

Unsearchable Riches

A BI-MONTHLY MAGAZINE
FOR GOD AND HIS
WORD

VOLUME XXXIX

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EDITORIAL

REVELATION, not reasoning, is the subject of our little magazine. God's Word, not man's wrangling, is its theme. Instruction, not entertainment, is its aim. More than a lifetime of labor, with incalculable drudgery, has been spent by the editor and his associates in research in the inspired Originals in order to be sure of the exactitude of God's written revelation. This is evident in three different concordances in English, and one in German, of the Greek Scriptures, not to mention the card indexes of the grammar, figures of speech, as well as the versions themselves. The same is being done in the Hebrew. With this as a basis, we present the *facts* of the sacred scrolls for the obedience of *faith*. We do not ask our friends to bandy them about, but to *believe* them.

It has become the fashion to make a virtue out of timidity, of dubiousness and uncertainty. Indeed, a firm stand for the truth is decried as "petrified dogmatism" and other slanderous epithets. God gives us, not a spirit of timidity, but of power and of love and of sanity (2 Tim. 1:7). The era has come when they will not tolerate sound teaching, turn away from the truth (2 Tim. 4:3-4). Some are always learning, yet not at any time able to come into a realization of the truth (2 Tim. 3:7). Many of the saints do not glorify God as God, they will not have it that *all* is out of and through and for Him. This is the principal seed-plot of the apostasy.

Who will prepare for the battle if the trumpet give a dubious sound? Here are some of the peals that should pour forth: Pray . . . that I may open my mouth with *boldness*, to make known the secret of the evangel (Eph.

6:19) . . . that the saints may by no means still be minors surging hither and thither, and carried about by every wind of teaching (Eph. 4:14). Be *confirmed* in the faith (Col. 2:7)! *Stand firm* in the faith (1 Cor. 16:13) *Persist* in the faith, *grounded* and *settled*, and don't be removed from the *expectation* of the evangel (Col. 1:23)

Alas! These are the last days, and *nothing that we can do will stop the apostasy*, for God has warned us that it must come. Man must reject the greatest grace going, to demonstrate the depths of his own depravity. But our appeal is to those who fear God and *believe His Word*. *They* need not be dragged down with the rest. Read and heed the special message for today! Suffer evil with the evangel! Have a pattern of sound words. Be invigorated by grace! Don't engage in useless controversy! Correctly cut the truth! Withdraw from injustice! Remain in what you learned and verified! Herald the Word! Stand by it! Expose, rebuke, entreat with all patience and teaching! (2 Tim. 1:8, 13; 2:1, 15; 3:14).

May God enable *you* to steer clear of the many sunken reefs that beset your course, and glorify God *as God*, out of Whom, and through Whom, and for Whom is *ALL*!

REVILING “RESTORATIONISM”

BE REJOICING in the Lord always! As the apostles before the Sanhedrin, I rejoice that I am deemed worthy to suffer for the sake of God's Word (Phil. 4:4, Ac. 5:41). The reason for my rejoicing is a recent review of “Universal Restorationism” in *The Voice of the Independent Fundamental Churches of America*, supplied by *The Editorial Committee of Religion Analysis Service, Incorporated*. I rejoice that my name occurs nearly a dozen times, and is the subject of vicious vituperation. But I must confess that I am especially sorry for those who repeat the very things that I taught half a century ago but refuse to revise their “religion” to conform to God's

Word when it is presented for their faith. May God be gracious to some of them and open their hearts to receive His further revelations!

The article contains so much that is false and misleading that we will not reprint it, but only quote some of the slanders to show that we should have nothing to do with the writer, or sponsors, who have placed themselves in the position of a "railer," or *reviler*, or *loidoros*, a say-SPEAKER (1 Cor. 5:11). Some of the wounds inflicted are as follows: tailor-made false cults—not an honest heart with a love for the truth—Satan . . has lately perfected . . a false system—reject the only way of salvation—feigned love for the truth—false fundamentalism—damnable work—Satan's finest "fifth columnists"—deceive the very elect—soul sleeping—ultra-dispensationalism—diabolical anesthetic—distorting the Scriptures—"Piffle and Puffe" (started by a scholar who thought the C.V. was the *Emphatic Diaglott*)—free translation to suit his theories(!)—murders the aorist tense in order to keep the aorist tense from murdering his theories—juggles with the words for 'destroy,' 'destruction,' 'eternal,' and the like—eccentricities of a self-taught and opinionated 'one man' translator—dishonest translation—deceivers—purposeful reservations—wilful rejectors—"second chance"—defaming of God's holiness—robbing Him of His absolute holiness—God's holiness is to be blasphemed—new birth a "fallacy"—nullify all force of the gospel message—the way of salvation is . . a presumptuous, mere mental acceptance—Scripture-pervverting theory—arrogant rebellion against the truth—elementary and perverted understanding of Greek grammar—colossal ignorance—"false apostles"—deliberate reversal of the truth—"deceitful workers"—a factious man . . refuse.

The last charge, that I am "factious" (A. V. "heretick" Tit. 3:10) uses a form of the word "sect," which describes the "sect of the Sadducees" (Ac. 5:17).

This should be compared with another charge, that we do *not* keep to ourselves, but are "to be found in sound fundamental churches worshipping with the saints of God," and with the further fact that the Independent Fundamental Churches have left the denominations with which they were affiliated and, after much dissension, have organized a new *faction*, or company of people acting together (Webster)! So far as I have had any influence, I have always advised against breaking fellowship on the ground of doctrine, but it seems that, in this case, a break is inevitable, for "Fundamentalists" actually are "factious" or sectarian. So we should admonish the writer and his faction, for they are sinning and have condemned themselves (Tit. 3:11).

Instead of retorting with ridicule and reviling, (which they use), I will ignore the personal abuse, or rather glory in it before the Lord, and simply present the passages in God's Word on which my faith is based, and beseech him and all other "fundamentalists" to *believe God*. Although we have spent most of half a century investigating the inspired Originals, and have translated the Greek Scriptures into two languages, with the utmost attention to painful precision, I will not ask my opponents to consider the results of my labors this time, but base all on the version to which they themselves appeal, the so-called "Authorized." We have replied in a small tract entitled, *Do You Believe?* We wish to put this into the hands of every fundamentalist, and welcome the help of all our friends. Give it or send it to all whom you know. My son, when he was put out of a young people's society, read a few of these passages to them before leaving. Some said to him, "I never knew that this was in the Bible!" Let us do our best to see that all at least know of God's grand consummation, and the scriptures which are being withheld from them! Then they will rejoice with me in their sufferings for His sake.

ADMINISTRATORS OF GOD'S SECRETS

THE ILLUMINATION which comes through a knowledge of God's *secrets*, the so-called "mysteries," is most important in order to merit much *applause* when we are presented before the dais, after we meet the Lord in the air, and are arrayed in our bodies immortal and spiritual. It is most significant that *applause* is mentioned in this connection, and, if we probe deeper, it is easy to see why this is so, for the measure in which we enter into God's secrets largely determines our doctrine and deportment, whether it is pleasing or displeasing to Him (1 Cor. 4:1-5).

