LOT

Let us consider Abram's dealings with his nephew. Lot was not the possessor of the promises, and he had no rights in the land of Canaan, either human or divine (Gen. 12:7). As there was not room for the flocks of both of them, he should rightfully have withdrawn. Abram would have been within his rights if he had driven him out. When strife arose between their herdsmen, Abram was in line with God in his desire for peace, for God will eventually reconcile all to Himself. As the younger, Lot ought to have been subject to Abram, for that is the proper place of humanity in the consummation. In the East there is a constant reminder of this in the subjection of the younger to the elder. Of course, those who are older have had more experience, and are more fitted to rule, but that is not the basic fact. All, in their youth, should learn to realize the place which properly belongs to the creature, the necessary complement of the place of the Deity. But Lot does not volunteer to take this place. He probably thinks he has rights as well as Abram.

Abram, strange to say, although it does not belong to him, takes the place of subjection! He not only refuses to make good his rightful claim to the whole land, as promised him by God, and his rights as the elder, but gives Lot his choice. He took what was left. This Lot should never have allowed. Abram had taken *God's* choice for him, and was acting along the line that leads directly to the consummation. This is what counts as righteous with God. This is divine righteousness. Abram had it, not because he made a just division of the land between himself and Lot, but because he anticipated, by faith, the end that God has in view. On the other hand, Lot, though righteous among men, did not act according

to faith righteousness, so he takes advantage of Abram, and appropriates the best part of God's gift for himself. His choice was soulish. He looked for physical satisfaction from the rich pastures of the Jordan valley. But when he came to dwell in Sodom, his soul was tormented by the lawlessness of his surroundings. Later, he lost all, and Abram had to come to his rescue. He was not in God's will, but served as a foil for God's dealings with Abram. His descendants became foes of the chosen people.

Abram's contact with the warfare of that day gives a further insight into His faith righteousness and the wrongdoing of the times. Of some of the kings, engaged in this conflict, we know that they had no right even to live, for later they were destroyed by God Himself. The rest of them were probably not so very much better. What real right did they have to the territory they claimed as their own? Did they pay Jehovah for the use of it? Did they give Him a tithe of what it produced? Did they thank and praise Him for it? And now some of them band together and subjugate the peoples about them and demand tribute, just as if they were God, the true Owner of the neighboring lands as well as their own. Had they been subject to God and acknowledged His rights, no such wrongs could have been perpetrated.

Abram, with his vast wealth, must have been a tempting object of plunder, but God kept the marauders away from him, although he was very close to their line of march. This was because he had set his heart on God, not on His gifts. Lot, on the contrary, was after wealth. His heart was occupied with the lush land and the cattle and the goods, which he really owed to the God of Abram. He had no right to them, so they are taken from him, and he himself is carried captive togther with all that is his. Abram could have said that it served him right. That would have been quite just from the human

standpoint. In a land given to Abraham he had made trouble, and then actually took what he considered the choicest part of it for himself. He had treated Abram most unjustly. Abram was under no obligation, from the standpoint of human righteousness, to go to his aid, especially when he had to do it at the risk of his own riches and even of his life.

But in the righteousness of faith there is more than mere *possessing*. There is *blessing*. Abram was given a much greater gift than the land. He and his seed were to be *blest* in it, and, far more than this, he was to be a blessing *to all the families of the earth*. Instead of resenting Lot's mercenary conduct and refusing to help him in his distress, he takes hold of God's promise by faith and rescues his relative and neighbors from their foes. He is confident that God will prosper him in it, for His word must be fulfilled. His land and his life are safe in Jehovah's keeping. As he has no son, he cannot die until provision has been made for the innumerable progeny which Jehovah promised. His life was insured by the Life Giver Himself. Later, the nation of Israel lost sight of this great truth. They wanted blessing for themselves, but were little concerned about the blessing of others. They implored for deliverance when in distress, but made no move to insure the well being of other nations when they needed help. In the future their blessing will rest largely on their ability to bring peace and plenty to the other nations of the earth.

Blessing, however, demands a background. Perhaps we can understand this better if we put ourselves in the place of Lot. He was probably pleased to get the grazing land near Sodom for his herds and flocks, after the strife with Abram's herdsmen, although the Sodomites would not let him enjoy it. But how much more blest did he feel after having been rescued from the captivity of the kings! In both cases Abram was a blessing. In the first case it was hardly appreciated, because Lot imagined it

more or less his right. But in the latter he had no illusions, and Abram acted far above the level of mere justice. What Abram did was right from the divine standpoint, for it was in line with God's plans, and this alone determines right in His sight.

What a contrast between Abram and the kings! They had no title to their own land, yet seek to extend their unjust holdings by force of arms. He had a perfect title to all that Jehovah had given him, yet he yields to Lot when he calmly appropriates the best part that he could find. They not only robbed God of His rights, but this led to much loss and harm and woe to their fellows and probably cost them many lives besides. So it must always be. Those who do not glorify and thank the Deity as God must suffer the righteons retribution of this fundamental error by being barred from blessing themselves, and of being a blessing to others. Abram's faith led him to give God His place, and this led to restoration and blessing.

The Authorized Version gives this episode a far more sanguinary coloring than the Hebrew warrants. It speaks of *arming* his *trained* servants, as if he had surrounded himself with a fighting force in order to be able to defend the land which Jehovah had given him. And then it speaks of the *slaughter* of the kings, as if there had been a bloody carnage, in which all the kings were slain. This would be quite out of line with faith. As Melchizedek said, the *Supreme* had *awarded* the foe into his hand. It was not due to his superior military might. His small band of three hundred and eighteen were *dedicated* to him, not *trained* to bear arms. It is not said that he *armed* them. The Revisers change to *led them forth.* The Hebrew uses the word *empty.* He *emptied* his establishment in order to get so many. We may suppose that the women looked after things during their absence. He *smote* the enemy and *pursued* them to the neighborhood of Damascus. He routed them by a surprise night attack,

so that they fled, and left their prisoners and booty behind. It was Jehovah's doing, not Abram's, and he freely acknowledged it.

Abram had an opportunity to greatly enrich himself as a result of his successful rescue. It is always considered right and proper that an effort of this kind, with all its risks, should be liberally repaid. Once a ship at sea sends out the S O S signal, it is liable for a large salvage charge. Even the king of Sodom recognized this and considered it right to let Abram keep all the goods, but return all the souls, or living creatures. But the king of Sodom had nothing to give. He had no valid tiitle to anything that he had. More than that, he and his people were greatly in debt to God. They were sinners excessively before Jehovah. Had Abram accepted anything from him, it would have been an acknowledgment of his ownership, which would have put him in the place of God.

MELCHIZEDEK, KING OF SALEM

At this juncture a most remarkable character is injected, whose name and title are most suggestive, in view of our present investigation of faith righteousness. In Hebrew *mulch* means *king.* His name is *king of righteousness,* or *righteous king,* and his title is *king of peace,* or *prosperity.* He is priest of the Supreme Deity, the Owner of heaven and earth, the One Who actually rescued the captives from the kings and Who recovered the property which had been taken from Sodom and Lot. He alone is entitled to recompense. To Him alone is due the sacrifice of praise and thanksgiving which His priest will offer in behalf of those who have been saved. So Abram gives Melchizedek tithes from all. *This is faith righteousness.* Before Abram considers any reward for his recovery of what had been carried away, he, through the priest of the Supreme, dedicates a tenth of it to His worship.

It is worthy of note that the august title, the *Supreme Deity,* first appears on the pages of revelation in connec-

tion with faith righteousness. Neither one of these exalted appellations is revealed before Melchizedek, the king of *righteousness,* comes upon the scene. Is this not because all genuine righteousness in the universe must be based upon the acknowledgment of God's deity and supremacy? This is the divine foundation of all real righteousness, the only stable basis on which any permanent right can rest. We will never understand faith righteousness until we realize what true deity involves, and the supremacy which belongs to it. All right must be rooted in the Supreme Deity. None must be derived from any other source. Man's righteousness ignores both His deity and supremacy, hence is little more than a legal fiction, which will melt away once it enters into His august Presence. There may be a relative righteousness, man to man, but even this becomes unrighteous when it does not recognize the rights of the Deity Supreme.

The Hebrew stem *al,* which denotes DISPOSE, gives us two closely related titles, *Al,* and *Aleim* (usually spelled *Elohim).* The Authorized Version renders both by God, indiscriminately. *Aleim* is used thousands of times, so is best rendered by the usual name for the Deity in English, *God.* But *Al* is used only about two hundred fifty times, especially in poetry, principally in Job, the Psalms, and Isaiah, and seems to have more exclusive and elevated usage, so our English *Deity* may suit very well. As to sense, *God* might be better rendered by *Disposer,* and Deity by *Arbiter,* but these lack the solemn awfulness which becomes a divine title.

How few of the saints, even today, know God as the *Deity!* That is because they do not realize their own creaturehood. Like Abram in unbelief, they are convinced that *their* acts, *their* doings are indispensable, or else God cannot succeed in His plans. How many are seeking to forward the kingdom, yet succeed only in gendering Ishmael's that hinder rather than help! The whole of Christendom is like that. It has no real Deity,

Who can walk alone without their help. *They,* rather than the Deity, are all-sufficient. How great have they grown in the earth! And almost all are sons of Hagar, in slavery, working, working, working. to save themselves and the world. O that God would give us a realization of *His* Deity and *His* all-sufficiency! That Abram did not fully recognize this is clear, for God immediately goes on to put him through a series of tests, all of which are designed to demonstrate that the flesh is not a deity, and is *not* sufficient.

The title *Supreme* comes from the stem *ol,* ON, and branches out into *over, ascend* (the *ascent* or "burnt" offering), *elevate, surpass, uppermost,* or *supreme* (*oli-un*). It is usually translated *most high,* or *Most High,* either as a mere descriptive adjective, or as a title. It is perfectly rendered by our English title, *the Supreme.* Its meaning is clear. He is *above* all others. He should be given that place in every realm. Nothing else can be really right.

The title, "Owner of the heavens and the earth," fits perfectly into this picture. The customs connected with leases and property rights vary so much today from those which are recorded in the Scriptures that it is difficult to sort out suitable words in translation. Present practice is basically wrong. It rests on the false assumption that ownership is vested in man, that he can obtain *absolute* control of lands and houses and goods and even living creatures, and can *dispose* of these to others, as he wills. When God calls Himself the *Owner,* He challenges man's title to everything that he possesses. In Israel, under the law, there were few freeholds. Almost all the land remained in the hands of Jehovah, and was distributed by Him by means of the lot. It recognized that all ownership is vested only in God. To *believe* this because God has said it, is *right,* so that the very faith may be reckoned as righteousness.

As the thought of human ownership is so foreign to

the Hebrew scriptures, there seems to be no special word to express it. In this passage it is really the *Acquirer,* the *buyer,* for it was by *buying* that permanent possession was obtained. The Hebrew word is easily remembered, for *kne* is the same as *Cain.* Eve called him this because she thought she had paid for him in some way. Literally she bought or acquired him. This is the first intimation of his rebellion against God (Gen. 4:10). But in English we cannot very well apply the name *Buyer* to God because He did not buy or acquire anything in a literal sense, seeing that all is out of Him. What the Hebrew means is that He occupies the control over all things that a buyer has over that which he has bought. Our term *Owner* is probably the nearest that we have. Among men, ownership comes by acquiring or buying. God has it by creation.

The word *holding* is another way of expressing permanent possession in Hebrew. When his wife Sarah died, Abraham wanted a place for her and himself in the land as a token of his faith in God's promise. Joseph had the same wish. His bones were also buried there (Gen. 50:25). So Abraham requested a *holding* (A.V. possession) in which to bury his dead. After characteristic palaver, he *bought* the cave of Machpelah for this purpose. The field, the trees and the cave were all "made sure" by the payment of a large sum of silver (Gen. 23:3-20) so that Abraham became the "buyer" or owner in perpetuity. And, remarkable as it may seem, *it is still his!* No one has ever dared to dispute his title to it. I do not know just what its legal status is today, but I consider no other piece of real estate has its title so well insured as the tomb of Abraham. If he arose today, no one would care to take it from him. And his it will remain as long as the earth abides, as a token that God's promise will be redeemed. The law itself is such a "holding." It will be Abraham's for the eons (Gen. 17:8).

MOSES, THE REMOVER

THE MEANING of a name, in Scripture, is usually an index of character or function. This is especially true of the outstanding characters, some of whom, like Abraham, had their names changed to accord with a new phase of their career. But the popular interpretations are usually loose and unreliable. A concordant vocabulary ought to remedy this to some extent, and help us to see the fitness of each name, and especially its spiritual values. The circumstances attending the naming of Moses were such that it is not easy to miss its point entirely, yet it seems to be almost childish to give this great man a name that simply commemorates an incident in his infancy. How can this relate him to his great mission, and to the people whom he led out of Egypt into the promised land?

Practically all scholars seem agreed that Moses means *drawn out,* because the daughter of Pharaoh *drew* him *out* of the water (Ex. 2:10). In general, this must be about right. But, to be more exact, *was* he literally drawn out of the *water?* It may be that some of the infants born at that time were actually plunged into the Egyptian waterways, and were drowned, but *Moses was not* consigned to the water in this way, so could not really be *drawn out* of it. He was safely kept out of the water by the ark in which his mother placed him. And we may be sure that the attendants did not dip him into the water before giving him to the princess. So it may be that another word will more closely describe just what occurred.

The stem letters of the name Moses are used in the word *mush,* which our translators render *remove* or *depart,* or *take away.* Thus we read that Jehovah did not *take away,* or *remove* the column of the cloud by day or the fire by night (Ex. 13:22). It is evident that He could not *draw out* the column. There seems to be nothing in this stem which demands that an object be taken

from within to without. It simply speaks of changing the position from one place to another. Moses was called *Remover*, not only because he was removed from the water by Pharaoh's daughter, but because God also removed him from His people, and then to the desert, and then made him the great Remover of the sons of Israel from Egypt to the promised land. His whole life was a series of removals. How often Israel was moved in the wilderness! And then when the removals were ended, Moses was through. His mission had been performed. He had, indeed, been the great Remover, and a type of Him Who removes His people out of the world into His own presence.

The great lawgiver was not allowed to enter into the rest of Canaan. The law does not give rest. It keeps its slaves on the move in the desert and must itself be removed, as Moses was, when rest in Christ is accomplished. What other name would more graphically describe his career, and the place he has in God's plan?

The name Moses is supposed by some to be Egyptian. But this is not at all likely, or there would not be such close accord between its Hebrew meaning and the circumstances surrounding his rescue and his latter life. The princess conversed with Moses' sister, so it is evident that she could speak Hebrew. The sons of Israel ought to have remembered the promise given to Abraham (Gen. 15:13). The four hundred years had almost expired, and they should have been on the lookout for one who would *remove* them from Egypt to the allotment promised to Abraham's seed. The name, Moses, should have struck a chord in their hearts, if they had possessed a little faith. They sorely needed a Remover to take them away from their heavy bondage. With a wisdom characteristically Egyptian, God not only used Pharaoh's daughter to *remove* him from the ark, and to rear him to manhood, but actually to give him a name suitable to his mission.

A. E. K.

HE LAID HIS GLORY BY

THERE is an impressive twofold thought concerning the glory of Christ in that wonderful transcript of grace written down for us in Paul's Philippian letter. There, in the second chapter, we perceive a glory gathering up the past, present, and future, which will yet transfigure and thrill the entire universe.

We read that Christ was not only "inherently in the form of God," but that He came "to be in the likeness of humanity." There was thus an *essential* glory marvellously His as "the Image of the invisible God," as also an *acquired* glory, from His "coming to be in the likeness of humanity." These characters of the Christ of God are strengthened and sustained by two great thoughts. These are in the opening chapter of Colossians.