I cannot express how immeasurably thankful I am to God that He opened my eyes to the "divine mysteries" so early in my career, for I can see now, as I look back, how often they have decided my course, and kept me from making mistakes and even shipwreck of the faith. Among the first of the great tasks I undertook was a series of books elucidating God's secrets, which were summarized in the pamphlet on "The Divine Mysteries." Many of these secrets have now been published in books or pamphlets. Most of the differences in doctrine which divide the saints would disappear if they were all versed in these secrets, for the present is a *secret administration* (Eph. 3:9), yet almost all ignore this vital point and seek for present truth in portions of the Scriptures which were written before these secrets were revealed.

Most men who minister to the saints would hardly care to characterize themselves as *administrators*, especially not of *secrets*. How seldom is such an idea incorporated in the subject of a sermon or announced in the

public press! The truth for today is supposed to be found everywhere in the Bible, no matter to whom it was written or of whom it speaks. Many make it all equally pertinent and applicable at all times. Some would find the same things in the so-called "Old Testament" as in the "New," only the latter explains the former. But of *secrets* they are hardly aware. To apply the term to the whole of this administration, seems deplorable to them, as it "robs" us of all except what is found in Paul's writings. If they only knew what Paul has for us they would be glad to leave God's lesser gratuities to those to whom they are sent, and not seek to rob *them*!

Paul and Apollos, in Corinth, did not present the divine revelation given to Israel through prophets and apostles, except as a background for a special and unique message, especially revealed to Paul, which was unknown to the Sacred Scrolls as confided to Israel. The revelation given through, and to, that nation had come to a dead end, due to the rejection of their Messiah, not only when personally present in the land, but as presented after His crucifixion and resurrection and ascension by the apostles in the land. The kingdom could not come, yet its repudiation prepared the field for the display of God's transcendent grace in a measure and manner altogether beyond what had been revealed heretofore. It was *hid in God* until Paul was chosen to bring it to the nations.

THE SECRET OF THE EVANGEL

God's attitude toward the nations, ever since He took up with Israel, was one of distance and opposition. He plagued Egypt and drowned their army in the sea. He dispossessed the nations in Canaan and killed great numbers and enslaved the rest. The very word *guim* became a synonym for all that is abominable, and it has by no means lost all of its odium among the Jews today, and is still evident in the term "gentile." Jehovah became

the God of Israel, and the gods of the nations were abhorred. The knowledge of God was almost confined to the people of the covenant. This continued until Israel had rejected Jehovah in the prophets, and Messiah in the evangels, and God's spirit in the Acts period. It was only then that He turned away from them to the nations, and, as a consequence, His attitude has been reversed.

It was not until after the call of Saul and his special mission to the nations that all physical distinctions were set aside, and God threw open His arms of welcome to all the nations. This change was so radical that Paul compares it to the new creation (2 Cor. 5:17). He labels Israel's fleshly function as *primitive*, and insists that it has *passed by*. All that is out of date. Corresponding to the future physical new creation, in which the tabernacle of God will be with mankind and He will be tabernacling with them, and they will be His peoples (Rev. 21:3), so now God has conciliated the world to Himself in Christ, in that He is not reckoning their offenses to them. He is friendly toward the world in place of repellant.

God has placed in us this message of conciliation (2 Cor. 5:18-21), and has given it to us to dispense it. *This is the essential essence of the evangel for today.* We are *ambassadors of peace*. God does His entreating through us. Our theme should always be, "For Christ's sake be conciliated to God!" God has made Him a sin offering for our sakes, that we may be becoming God's righteousness in Him.

It was a tremendous relief to me when I first grasped the import of this evangel. I was among a company of people who held what is now known as "fundamentalism," and prided themselves in preaching a pure gospel, according to the Scriptures. We never realized that it belonged mostly in the old creation, that it was primitive and had passed by. We took a text almost anywhere, but especially in the so-called "gospels," preferably

John 3:16, which was supposed to be the pure and perfect passage for today.

But the more I meditated on the Scriptures, the more perplexed I became. If Paul was sent especially to the nations, why preach from a text in John? I found the new birth to be in the plural in the Original—*ye* must be born again—and it seemed to indicate the nation of Israel, especially when compared with the ancient prophets. And why does Paul use the far more radical figure of a new creation? That Israel was the wife of Jehovah and would be the bride seemed clear from the prophets and the Unveiling. How could the nations be included, especially as Paul brings in a new figure, the one body?

“IN YOUR ROOM AND STEAD”

But I was especially troubled, in preaching the gospel, by the phrases I copied from other speakers and tracts. If Christ died “in the room and stead” of the sinner, how could he be lost and suffer eternal torments in hell? In ordinary life this cannot be. If I should be infirm or incapacitated, so that I could not perform my duty, and a friend graciously takes my place and does it for me, no judge on earth would punish me for my delinquency. Yes, and even if I did not *believe* that he had done it, I could not be held. It does not depend on my faith at all, but upon the justice of others. Will God be less lenient than humans? Will He be more unjust than they?

HE PAID YOUR DEBT

Another idea was well expressed in the song, “Jesus paid it all.” And we reasoned quite logically that “payment He will not twice demand, first at my bleeding Surety’s hand, and then again at mine.” But here also, the introduction of *faith* was quite contrary to our experience. If someone kindly pays our debt and gives us a receipt, we cannot be forced to pay it again if we fail

to believe. It is a fact that does not depend on our faith at all. It is true even in unbelief.

Even in those days it was my habit to check teaching with the Scriptures. But when I read the likeness of the ten thousand talent debtor, it only made matters worse. "The eternal security of the believer" was one of the main pillars of our theology, but here was a debtor who had his loan remitted, yet afterward he was given up to the tormentors till he may pay all that he owed (Mt. 18:23-35). The remission of debts was conditioned on their conduct, not on the sacrifice of Christ or the grace of God. If they did not remit the debts of those who owed them, neither would their heavenly Father remit theirs. And so also with offenses (Mt. 6:12-15). I stopped using the remission of debts and the forgiveness of offenses in my preaching of the evangel.

FAITH NULLIFIED

Faith was nullified by our gospel. So I made a close study of the words which were supposed to mean *instead*, and found that the principal one denoted *for the sake of*. But even this did not satisfy, for the whole "theory of the atonement," as the learned called it, was out of line with both Scripture and experience. It was only when I confined myself to Paul's epistles and studied the terms that he used that I found full satisfaction, and embodied my findings in *The Mystery of the Gospel*.