As "Firstborn of every creature" we note His *essential* glory, the ground and reason being given." For in Him is all created, that in the heavens and that on the earth, the visible and the invisible, whether thrones, or lordships, or sovereignties, or authorities, all is created through Him and for Him, and He is before all, and all has its cohesion in Him." Here we unmistakably see His *inherent* glory as the Son of the Father's love. Great Firstborn of every creature, He is divinely set as the One *in* and *through* Whom all is created. Moreover, so magnificent a creation is *for* Him. He cannot, therefore, be separated from the work of His hand.

Yet, glorious Elohim as He is, in stately being and before all, He must needs come down to this earth of ours. And so, He lays His glory by. From the exalted

position of Creator and Upholder of all things, He comes "to be in the likeness of humanity." And, still descending, yet with a wondrous dignity, He becomes obedient unto death, even the death of the cross. Notwithstanding His glorious past as the great Firstborn and the illustrious One, Who from time to time appeared to prophets and men of old, He yet lays it all aside. "Being rich, because of you He is poor, that you, by His poverty should be rich" (2 Cor. 8.9).

Those lovely lines in sonnet form, by Trench, are a tribute to the condescension of the Christ of God.

He might have built a palace at a word,
Who oft-times had not where to lay His head.
Time was when He, Who nourished crowds with bread,
Would not one meal unto Himself afford.
Twelve legions, girded with angelic sword,
Were at His beck, the scorned and buffeted;
He healed another's scratch, His own side bled,
Side, hands and feet, by cruel piercings gored.
Oh! wonderful, the wonders left undone,
And not less wonderful than those He wrought:
Oh! self-restraint passing all human thought,
To have all power, and be as having none.
Oh! self-renouncing love that cared alone
For needs of others, never for its own.

But therein lay that marvellous *acquired* glory. He took the form of a slave, delighting at all times to do God's will. And, though He knew where that will would lead, He never questioned its profound mystery, but held steadfastly to its course. Not for Him, man's proudly vaunted free will, "not My will, but Thine, be done!" What grace and lowliness is here.

Even so, "grace and truth came through Jesus Christ. God no one has ever seen. The only begotten God, Who is in the bosom of the Father, He unfolds Him." (John 1:18) Yes, the great Firstborn of every creature de-

scends to this earth of ours, to be a Man, Christ Jesus, that mankind everywhere might see in Him a God most truly to adore. And might also see in Him those graces, and that dignity we would associate with the God and Father of our Lord Jesus Christ.

Can a man know God? To this query a striking story is told by Dr. J. Stuart Holden. Two friends were one day walking in the fields, talking as they walked of the inscrutible mystery of God's doings. One of them, a man of some intellectual force, whose heart had never yet been opened to the divine light, said petulantly: "How can a man of finite mind know God? How can he discern what God is doing? How can He understand God's will?" And, pointing contemptuously to an ant-hill where thousands of insects were busy at their toil, he asked: "How can those ants understand what is in my mind?" Like a flash the answer came: "There is only one way—by your becoming an ant and declaring it to them!" And in that answer lies everything we need for knowledge and understanding of God.

Now, the power and majesty of this rare descent on the part of Christ is the putting away from Himself of the Power so truly His. "For it became Him, because of Whom all is, and through Whom all is, in leading many sons into glory, to perfect the Inaugurator of their salvation through sufferings." (Heb. 2:10). And again, how blessed to know that He, so wreathed with glory and honor, "should, in the grace of God, be tasting death for the sake of everyone."

"For the sake of everyone." There, indeed, lies the majesty of it. And with what completeness is the sacrifice crowned. For, as the outcome of thus taking human form to redeem, He becomes the illustrious "Firstborn from among the dead." And what a thought is here. That all the beauty and grandeur of this rare linking up of ourselves with Him, is foreknown by God. For, "whom He foreknew, He designates beforehand,

also, to be conformed to the image of His Son, for Him, to be Firstborn among many brethren." (Ro. 8:29).

What an ideal! Transformed to be conformed. God wants us to be a reproduction, as it were, of His fair, glorious Image. And how great the honor laid upon us, that we should thus be essential to Him. He assuredly is to us. But how wonderful that we should be indispensable to Him! And to our hearts, is it not because of "the illumination of the evangel of the glory of Christ, Who is the Image of the invisible God"? To this great end, God "is He Who shines in our hearts, with a view to the illumination of the knowledge of the glory of God in the face of Jesus Christ." (2 Cor. 4:6).

We see, then, a noteworthy chain of expressions relative to Him, Who, for our sakes, laid His glory by. As the great Firstborn of the vast creation, what inherent glory was His. Unimaginable splendor, power and might. Lordships, sovereignties, and authorities, all beneath His sway, with messengers at His beck and call. Yet He, the Effulgence of God's glory, and Emblem of His assumption, must needs lay all this rare honor aside, not only to be the Firstborn among many brethren, but also to be the Reconciler of the whole creation.

Now, the seal of this supreme achievement lies in the faith-strengthening fact that He became the Firstborn from among the dead. Even to be "the Firstfruit of those who are reposing." What an *acquired* glory this! And how in keeping with the purpose of an all wise God. For, how orderly is the setting forth. "Each in his own class: the Firstfruit, Christ. Thereupon, those who are Christ's in His presence. Thereafter comes the consummation"—that glorious fulness of joy and peace, and universal satisfaction, which will enthral the entire universe.

What reward for the now risen, ascended Christ of God, the Celestial One! And, with all the glory of His name, Name of all names, how assuring to our hearts

that, "according as we wear the imagine of the soilish, we should be wearing the image also of the Celestial." (1 Cor. 15, 49). And all this because *He laid His glory by*. As simply yet eloquently expressed in a children's hymn by Walsham How:

It is a thing most wonderful,
Almost too wonderful to be,
That God's own Son should come from heaven
And die to save a child like me.

And yet I know that it is true,
He came to this poor world below,
And wept and toiled and mourned and died,
Only because He loved us so.

WILLIAM MEALAND

ARE WE AMBASSADORS

It is claimed that an ambassador does not go about entreating men of another country to be conciliated, therefore we are not ambassadors. Governments do not send a host of ambassadors to a single country. Those who are sent have access to the ruler. Ambassadors have a high rank on earth and get a good salary. We are not like literal ambassadors in everything. The word in the Greek simply means an old man. But there have been "elders" or "aldermen" who were not even physically mature. All believers are not literally "elders" either. Are only old men to preach Christ? Special forms of this word were used of envoys or ambassadors. The citizens, who hated a certain nobleman, sent an *embassy* to keep him from becoming their king (Lu. 19:14). A king, who finds himself unable to meet an enemy, sends an *embassy*, asking for terms of peace (Lu. 14:32). Figuratively, we are like these. God wants peace. He is conciliated. We beseech men "for Christ's sake be conciliated to God!" (2 Cor. 5:20).

RANGES FOR POTS, OR WASHSTANDS?

Speaking of the translation *range for pots* in Lev. 11:35, for which the Revisers have *stew pan* in their margin, we were told that it is simply impossible to come to any satisfactory result. And so it seemed. The Hebrew word is listed as occurring only here, so there seems to be no other occurrence from which to gain further information. German versions have *kettle* and *cook stove.* The Greek has *kuthropodes,* from *chuo* POUR, and *podes* FEET, that is POUR-FEET. Davidson's Hebrew Lexicon defines it as a *pot* or *jar* of two compartments.

The Hebrew word is *kir.* The word for washbasin or laver is *kiur.* The only difference is the added *u.* Now it is a notable fact that the Hebrew text, in thousands of cases, is written "defectively", having dropped out some of the letters which were no longer needed after the vowel signs were added. The letter *u* was dropped more than any other. If we restore this *u* to *kir* it makes *kiur,* and this denotes a laver or washbasin. It is often used of the laver in the tabernacle. The remarkable thing to notice is that the Greek version, POUR-FEET, might well suggest a high washstand. The laver in front of the tabernacle had a *base.* It is necessary to raise a basin to wash comfortably.

The context is concerned with ceremonial *cleanliness,* and a washbasin is right in line with the thought. It is a source of cleanliness. Confluence of water, such as springs, could not be made unclean by contact with dead animals. But a washstand could.

Do not the stove and the washstand in the home parallel the altar of sacrifice and the laver in the holy place? We burn up or wash away uncleanness.

Does this not suggest to us Him who gives the living water to cleanse, in place of the dead ceremonials which give only a temporary relief? He could go into the midst of defilement and never become unclean, but men who have not the life-giving spirit are like the little washstands that need to be cleansed themselves.

THE SECRET, CELESTIAL CHANGE

MAN, as at present constituted, is not fit for a heavenly destiny. Those who are blessed among the celestials must be radically *changed* in order to fulfill their mission among the creatures on the orbs of space. This the apostle Paul discusses at length in his first epistle to the Corinthians. In the fifteenth chapter he replies to the questions, How are the dead being roused? With what body are they coming? The objector probably had no thought of heaven, but it furnished an opening for explaining the *secret* (1 Cor. 15:51) that those who received his ministry would not reappear as they had been in this life, but would enjoy a great and glorious transformation. This would take place when Christ calls them back from death at His presence, when He comes to the air for His beloved saints.

Paul discusses this change in detail as it affects the spirit, the soul, and the body. To each of these He returns. He appeals to the plant, the animal, and the mineral kingdom for illustrations. Indeed he ranges over the whole universe in his efforts to clearify this great change. The vivification of the spirit is explained by means of plants (1 Cor. 15:36-38, 43-44). The rousing of the soul is shown by facts regarding the flesh of animals (39, 45-46). The resurrection of the body appeals to celestial as well as terrestrial bodies (40-41, 47-49). Each one of these is worthy of prolonged study, for they foretell an experience in store for us, which is most welcome and beyond everything that we can think or imagine. It will turn all our sorrow into joy, all our heartache into jubilation.

Celestial Bodies

It is significant that there is a change from *flesh* to *bodies,* when *celestial* creatures are discussed (1 Cor. 15:40). The difference is defined as one of *glory*. For us, indeed, the flesh *as we now know it*, disappears in the celestial glory, when it is changed by His presence. Indeed, whatever glory our present bodies of flesh and blood may have in its proper sphere on the earth, it would no longer be glory in comparison with that above. We are not physically fit for any other environment except the terrestrial. The process, which slowly brings us down to the grave on earth, would be almost instantaneous if we should be transported into the heavens, above the atmosphere, deprived of oxygen and warmth. Heaven is supposed to be a place of utmost pleasure. But what little we know by experience of the upper regions above the earth would lead us to make it a scene of swift suffering and sudden decease.

But even if men could manage to overcome the lack of oxygen and the cold, how long could they live at a distance from the soil? This frame of ours is a soilish body, and cannot exist for long apart from the plant-producing ground. Even on the earth's surface he must often labor hard and sweat heavily to extract a living from the sod, in accord with God's curse upon the ground. It would not take long for hunger to drive a heavenly adventurer down to dine, for his flesh would soon fade away without constant replacement.

But it is doubtful if the term "celestial," or *on*-heavenly, refers to the upper regions of earth's atmosphere. It seems rather to denote that which, or those who, are *on* the heavenly luminaries, such as the moon, the sun, or the stars, for these are mentioned (1 Cor. 15:41). The much-debated question as to whether these are inhabited has not been settled by scientists, but the Scriptures seem to clearly teach that there are created beings *on* the heavenly lights. First, however, let us

note that these are never referred to as *human* beings, sons of Adam. What little we know of nature confirms the thought that mankind not only does not, but cannot, live *on* the orbs of space.

The Greek term *epouraniois* is indefinite. It may refer to things or persons. So far it seems that translators have preferred to add the word *places.* But a study of the Ephesian epistle will lead us to see that this is far from satisfactory if it is intended to exclude living, intelligent beings. Such passages as, "to the sovereignties and the authorities among the celestials may be made known, through the ecclesia, the manifold wisdom of God" (Eph. 3:10), clearly refer to the dwellers in the "heavenly places." The word "place" (which is not in the Greek, but is added by the translators for the sake of English idiom), puts a limit to the thought which is not in the original. It is included in the rendering "among the celestials." Besides, English idiom usually demands "among" rather than "in" with the plural.

During an early epoch in my life, ere I was called by God, I was preparing myself to be an astronomer, so made an effort to acquaint myself with the nearer luminaries, especially the moon, for I had only a small telescope. Long continued observation of its different phases, especially of that intermediate zone where darkness and the light meet, as well as the crater-like spots, gave me much to think about, and convinced me that it was not fit for human habitation. The shadows of the mountains are exceedingly sharp, which seems to show that there is no atmosphere worth mentioning. They looked like the shadows in a vacuum. In that case it is probably very hot where the sun shines and very cold in the shade. I noticed this even on a high mountain on earth. I held out my palm to the sun, which burned on one side, while it was cold on the other.

The sun is generally too bright to bear observation

through a small telescope, so I studied photographs, and observed sun spots through dark glasses. Once I made a considerable journey to get the best possible view of a total eclipse of the sun. When the moon was fully centered on its disc, the corona could be seen, long streamers of flame reaching out on all sides. The sun's surface seems to be in the greatest turmoil. The main fact that emerged was this: that human beings cannot exist in its terrific heat for a moment. If we can't even gaze at the sun unless it is totally eclipsed, except through dark glasses, and when we are at a vast distance, how could we live in the midst of such a turbulent lake of fire?

The other heavenly orbs were too far away for my telescope. I could see faint rings around Saturn, but not clear enough to form any conclusions about it. But from photographs and the descriptions of those who have made painstaking observations, I am convinced that none are really fit for human habitation, unless, possibly, the planet Mars. Venus is too near the sun and so cloudy that we would be parboiled, perhaps, before we could reach its surface. The planets at a greater distance from the sun than our earth would probably be too cold. Beings constituted as we are, who must confine themselves within a narrow range of temperature, cannot even live in all regions of our own planet, let alone the outer realms of space, or the heavenly bodies with conditions vastly different from those on earth.

Of the stars we can say very little positively, as science is too theoretical to be a safe guide. But it seems evident that the solar system is a model for others in the universe and that the countless luminaries that can be seen by means of the photographic plate are the same as our sun, and may have satellites corresponding to it. I am convinced that we are not called to selfishly luxuriate in the "heaven" of orthodoxy, but to be God's rep-

resentatives to all the orbs of space. It will be our more blessed privilege to give, rather than to get. It has seemed most significant to me that, unless I first made up my mind to really study the Bible to see what it was all about, I started with Genesis and was stalled for very wonder at the statement: *He made the stars also.* To speak so of the myriads of mighty monsters in the infinite field of the heavens, was beyond man. These few words kindled my interest in the Bible, and in the stars of which it speaks so simply.

Since then I have come to know God and the special mission which He has given the ecclesia which is the Christ's body. We are blessed with every spiritual blessing among the celestials. Our home is not on earth, but in the heavens. Some day we shall visit our near neighbors, the moon and Mars, and doubtless we will be able to live upon the sun and any of its satellites. Moreover, we will reach out to the stars, and spread the knowledge of God's name on every member of the milky way as well as on Sirius and Orion, from the North Star to the Southern Cross. Once we grasp the grace that is ours in Christ Jesus, and the glory of spreading His fame to all the universe, the stars are transformed from strange pin points of light into the most magnificent field of human endeavor ever granted to any of Adam's race.

I have lived much of my life in a clime where the stars come close to earth. I have lain for hours on my back on a roof-top in Jerusalem, simply soaking in the stars, which seemed so much nearer than in the northern zones where most of my friends reside. In the murky north it is not so easy to understand Jehovah's word to Abraham, for the stars are usually obscured, and only the greatest lights are always visible. But in Palestine, without a glass or telescope, on a clear night, the sight is bewildering, and no one would care to count their number. Of course those of minor magnitude are not

visible to the naked eye, and a patient photographic plate will see many millions more. *This will be our parish*! To declare God's name to the denizens of this indescribable domain have we been "ordained"!

The greatest glory of earth will be the holy city, new Jerusalem, with its vast extent, and its enduring decorations of gold and precious gems. But this terrestrial glory will not compare with the celestial magnificence. The city, so wide and broad and high, sinks into insignificance before the immeasureable reaches of interstellar space, and the immensity of some of the stars. There vast audiences are waiting for the message that we bring, which we will announce, not only by word of mouth, but by our very presence and overwhelming glory, heightened by the background of human sin and enmity to God, as witnessed by the pages of earth's history and sealed by the cross of Christ.

Since the aeroplane has been able to soar to inhuman heights, it has become abundantly clear that no man can live many miles above the earth. I have climbed mountains, much lower than this, and found breathing difficult, and sustained effort exhausting. High fliers must be provided with oxygen masks and heating equipment. Compared with other stellar distances, man can rise above the soil only a most minute measure. His present flesh binds him to the earth with a very short rope. He is a prisoner, confined within a narrow layer of air just above the surface of his habitance.

I am quite certain that the force of gravity, which we will call weight, would make it very awkward for us anywhere but on the surface of the earth. On the moon we might be mighty acrobats, yet on Jupiter we would be glued to the ground. But I do not need to prove this. Everyone of us knows that he has weight, and it takes quite an effort to lift one of our own size even a few feet from the ground. In our present bodies we certainly cannot jump from the earth even to the

moon, our nearest neighbor, or to any other of the planets or the stars. We have a terrestrial body, not a celestial one.

How is it possible to overcome the force of gravity? Can our bodies be so changed as to lose all their weight? Just how they can be transformed we cannot tell, but there are indications all about us which give us a clue to the means. The clearest of all is a very simple experiment. Who, roughly speaking, can jump the highest? Why, the one who is the strongest, who has the most *power*. This is the key. Our present bodies are *infirm* because of their mortality. But mere muscular strength does not solve the problem. We are not fitted for any other environment, even under ideal conditions, and would need strength far in excess of the present.

Another illustration may help. We wish to offer an animal wholly to God. How can we send it aloft to the empyrean? In Hebrew it would be called an *ascent* offering. How did the priests send a heavy animal up to God? They *changed* its substance. Take an animal that cannot jump even its own height and apply power in the form of fire, so that it is resolved into gases, then these will ascend without effort seemingly, and all except a very small residue will float away above. The ashes that remain are nearly nothing in comparison with the weight of the beast. It would have been a tremendous task to carry the carcass up the sides of high Hermon or lofty Lebanon. In this simple fashion, however, almost all of it ascended as a restful odor to God.

The same thought is suggested by the action of the messenger of Jehovah, who left Manoah and his wife by ascending in the flame of the burning sacrifice. (Jud. 13:19-20). The point is that the force of gravity can be entirely nullified by giving the constituents of the body a different constitution. A diamond will sink in water, but soot, the very same substance, will float, and a carbonic gas will ascend to the sky. The flesh of a fish will

float about in water, but, when eaten by a bird, will fly in the air. God gives the celestials a body that has no fear of fire, and that ascends without apparent effort to the empyrean. Of this nature will be the change of our terrestrial bodies when He comes. When we hear His shout and the dead are roused, then we will find ourselves able to sink upwards as it were, and meet the Lord in the air.

CONCLUSION

Man prides himself on being the most intelligent of earth's denizens, yet he cannot answer the most elementary questions about himself. He does not know whence he came, what he is, or whither he is going. He gropes about in a London fog. His thinking and acting is based on ignorance, conceit and selfishness. Even his highest efforts to benefit his fellows, economically, socially, politically, morally and religiously, unless based upon a recognition of God and His plans, are futile and doomed to failure, because they run counter to the current of His intention. Even the little light that man has is distorted. He is quite right in his yearning for immortality, but fearfully astray when he denies death in order to obtain it.

Once our heart sees clearly that the mission of mankind demands a period of preparation in which evil is the essential factor, how futile and offensive are all the efforts of men to avoid the sweat and tears and blood which is their lot! How pitiable is the pride that persists in making man the arbiter of his fate, the captain of his soul! How illusory are his dreams of happiness, how misleading the mirage of a new world with freedom from want and fear, in independence from his Creator.

Once we realize the loving and glorious purpose that underlies God's dealings with humanity, we no longer fuss and fret, and fear the future, we do not rebel at the misfortunes of our lot, the miseries of our existence. According to the grace and light vouchsafed to us, we

bear our burdens with patience, we bow before the trials that assail us, we acquiesce in evil that is our part, we thank God for the deception, the injustice, the misery, the suffering, the anguish in the world, though it aches our hearts, and we glory in the future fruit of all this deluge of sin and insubjection when the lesson has been learned.

Glory awaits us, far beyond our fondest dreams! Blessedness will be ours beyond our most ardent anticipations! So great is God's grace that we, the last and lowest on the earth, shall be the first and foremost in the empyrean. All hail to our God and Christ Jesus, His beloved Son! For our mission to the celestials is the highest honor in the universe.

TAKE OR *GIVE* IN MARRIAGE

The fact that the Concordant Version differs with the A.V. and R.V. in 1 Cor. 7:38, has caused some to stumble. Because these translations differ from more modern ones, as Moffatt's, it should be clear that they may not be correct, especially as the latter is more in line with the context. This speaks of the prospective *groom* standing steadfast in his heart, having no necessity, "but hath power over his own will." (A.V.) This cannot refer to the *father*. Those who wish a full discussion will find it in UNSEARCHABLE RICHES Vol. XXX, No. 6, page 367. We will supply a copy to anyone.

FUNDAMENTAL PAMPHLETS

Word has come in from the field that many are not familiar with the fundamental truths on which our expositions rest. This magazine cannot be understood apart from such basic truths as the Eonian Times, the Divine Mysteries, etc. Our special offer is intended to meet this need. See the starred items on inside cover. Only $1.00.

CHANGES IN THE CONCORDANT VERSION

Enormous labor was spent on the revision of the version, but, apart from the order of the words for emphasis, not nearly one per cent. needed to be changed. Even these alterations were mostly such as would be entirely overlooked in ordinary versions, being beyond their standards of exactitude. But the emphasis called for many readjustments, which alone are worth the price of the new edition, apart from the satisfaction that comes from the assurance that the work has been through a test far more exhaustive and thorough than was ever used before.

GROW OR *DIE* TOGETHER?

The darnel are to *grow* together until the harvest (Mt. 13:24). In order to prove that this is personal, and that the hypocrites of our Lord's day will be present in the future harvest, nearly two thousand years later, we are now told that they do *not grow* meanwhile, but *die*. How can they *grow* in *death?* To change *grow* to *die* is a definite denial of God's Word, which should warn us that we are immersed in error. May God be gracious to all who persist in perverting His revelation!

CONTEXTUAL HARMONY

We know that, originally, God's Word was in complete harmony with itself, and we are suspicious of any reading which disturbs its concordance. But, as in music, this does not mean that it strikes always the next note, or one close to it. For example, in Gen. 3:16 we have *restoration* and *rule*. At first we may not notice the hidden harmony here. But it rings out clearly when we remember that the last Adam will combine these two when He returns. His thousand years of rule will be based upon His previous restoration of Israel and the earth.

THE DOOR INTO THE KINGDOM REPEATEDLY CLOSED

FOR well nigh four hundred years God had kept silent, as far as any message to His people Israel was concerned, till one day one who declared himself to be a voice imploring, is heard in the wilderness, calling to Israel to get ready for the coming of the Lord.

From John the Baptist's message to repent and believe the evangel, because the long looked-for kingdom was now NEAR, it is very evident that up until that time no entrance into this kingdom had been possible. Isaiah had closed the door when he uttered the words found in chapter six of his prophecy.

As we open that chapter, we find the prophet calling to the heavens to hear, and the earth to give ear to what Jehovah had to say concerning Judah and Jerusalem. "Nation of sin," "People heavy with depravity," "Seed of evil doers," "Sons of corrupters," "They forsake Jehovah, spurn the Holy one of Israel."

From the above description of the condiiton of heart the people were in, is it any wonder that we find them at last in exile according to Ezekiel and Daniel?

Coming back to chapter six of Isaiah, we find the prophet telling that he hears the voice of Jehovah saying, "Whom shall I send, and who will go to this nation?" Jehovah has something to say to this people, and Isaiah volunteers to go with the message, which we find in verses nine and ten:

> And He is saying, "Go and say to this people:
> Hear ye to hear, Yet you may not understand.
> And see ye to see, And you may not know,

For stoutened is the heart of this people,
And with their ears, heavily they hear,
And with their eyes they squint.
Lest at some time they should see with their eyes,
And with their ears they should be hearing,
And with their heart may be understanding,
And should be turning about, and I shall be healing them."

From the above statements it is very evident that Judah, along with the ten tribes, were far away in heart from God, so much so that Jehovah sends the prophet with a message that will close their eyes, and stop their ears, until such time as He sees fit to offer them repentance and change of heart.

A fitting picture of Israel's condition is seen in the parable of Matt. 21:33-40. God had planted a vineyard and leased it to Israel, expecting to harvest the fruit in due season.

He had sent His servants, the prophets, to them, whom they stoned and killed, and now Isaiah with his message of chapter 6, verses 9-10 takes away for the time being, any expectation of Israel becoming the priestly kingdom for which she had been chosen. In other words, Isaiah closes the door through which the nation would have become God's administrators on this earth.

About one hundred and fifty years after Isaiah's day, we find Judah in exile in Babylon (the ten tribes having been carried away to Assyria earlier), and while there, God tells them through Daniel when to expect that glorious time to which all the prophets pointed. Daniel almost set the day when God would unlock the door which Isaiah had closed, and Israel would once more be invited through the open door of repentance, into the kingdom.

Surely Israel has learned the lesson that God longs for heart-obedience, and not mere lip service, which their prophets have been denouncing those many years

since Isaiah's day. That long period of suffering during the days of the Maccabees should have brought them to their knees before God, and prepared them for the one who was about to make His appearance in their midst, as foretold by the last prophet of the Old Testament, Malachi.

The next voice we hear is that of John the Baptist, who came in the spirit and power of Elijah.

And now that long looked for moment has come, the arrival of the promised Messiah is imminent, and His forerunner is sent ahead of Him to open the long closed door into the kingdom. When the King comes on the scene He finds the door unlocked and, like His forerunner, He calls upon Israel to repent and believe the evangel, because the era was fulfilled and the kingdom was NEAR.

These are the circumstances we find as we open our so-called New Testament. That Jesus was God's Anointed is demonstrated by the signs and powerful deeds that were present during His ministry as He heralded the kingdom to Israel. These things belonged to that impending eon. (Mt. 4:23, Heb. 6:4-5).

As we read on in the account of our Lord's ministry, we find Him selecting twelve to be with Him in this heralding of the kingdom. These twelve are sent to the lost sheep of the house of Israel only. They are given the credentials which equip them for the task for which they had been chosen. (Mt. 10:5-42).

In Matthew, chapters five, six and seven, we find our Lord laying down, what might be called the kingdom constitution.

To the unbiased mind there can be no difficulty in seeing that the grace as later preached by Paul is conspicuous here by its absence. A place in the kingdom depended on how the hearers obeyed the instructions in the so-called "sermon on the mount."

Failure to put them into practice was likened to the

acts of a man who built a house on a foundation of sand, which would not stand when the testing time came. A place in the kingdom will depend largely on conduct, or works. It was this message that brought our Lord into conflict with the religious leaders of that day.

The scribes and Pharisees sat in Moses' seat. They were the law enforcers, though they themselves gave more heed to their own traditions than to Moses' law.

But now the one of whom Moses wrote is here, and in His fundamentals He goes deeper than the precepts which Moses got at Sinai.

In the sermon on the mount He touches the very motives that are behind the acts, the thought and the look, that first grips the soul or senses.

This was too much for these self-righteous leaders, and they hated Him because He exposed their outward show.

The heralding of the open door into the kingdom by our Lord begins in Mt. 4:17: "Henceforth begins Jesus to be heralding and saying, "Repent! for near is the kingdom of the heaven's," and ends in chapter 16:20, where He cautions the disciples that they may be saying to no one that He is the Christ. In verse 21, we find again the words, "Henceforth begins Jesus," but now He tells of His suffering and death at the hands of the leaders in Israel, the elders, chief priests and scribes.

They were ever on His trail, and the crisis is reached in chapter 12 of Matthew, verse 14, where we have the Pharisees holding a consultation against Him so that they should be destroying Him. The leaders who ought to have been the first in the nation to welcome the open door, were the very ones who refused to enter themselves and sought to hinder those who would, with the result that the door is again closed, and He begins to speak in parables to them in order that Isa. 6 might be fulfilled in them once again, as of yore.

Instead of acknowledging our Lord as God's Anointed,

because of the signs which He did in their midst, they said He was doing them by the power of Beezeboul, the chief of the demons. That which was a foretaste of the kingdom to them, they accredited to Satan. They failed to see the open door, which, though wide enough to let all enter, was a cramped gate and narrow way for those who desired to enjoy life in that kingdom.

That cramped gate and narrow way, as described by our Lord, in the sermon on the mount, was more than the leaders bargained for, and as He is about to quote Isaiah six, and close the door once more, He denounces them as a progeny of vipers, which recalls what Isaiah had to say in chapter 1:4. They were worse than ever.

Israel was still calloused in heart. Now that the kingdom door has been closed again by our Lord, quoting Isaiah six, it is no longer heralded as NEAR, but, by the language of the secret parables, is moved into the uncertain future.

From now on He tells of His sufferings and death at the hand, of the leaders of the nation, His resurrection and coming again, all of which could have taken place during the lifetime of that generation.

As we follow on in the accounts of our Lord's life, we find Israel committing the greatest sin of their history, the murder of their Messiah. Now we know that, for the present, the kingdom door is closed. A dead Messiah! What will God do now? Is this the end of that nation?

If the tomb can hold its Victim, all future hope of the kingdom is gone, and this seems to have been the conclusion the disciples had come to, as we listen to that conversation which took place between our Lord and the two on their way to Emmaus (Lu. 24:13-17). The cross had blasted their hopes, their expectation was now a thing of the past, the kingdom, will it ever come?

DAVID MANN

APPEARANCE VERSUS REALITY

IN THE SHIPWRECK near the end of the book of Acts, in the middle of the night the mariners suspected *some country be nearing them* (Acts 27:27). Our translators have kindly corrected the error of the sailors, by making *them draw near* to some country. But it is better to leave Scripture as it is, and thus gain a most impressive picture of the mental state of the average mariner on the sea of life today. To most of men it is midnight. The darkness is so dense that they really do not know where they are, only that the elements about them are threatening and there is no solid footing anywhere. But some of them are wiser than others. They have had their faculties sharpened by much practice. They sense the nearness of land. But they also go by appearances, not by facts.

Many of us have experienced the sensation which gave rise to this saying of the sailors. When leaving or approaching land, those on a large vessel usually feel that the land, not the ship, is moving. I remember distinctly how, on leaving New York on the Leviathan, the whole city just seemed to glide away from us. It is only one of many optical illusions, which should warn us, not to trust too implicitly to the sight of our eyes.

The passage in Acts should teach us a valuable lesson in the study of the Scriptures. There things are usually described as they *appear,* not as they really *are.* We are not justified in deducing from this passage that the ship stood still and the island came to it, even if that is actually so in the original. Its narratives deal with the *apparent* rather than the real, for that is necessary when God condescends to use the language of humanity.

It is only when we are on solid ground, with God, that we see the reality of things, no longer in an enigma, but face to face.