My great mistake had been that I had not made a clean cut between the *secret* evangel of Paul, and the previous primitive gospel. I had mixed and muddled that for the flesh and that for the spirit, that for Israel and that for the nations. I had ignored the great differences between the new birth and the new creation, the bride and the body, and had known Christ after the flesh as well as after the spirit. Mine was a mongrel mixture until I saw that the evangel for today was a *secret* hushed up during God's dealings with Israel, and

is not to be found in the Scriptures for the Circumcision.

CONCILIATE *vs.* RECONCILE

I was especially grateful to God that He had led me to study the Original in spite of the opposition of my friends. Humanly speaking, I never would have understood the evangel for today, unless I had noticed that the word translated *reconcile* represented two slightly different words in the Greek. The longer one had the word FROM- prefixed to the shorter DOWN-CHANGE. It took me a long time and much study to discover that only the longer one denoted *reconcile*, *mutual* friendliness, of *two* parties. The shorter meant *conciliate*, a *one-sided* amity. In the providence of God, I had studied Edmund Burke's *Conciliation with America*, in school, so was familiar with the force of the word *conciliate*. Burke was appealing to Britain, not America. He demanded that England change its attitude toward the Colonies.

Here is an evangel we can preach without reservations! It is really good news! It is true *whether it is accepted or not*, for it has two grades or degrees, one for the unbeliever and an added one for the believer. God is *conciliated* to both. Man is *conciliated only if he believes*. God is *not reconciling the world* now, as the A.V. says (2 Cor. 5:19). Just as England, had it heeded the advice of Burke, would have held out the olive branch of peace to the American Colonies instead of using an armed force (which might have prevented the Revolutionary War), so God refuses to fight with the world now, but sends us as ambassadors of peace who refuse to hold men's offenses against them. So long as we are here, God is at peace with the world, no matter how much they may offend Him, and wish to war with Him.

Peace! Quite the opposite of the popular conception of gospel preaching. As a young preacher I was advised to "take a look over the brink" every time before I began to preach the gospel. That is, I should visualize the

fearful fate of the sinner writhing in the lake of fire. This would add fervor to my message. Alas! such artificial stimulants may add feeling but cannot create faith. They hinder rather than help. It is not the *wrath* of God that draws the sinner, but His *love*. Dire threats of a dreadful doom are not good news, and entirely misrepresent God's present attitude. He is not only at peace with the saints who have accepted the Saviour, but with the *world* which has *not*. True, this may change at any time to the day of His indignation. But not so long as His ambassadors are here, so long as we are privileged to preach the evangel.

FAITHFUL ADMINISTRATORS

As administrators of God's secrets we are to be *faithful*. In view of the almost universal lack of this in present evangelism, we can see how apt is this exhortation. *Expedience* is the chief motive today. The question as to the faithfulness of the message hardly arises, unless adherence to the horrors of orthodoxy is intended. The aim in view is to stir up the souls of the people and have a mighty "revival," with many "won" for Christ. There is a great effort to bring the people to Christ, rather than to present God and Christ to the people. But how often do we hear God's *secret* evangel, unknown to Peter and the Circumcision, faithfully set forth as Paul presents it in his preparatory epistles?

I once saw a sermon on Reconciliation advertised. The speaker was one of the most prominent fundamentalists. So I thought I would go, although it was quite a distance away, and later than I care to keep awake. I went. The word "reconcile" was mentioned once, I think. The rest of it was really *contrary* to this great truth. I mention this because this was probably the best that fundamentalism could offer.

I once sent a letter to the head of a Bible Institute who was one of the sponsors of the Scofield Bible, point-

ing out that the two words for *conciliate* and *reconcile* had not been distinguished in the margin of that work. As he was a Greek scholar, I enclosed a concordance of the two terms cut out of Bruder's Greek concordance. In reply he said he understood the matter and also had concordances in his library. My well-meant effort was thrown back into my face.

The usual objection to conciliation on God's part is that He does not change. Essentially that is true. But the fact that He changes His *attitude* toward His creatures is abundantly evidenced in the Scriptures. One passage should suffice to show this. He condoned the times of ignorance, but now is charging mankind that all everywhere are to repent (Ac. 17:30). His dealings with Israel were continually changing. Now, as a nation, He has sent them a spirit of stupor (Ro. 11:8), and sends salvation to the other nations. These are all connected with His conciliation to the world, after the setting aside of Israel. There is no change in the world, apart from the few who accept God's friendship. The vital fact is that *God* has drawn near and welcomes all to accept and partake of His transcendent spiritual gratuities by faith. This is the evangel for today.

Until we believe, these eonian blessings are in no sense our due through Christ's death, for all that He did was for *our sake, not in our stead*. The *eonian* fruits of His sacrifice are only for *faith*. After the eons, then, indeed, the value of His sufferings and death will overflow to all, for then reconciliation will reach the whole universe (Col. 1:20). But those then reconciled with God will miss the bliss of *eonian* salvation, which is the subject of the evangel, as well as the high honors which are ours with Christ in His celestial kingdom.

It seems that the Corinthians would like to have examined Paul and tried him according to human standards. But this he considered trivial. So it is today. I have been condemned by many because of my faithful-

ness to the evangel. It is claimed that I rob the saints of most of the Bible. And this in the face of our years of painstaking toil to restore the Scriptures to the people by concordant versions! We do not confine our efforts to Paul's epistles. By all means read and study and *believe* all the rest. That will have the same effect, for it is not addressed to the nations as a rule. Only superficial *unbelief* appropriates everything even when it is clearly labeled, and is *to, for, and about others*.

Even if I have a clear conscience to the effect that, for many years, I have been faithful to the secret evangel, I have no desire to justify myself, but to leave it all to the Lord. In the midst of such utter confusion on this elementary theme it would seem to be impossible that anyone be entirely clear, no matter how hard he may try. Then there is the past. I am sure that I will not be commended for much that I preached in those days, notwithstanding the fact that it led to the acceptance of Christ on the part of some. If God used only perfect presentations of His evangel, how many would be called? In this He is gracious, as in all else.

God looks on the *heart*. I have no hesitation in saying that *every actual believer would like* to make known the gospel. No matter how stammering is his tongue, or imperfect its presentation, the heart alone imparts power, and brings real results. I remember once when I really felt moved to show a fellow worker the love of God. I was repulsed, and felt rather bad about it. But, after working hours, another person came to me and asked if what I had said to so-and-so is true of everyone. Was it for him also? I had no idea that anyone had overheard us, but eagerly assured him that he certainly was included. And his later life bore witness to the reality of his faith. We cannot *choose*, but only *call* those whom *God* has chosen. However muddled may be our mind, if our heart is in it, God graciously uses us, and will applaud our feeble and faulty efforts.

It is a great help to remember that we are *ambassadors*, and represent the court of heaven on earth. If "God is angry with the world," which seems to be the basis of the orthodox message, we ought to hand in our credentials and leave. We are here because He is *not* angry, because He is for *peace*, and *refuses* to reckon man's offenses to them. A good diplomat does not deal in threatening demands when his country is proclaiming peace. One of our most urgent tasks today is to undo the damage done by zealous but ignorant men who assume the role of detectives or sheriffs or judges or hangmen, ferreting out sins and arresting and judging and condemning their fellow men, as if the time of His indignation had already come, or the judgment day were present.

For all such "faithful" preaching we may win the commendation of men, but no applause at the dais of Christ. There faithfulness will not consist in venting our own feelings against our fellows, but in representing the gracious, pacific attitude of God, which is the only proper approach to the transcendent favor which follows faith in this administration of God's grace (Eph. 3:2). In fact the false "gospel" which is peddled is largely to blame for the feeble apprehension of the favor which is ours afterward. The strong tendency towards works and lawkeeping and self, which rules among the saints, arises from a man-made evangelism badly adulterated with the same base ingredients.

Not only the secret of the evangel is essential for applause at the dais, but the secret of Christ and of this administration. The lack of these vitally vitiates the service of those who seek to please God in this era. Not only the secrets of Paul's preparatory epistles, the conciliation of Romans and Corinthians, but the secret of Christ's celestial glories and of the place of believers among the nations as joint allottees, and a joint body and joint partakers in a celestial allotment are essential,

for these determine the quality of our service, and its accordance with God's operations at this time. They alone enable us to keep step with Him, and keep us from falling out of line with His affairs.

Most of the man-made movements in Christendom stress some section of the Bible, but seldom do they settle on the proper part. In my day I have met "over-comers," who wish to be reckoned among the conquerors of the second and third chapters of the Unveiling. Quite a few enlist themselves among the 144,000, who will have their place in the next administration. Others "discover" their identity with Israel, although God has given the nation the spirit of stupor, eyes not to be observing and ears not to be hearing, nationally, at this time (Ro. 11:8). Then a great "revival" goes back to Pentecost and claims the powers that were present in Israel under Peter's preaching, but do not note the utter failure of that heralding in the book of Acts, and the calling of Paul in its place.

A WORD OF WARNING

In view of the dais, the worst that can overtake a teacher is not mere ignorance of God's secrets but *opposition* to them. Almost all in this degenerate day were ignorant at one time, and hear of the truth for today as a heretical and destructive doctrine. It is grace transcendent to be allowed to listen to the truth correctly cut, for everything in Christendom is adjusted to produce the apostasy. The tide is against the truth. The desire for fellowship, for a living, for popularity, for gain and for fame and many other motives not only discourage a teacher in standing for the truth, but tend to turn him against it. Those who stand firm must count on apostasy and opposition.

Those who preach Paul must suffer with him. All those in the province of Asia were turned from him. When we remember that it was to these, especially the

Ephesians and Colossians, that he revealed his highest secrets, we are astonished that any light at all is left today (2 Ti. 1:15). If the great apostle, at the close of his career, must admonish Timothy to suffer evil with him as an ideal soldier of Christ Jesus (2 Tim. 2:3), what must those expect today who make his message known? This he repeats (2 Tim. 4:5), and warns against those who withstand his words (15), yet all forsook him at his first defense. May the Lord give grace to all who read these lines to heed his exhortation! A. E. K.

HELP US SPREAD THE TRUTH

Now that we have a large supply of Concordant Versions and other literature, it is laid on our heart to make our message known as never before. As the expense of the usual publicity hinders us from using it as freely as we would like, we take this opportunity to thank those of our friends who have helped in making us known, and to urge all who appreciate our efforts to serve the Lord's people to do what they can to bring it to their notice. There are many ways of doing this, and we wish to coöperate in supplying literature that may be used in reaching others. A good way is to hand a tract to those you meet, with a courteous word. Some are timid about speaking to people, but even they can leave literature where it will be found by others, especially in places where others are unoccupied and inclined to look at anything of interest. We are confident that, as in the past, we are best advertised by our loving friends. Let us know what you can use. We have special tracts for believers, as *Do You Believe*, which sets forth the new light which has come to us in a brief way, as well as light which has come to us, as well as for unbelievers.

The tract *Do You Believe*, in the center of this magazine, may be taken out by lifting the upper legs of the staples, bending them back so that the tract will slip off when pulled upward. Send for more copies of the larger tract if you can use them. They are free.

EGYPT'S "TREASURE" CITIES

EGYPT was renowned for its worldly wisdom. We wonder at this in the case of the so-called "treasure" cities built by the forced labor of the sons of Israel, when a king arose who knew not Joseph. They were all located in the most vulnerable section of the land. The king was concerned lest the Israelites join Egypt's enemies in case of a war. Why, then, did he gather his treasures into cities in a region more exposed to attack than any other, and among aliens who were not accounted loyal to the crown? This does not seem to be a very wise course. We are forced to wonder if the ancient Hebrew text really conveyed this idea. Egypt is a very unusual land, especially in its physical features. Its long length on the river Nile is walled in by mountains, by the Red sea and the desert. From a military standpoint, it was practically invulnerable except in the north. Almost all of its foreign wars were waged through the narrow bottle-neck of the isthmus of Suez. The great armies of Babylon, Medo-Persia, and Greece marched through here in one direction and those of Egypt in the other. Even today, with our modern appliances and ships, it is difficult to attack Egypt from the west. If they could defend a line running roughly from the Mediterranean to the gulf of Suez, Egypt would be safe from foreign aggression.

The "treasure" cities were called Pithom and Raameses, to which the Greek version adds On, or Heliopolis, the city of the sun. For our present purpose it is not necessary to know exactly where these cities were located, except that all agree that they were between the Nile and the isthmus of Suez, *the invasion corridor of Egypt.*

The most powerful enemies would reach these cities first and loot them, no doubt. Why should this wise people tempt their neighbors and risk their treasures by storing them near their border? Indeed, why place them in the midst of the alien Israelites, whom they did not trust? Why not take them up the river to a safer place?

The Revisers, recognizing the fact that this Hebrew word does not really mean "treasures," changed to "store cities." Indeed, the Authorized Version translates this word "store" everywhere else. In such things the Revisers have been more consistent. "Treasure" is used by the Authorized Version for at least seven different Hebrew stems, which we distinguish as *repository*, *safeguard*, *buried [treasure]*, *equipment*, *depository*, *secrete*, and *provision*. The last word is used of the "treasure" cities. According to the modern Hebrew text they were *provision cities*, such as Solomon (1 Kings 9:19, etc.) and Hezekiah had (2 Chron. 32:28) to store grain, wine, oil, and other provisions.

But this does not help matters much. Joseph stored food in all the cities, near the place where it was produced and used (Gen. 41:48). But why did this later ruler lay up food? There was no famine, as far as the record goes. But, if he did, why transport it from the safe center of Egypt to its most dangerous border, among an alien and oppressed people, who, as they supposed, would join any enemy that might come against Egypt? If this is the Word of God, we simply must believe it, and acknowledge that our ignorance does not qualify us to change or deny it. But, *is it the Word of God?* Let us make sure that our difficulty is not due to man's mistakes in the transmission of His Word.