A. E. K.

HUMAN GOVERNMENT BEGINS

WE HAVE been considering *what* a nation is and *why* there are such things as nations. First of all we found out that a nation, in the Word of God, is a *political* unit. Before there were any nations, before the deluge, there were a great many *people* with one language and having many things in common, more so than afterwards, and still there were no *nations*. After the deluge, when mankind was given the power of death over its members, we have the beginning of nations. It is entirely a question of *political organization*.

The next question we took up was: "*Why* are there nations?" I hope, if you don't grasp anything else, that you will let this get a firm grip on your heart. *Nations are not given in order that we may have good government. Nations are a part of God's program in order to demonstrate the inability of man to govern without Him.* God wants mankind to stand between Him and the other creatures in the universe, which have been put under him, but man cannot govern without God. In order to demonstrate his inability, God puts him on trial in various situations and under many conditions, so that man himself may realize that he cannot rule unless he is in immediate contact with the great Ruler of all. We will not go into this very thoroughly now, for we have already mentioned some of the main points and will go into each epoch separately, and then we want to take up the *when* and the *where*.

To begin with, there were people before the deluge when there was no government, but anarchy. This con-

tinued for a long time, and conclusively proved that man, without government, lacking restraint from his fellow man, is utterly unable to get along. Anarchy is a complete failure. Most people are satisfied of that today, so that there are not very many standing up for anarchy. We get enough of it even under government when everybody does what is right in his own eyes and what is wrong in the eyes of his fellows.

Now we come to another period, the beginning of government after the deluge, when man is given the right to kill. I notice that some speaker today is going to talk on the subject as to whether soldiers commit murder. They do not. If they acted on their own personal responsibility—if they went and killed anybody—it would be murder, but if it is under a government, no matter how bad or good, it is not murder. Most people seem to think it is murder if the government is wrong. No. The fact of it is, no government is right. You cannot look for any perfect government, because such a one would be contrary to God's intention that, at present, human rule must prove its incapability.

The period when man was first given authority to rule his fellows, also was a failure. And even after God takes a hand and forms a theocracy and He Himself is Israel's King, there is failure. They wanted a king, so God gave them a king, and there was a long trial of kingly rule, and *that* was a failure. Israel was deported from their land. Then we have the era of the nations beginning with Nebuchadnezzar, when one nation had the control of the whole earth. That was another way in which God demonstrated man's inability. Some one might say that, if we had one nation over the whole world, then we would have peace. So God tries that and shows man, not his ability but his inability. This is exceedingly practical, if we could get hold of it. I had a talk with a service man who is nervously unstrung by the way things are going in the world. I said to

him: "If you could see the place God has in it, that is the best nerve medicine there is." It is terrible, what is going on today, if you do not see the hand of God in it, and the good He is going to bring out of it. I pity anyone that can get along without this assurance.

Then, after the present period, we have Christ coming on the scene, and ruling with an iron club, and now it seems that everything is going to be all right. I used to think the millennium is to be the wonderful goal of all. It is going to be a great improvement, but even it will fail. The greatest of all revolts against God will come at its close. And so on to the end, God is preparing us in this regard, as in every other way, putting us into the place where we belong. Don't get the idea that God in doing this puts man *below* where he belongs. He puts him *where* he belongs. It is going to bring glorious results.

I will now point out what happened when man was first given government. We will read some of the passages that reveal to us what took place when this came about. You see, God is going to show man that, even when he has the authority to restrain by actually putting people to death, he is not able to rule.

First, we will turn to the tenth chapter of Genesis and the fifth verse: "Of these were the coasts of the *nations* divided in their lands." In the beginning, when the people were scattered, the coast lands were settled first, not the isles. The mass of the peoples were on the continents, along the coasts, and these were far more easily reached by water than over land.

There are various dividing lines between mankind, such as *tribes*, and *languages*, and *peoples*, and *nations* (Rev. 5:9). Everyone of these has a distinct scope. First it was a question of *language*. Later we have nations. This, I think, is the first time that we have a reference to nations in the Scripture.

What became of these nations? I do not know that

we need to dwell upon this. You will remember, among these nations there were the Sodomites, and in the thirteenth verse of the thirteenth chapter we read that the men of Sodom were wicked and sinners before the Lord exceedingly. You know the story of Sodom. We are not given very many examples of the condition of the nations in those days, but here we have one that is undoubtedly typical and is brought before us in order to show something of God's initial dealings with the nations which was entirely different from God's dealings later on, and today.

Believers sometimes have the idea that God does not deal justly with nations now. Things have become complicated. But once it was simple. God was about to destroy the Sodomites, but Abram thought it was not right for God to destroy the city, when there were just people in it. So God put him to the test, in order to show him and us that He is not unjust in dealing with the nations in judgment. The question was, how many righteous people would stop God from pouring out His judgment upon Sodom? Abram started with a small number. He thought there must be a few there at least —and gradually he came down to ten. And God said He would not destroy it if there were ten righteous. Of course Abram thought it was quite safe then, and that he would save the city. From this you can imagine what sort of a condition it was in. It is a good lesson for some of us, who are trying to clean up a modern Sodom in these days. How many times our great cities have been cleaned up! The important thing to consider is, is it God's intention that these cities should be cleaned up? Now, I say, without nay hesitation whatever, that if God wanted our cities cleaned up, He could turn a river right through any of them in a moment. He is able to do it. But it is not God's purpose to do so at the present time. He wants thus to demonstrate what sort of people we have in our cities in order to

prepare them for a divine government, when the time comes for it.

You see, what we need is a calendar. It may be a very serious thing not to have a calendar, and it is very serious for us believers to get out-dated. God has a time for everything and He is going to do it in the proper season. But He is not going to listen to our prayers to do things when they are not due. You might as well eat green apples. Apples are good. I eat them all the time, but I always wait until they are ripe. There is a vital lesson here. There is a proper time for everything. It is harmful to eat apples while they are green.

We will read a few more Scriptures where we are given evidence as to the conditions of things at that time. They are only indications, not very distinct. God said to Abraham: In the fourth generation they are to return hither, for there has been no repayment for the depravity of the Amorites hitherto.

Now there is a great deal there. First of all, God will not allow His own people to judge others until the time is propitious. But the main lesson consists in the fact that never, in any of these periods, does God bring on the judgment until conditions are ripe, until mankind has so fully shown its own weakness and inability that there is no longer any advantage in delay. And it seems to me that the present is such a postponement. I used to think years ago that the time is ripe. From what I saw in the papers, this seemed so. In those early days they would put most people in jail for what they do now. In fact, it has become so that people that want to be law abiding cannot, because of contradictory statutes.

We have come to a crisis much the same as the one which came to Israel before they entered the land. For many years God did not bring them into the land of Canaan. There were seven nations there already, and,

until they had fully demonstrated what God had in view, God did not allow His people to judge and exterminate them. So God is now holding back, and during my lifetime the downward trend seems to have been going with airplane speed. It seems to me that I was born in the ox-cart days when mankind had the idea that everything was going to be good, and we were bored, so to speak, because there were no wars, nothing exciting or even interesting, as a rule. And this, notwithstanding the fact that, at a very early age, I went to the wild west, which furnished most of the thrills of that time, and lived between the mountains and the sea, in a land that has not lost its glamour to this day.

Now it has actually come to the time when man fears peace more than war! That is human government apart from God! How many people are now looking for some great man, or some magical governmental regulation to usher in the era of peace. By all means let them try! That is according to God's mind. Now we have a fine chance for man to show what he can do. Now we are going to have peace even if we have to fight for it! I am not a prophet. I do not have to be a prophet. The Word of God clearly shows what the end of all is going to be. Unless they subject themselves to the will of God (and that will not be in this day), no man can bring permanent peace to the earth now. Not even I—nor you. It is not the time for it. But thank God, there will be a time when He will come and then the earth at least will have peace, but not before, unless it be a false lull before the storm. This war started before the last war was over. So now there are many indications that the next war has begun.

But when He comes it will be a different matter. All that He does will be based upon the *true* principles of Christianity. This, we are told, is a Christian nation. This is very hard to realize. What is a Christian? He loves his enemies. That is one of the real tests. He does

good to them that persecute him. Is this the charter under which the nation operates? But when Christ comes, then we will see these things *carried out.* There will be government that is Christlike, and in accord with God's will.

Now there have been people—Brother Gelesnoff was telling me once about them—that had been reading the Bible a little, and wanted to go according to the principles of the Sermon on the Mount. He wanted to go to a meeting that was trying to put it over, and they would not even let him go! There are a good many people in the world that would like to usher in God's kingdom now, but God has a different plan at the present time. He is trying to show what *man* can do now. Later He will show what *He* can do. He has different intentions today. We ought to be entirely in harmony with His mind in these matters. Let us act like wise men who know the times! Let us fall in line with God's beneficent plans! A. E. K.

THE "PRE-EXISTENCE" OF CHRIST

Under this title we expect to issue a pamphlet of forty-eight pages, dealing with the destructive doctrine which is deceiving many in the last days, which denies all of the glories of Christ as Firstborn of Creation, the Founder of the Earth, Maker of the Eons, in Whom we were chosen, Who descended from heaven and became poor for our sake that we might become rich. The main part of this pamphlet will be a reprint of our article on *The Kenosis of Christ,* which has been a blessing to many, and is of the greatest help to those who wish to emulate Him Who emptied Himself of His past glories and descended to the death of the cross.

Orders may be sent at any time at 20c each, six for a dollar. Order a supply and help save your friends from one of the worst delusions of the last days.

THE SITUATION IN EUROPE

WE ARE FULL of thanksgiving and praise for the good hand of our God in various lands from which we had not heard for several years. We were much tempted to worry about our stock of literature and versions, lest it had all been destroyed. On the contrary, we have just received a message through the Red Cross that, in the first three quarters of 1944, about $10,000 worth had been sold. This indicates a very eager demand and widespread distribution.

In Switzerland, the interest has increased greatly, and large conferences are held. The magazine seems to have been kept going and many extra copies were printed for distribution later, when the way is open. A circular letter of high spiritual content is issued by Pastor Imberg. We hope to publish a translation of one of them soon. During the war we had mailed large quantities of literature to Switzerland, which was returned to us. We hope the way will soon be open to fill these orders.

From Denmark they report very little suffering, comparatively, and continued interest. Brother Greisen has translated and published fifteen pamphlets in Danish, which we hope to add to our stock as soon as they can be sent.

From Holland have come several calls for versions, but it is impossible to send them at present. Evangelist H. T. de Smit, K273, Valthermond (Dr.), Holland, made a translation of parts of the Concordant Version, which he has multigraphed for sale.

In a prisoners' camp in England the padre has a large class who are vitally interested in concordant truth. Through the War Prisoners' Aid of the Y.M.C.A., we send them what we can. A group of doctors are especially desirous of possessing versions.

UNSEARCHABLE RICHES, NOVEMBER, 1945
BEING THE SIXTH NUMBER OF VOLUME THIRTY-SIX

EDITORIAL

THE LAST DAYS are upon us. We are living in a perilous period. Too much stress can be laid upon having fellowship with all. There are those whom we should *shun* (2 Tim. 3:1-9). Men are selfish, money-mad, proud, calumniators, stubborn to parents, ungrateful, etc. But we are especially concerned with God's truth, and those who are seeking to make it known. Even some of these are to be shunned. We have much sympathy with the desire to give everyone a chance to air his opinions. But that is not in accord with God's Word for this time, for there is the peril of involving ourselves with those who should be shunned.

There are those who even pride themselves in always learning and yet not at any time being able to come into a realization of the truth. In my early years, when I found myself continually recovering more truth, I feared that I might be among this class. But I thank God that gradually I came into a realization of the truth, and that constant contact and intense investigation only confirmed it. What is safer than to go to the pains of examining every word of God's vocabulary and drawing a distinct line between each? What is better than testing every occurrence of every word and all the details of the grammar of the original? All of these innumerable details of divine revelation have uniformly confirmed the truth we teach for more than a quarter of a century.

But, being in the last days, we realize that the truth must be withstood. So it is written. Even those who

are always learning will withstand the truth. They calumniate those who remain in what they have learned and verified (2 Tim. 3:14). Having a depraved mind, they are disqualified as to the faith. They are not for the exactitudes of divine revelation. They refuse to cut the Word of truth. They lay themselves open to every error, for they hold that no one can have the truth. They are continually involved in morbid questionings and controversies, being men of a decadent mind and deprived of the truth (1 Tim. 6:5).

Let none of us imagine that *we* cannot be deceived. We certainly see saints all about us who are deceiving as well as being deceived. The only safety lies in God's Word. Not in reasoning about it. Not in extracting a text at random, which concerns another administration, a distinct dispensation, a different class, not in robbing others, but embracing what God has for us, and enjoying it to the full, and praising and adoring Him for it. May God grant this great boon to the beloved reader of these lines! A. E. K.

BAPTIZED FOR THE DEAD

Rousing, resurrection, and vivification is the burden of 1 Cor. 15:12-55. Some of the Corinthians said that there is no resurrection of the dead. Paul affirms the vivification of all. Leaving out the parenthesis from verse 20 to 28, he considers the effect of this error on the life of the saints. His heralding is vain, their faith is for naught, we are more forlorn than all. After considering the marvelous effect of Christ's rousing, resulting in God becoming All in all (vs. 20-28), he comes back to the results, if Christ has *not* been roused. First he considers a class (in which he does not include himself) who are baptising. Baptism sets forth entombment in death (Ro. 6:3-4) yet looks forward to newness of *life*. But, *if there is no resurrection,* it is for the sake of the absolutely dead. Well may he ask, why are they

baptizing also for their sake? The rite loses its meaning and value if there is no resurrection.

Let us not wrest this passage from its context and application. Baptism is brought in to show that resurrection is vital to God's truth. It is not introduced to provide a method of salvation for the unbelieving dead, which is contrary to all the rest of God's revelation. It is not concerned with Paul's experience, for he speaks of others, not himself. It is not *I,* or *us,* but *they* or *those.* Others are *doing* something which demands or implies resurrection. This is baptizing. This would be a farce if it did not include a rising from the water. They might as well be drowned.

Several renderings were suggested for the revised C.V., all of which were carefully considered, but, of course, only one could be adopted. One desired to render the word *do* idiomatically as *gain,* as is done in Mt. 25:16. But the context does not concern *gaining,* but *doing.* The question is, What shall those who are baptizing *do,* if baptism leaves the dead in the tomb? Shall they continue the futile rite? In that case the answer would be *no.* The deduction is that they would not *do* it at all if there were no resurrection. The rendering chosen is that found in Dr. Bullinger's *Companion Bible,* because it is in close accord with the Greek and conforms to the context.

The verb baptize is in the middle voice. The sublinear shows this by italicising the *be* in *be*ING-DIP-IZED. English has no middle, but months were spent on these forms in the revision, in order to express it when possible. In our German version we have no difficulty, as that language has the middle. If it were a question here of one person being baptized, we would not say "he who is baptizing," lest it would be taken as the *baptizer,* the one who performs the rite on another. But, in English, we speak of a group, such as the Baptists or the so-called "Christians," and say that they are baptizing.

They do not baptize other groups, nor does each one baptize himself, but the group practices baptism within its bounds. So Paul refers to those who are baptizing. If there is no resurrection they would not do it.

The suggestion that baptism for the dead "is ministry, teaching and proclaiming the gospel," is utterly out of focus. Paul is not speaking of himself, but of *others.* And why should any ministry prove the resurrection? Our Lord's baptism was not His ministry. Neither was Paul's. Paul's daily dangers and deaths is quite another matter, and they also demand resurrection, if they are not utterly futile. To use the figure of baptism in their case is confusing, for they do not involve entombment, which is the main point in baptism. May God graciously keep His people close to His Word! A. E. K.