The Greek version seems to show that the ancient Hebrew read differently. It uses the word *ochuras*, to which we have assigned the standard *bulwark* (2 Cor. 10:4). This is the problem. Is there a Hebrew stem having this significance which might easily be mistaken for

skn, PROVIDE (A.V. "treasure," R.V. "store")? Surely it is not an accident that the very next word in the Hebrew vocabulary, *skr*, means HOLD-IN-CHECK, which the Authorized Version renders *stop* twice. It reads, "the windows of heaven were *stopped*" (Gen. 8:2); "the mouth of them that speak lies shall be *stopped*" (Psa. 63:11). According to this these cities were built to *hold in check* any enemy which would seek to invade Egypt across the isthmus.

From the world's standpoint, no one can deny the wisdom of this. The aliens were likely to *help* an invader, so Pharaoh forced them to build a *hindrance*. The cities would, of course, be garrisoned by Egyptian troops, whose provisions would need to be brought there and stored, in case of a siege. They would have storerooms for this purpose. This fact would not change their basic character.

Until we can find a better word, we will call these *bulwark* cities. The Hebrew HOLD-IN-CHECK cannot be used as an adjective in English, and we seem to have nothing nearer than the Greek word used by the rabbis who made the Septuagint. This, at least, hints at the true function of these cities, and is in accord with what the Scriptures say as to the wisdom of the Egyptians. It also agrees well with every detail of the context. How thankful we should be that, in the providence of God, He has preserved His Word from the mishandling of men! And may He grant us strength and wisdom to recover His revelation!

A NEW DUTCH PAMPHLET

Het Probleem van De Tweede Dood, by A. OOSTERHUIS, is a forty-nine page pamphlet dealing with various aspects of death, especially with the second death. It may be had from J. OOSTERHUIS, MEIDOORNSINGEL 39, SCHIEBROEK, HOLLAND.

Obituary

BROTHER SAMUEL NOCK REPOSING

Our agent for Birmingham, England, and leader of the ecclesia there, Brother Samuel Nock of Blackheath, was put to repose after a short illness, on November 19th. We have received a number of tributes to his service for the Lord, and we quote from one of these: "He will be greatly missed by the friends at the Bible Hall, where he labored unceasingly for the unfolding of the truth of God's Word."

"He endeared himself to many, not only the brethren at the Bible Hall, but also to others, for he was ever ready to speak the Word in other places as opportunity presented itself. He spent much time in study that he might become a workman 'qualified and unashamed,' and was thus a great help in leading our Bible studies."

"He also accomplished much in writing to individuals over a wide area, for his zeal seemed to know no bounds."

He leaves a wife and daughter, and other near relatives. Although his passing will bring sorrow to them and to the saints to whom he ministered, yet they sorrow not as those who have no expectation, for they shall meet him in that day, when the Lord calls home His own.

REPOSING

Brother Willie Williams of Llanelly, Carmarthenshire, S. Wales, has fallen asleep. On October 15, 1947, at the age of 72, his earthly ministry came to a close.

Readers of 'U.R.' will be familiar with his name which appears on the back cover announcing the class meetings at Pontardulais, of which he was founder and leader.

He was the pioneer of truths of Universal Reconciliation in these parts, the class which he formed being the only known one in Wales.

Up to about ten years ago he was associated with the "Watch Tower" movement, but when he came to see God's matchless grace in all its fulness he devoted his boundless energy and zeal into the proclamation of Universal Reconciliation.

Although his health began to fail rapidly about a year ago he continued to attend with unflinching regularity the class meetings at Pontardulais until six weeks before his death, so that it can be truly said of him that he lived and died for the truth which he loved.

The kindest of men, he was loved and respected by all who knew him and will be sadly missed—but we sorrow not as others who have no hope. For though his earthly tabernacle has been demolished, it is taken down only to be rebuilt upon a heavenly and abiding pattern. He has retired into the shadow of death and lies immured in the gloom of the grave, only to return from a brief confinement to endless liberty at the coming of the Lord, our Saviour out of heaven, who shall change our body of humiliation and fashion it like unto His body glorious by means of that power by which He is able to subdue all things unto Himself.

It is in full assurance of this blessed hope that we take our present leave of him looking forward to that day of sweet reunion in the presence of our Lord and Saviour Christ Jesus.

May it be soon!

The interment took place at Rhydgoch Cemetery, Pontardulais, in accord with our beloved Brother's wish as he claimed to have spent the happiest days of his life in this town.

Brother Samuel Nock of Birmingham officiated at the service in the house and at the graveside, calling attention to the glorious hope which we have for all those who are reposing and in particular, they which repose in the Lord. Brother Williams is survived by his wife, Sister Ann Williams, and a grown-up family of sons and daughters.

On behalf of the saints who meet at Pontardulais Institute, S. Wales, Great Britain.

M. A. MEREDITH.

Do You Believe?

(Kindly put a check mark after every passage you believe)

Do you believe God, that "of him, and through him, and to him, are things" (Rom. 11:36, 1 Cor. 8:6, Col. 1:16, Heb. 2:10)? *All or some?*

ALL LOCKED UP IN STUBBORNNESS

Do you believe that "God hath concluded them all in unbelief, that he might have mercy upon all" (Rom. 11:32)? Are *both* alls true?

GOD IS OPERATING ALL IN ACCORD WITH THE COUNSEL OF HIS WILL

Do you believe that God "worketh all things after the counsel of His own will" (Eph. 1:11, Heb. 1:3)? Are some things too hard for Him?

GOD WILLS ALL MANKIND TO BE SAVED

Do you believe that God "will have all men to be saved, and to come to the knowledge of the truth" (1 Tim. 2:4)? That He "is the Saviour of all men" (1 Tim. 4:10)? Does it say, These things *forbid* to teach (11)?

ALL MEN WILL BE VIVIFIED

Do you believe that "as in Adam all die (or are dying—the believers who are alive when the Lord comes who meet Him in the air will not die), even so in Christ shall all be made alive" (1 Cor. 15:22)? *All?*

CHRIST WILL DRAW ALL TO HIMSELF

Do you believe what Christ said that "if I be lifted up from the earth, I will draw all men unto me" (John 12:32)? Where does He make an exception? Who permits us to limit this to a tiny percentage?

THE RECONCILIATION OF ALL

Do you believe that God, "having made peace through the blood of Christ's cross, by Him" is "to reconcile all things unto himself . . . whether on earth or . . . in heaven" (Col. 1:20)? What is outside these limits?

CHRIST'S HEADSHIP OVER ALL

Do you believe "that in the dispensation of the fulness of times, he [God] might gather together in one *all* (things) in Christ, both which are in heaven, and which are on earth; even in him" (Eph. 1:10)?

TO THE SAVIOUR EVERY KNEE WILL BOW

Do you believe that "at the name of Jesus every knee should bow . . . in heaven, and . . . in earth, and . . . under the earth" (Phil. 2:10, Rom. 14:11)? Do "things" have knees? The name "Jesus" means Jehovah-Saviour.

EVERY TONGUE SHALL ACCLAIM HIM LORD

Do you believe that "every tongue should confess that Jesus is Lord of the glory of God the Father" (Phil. 2:11)? Do you realize the Greek word for "confess" is rendered "thanks" in Mat. 11:25 and Lu. 10:21? Could a reluctant, forced confession glorify God as *Father*?

GOD WILL BE ALL IN ALL

Do you believe that all will be subjected to Christ "that God may be all in all" (1 Cor. 15:28)? How much could God be in the damned?

Does faith in these scriptures make any one a *Universal Reconciliant* or a *Universalist*? Does faith in the *advent* of our Lord make any one an *Adventist*? Does it not create a false impression to fasten such names on persons whose convictions differ radically from those taught in these sects? Were it not better to agree not to call each other names? Can this be done in love (1 Cor. 13)? One who believes the *fundamentals* of God's inspired Word might claim the right to be called a *Fundamentalist*, but is it not better to discard all designations that might separate from fellow-believers and disturb the unity of the spirit, which is kept by the bond of peace (Eph. 4:3)? Is God unable to be All in everyone?

Do You Believe?

THE CREATION AND RECONCILIATION OF SATAN

Do you believe that "in him," Christ, "were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers . . . and by him reconcile all . . . unto himself, by him . . . whether . . . in earth or . . . heaven" (Col. 1:16-20)? Were not all created for reconciliation?

THE RESTORATION OF ISRAEL

Do you believe that Christ, the Lord, will "restore again the kingdom to Israel . . . in the times or the seasons which the Father has put in His own power" or jurisdiction (Acts 1:6)? Are you a Restorationist?

Do you believe that "the heaven must receive Jesus Christ until the times of restitution of all . . . which God hath spoken by the mouth of His holy prophets . . ." (Acts 3:21)?

THE UNSEEN, GEHENNA AND TARTARUS

Do you believe in "hell"? The Original speaks of three, sheol (Hebrew), hades, gehenna and tartarus (Greek). The A.V. translates them all "hell" without discrimination. Sheol or hades are literally the "questionable" (sheol means ask, and hades the imperceptible) or the "unseen". All who die go there until they are raised again. Christ went there until His resurrection (Acts 2:27, 31). It will be cast into the lake of fire (Rev. 20:13, 14). Gehenna is a valley just below Jerusalem. The writer has been there. The offal of the city and the corpses of criminals were thrown there to be devoured by constantly burning fires and ever multiplying worms. It will be the place where the bodies of the rebels will lie when Christ sets up His throne in Jerusalem, a warning spectacle for all who behold them (Is. 66:24). Tartarus is mentioned only once in Holy Writ (2 Peter 2:4), as the place where messengers (or "angels") are kept "to be reserved unto judgment".

THE EONIAN TIMES

Do you believe in "eternity" (Isa. 57:15)? The word used here means *further or still or future*. It occurs so often in the Hebrew that concordances do not list the passages, as a rule, yet only once the translators have rendered it with "eternity". Must this fact not arouse doubts as to the real meaning of the passage in Isaiah? He will *not* contend forever!

Do you believe that the Greek "eon" means eternity, when the Scriptures plainly speak of a time *before* the eons (1 Cor. 2:7), mistranslating "before the world" by the A.V., or when they speak of the end or consummation of *this* eon or *the* eon (Mat. 13:39, 49, 24:3, 28:20), of the *future* eon (Mat. 12:32, Ep. 1:21, Heb. 6:5), and of the consummation of the eons (1 Cor. 10:11)? Three other words mean endless in Greek.

What is the difference between the eon of the eon, the eon of the eons, and the eons of the eons? Is it not the same as between the holy place in the tabernacle and the holy of holies and the holies of holies?

DID THE WORD OF GOD MAKE ALL?

Do you believe that "All things were made by him; and without him was not any thing made that was made" (John 1:3)? Evil? Satan?

GOD CREATES THE RUINER TO HARM

Do you believe that the Lord "created the waster to destroy" (Isa. 54:16)? Were not both, the good and the bad, created by Him?

HIS HAND HAS TRAVAILED WITH THE FUGITIVE SERPENT

Do you believe that "his hand has formed the crooked serpent" (Job 26:13)? Are not snakes also a part of His creation?

God's Inspired Word

GOD USES EVIL SPIRITS AS HIS MESSENGERS

Do you believe that "an evil spirit from the Lord troubled Saul" (1 Sam. 16:14, 18:10)? Does the Lord use evil for His purpose?

Do you believe that "the Lord hath put a lying spirit in the mouth of all" Ahab's "prophets" (1 Kings 22:19-23)? The Lord?

FOR THE EON . . UNTIL

Do you believe that "the forts and towers shall be dens . . until the spirit be poured upon us from on high" (Isa. 32:15)? How then can they be dens "for ever", as this passage has been translated? Forever—until!

FOR THE EONS . . THE CONSUMMATION

Do you believe that Christ "shall reign over the house of Jacob for ever" (Lu. 1:33, and ever, Rev. 11:15, 22:5)?

Do you believe that, "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he has put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all" (1 Cor. 15:24-28)? Does the "for ever" in Luke agree with this? Christ rules rule out.

THE CONCLUSION OF THE EONS . . THE COMING EON

Do you believe that "now once in the end of the world" (Heb. 9:26) is possible, when there is a "world to come" (Lu. 18:30)?

THE CONSUMMATION OF THE EONS . . THE EON OF THE EON

Do you believe that "the ends of the world" (1 Cor. 10:11) harmonize with "world without end" (Eph. 3:21, Isa. 45:17)?

THE ON-COMING EONS . . THE EONS . . THE EON OF THE EONS

Do you believe that there are "ages to come" (Eph. 2:7), "other ages" (Eph. 3:5), that there is a "mystery which hath been hid from ages" (Col. 1:26) and that there is to be "glory in the church by Christ Jesus throughout all ages" (Eph. 3:21)? Do you know that the word for "ages" is translated "ever" (in forever, for ever and ever, everlasting) elsewhere?

TEACH THAT GOD IS THE SAVIOUR OF ALL MANKIND

Do you "suffer reproach," because" you "trust in the living God, who is the Saviour of all men, specially of those that believe"? Do you "command and teach these things" (1 Tim. 4:10-11)? Why not?

THOSE WHO WANT TO LIVE DEVOUTLY IN CHRIST JESUS

Do you believe that "all that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12)? Can you stand this test?

EVERS OR AGES IN GREEK ARE EONS

Do you think that the Revisers and many other recent translators are warranted in translating more passages "age" (like the A.V. in Eph. 2:7, 3:5, 21, Col. 1:26), and that the Concordant Version is justified in making it uniformly "eon" or "eons", as in the Greek?