THE GREEK CONNECTIVES

The usage of Greek connectives is so unlike the English that the compiler of the Concordant Version was compelled to vary it thousands of times. He has indicated the variants, so all could see what the Greek is. His fond hope was that, since so many cases occur in which a literal rendering is impossible and absurd, no one would change back to the Greek without careful investigation, or merely to bolster some false notion. He himself made an exhaustive study of these idiomatic renderings, taking into account, not only the connective, but the grammar of the context, which often vitally affects the English rendering, as well as the whole context of each occurrence. It is quite possible that the literal rendering may contradict the context, due to English idiom.

After saying that we are saved in *grace,* through *faith, not* of *us, not* of *works,* lest anyone should boast, and being *His* achievement, we cannot well say that we are created *on* our own good works in which we later

walk, for this would be a crass contradiction *in English,* though not in Greek. My records show that I have gone over *every occurrence* of the Greek *epi,* used with the *dative* case, at one time, in order to find the best English rendering for each context. I have used *on* wherever it makes sense. We cannot say "understood not *on* the cakes" (Mk. 6-52), "astonished *on* His teaching" (Mk. 11:8), "thanks be to God *on* His indescribable gratuity" (2 Cor. 9:15), "called *on* freedom" (Ga. 5:13), "grasp that *on* which I was grasped" (Ph. 3:12), "repay . . . *on* all the joy" (1 Thes. 3:9), "God calls us, not *on* uncleanness" (1 Th. 4:7). Why, we must change *on* to "transgressions *under* the first covenant" (Hb. 9:15), and to "make merry *over* her" (Rv. 18:20). Probably someone who has taken no pains to learn the facts, will accuse the compiler of the C.V. with deliberately corrupting these passages to suit his ideas, merely because *he* is *himself* seeking to commit this crime. I have spent months of arduous toil over an exhaustive private concordance in order to avoid injecting my ideas into the connectives. No one has the right to accuse me of corrupting the version who has not done an equal amount of labor with equivalent tools. Beware of one who gives no evidence, such as the usage elsewhere, but relies only on his own interpretation, especially when this clashes with the context and other passages. A. E. K.

SALVATION IS OF GOD

Justification is *gratuitous* in *grace* (Ro. 3:24), out of *faith* (Ro. 5:1), *not* of *works* (Ro. 11:6). The Scriptures know of no "steps" which the sinner is to take to be justified. No one is justified by "dying to sin." In *grace* are we saved, through *faith,* and this is *not out of us,* it is *God's* oblation, *not* out of *works,* lest anyone should be boasting. Our salvation is necessitated by the *bad* works we have done, and *these* need justification. The following good works, which God makes ready for

us beforehand, that we should walk in them, need no justification, and are not the basis of our salvation. That is a subtle and damnable doctrine, and we hope that no friend of ours will be deceived by it. Man becomes his own saviour and God and Christ's sacrifice are effectually eliminated.

THE "BRETHREN" BACKGROUND OF THE CONCORDANT VERSION

FOR THE INFORMATION of those who wish to know what prejudice was possible in the compilation of the Concordant Version, we set forth the following facts. We freely acknowledge that a translator needs to be aware of his doctrinal bias and to beware of it in his work. The usual way of translating, however, does not help him to do so, as previous doctrinal tradition is the prime foundation on which it rests. Such a translator does not wish to violate what he deems to be "the truth," and nothing prevents him from adapting and coloring his work to accord with his errors. In contrast to this, the Concordant method, which settles the significance of all words by an examination of *all* their contexts, and discriminates between each one and all other words of the divine vocabulary before they are combined into sentences, is the most powerful device known to bypass human prejudice.

When I left school I determined to study the best books thoroughly. As I had no funds to buy a set of Shakespeare, I began with an old Bible that was lying around. I started in Genesis, but my progress was very slow as I had made up my mind that a superficial reading was useless. *I must get the sense.* I intended to major in astronomy at the university, and, when I came to the sentence "He made the stars also," I was quite overwhelmed by the simplicity and grandeur of the statement. I realized that I would not live long enough to exhaust the fullness of that one assertion. So I

skipped to the epistle to the Romans. Why, I do not know. I could not make a better choice today, after half a century of study. There I was amazed to find things that I did not remember hearing in Sunday School. I believed and was saved. I have not had time for studying Shakespeare yet.

Being much alive to the things of God, I spoke to others, especially to an elderly Scotchman who was very enthusiastic about the coming of the Lord. In the printing office where I worked I was given a circular to set, which advertised a series of meetings on this subject. I was much interested and never missed a meeting. The lecturer was one of the so-called "Plymouth Brethren" or "Open Brethren." In response to his urging I was baptized in the Los Angeles river. I was allowed to take the Lord's supper with them each Sunday. I read their literature, "The Witness" magazine. "C.H.M." (Mackintosh), especially books on prophecy and many tracts. I listened to long series of lectures on the Tabernacle in the Wilderness and the Seven Churches of Asia. I eagerly swallowed all that I could get and was initiated into the differences between the various divisions among the Brethren themselves, as I was looked upon as one of their coming leaders.

They introduced me to the Newberry Bible, which has extensive marginalia correcting the inconsistencies of the Authorized Version. I wore out several copies of it. The best books that I got through the Brethren were Wigram's concordances. These opened my eyes to the contradictions and discordant renderings in our version. I then determined to go by the original alone, so I bought a copy of Griesbach's Greek testament. This I carried constantly. I made a special cover to keep it from going to pieces. Till this point I had been a loyal "Brethren". Now trouble began. I soon saw that they were concerned to defend what they called "the truth", while I wanted *God's Word.* I was silenced, and was

not even allowed to quote the Scriptures in a Bible reading. Because I had fellowship with others outside their circle, I was put out. It was a great blessing in disguise.

Among the magazines commended to me by the Brethren (by mistake) was "Things to Come," which, at first, was the organ of prophetic conferences in London. Through it I became acquainted with Sir Robert Anderson's writings, especially *Human Destiny* and *The Silence of God.* In the introduction to the former, Sir Robert requests anyone who had a better solution to the problem to let him know. I wrote and called his attention to the great truth of the reconciliation of all (Col. 1:20) and the significance of the eonian times. But he was already too old to change.

I then joined a class in Greek in the local Bible Institute, and later had a class of my own in the Y.M.C.A. I found the textbooks so inconsistent on some points that I gave up teaching and made a complete index of every Greek form in the Scriptures, as a basis for my study.

Later, *Things to Come* was taken over by Dr. E. W. Bullinger, who had spent much time for ten years in compiling a discriminating concordance of the Greek Scriptures. Before me he had seen something of the confusion in our discordant version, and based his teaching on the original, hence he had more light than others. But, again, I could not follow his "dispensational" position. I was very much in awe of him, so feared to write and tell him my ideas, that all of Paul's writings were for us, especially the prison epistles, so I wrote the article *On Baptism* (which may be had of us) in order to put it before him indirectly, and avoid giving offense.

To my surprise and delight he published it with the following.

ANNOUNCEMENT IN "THINGS TO COME"

We purpose to commence in January, 1907, if the

Lord will, a series "On Baptism", by a brother in the U.S.A., who has dealt with this question in an exhaustive manner, so completely embodying the whole of the Biblical types and teaching, that we have never seen anything yet to equal the masterly way in which the whole subject is dealt with.—(Things to Come, Vol. 12, (1906) Page 108.)

After accepting "On Baptism," Dr. Bullinger changed his position to accord with it. This is the backbone of what is generally called "Bullingerism". I am thankful to see that it is spreading among thoughtful Bible students. Before he started the "Companion Bible", he wrote to me saying that he had heard that I was contemplating a new version, and asked what my plans were. I sent him a page with a version in one column and notes in the other, like that in the Companion Bible, and begged him to make a new translation. But he considered that too great a task at his age.

A Russian Bible teacher named Vladimir Gelesnoff saw *On Baptism* in *Things to Come*, and wrote to Dr. Bullinger, requesting the right to issue it in pamphlet form. Dr. Bullinger referred him to me and very kindly sent him stereotype matrices, with which he published it in America. Later, when he started the magazine, *Unsearchable Riches*, he drafted me as associate editor. We were agreed as to the division of truth, but not on the subject of human destiny. At this time I still clung to Brethren teaching in some things. So I was much exercised about it. While waiting for a street car, on the way to my work, the truth of the fifteenth chapter of first Corinthians illumined me like a lightning flash. Christ's kingdom is *not* endless, but eonian! God *will* be All in all.

By the continual use of a concordance, my prejudices were gradually swept away. But it was trying, tedious toil. I could not expect others to spend so much time and labor in order to conform their Bible to the inspired

original. So I was burdened with a tremendous urge to make a concordant version, which would save so much work and give the Lord's dear saints access to God's Word, free from the prejudice which pops up on nearly every page of the Authorized Version, which, as every concordance will show, was made without any method, and was motivated principally by professional theologians who had to please King James.

Probably the best evidence that the Concordant Version is *not* prejudiced in favor of any creed, is the opposition of all creedalists, especially the Brethren, the one system of interpretation which could have influenced the compiler. This shows that the method is above creeds, and frees us from their thrall. It has done this for the compiler, and his work is the best means of escape from the entanglements of human errors. If anyone wishes to know what "errors" the Concordant Version was intended to confirm, we can only say that they are those held by the Plymouth Brethren, which are now widely known under the name Fundamentalism. The compiler held these before he commenced his work, and if he has departed from them, it has been due alone to the continuous and arduous toil demanded by the compilation of concordances and versions in more than one language, demanding the most intimate contact with God's inspired original. A. E. K.

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THE GODS ARE COMING DOWN

"JEHOVAH judgeth among the gods. He will famish all the gods of the earth. He will cut off the names of the idols out of the land, and they shall no more be remembered. Jehovah alone shall be exalted in that day. And the idols shall utterly pass away." Ps. 82:1, Zeph. 2:11, Zech. 13:2, Is. 2:18.

During the summer time it gets very hot and sultry on the plains in Southern Hopei Province. Sometimes the temperature goes up to 116 Fahrenheit in the shade and, with the prevalent humidity, it becomes almost unbearable. For years we had spent the time at home in Kaoyi both winter and summer, pegging away at our work. But we noticed a retardation of pep; our vitality began to lag, and we were failing in health. So we decided to go to the hill country of central Shansi, to look for a quiet cool place where to spend a couple of months in the hot season. There we found a beautiful mountain called "Yao Ling Ssu", which means "The Monastery Mountain Range of Medical Herbs". The mountain is about four thousand feet high. It is partly covered with oaks and fir trees, and much shrubbery grows on its sides. During the rainy season numerous varieties of beautiful fragrant flowers grow there, which shed forth a certain kind of radiance and beauty seldom seen elsewhere. On this mountain it is nice and cool, never over 90 nor under 60 above zero during July and August—an ideal place for rest and recuperation.

The only building on the mountain was a most unique Buddhist temple, a splendid piece of architecture, carved in part out of the rocks on the southern slope.

There is a spring nearby which forms a stream in a gully beside the temple. Below the temple are green patches of terraced fields with maize, millet and sorghum. Winding paths, shaded by tall trees and bordered with shrubbery, connect the innumerable small fields. And the men and women, lovers of the "good earth", are seen here and there toiling hard from morning till night. But there is a contentment and happiness everywhere that seems to say, "As it was in the beginning, so it is now and ever will be". The people are satisfied with the ox and the donkey, and with the one handled wooden plow, the sickle in harvest, and the old-fashioned threshing floor. They are undisturbed by the rush of modern inventions. "This is a good place", we thought, "to spend a couple of months and recuperate. But will the temple keepers take in the weary missionaries, and grant the Christians lodging under the same roof that shelters their sacred gods of antiquity?" That was not a question of minor importance either. After our request had been put before them, they decided to talk it over with the elders of the five villages who owned the mountain, and who are the legal custodians of the temple. For it was their ancestors who built the original part of the temple about five hundred years ago. Other ancestors had added new structures and kept it up ever since.

After some discussion between the temple keepers and the village elders, permission was granted the missionaries to make themselves at home in the building. A small pecuniary gift was given the temple keepers as a rental fee, and we were privileged to dwell in the top structure, which is called the "eighteenth heaven." This was no mean offer; it was an honorary concession. This building was the latest addition to the temple, and as the name indicates, "the summit or sanctuary of it." Now this temple is very large and has many rooms. The first room to be built was carved in the rock with ham-

mer and chisel. In this room are a number of majestic statues, all along the three main walls, with dragons and ornaments carved out on the ceiling. This is a very cool room. It served us as a refrigerator, for here we kept our goat's milk, meats and vegetables. All the large rooms of the temple house many idols, ranging from two to eight feet tall. In our room were scores of gods, large and small, the larger ones standing in tiers on the floor along the walls, and the smaller ones in rows on the walls and on the beams in the ceiling. We made use of some of these images as clothes racks. We put our folding cots in the middle of the room and we slept in the midst of and underneath a host of gods.

While we lived there, the rainy season came, and after a few days of rain our roof began to leak. One night, while a severe thunder storm was on, I was suddenly awakened by Mrs. Heidal. She was calling me by my full Christian name, "Abraham", and with such vigorous tones and emphasis, that I knew it was something very important. I have many abbreviated pet names, such as Ab., Abe. and A.B., but I have learned that whenever there is something serious and important, my wife invariably calls me "Abraham." So I said, "What is it?" and she said, "Get up, the gods are coming down!" We got up in a hurry and lit a lamp. Sure enough! There was a crumbled god on the floor beside Mrs. Heidal's bed near the head. These images had been insecurely placed, having been cemented onto the ceiling with plaster. The leakage in the roof softened the plastering, so that with the vibration, caused by the thunder storm, they were shaken loose.

This incident supplied much food for thought and caused me to meditate upon the scriptures which foretell the downfall and utter destruction of idols and all false worship, when God alone will be exalted. The gods are now, figuratively and literally, coming down in China. After more than a century of intensive Chris-

tian missionary activity in that land, tremendous visible changes have taken place. At the beginning of the nineteenth century, when Dr. Morrison and other Protestant missionaries reached China, that land was filled with idol worship and superstition, and to such an extent that there seemed to be no prospect of progressive Christian influence being exerted there. Some of those early pioneers worked a lifetime without seeing much in the way of results. The number of converts was small, and the attitude of the people as a whole towards Christianity and the missionary seemed unchangeably negative. In the biography of Dr. Morrison (who translated the Bible into Chinese) I read, as I remember it, that in his old age after many years of hard toil, when his bodily strength was about gone, he wished to visit some friends in the city of Canton. It was not permissible for a white man to ride on Chinese soil, and consequently he would not be allowed to use the ordinary public transportation vehicles. So a Chinese wedding procession was arranged and he was carried in the closed-in bridal sedan chair to his destination and back again unnoticed. So he enjoyed one of those rare and most precious opportunities of having a last visit with a few of those dear souls he had won for Christ. I have mentioned this, because it gives a little idea of some of the difficulties which stood in the way of the progressive march of the Gospel in the beginning. It took time and much faith and patience to overcome the many obstacles in the way. The major obstacle, no doubt, was the ingrained loyalty to and general respect for the Oriental gods. Only by breaking through this barrier, could any noticeable change be expected. The prevalent superstition everywhere, like a mighty bulwark, confronted us, and defied every effort to speedily spread the Bible truths. It must be remembered that there are thousands, yes, tens of thousands of temples like the one we have tried to describe. They are not only on hill tops

and on mountains everywhere, but in the myriads of villages and in the cities throughout the land.

Slowly but surely the persistent missionaries made inroads upon enemy territory, and gradually penetrated and overcame the many strongholds of Satan. The hearts and minds of the people were touched and influenced; and as a result of much prayer and persistent toil, doors have swung open for the Gospel everywhere. As individuals and families accepted Christ as their personal Saviour, down came the idols, both in hearts and homes. Often have the Chinese said to us, "We have had a house-cleaning." By this statement they do not mean a sweeping and dusting of the house, but a cleaning up of the idols in the home. There are many gods in the homes as well as in the temples. There are the kitchen gods, the gods of riches, the guardian gods on the front gates and gods in niches in the walls. Most important of all is the ancestral family shrine. Whenever the members of a family embrace Christianity and become believers in Christ, all these heathen gods in the home must come down.

Christianity has made rapid progress in China during the last four decades. Home after home has been cleared of its idols. Some of these believers become very zealous in destroying the idols and in preaching against superstition, and they sometimes go to the extreme. Back in 1920 a certain man came to us and he became interested in the Christian religion. He spoke very forcefully against idols in his village. He was elected elder of the village, and in his zeal for his newly accepted faith he made use of his authority by ordering the destruction of the idols, and the conversion of the temples into schools. The village folk obeyed his orders with much fear and trembling. One day when he had undertaken to clean out the big gods from one of the larger temples, and the villagers had tied heavy ropes around the necks of the gods, there was a

moment of hesitation. Before proceeding to pull them down, the people shouted to the idols in unison saying, "It is not our fault, and it is not yours, but it is ordered by this Christian man Mr. Chi Lao Ch'eng, so down you come."

Non-Christians, too, especially in recent years, in their zeal for modernization and educational renovation of their country, attribute the backwardness there to idol-worship and superstition. Such a man lived in the adjoining prefect, west of us. He destroyed the idols in a number of temples, and organized schools everywhere in his prefect. The people nicknamed him "lao T'ien Ye", the title of one of the supposed powerful Chinese deities. They became antagonistic to him to such an extent that he had to flee for his life. But he returned and continued his work, without deviating from his purpose to educate his fellowmen. He succeeded, not only in establishing primary schools in the villages of his prefect, but also in leading and encouraging his people to build a beautiful high school in his city.

The climax in the destruction of idols in China came in 1928 and 1929, after this present Nationalist government of China came into power. My readers no doubt know something of the life history of Dr. Sun Yat Sen and his aspirations to revolutionize China, which resulted in the drastic change from the old dynastic order, to the establishment of the country under the present modern government, built to a great extent upon Christian principles. And you may know even more about the work of the late Pastor Charles Jones Soong, who was converted in the U. S. A., but went back to China as a missionary, He was an intimate friend of Dr. Sun and much interested in his ideals. He gave his hearty co-operation and helped to establish this new Nationalistic regime. The sons and daughters of these men, together with other Christian men and women of China, are now at the head of this government. In fact,

a good number of who is who in China today are Christians or come from some mission institute.

One of the slogans used by the Nationalists in their northern march in 1928, was "Down with superstition!" It is still their favorite slogan. During the spring and summer of that year, when the northern troops evacuated, the Nationalist's propaganda corps came along, bringing with them thousands of handbills and posters. These were distributed everywhere, and in a very short time city walls and buildings were covered with large posters and placards. One of them read, "Down with the idols and away with superstition." The people had become accustomed to military propaganda, and they had heard much talk about changing this and changing that. As they had seen so little accomplished, they paid very little attention to this new propaganda. After the Nationalists had unified the country and had fully established themselves in their new capital, Nanking, they issued orders to every magistrate under their rule, to faithfully execute the edict to destroy the idols. We began to hear about how, in this and that city, the idols had been taken down in some of the larger temples, and we realized that the Nationalists really meant business.

After having received orders from the government, the magistrate of Kaoyi, also, took action to destroy the idols. He called the chief of police and the chairman of the chamber of commerce, together with the elders of the city, for a consultation meeting. This decree was discussed and given very careful consideration. It was no small matter, for the order was to destroy the gods in the large "Ch'eng Huang" temple. This temple was more than a thousand years old, and here the people had worshipped, thousands at a time, for all these centuries, and now all this must come to a sudden end. My readers can well imagine what consternation this caused everywhere. The minds and hearts of the people were

greatly disturbed over what was taking place in their so-called celestial land. "What is this all about? What does all this mean? What will the consequences be? Will the gods stand for this for any length of time? Or will they take immediate revenge?" These are but a few of the many questions that were asked.

Nearly every large city in China used to have massive walls around it, and every one had a temple for its guardian gods. Ch'eng means "city wall", and Huang means "city moat". But Ch'eng Huang together now means "the tutelary god of the city". The Ch'eng Huang temple had become an officially recognized center of public worship. Now the time had come for drastic changes, and January 9, 1929, was the date set for the destruction of the gods in this temple. The first decision of the officials of the city was to hire men of the poorer class to do the work, but no one cared to do it. Such enormously large sums were asked that the city could not consider the offer made. The officers thought that possibly some would volunteer to do the job, so they called for volunteers. The answer they got was about as follows, "Our ancestors have worshipped there, and we have worshipped the gods from childhood. How can we now turn around and destroy the gods that for centuries have been honored?" So the chief of police decided that the only thing for him to do was to go to the temple and take the initiative and with his own men undertake the job.

When the ninth of January came, thousands of people gathered inside and outside the spacious courts of the Ch'eng Huang temple. The policemen, too, arrived, dressed in working clothes, with picks, axes, spades, shovels and ropes, all set for the great task. The belligerent chief of police gave the final order to his men to proceed with the work of demolishing the idols. At first even the policemen were a little nervous. They were accustomed to policing the city and the hundred

neighboring villages of Kaoyi prefect; they had arrested vile men, searched gambling dens, imprisoned murderers and bandits, but this was something unprecedented. To their mind something weird and unnatural, yes, extremely dangerous, was happening.

But here were the orders. The chief again called for volunteers to help him, and some of the students and Christians stepped forward. A Christian School teacher helped tie the ropes around the necks of the gods; others helped loosen the images from the walls, and others cut the legs off. They pulled these big statues down one by one. When they had seen a number of the idols brought down, the people became more bold and willing to help, and so all the gods in the temple came down. There were shouts and a roaring noise, and the students clapped their hands. There must have been about fifty gods altogether that came down that day. I was there watching it all, and I must confess that when they were pulling down one of those giants, when nobody was noticing me, I too became enthused and I pulled on one of the ropes that were tied around his neck. They carried the broken gods outside and dumped them into a filthy pond, and cleaned up the temple. When it was all over, the chief of police said to me, "I see you have a camera. Please take a picture of us." They lined up with their entire paraphernalia, and I got the memorial picture we desired. The people now dispersed and I, too, went back home. In the evening the police, teachers and the elders of the city made a great feast. I was invited to the banquet. When I declined they insisted, saying, "You must be with us this time and celebrate, for no one here in Kaoyi has been more zealous than you have been to do away with superstition. You have preached to us against idol worship for years, and now we want you to be our guest of honor." I went to the feast, and I was placed at the head of a large table, beside the chief of police. The celebration and feasting

lasted about two hours. It was dark outside, and they sent a police escort with a lantern to see me home. This was the first time that I ever had police escort in Kaoyi.

Not everyone was happy about this. When the idol worshippers saw how the gods had been destroyed, some were very mad, a few wept and others cursed. Some brought money to the priests and said, "Use this for Ch'eng Huang. He will surely need some for traveling expenses." Some prayed to the gods, "Avenge yourselves upon your enemies. Kill the leaders of the plot." There was a strong northeast wind on the day the idols were taken down, and someone said, "The spirit of Ch'eng Huang has gone with the wind, to the southwest where he will be seeking a more peaceful place to dwell, but woe unto us and to the inhabitants of Kaoyi." A lady burned some incense and a letter she had written to Ch'eng Huang. The letter said in part, "My lord had better not return, because the people here are very wicked, and they have conspired against you." Now this may sound very ridiculous, but the people were most serious about it. They were much stirred up. It shows into what gross darkness idol-worship brings people, and what a power and influence it can have over them.

I shall mention one more interesting incident in connection with Ch'eng Huang. People had heard for sometime the rumor that something might happen to the gods in Ch'eng Huang temple. Evidently with this in mind, someone from a nearby village stole one of the smaller images at night, hauled it away and hid it in the village, inside of a blind wall where it remained for about three years. Then one fine spring day, during a fair in Kaoyi, Ch'eng Huang was brought back with much pomp and honour, and with all dignity was placed upon an appropriate platform, in a large tent that had been erected for that purpose. Thousands of people flocked to the tent to burn incense and to worship. This

went on for a few days. When the magistrate, who was a Christian and a friend of ours, heard about this worship of Ch'eng Huang, he took some policemen with him and went to the tent to investigate. When he got into the tent and saw all the people worshipping and saw the god on the platform, he walked up to the platform and preached to the people a while.

He told them that the government wished to suppress superstition and to do away with idols. He told them that Ch'eng Huang is not God, and he said, "I shall demonstrate to you all, that Ch'eng Huang is not God." He ordered his policemen to take the idol down and to pour kerosene on it and burn it up. The idol was all dressed up in garments of embroidered silk that had been newly prepared for him. Someone tried to rescue the garments, for they were beautiful and valuable. But the magistrate said, "Leave him alone. If he is God he will save himself, but if he is not, we shall burn him up," and burned he was. That was the end of Ch'eng Huang in Kaoyi, and we praise the Lord that he is gone. It has been heart-breaking to see thousands of people burn incense to this idol, until the pile of ashes was several feet high. It seemed so hopeless in the early days, to stand there among the throngs, as I have stood many a time, preaching the Gospel of Christ to the people who seemed to be interested only in the worship of Ch'eng Huang. What has taken place is far more than we could have hoped for. Truly "Jehovah judgeth among the gods, and He will famish all the gods of the earth."

The tremendous importance of what we are trying to tell can be more fully grasped when one realizes, that this story touches only a small part of the great thing which has taken place in China lately. This is only one of the many thousands of temples that have been cleared of idols and have been converted into schools and market places all over the country.

The reader will be interested in knowing that while we missionaries lived in the temple on Yao Ling Ssu, we were permitted to hold religious services in its main courtyard, and that many of the village people who heard the Gospel for the first time in their temple, were converted. Now there are Christian people in those villages around this mountain, who will never again tramp up those cobblestone roads to worship in that beautiful Buddhist temple. The gods in their homes and in their hearts have come down, and Christ has been exalted instead.

A man who lived in a village about ten miles southeast of Kaoyi, was an idol maker. The Chinese have so many kinds of gods and religions. They are about as numerous as the sects are in some so-called Christian lands. It was about as difficult for the people to know which was the true god, as it was for the idol maker to know what kind of a god the people wanted. He conceived a brilliant idea to promote his business. He was an artist and he painted the images on cloth. He thought, "Why not paint them all on one piece of canvas, and tell the people to worship them all at the same time, so they would be sure to worship the right one." This man came to us and heard the Gospel and was gloriously saved. He not only quit his trade, but he went from place to place and explained to the people the futility of idol worship. He confessed that he had fooled them just to get some of their money, but now he sincerely and earnestly urged them to accept Christ as their personal Saviour. He was a real living testimony in his village after he became a Christian. The man has long ago been put to repose in the Lord, but to-day there is an Assembly of happy believers in his village. They all have taken down the idols in their homes, and are worshipping Jehovah the Almighty God. What a change is produced when "the gods are coming down."—ABRAHAM HEIDAL, *Missionary to China.*

GOVERNMENT BY GOD

God is testing mankind under various forms of government, not in order to produce a perfect rule, but to demonstrate to us and all His creatures that, apart from Him, there can be no good government, so that, at the consummation, the result will be that God Himself is All in all, and the entire human race will be subject to Him. That is the ideal government, when man has nothing to say, when God alone, the Creator and at that time, the Reconciler, has brought all into loving subjection to Himself. Then we shall have perfect government. The only way we can arrive at perfection is to go entirely under God and completely eliminate man.

Today, the worse a government is, the better God's demonstration. So let us not complain about bad government. God does not intend it to be good. God's purpose is to show that without Him there can be no good government. An evangelist lately was quite concerned, because they had called a meeting in Washington to make the United States a Christian government and had failed. He was disappointed. He would not have been so had he realized what God wants to teach creation at this time. But, no matter how many or how few good points any government has, we are to be *subject* to the superior authorities (Ro. 15:1). There are abundant signs that the western "Christian" countries will soon form the most formidable league of nations ever known and will use *force* to complete the subjection of the eastern world. Yet this religious, hypocritical "Christian" coalition will turn out to be the worst of all misgovernments.

We have been contemplating various forms of government as they existed in the past.

We saw that anarchy has been demonstrated to be a failure. If we could convert the whole world to anarchy today, then another deluge would be due. Then we found that government was entrusted to men right after the deluge, that is to say, the power to take the life of anyone who sheds human blood. There lies the difference between *execution* and *murdering*. I am sorry our version has not made this distinction. It is made in the Hebrew. Hanging is the hangman's business and he has the right to kill. God has authorized it. The hangman has authority to put people out of the way.

After this first form of human rule, a theocratic government was established in Israel. But when God was at the head of His people, their hard heart was so far from Him, that even then government was a failure. Read the books of Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges and Samuel, and you will find that in Israel there were no kings, but judges. God was their King. So it really was what we might call a theocratic government. God was the One who was supposed to rule. We have a little foreview of this in the case of Abraham and Sodom. We not only see in Sodom how low the nations had sunk, but we also see, foreshadowed by Abraham, the mission of Israel in regard to the nations. This is one thing that Israel as a rule has never understood. I am sure they do not understand it today. But they have the same place as Abraham had. When Sodom was raided by four kings and her people carried away captives, these were more or less typical of the nations of the world and of the conflict that is going on in the world today. The only way they could be saved was through this man who was in touch with God. He was not a nation, but he had quite a few people under him and he was able to defeat four nations, big ones, I suppose, for those days. That

gives you a little idea of what a nation can do when it is in fellowship with God.

The confederate kings destroyed the whole city of Sodom and carried the people off. When Abraham got after them with his servants, he was able to deliver them and bring them back. God took up Israel, so as to make them a blessing to the nations, and the only reason they cannot be a blessing to them today is that they are not in touch with God.

So here we have a theocratic government. I do not like words that are not in the Scriptures, but it may be condoned when the thought is there. It is government by God Himself. Now in a theocracy, God governs His subjects by visible manifestations. Men want Him to do this today, but this is not the time for it.

Oh, if I could only get people to keep things where they belong in the Scriptures! I have a desk at my house that has a lot of pigeon holes. I want to keep everything separated. I do not like to have things mixed up into a hash. Such signs are not in place today, but, during the theocracy, God governed His people by perceptible manifestations such as the pillar of fire and the cloud over the tabernacle. He guided them through the wilderness by such means. They could not go where they wanted to go. They had to go where He wanted them to go. To that extent they were obedient. Then they also had the Urim and the Thummim. These were in a kind of a bag that was held to the priests' breast, and when anything was to be decided, they were used. It was like the casting of lots to divide the land when they entered Canaan. God distributed the land by lot.

In these days we also have lotteries. But that was not like a modern lottery, for there was no guesswork. There are no blanks in God's lotteries. Every year it was the same thing. A man did not cultivate the same plot that he had the previous year. God told him just what land he could have.

Under the theocracy, God did all these things. Not only that, but He had representatives who were in His place at the head of the nation. The Israelites did not elect Moses. If they had had a chance, they would have put him out instead of putting him in. They tried to.

Whenever Israel was disobedient they were given up to their enemies and when they repented, in their distress, God raised up a man and delivered them. That was the way it went until the time of Samuel. Thereafter they had priests ruling over them. They did not depend upon their own judgment, but they had devices to tell them what God wanted them to do. Not only that, but judgment was immediate. People have said, "God ought to judge that man for what he does." But God does not do that now. Yet in the theocracy you had to watch your step. There was personal judgment and national judgment on the spot. It was very simple in the wilderness. The whole *nation* of Israel went through it to the Holy Land, but not all the people. All except two of a whole generation were strewn along in the wilderness as the result of God's judgments.