IN CHRIST THERE IS A NEW CREATION

Do you believe that "if any man be in Christ, he is a new creature" (2 Cor. 5:17, Gal. 6:15, Rev. 21:1)? Does this not involve a greater change than a new birth? Even in the regeneration (Mat. 19:28), "when the Son of Man shall sit on the throne of his glory" is not so far-reaching as the new heaven and new earth?

the Sacred Scriptures

A NATION BE BORN AT ONE TIME—BEGOTTEN ANEW

Do you believe it possible that "a nation .. be born at once" (Isa. 66:8) and that our Lord, speaking to Nicodemus, "a ruler of the Jews" said to him, "Ye [plural] must be born again", and that he, as a "master in Israel" should have known these things from Isaiah?

CHRIST WAS A SERVANT OF THE CIRCUMCISION

Do you believe that "Jesus Christ was a minister of the Circumcision .. to confirm the promises made unto the fathers" (Rom. 15:8) in which the blessing of the "Gentiles" is only "with his people" Israel, when they are blessed (Rom. 15:9-11)? Paul is the apostle of the nations.

THE FATHER IS GREATER THAN I

Do you believe "my Father is greater than I" (John 14:28)?

THERE IS NO OTHER GOD EXCEPT ONE

FOR US THERE IS ONE GOD, THE FATHER

Do you believe that "there is none other God but one" (1 Cor. 8:4)? "Howbeit there is not in every man that knowledge" (verse 7).

HE DID NOT MAKE HIMSELF EQUAL TO GOD

Do you believe the Jews who sought to kill Him, because of "making himself equal with God" (John 5:18)? Did He not refute the charge by saying "the Son can do nothing of himself" (John 5:19)?

ONE MEDIATOR OF GOD AND MANKIND

Do you believe that there is "one mediator between God and men, the man Christ Jesus (1 Tim. 2:5, see Heb. 8:6, 9:15, 12:24)? That His Father was the "Holy Ghost" of "the Highest", and His mother Mary (Lu. 1:30-35)? He is neither a mere man nor the only wise God (1 Tim. 1:17)?

THE HEAD OF CHRIST IS GOD

Do you believe that this is said of one co-equal with God (1 Cor. 11:3)?

RETURNING ARE THE WICKED TOWARD THE UNSEEN

Do you believe that "The wicked shall be turned into hell" (Ps. 9:17)? Are the Revisers and the Concordant Version wrong in rendering it "return", when the A.V. itself usually translates it so in other places, as in Gen. 3:19, where the *body* returns to the soil, and in Eccl. 12:7, where the *spirit* shall return to God who gave it?

FROM THE BEGINNING IS THE ADVERSARY SINNING

Do you believe that "the devil sinneth from the beginning" (1 John 3:8)? Our Lord, in *His day*, beheld "Satan as lightning fall from heaven"?

A SECTARIAN SHOULD BE REFUSED

Do you believe that a "heretick" (same word as "sect" of the Sadducees and Pharisees, Acts 5:17, 15:5), after the .. second admonition, reject" (Titus 3:10), applies to one who fellowships with all saints?

A CIRCLE IS MORE THAN THRICE ITS DIAMETER

Do you believe that Solomon's molten sea, 10 cubits in diameter, was 30 cubits round (1 Ki. 7:23)? The Concordant Version makes it 33 cubits.

Believe God, not men or a discordant Bible. Check all by a concordance of the Original or by the Concordant Version, and be safe. These and many more discordances are cleared up in our versions, concordances, magazines, books and tracts. Send for price list and free brochure, "The Happy Man of Romans 4:8." He believed the "fundamentals" before there were any "fundamentalists."

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DIVINE SUPREMACY

OBSERVANT READING of Scripture discloses to the mind many illustrations of divine supremacy. Incident upon incident reveals the absolute character of God's will and His power to enforce it. At the commencement of creation it was at His pleasure and by His prompting, that worlds were brought into being. And that, prior to this, His only begotten Son appeared as the glorious First-born.

Then, in and through Him, God displays the wonders of His power. To the Son is assigned the marvellous executive ability of carrying out and seeing through, the Father's high purpose. And it is in the details of this purpose that we perceive God's supremacy. It is therefore revealed in the wisdom and grace of His Word, to the intent that we should have excellent ground for confidence in, and reliance upon, the living God.

That God intervenes in human affairs, not only finds confirmation in Scripture, but in everyday life as we all experience it. The related incidents of God's Word, however, should prepare us for what we observe in our daily life. Indeed, it has been so noted, giving rise to the French motto, "Man proposes, God disposes."

In Jacob's life this is remarkably seen. His name means "circumventer," and he gave it much meaning, as we well know. But he had much to learn, and only so learned from his human impotence. His name was changed to "Israel," to which may be given the meaning, "Deity controls." A great lesson, not only for Jacob, but for all mankind.

In the case of Gideon, there is another fine expression. Realizing his weakness he exclaims, "Oh my Lord,

wherewith shall I save Israel? Behold, my family is poor in Manasseh, and I am the least in my father's house." But poverty in his case was no bar to the will and purpose of God for him. In the story of Ruth, too, there is a telling illustration of God's directive power. The words of Boaz to Ruth are worth quotation. "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under Whose wings thou art come to trust" (Ruth 2:12).

Three words are worthy of notice here. *Work, reward, trust*. The sequence is applicable in our own day. God always recompenses, for He is no one's debtor. And His reward is always sure and satisfying. The lovely figure of speech employed, well denotes His gracious care—*under Whose wings thou art come to trust*.

It all shows how wisely and how well God looks in upon life down here. He does nothing in vain, though we may, and at times do. And, how true to say, "God moves in a mysterious way, His wonders to perform." Note the utterance through Moses to Pharaoh, "And in very deed for this cause have I raised thee up, for to show in thee my power, and that My name may be declared throughout all the earth" (Ex. 9:16). And again, God's word to Moses, "Who hath made man's mouth? Who maketh the dumb or deaf, or the seeing or the blind? Have not I, the Lord?" (Ex. 4:11).

God is indeed supreme. "None can stay His hand, or say to Him, What doest Thou?" (Dan. 4:35-37). However strange and inscrutable, He will do what seemeth Him good. For the last word is with God, the final decree. This is remarkable in the case of Balaam, who was hired by Balak to curse Israel. But we read, "Howbeit our God turned the curse into a blessing" (Neh. 13:2). This incident is very striking. As Balak said to Balaam, "I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times . . . I thought to promote thee unto great

honor, but lo, the Lord hath kept thee back from honor" (Num. 24:10-13).

The Lord hath kept thee back from honor. Better this, than to be promoted to a greatness by sacrifice of a principle pleasing to God. Are there not times when we can thank God for keeping us back from some worldly prize? And how true the words: "A man's heart deviseth his way, but the Lord directeth his steps" (Pro. 16.9).