Now this is one thing I want you to get. I want to stress it again and again. There is a great difference between what is individual and what is national. In the wilderness the *nation* went right through to the Land of Promise, yet all the *individuals* who had incurred God's wrath did *not*, but perished on the road. That ought to be clear to us all.

Not only that, but in this theocracy you will find God using other *nations* as a rod to punish His own people. As soon as Israel went astray, He did not wait long, but sent their neighbors against them in order to bring them back to Himself. That is true of the nation, but not of the individuals. When Israel as a nation disobeys, other nations are compelled to go after them. Even our own nation may be used for this some day. We will not be able to stop it. That is what the nations are made to do

today, because God is judging His people for their good —not to do them any harm.

There were, in the theocracy that God set up, two particular instruments, one of which was the *law*. There was a political code to regulate the relations between the people. That, you see, is necessary in a nation in order that men may get along with one another. But this law was given to Israel by God, so it was a divine law. I have been translating a good part of the law lately, and it is a marvelous code. There is no comparison between Israel's law and the laws of other nations. Every once in a while you hear that a good deal of the law of some country comes from the law of Moses. That would be a fine thing if it were true, but, usually, most of it is based upon Roman jurisprudence.

Has any of Israel's law ever been repealed? Just imagine, a law like that, going back thousands of years and no changes in it! Nothing altered. Why, since then there have been billions of laws made in other nations. Sometimes I think we should repeal them all. You can hardly walk on the streets in a large city and keep a good conscience. There are so many laws you can hardly avoid breaking at least one. But there are not so many given by God. They are vital. They remain.

God says to Israel, "What other nation has such a law as this?" No other nation has. That is one of the instruments God used in the theocracy. And that law will go right on in the kingdom. The law will be written on their hearts. They will be under law. Thank God, we are not under law—not even under their law.

And another thing was very important when you consider the condition of the Israelites' hearts. That was the divine *ritual*. If God is going to dwell in any nation, provision has to be made so that everybody is not struck dead. We cannot approach God as we are. A theocracy would be a cemetery if there were no divine ritual, so that, by means of sacrifice, there could be approach to

God. Only thus can a nation get along with the Deity and survive.

Don't imagine for a minute that I believe there should be an established church, that the government and the church should be one. That is the ideal. But we cannot have the ideal today. I have been in state churches and they were usually surrounded by cemeteries, where they belonged. A church spiritually alive cannot be linked with the worldly state. Politics and religion must be kept apart. Now is not the time for anything of that kind. Moreover, the saints have no part in government today. Why should we disgrace ourselves by becoming involved in the failure of present governments? We are going into politics in due course. I know something about politics and that is the reason I have kept out of it. But we are to reign and it is going to be something like this theocracy we have been considering. God is going to be at the head of it and we will at that time be able to be subject to Him, and therefore we will be able to give those under us good government. Government without God is doomed, I do not care what form it is. More than fifty years ago I delivered an oration on the Constitution of my country, so it was necessary for me to know a little about it. But today we are not governed by that constitution as it was understood then. That is the way with man's governments and human law. And that is the way it should be. Thank God that He has opened our eyes, not only to see the evils of seeking to govern without God, but that we can look forward to the time when we will all be politicians. But then the name will have quite a different flavor, for it will show that man governs well when he is in subjection to the Deity.

A. E. K.

DID ABRAHAM KNOW JEHOVAH?

JEHOVAH was not known by this name to Abraham, Isaac, and Jacob. They knew Him by the name GOD ALMIGHTY. At least so says the Authorized Version (Ex. 6:3). But does this agree with the facts? The name God Almighty, or, rather, the Deity All-Sufficient, occurs only six times in connection with these men. Not until Abram was ninety years old, did *Jehovah* appear to him and say, "I am the Deity All-Sufficient" (Gen. 19:1). Isaac used it in blessing Jacob (Gen. 28:3). When Jacob's name was changed to Israel, then God said to him, "I am the Deity All-Sufficient" (Gen. 35:11). Israel uses this name very aptly when sending his sons back to Jacob for supplies (Gen. 43:14), and when referring to his blessing at Luz, or Peniel (Gen. 48:3), and in his final blessing of Joseph (Gen. 49:25). They certainly *did* grasp the significance of this title, for *Jehovah* was the All-Sufficient Deity Who blessed them.

In contrast to this, the name Jehovah pervades the narrative from beginning to end. It was Jehovah Who spoke to Abraham at the first (Gen. 12:1). "Jehovah" occurs more than twenty times as often as "God Almighty." Moreover, Jehovah claimed that *He is* the Deity All-Sufficient (Gen. 17:1). In fact, these are His attributes. It is Jehovah Who made the promises and the covenants. He could not fulfill these unless He were the Deity, Who is Sufficient for the task of fulfillment.

We read not only that Jehovah spoke to the Patriarchs and did this and that for them (Gen. 12:1, 7), but they called upon the *name* of Jehovah (Gen. 12:8, 13:4,

21:33, 26:25). Names meant something in those days. This is often pointed out in Genesis. Eve means *living* (Gen. 3:20). The sons of Jacob were all called by some significant expression. This fact, that names were intended to represent those who bare them, is most emphatically brought out when there was a change. Abram was changed to Abraham (Gen. 17:5), Sarai to Sarah (Gen. 17:15), Jacob to Israel (Gen. 35:10). This shows that the patriarchs were fully alive to the significance of names. When they called on the *name* of Jehovah, they invoked One Whom they knew, Who had actually appeared to them, Who spoke to them, Who ordered their lives, and, especially, Who blessed them and gave them the promises. How could it be said that He was not known to them by the name Jehovah?

The fact that Jehovah *is* the Deity All-Sufficient, and that He specially claimed these attributes, should help us to understand the truth. Jehovah is the One Who is, and Who was, and Who is coming (Rev. 1:8). He is the God of the eons, and it will take them all to fully reveal Him. We may well believe that Abraham, Isaac, and Jacob did not know all about Him. The point seems to be that they were especially enlightened as to His Deity and Sufficiency in regard to His promises and His covenants, for these were the principal subjects of the administration of their day. Much further light is thrown upon His name and fame by His dealing with Israel in Egypt, in the wilderness, and in the land. The rest of the books of Moses, of the Judges, of the Kings and of the Prophets shed far more light upon His character. In them He remains the Deity All-Sufficient, but He also appears in roles that temporarily seem to deny this very name. If He is that today, why are His covenant people helpless in the hands of a hostile world?

It is striking that the assertion that the patriarchs did not know His name, comes at a time when He does *not* seem to be the Deity All-Sufficient at all. Israel has

long been in bondage and oppressed by the Pharaohs of Egypt. Where are all the blessed promises received by Abraham, Isaac, and Jacob? Instead of great good they are experiencing dire evil. Instead of becoming a great and powerful people, they are threatened with extinction if all the males are cast into the waterways. To *them,* at least, Jehovah does not seem to be the All-Sufficient Deity, or He would not have allowed this to come upon them.

The patriarchs suffered comparatively little evil at the hand of Jehovah. Abram was not only given glorious promises, but actually accumulated great wealth and a high place. And this is likewise true of Isaac and Jacob. They were more like kings than slaves in the land of their sojourning. They were masters, and had many servants of the people of the land. In Egypt all this was reversed. There the Egyptians were masters and they were slaves. Jehovah was dealing with them as He had not dealt with their forefathers. Instead of good, He gave them *evil.* We now know that this was only a temporary, preparatory experience, yet it was vital to His own revelation of Himself. He not only blesses, but *He brings evil upon His people* for His own name's sake. That this was no mere change, but His deliberate doing, is beyond doubt. He told Abram about it long before (Gen. 15:13). The Egyptians were proud of the wisdom of their dealings with the sons of Israel, and little did they dream that they were only puppets in the hands of Jehovah.

The facts seem conclusive that the patriarchs *did* know the name of Jehovah, at least as the Deity All-Sufficient, though they did not know Him as the dispenser of evil, as Israel in Egypt. Now the word *know (ido),* and the word *evil (iro)* are so nearly alike in Hebrew, that they could easily be mistaken for one another. The *d* and *r* are right angles, only the corner of the *d* is square, and the top line extends a trifle at the corner, while that of the *r* is rounded. We suggest that *know (ido)* has been mistaken for *evil (iro)* in this passage. It

could even be that it was deliberately changed, for the superficially sanctimonious Jew altered quite a little on account of his false reverence for Jehovah. He would be sure to stumble at the idea that Jehovah could do evil, even though it is elsewhere affirmed again and again, as we show in our booklet on Evil (Jos. 23:15, Jud. 2:15, 9:23, 1 Sam. 16:14-23, 18:10, 19:9, 2 Sam. 12:11, 17:14, 24:16, 1 Kings 9:9, 14:10, 21:21, 29, 22:23, 2 Kings 6:23, 22:16, 2 Chr. 7:22, 18:22, 34:24, 28, Neh. 13:18, Job 2:10, 42:11, Ecc. 1:13, Isa. 45:7, Jer. 4:6, 6:19, 11:11, 17, 23, 18:11, 19:3, 15, 21:10, 23:12, 24:9, Jer. 32:23, 42, 36:31, 40:2, 17, 44:2, 11, 27, 49:37, 64, Lam. 3:38, Eze. 5:17, 6:10, 14:21, Amos 9:4, Micah 1:12).

With this change the passage would read, "I am Jehovah, and I appeared to Abraham and to Isaac and to Jacob as the Deity All-Sufficient, yet by My name Jehovah I was not evil to them." That He *was* evil to the sons of Israel in Egypt is an incontrovertible fact. Hence it was necessary to explain this apparent discrepancy, since the appeal is to the God of their forefathers to whom He acted so differently. Abraham was told that His seed would suffer (Gen. 15:13-14), so there is nothing strange about it. Rather, it is a fulfillment of Jehovah's prediction.

While I sojourned in Europe, a book was sent to me entitled, "The Demoniacal in Jehovah." It was a sorry attempt to blacken the character of Jehovah by distorting the passages in which He is said to do evil. Yet it really had a substratum of truth, apart from which we will never know Jehovah fully, especially in His present-day dealing with His people, Israel. The suffering which has been their lot ever since they rejected their Messiah, is foreshadowed by their bondage in Egypt. Both were foretold, so must come from Jehovah, and both are only temporary and preparatory to a great deliverance. It is of the utmost importance that we look beyond Pharaoh, and back of those who persecute the Jews today,

to their own God, Jehovah, Who graciously deals out evil in order to do them good. Any other explanation of their sufferings is hopelessly heartbreaking.

A remarkable side-light is thrown upon the scene by the book of Job. He may have been the son of Issachar (Gen. 46:13), and if he came down to Egypt with his father, he must have left it later, and reverted to the patriarchal way of life, and it looked almost as if he would miss the experience of evil which Jehovah granted Israel. But not so. Instead, he went through a special, private course, the record of which is the greatest exposition of the subject of evil God has been pleased to give us. So we have a double lesson on evil from the hand of Jehovah, following the patriarchal promises, in which the seed of Abraham is prepared for the appreciation of their blessings, and are used as a foil for the revelation of Jehovah's power to redeem and rule. A. E. K.

SUN "STAND STILL," BE SILENT, BE HIGH

"Joshua's Long Day" has been the subject of much controversy. About fifty years ago I read a long and learned discourse about it in the "Our Race Series" which was devoted to the idea that the Anglo-Saxons are the lost ten tribes. I was much interested, but later I found that the Hebrew read *be silent,* not *stand still.* What could this mean? The sun and the moon certainly make no sound, so I thought it must be figurative. But the literal sense eluded me. So I left it among the many unsolved problems which must wait until I had examined the Hebrew more thoroughly.

Lately I have been checking the Hebrew text of Joshua by the Septuagint, the Greek version made about a thousand years earlier that our oldest Hebrew manuscripts. It read *stêto,* stand. How can they be reconciled? It is very evident that the seventy ancient rabbis did not read "be silent" in their copies of the

Hebrew, long before Christ. What could it have been? None of the Hebrew words translated "stand" in the Authorized Version look at all like *dum,* the Hebrew word for silent. They are *itzb* (STATION), *kum* (SO), *ngsh* (CLOSE), *omd* (STAND), *qum* (RISE). None of these could easily be mistaken for *dum* except *qum,* and that is an *action,* contrary to the context.

But there is a Hebrew word which agrees with the Septuagint and the context which is almost the same as *dum* in appearance. It is *rum.* The *r* differs from the *d* only in that one has a round corner and the other an angle with a slight projection. They are often mistaken for one another. It seems most likely that the ancient Hebrew text read:

> Sun, in Gibeon *'be high'*;
> And moon, in the vale of Ajalon!

This is confirmed by the event, "And 'high' is the sun and the moon stands, till the nation is avenged on its enemies." (Josh. 10:12-13).

It is unwise, and leads to insoluble problems if we try to explain this from the standpoint of astronomy. The Scriptures are not written so pedantically. They use our language. The sun never rises or sets for an astronomer, but it does for us. It becomes hot (I Sa. 11:9). It can be covered with a cloud (Ez. 32:7).

The Hebrew *shmsh* really denotes the *effects* of the sun on earth. Another word, *chrs,* is used for the sun's disc. To Joshua and Israel it appeared just as it is written. It will not be long when even puny man will be able to put a picture of such scenes right before our eyes in our homes as they occur, no matter how far away we are. God is able to do much greater things than this. A. E. K.

THE FAITH OF ABRAM

CONTINUED

A great deal of mystery has been wrapped about the *man* Melchizedek. Some have even insisted that he was the Son of God Himself. But Scripture makes Christ of the *order* of Melchizedek, hence He can hardly be the King-priest Himself (Heb. 6:20). As he is to picture the Son of God, the *record* gives us only such information as is needed in order to show the likeness. The writer in Hebrews emphasizes these points in order to stress the fact that our Lord was not a priest at all according to His birth and genealogy. Mary was no priest's daughter. And He could not even assume the priesthood on the strength of His legal relations to Joseph, who was of the tribe of Judah. Melchizedek, being entirely outside the line of Aaron, certainly had no place in the Aaronic priesthood. Hence his genealogy is not given. So also, no hint is given of his death. This was omitted in order to create the impression of a final priesthood, which needs no successor. These things are true of the Son of God, and they are stated accordingly in the record of Melchizedek.

KING OF PEACE

The setting of this title is superb. Against the dark background of the kings of strife, who robbed one another of their sustenance and happiness, stands the figure of Melchizedek, in solitary majesty, feeding the faithful Abram with bread and wine. These are symbolic of the life and joy which comes to all who recognize the rule of the Son of God, of Whom Melchizedek

was a picture. Devastation and misery, destruction and death followed the footsteps of the conquering kings, and they themselves were smitten by Abram. Many of earth's kings are kings of unrighteousness, kings of strife. Like these of old they serve their purpose when we contrast them with the coming King, who alone can bring this tortured earth the peace for which it longs.

BREAD AND WINE

Not on bread alone shall man be living, but on every declaration going out of the mouth of God (Mt. 4:4). Wine is rejoicing the heart of a mortal (Ps. 104:15). The bread and wine given to Abram symbolized the sustenance and blessing which he received from Jehovah. It gave not life alone, but joy and satisfaction. He already was wealthy. The goods of Sodom might have increased his riches, but they would not have added to his happiness. A man's life does not consist in the superfluity of the goods that he possesses. Sodom's goods were his by right, from the human viewpoint, yet to accept them would be wrong from the divine, for they would have brought no blessing to Abram, and the loss would probably have made the Sodomites suffer. Had Abram taken them, he would have accomplished the same result as the pillage of the kings, and put himself in a class with them. Rights that bring no blessing are wrong in God's sight.

THE BLESSER BLESSED

Not only is Abram blessed, but his Blesser is also blessed. This is the end and object of all righteousness. Looking at the matter from the standpoint of the universe, what can be basically right which does not contribute to the blessing of its Creator and Sustainer? All of His handiwork proclaims His praise. We need but to look at the stars above to be overcome with amazed awe. We need but to glance at the flowers beneath our feet to be filled with worshiping wonder. But

how little does humanity heed these promptings to give Him the adoration which is His due! Even the creature blessings on which his very life depends bring forth no thankfulness. But Abram appreciates and acknowledges the blessings which he has received, and his heart responds. He gives God His due meed of blessing, because he realizes His protecting care and believes that He is the Supreme Deity Who will carry out all that He has promised.

How much blessing accrued to the Deity through the plunder of Sodom by the confederate kings? They, of course, thought that *they* would enjoy their ill-gotten goods, but they had no thought of others or of God. The restoration of the spoil, through Abram, had just the opposite effect. Though he took none of it, he was blessed, as well as those whom he rescued. But, above all, the real Rescuer, the Supreme Deity, received His due in thanksgiving and blessing. This is the very summit of righteousness. Nothing else is so utterly and inexcusably wrong as the failure to recognize, to appreciate, and to recompense the Deity for His numberless and limitless benefactions. To bless Him is the greatest act of righteousness of which His creatures are capable.

Legal, formal righteousness is very minute in its requirements. Pharisees could swallow a camel, but a gnat must be carefully strained out. It tithes spices, but overlooks the weightier matters of judgment, mercy and faith (Mt. 23:23-24). Abram's righteousness was not of this kind. On his return with the goods of Sodom, if he needed a thread to sew up a tear, he took it. If his sandal needed a lacing, he helped himself. He was not small and cantankerous. Alas! how many of the saints today seem to take pleasure in their tiny grains of righteousness, and insist on putting them into the oil that would otherwise lubricate the machinery of intercourse, and so cause tremendous damage! This is not the righteousness of faith but of hypocrisy. It does

not bring blessing but contention. Legal, human justice demands strict accounting in both small and great. No one would claim that the king of Sodom had enriched Abram had he taken a lacing, when he could claim all.

It seems to us that the usual translations have missed the point in this passage. The A.V. reads: I will not *take* from a thread to a shoelatchet. One expects such an expression to cover the whole range of the king's possessions. But, instead of being the most valuable, the lacing of a sandal is not much more precious than a piece of thread. The next sentence takes in the bulk of the goods. Here it seems that the Hebrew *from* may be rendered *more than.* In other words, he would not accept anything of real value, but he would not carry this to offensive lengths by refusing small courtesies. The importance of this point lies in the contrast to the law and to human justice, where minute and immaterial acts and facts often hinder and thwart the course of justice and alter it to injustice. Let us not seek to maintain our own righteousness by irritating and offensive insistence on inconsequential trifles. If we are gracious to others the balance in our favor will always cover more than a shoe lacing.

Abram did not try to force his faith or its conduct upon others, who were not ready for it. His neighbors and confederates had a human right to a reward, and he had no right to interfere. So he makes it plain to the king of Sodom that his offer would not hold in their case. Faith cannot be forced. God had not dealt with these men as He had with Abram. They did not realize that the Supreme Deity was the Owner of all. Today, very few take it seriously. Indeed, hardly any of the saints even acknowledge that the Supreme is the Deity. Orthodoxy insists that the clay has the right over the Potter, to mould Him as it will. So we must not expect conduct in accord with faith even from otherwise intelligent believers. We cannot force them into a path

for which they have not been prepared before by God.

Abram received no reward for his great services in rescuing Lot and restoring what he and the king of Sodom had lost. Humanly speaking, that was wrong. Did he not have a right to boast of his exploit? Had not he, with a few helpers, overcome the confederate kings? No one would begrudge him a generous share of the booty to recompense him for his efforts on their behalf. But Abram looked at the matter quite otherwise, because he *believed* what Melchizedek, the priest of the Supreme Deity had said, that *God had given his foes into his hand.* If the Supreme had done this, then *He* should get the reward, not Abram. So a tenth of the spoil was given to Melchizedek, as the representative of the Deity, to be used in His worship. This is faith righteousness. It is based on believing that God not only owns all, but shielded him in his effort to do the right, and that, if he was to get anything for it, the Supreme is the only One who could pay the price.

The king of Sodom would not have given a tenth for the worship of Jehovah. So he is taught the highest righteousness by the act of Abram. But men are not satisfied with a mere tithe, when they can take all. The king of Sodom expected Abraham to claim all the goods. Indeed, his speech implies that Abraham has a right to everything and everyone that he had brought back. So he begs for the "souls," the people and the animals, as a *gift,* and asks Abram to take the goods. Abram gladly *gives* him the souls, yet his faith righteousness balked at the idea of *taking* aught from the king of Sodom. He had tasted the bread and wine from the hands of God. He could not receive nourishment or blessing from anyone else, lest they displace the Deity, in Whom his faith found its All. How basically unrighteous it would be for the king of Sodom, who owed Jehovah far more than he could ever repay, to give Abram what he did not really possess!

Because Abram believed, he was concerned about the promised posterity (Gen. 15:2). How could God's word be fulfilled unless he had a son? Was he to adopt one? But he is not allowed to leave the ground of faith. He is still forced to *assume* what he had been told to *expect* (Heb. 11:1). He is once more assured that he will have a son. Then he is brought forth outside, and Jehovah says to him, "Look pray, toward the heavens and number the stars, should you be able to number them. Thus is to be your seed." (Gen. 15:5.) The point of this passage lies in the fact that there is no concession to unbelief. No son is given. No time is set. Physically there is no indication of any fulfillment. Rather the opposite, for Abram was getting older every day. Here we have the highest pinnacle of faith which Abram reached, for it is sheer unadulterated acceptance of God's Word, unaided by any outward sign, or the activity of the flesh. That is why this part of Abram's life is the example for the Uncircumcision, who also are justified by faith alone, apart from works (Ro. 4:1-20, 10:1-10, Ga. 3:6, Phil. 3:9).

In the midst of Abram's concern about his successor, *God* steps in and makes a promise. *He does not do* anything, but merely *tells* what He will do. Abram also *does nothing*. He simply *believes* that God will do it. The entire *absence of works* is the key to Abraham's individual relationship to God in uncircumcision. If God had *fulfilled* the wish of Abram at that time there would have been no room for faith. In that case Abram would doubtless have been grateful, but such help never could have displayed the deep and delightful confidence that Abram had in God. It would certainly not have brought to Abram the most marvelous gratuity that an unrighteous man can ever obtain.

The popular versions, following the present Hebrew text, say that Abram believed "in the *Lord*," that is, in *Jehovah*. But Paul, when quoting this passage, says

that he "believed *God.*" There is no noteworthy reading to the contrary. The Septuagint also reads *to-God,* not *in Jehovah.* This seems to be more than sufficient evidence to show that the Hebrew text originally read *God,* not *Jehovah,* and that it has been tampered with by the scribes since the days of the apostles. If this is so in Genesis, probably the best preserved book in the Hebrew Scriptures, it suggests the possibility of further corruption elsewhere. It also points to the Septuagint version as a help in restoring the ancient text. The superstitious reverence which will not allow a Jew to pronounce the sacred name may account for some of these changes. But here it has been inserted, rather than avoided.

At this point in our study the title used of the Deity is highly significant. "God" fits in here ever so much better than "Jehovah," for this is the germ of the Uncircumcision evangel. It reaches out to those who cannot claim Jehovah as their God. "God" is a timeless title, the great Disposer. Jehovah is confined to the eons and Israel. He is the special God of the covenant people, in contrast to the gods of the nations. As the name finds fulfillment it will vanish. A part of it, the Coming One, will no longer apply when He has come (Rev. 11:17, 16:5). Here it is out of place. The intelligent saint is relieved to find that the Author has Himself given us the true title through that apostle who was especially used to bring this great truth to the nations. If we are of the Uncircumcision, without a God such as Israel had (Eph. 2:12), let us believe the God of Abram, Who is able to fulfill all His promises through the resurrection of Christ from the dead. Then we also will be reckoned righteous.

Eventually *all* mankind will be justified by God, even the Circumcision (Ro. 5:18-19). But this is *not* a part of the evangel of the Circumcision, for Abram was not circumcised until later. Now let us note the great con-

trast between this and the Circumcision evangel, which is brought before us in the seventeenth chapter of Genesis, when Abram is ninety-nine years old. First God reminds him of his foolish attempt to make up for God's insufficiency. It is a hard lesson to learn. So long as Abram is *able* to assist God in fulfilling His promise, he may try to do so. So God waits until he is *un*able. His body is now dead, so far as procreation is concerned. He could no longer bring Ishmael's into the world, and thus aid the Deity in making good His word. So God begins by reciting His appropriate titles: "I am the *Deity, All-Sufficient.*" As such He is able to do all that He promises, and competent to fulfill every engagement that He makes.

THE EXCEEDINGLY VAST HIRE

Superficially, it seems as if Abram received no reward for the rescue of Lot and the captives of Sodom and the recovery of their goods. It looked as if he had not been treated righteously, though, of course, it was his own doing. The king of Sodom had offered to do the right thing. But his faith in God led Abram to act according to a higher rule of righteousness which measured everything by its relation to God, rather than man. He knew that, in God's sight, the king of Sodom had nothing to give, for he had not paid the price for what he possessed to the Owner. How could the king of Sodom enrich him, when the poor ruler had nothing to which he was entitled? But Abram did not offend him by pointing out the truth. He probably felt it rather than knew it. He preferred to get his gifts from the one and only Source of all blessing.

Jehovah engages Himself to be the reward of Abraham! This is doubly marvelous. First of all, Abram had nothing except what God had given him. His servants, his strength, his very life, all were gifts from Jehovah. Besides, the success of the rescue was clearly

due to God, who had awarded his foes into his hand. Abram was an unprofitable slave, as all of God's creatures must ever be, apart from the praise and worship which they offer to the Deity. Nevertheless, Jehovah insists on paying Abram the highest wages, the most enormous salary, the most stupendous reward that it is possible to imagine. *Jehovah Himself is his hire!* That is why Abram is easily the richest of all earth's denizens, the wealthiest of all mundane plutocrats. Almost all other men are burdened or even cursed if they have immense holdings, but Abram's riches always are a blessing because they are really and rightly his, and come from the actual Owner of all.

Dead *things* may contribute to our comfort, but they are not necessarily a source of blessing. The very land given to Abram and his seed has not satisfied his descendants when they held it apart from faith. When they forsook Jehovah the land spued them out. It is *right* for *things* to be a blessing only when they lead to the great goal which God has set—to be All for everyone. It is *wrong* for *things* to be a blessing apart from the Blesser.

What greater reward could Abram have received than Jehovah Himself? He is the only One Who can assure blessing at any time and for all the eons. If He is for us, who can be against us? In Abram's case we can see the blessing in operation. In the past Abram was blessed temporally with great possessions, such as were reckoned of value in those days. As the friend of God, his name is like a fragrant odor among the sons of men.

In my youth much was made of the abolition of slavery, which had taken place not long before. We were taught to abhor it and to look down upon all nations of the past who had harbored it. (Of course we were not told that our own country, "the land of the free," had been about the last of all civilized peoples to do away with it! Alas, for the self-righteousness of na-

tions!) But, in later years I came into contact with those who had been slaves and those who had known them at that time, and was forced to greatly modify my prejudices. Of course there was injustice and cruelty. Where one man has power over another, that is to be expected, even outside of actual slavery. But there seem to have been many great slave holders who were kind, considerate, and generous to their slaves, and much real love and devotion was shown. The colored people were much happier, as a rule, than the poor white families who did the same work. Though bound, they practically enjoyed freedom of speech, freedom of religion, freedom from want and freedom from fear, *because their master looked after them, and they were humbly thankful for their lot.*

If, in some cases, a human patron can make existence so care-free and happy, how blessed it is for Abraham to have the great Owner of all pledge Himself to look after his lot! Riches have wings. They seldom stay in a family more than a few generations. Abram could not count on conquering the land in his day. Far less could he do aught to secure it for his seed in the future. But, if *Jehovah* promises, *He* will also perform. Abram's faith was not in himself or his holdings, but in the Owner of all, Who is the only One Who can really insure both possession and blessing. The tomb of Abram is the only place on earth with a perfect title. The seed of Abraham are the only nation with a valid right to the land of promise. In the coming kingdom, when they be subject to the Lord, then they will be blessed and free from want and fear.

Much has been said and written concerning the righteousness which became Abram's. It has been called "forensic," as though the result of judicial procedure, which might be called a *legal fiction.* Bluntly stated, it hints that Abram did not do right, but God overlooked this and falsified the record. If you look too narrowly

at it you are inclined to see things you do not like. It seems almost like a sort of deception. Indeed, some of the more enlightened translators reject this term in favor of *imputed.* Theologians *"explain"* this, "to *attribute* or *ascribe vicariously.*" The latter term is further defined as *"substitutional."* This, again, is generally accepted to mean "the righteousness of Christ" "accepted by the Divine Father as a substitute for the righteousness of mankind." It will be seen that each new term, each new explanation, calls for another, because it not only fails to satisfy, but actually seems to imply *un*righteousness on the part of God.

Everyone of these non-scriptural, man-made, theological expressions is contrary to the Scriptures and the righteousness of God, the very foundation on which Abram's righteousness rests. *Impute* implies that Abram was *not* righteous. *Attribute* and *ascribe* are milder, but they still need the word *vicarious* in order to relieve their tinge of injustice. *Vicarious* has the advantage of sacerdotal trappings, but it merely means *representative.* The theory is that Christ's righteousness is accepted for man's unrighteousness. A few simple questions would soon show how untenable this is. If Christ's righteousness is taken for man's, is He bereft of righteousness? Of what does Christ's righteousness consist? If His holy life and sacrificial death are a part of it, how could these be imputed to Abram, long before Christ lived on earth and died? One who has seriously studied all these theological makeshifts, cannot help coming to the conclusion that they fail utterly in clarifying this great theme.

Let us rather proceed along the line of *faith.* Abram's passive acceptance, his belief that God is true, whatever He says, is the basis of God's reckoning. This attitude toward God is *right. The acceptance of God's revelation is not only more right than anything else in the world, but it also sets all else right.* It puts the Creator

in His right place, and man in his. But the point that is generally obscured by unbelief is this: The acts of the believer are made *actually* right by being *combined* with Christ's sacrifice. The two together are infinitely just, and are essential to God's intention, which is to make Himself known to His creatures. As a dark background is necessary to reveal His glories, the believer provides this by that part of his life which is lived in unbelief. The sins that condemn him are essential to the revelation of God's grace. When cleansed through the sacrifice of Christ, they are not merely nullified, nor are they destroyed, but they are transformed into acts essential to God's glory and the welfare of His creatures, hence are not merely reckoned right by a legal fiction, but are genuinely, gloriously right, reckoned by the highest standards in the universe. A. E. K.

AN APPRECIATION

At the close of another year, we wish to thank our many friends for their coöperation and support. We have studied and tried a variety of methods in seeking to reach out with the glorious truths committed to our care, but nothing can compare with our loyal and hearty helpers, who make it their "concern" to spread the glorious message. All of us, working together, make the best and most economical means of spreading the light. It seems that God not only values *gleeful givers* and blesses them accordingly, but He delights in *hearty ambassadors* and *gracious messengers* rather than in striking advertisements or costly publicity.

Let us have a share in your efforts to spread the good news. True, we grudge every minute, taken from our work on the Hebrew, and every unnecessary ounce of strength devoted to work which can be done better by others, but we can have our part in your work of faith and love by supplying the printed matter. Let us hear from you!

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