Man may plan and arrange, even to a nicety, but the last word is with God. And of this great truth there is daily demonstration. Again and again we read of cases, or they may come under our own observation, where the inscrutable will of God cuts right across man's self-determination. Hence the tragedy of humanity's course, in being so slow to learn the great, yet needful lesson.

Jeremiah well voices this truth: "O Lord, I know that the way of man is not in himself. It is not in man that walketh to direct his steps" (Jer. 10:23). Yet, how vast the number who really think that the way of man is in himself, and that he can direct his steps. Why the chaos of "man's day" if his way is so good? Indeed, if he was left utterly and entirely to himself, the world would be infinitely worse. But, thanks be to God, He does look in upon our tragic state, and so orders, adjusts, and circumvents, that we have cause to praise Him for those compassions which fail not.

The more we think of God as supreme in His own creation, and in His will as being paramount, the less shall we think of man's misordered arrangements. God is above all these, and yet in them, for the pursuance of His purpose. In our own lives, too, we see how God is above, yet also in, both circumstance and so-called "chance," which attend upon His will. A certain writer, commenting on this thought, has well said, "To what fortuitous occurrence do we not owe every pleasure and convenience of our lives!"

The patriarchs of old were very conscious of this great truth. Take the story of Joseph. In his life God moves with a momentous end in view. The issues are big, the means drastic. Heartless cruelty goes hand in hand with lying and deceit. The brothers sinned grievously, and Jacob had to confess, "All these things are against me." But note the remarkable outcome. Joseph finely emphasizes it all: "God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. So it was not you that sent me hither, but God . . ."

What lessons Israel had to learn! But did they learn, and do they now? Only but few, and is it not so even with ourselves, of the nations? May we realize more and more how much we are flung upon God, upon His wisdom, His power, and perfect understanding. In God's wonderful words to Israel through the prophet Isaiah, there is an arrestive statement of divine supremacy. "For My thoughts are not your thoughts, neither are your ways My ways. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall My word be that goeth forth out of My mouth. It shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper whereto I sent it."

How finely contrastive are these sentences! Note the introversion of the pronouns, *My* and *your*. The loveliness of the figures, too. The contrast suggests, does it not, the greatness and vastness of God's thoughts and ways. And as the rain and snow come down from heaven, returning not, except they water the earth with resultant fertility, "so shall My word be that goeth forth out of My mouth." Observe the positive character of its

result. "It shall not return unto Me void. It shall accomplish that which I please. It shall prosper whereto I sent it."

Now, as an instance of Israel's thoughts being far from God's thoughts, and their ways also, it is instructive to note Moses' words relative to their entry into the promised land. "Understand therefore, that the Lord thy God giveth thee not this good land to possess it for thy righteousness. For thou art a stiffnecked people" (Deut. 9:4-6).

And yet, in spite of their continued disobedience and departure from God's expressed commands, a great destiny is still theirs in the counsel and intention of God. They were "to be a special people unto Himself, above all people that are upon the face of the earth" (Dt. 7:6).

To give but one more quotation concerning Israel's high destiny, which reveals the mighty directive power of God. "*I will bring you out from under the burdens of the Egyptians. I will redeem you with a stretched-out arm. I will take you to Me for a people. I will be to you a God. I will bring you in unto the Lord. I will give it to you for an heritage.*" And the statement commences and closes with the words: "I am the Lord" (Ex. 6:6-8). But their destiny still awaits them, and it will then be seen that God's choice of such a people was a wise and beneficent one.

In the course of time, and in true fulfilment of prophecy and promise, the joyous advent of Messiah took place, even He Who should be called "the Son of God." Now, God's supremacy is seen here in a marked way, and it is instructive to read Luke's opening chapter in confirmation of so great a truth. To quote but a few words, will, I think, give us a key to the whole chapter, and indeed, to the record of Christ's wondrous life and death and resurrection. The words are those of the messenger to Miriam regarding the birth of John, the forerunner of Christ. "Seeing that it will not be impossible

with God to fulfill His every declaration'' (Luke 1:37).

Of course not. And the life of our Lord is the loftiest expression of such an utterance. What shall we say, too, of Paul, whose eventful life and career was so embedded in the forepurpose of God? Did not his arrest by the Lord Christ, and subsequent mission to the nations, complete the divine ordering in the wisdom of God's twofold purpose?

Think of the proud, religious Pharisee being led by the hand into Damascus. There he meets Ananias who said to him, "The God of our fathers fixes upon you beforehand to know His will, and to be acquainted with the Just One, and to hear the voice of His mouth, that you shall be His witness to all men of what you have seen and hear" (Acts 22:14, 15).

Do we not perceive in these impressive words the foreknowledge of God, so in keeping with His great design for all mankind? And, notwithstanding his guilt, Christ further said to Paul, "Go! For I shall be delegating you afar to the nations" (Acts 22:21). Thus, in a very marked way, we see the apostle as one *extricated* from the people and from the nations, to be God's herald and a teacher of the nations in knowledge and truth.

In the guidance of God, what lessons must he have learned in Arabia, in desert quietude! And, maybe, the revelation awaiting him there very largely constituted him the lonely figure in his spiritual career. In how great a way Paul was used, his various letters well show. And that God was with him in wonderful guidance, his journeys confirm. In God we owe so much to the noble Paul, do we not? And how impressively, at Ephesus, he alludes to his unique commission as an apostle of the risen Christ!

"Lo! I, bound in spirit, am going to Jerusalem, not being aware what I will meet with in it, more than that the holy spirit, city by city, certifies to me, saying that bonds and afflictions are remaining for me. But of noth-

ing have I a word, nor yet am I making my soul precious to myself, till I should be perfecting my career and the dispensation which I got from the Lord Jesus, to certify the evangel of the grace of God" (Acts 20:22-24).

Truly, "all is of God." Hence, those citations of Scripture as to His wondrous foreknowledge, inscrutable judgments, and untraceable ways. Who is there of thoughtful mind and long experience as a believer of God's Word, who has not again and again perceived evidence of God's directive power? As Cowper writes in his poem, *The Task*:

"Happy the man who sees a God employed
In all the good and ill that chequer life!
Resolving all events with their effects
And manifold results, into the will
And arbitration wise of the Supreme."

Nor does the acceptance of such a thought make for fatalism. Rather does it deepen reliance upon God, in desire and request for wisdom and understanding, that we may the more closely live as unto Him. God is indeed supreme, and moves to His great ends unthwarted by the ill. There is mystery, it is true, but what a marvellous and sustaining hope!

WILLIAM MEALAND.

THE POWER OF NON-ESSENTIALS

As I look back on my service for the Lord and wonder what act of mine had accomplished the most for His glory, my mind reverts to a book which I lent to my erstwhile Sunday School teacher. I had become associated with the [Plymouth] Open Brethren, and read their books avidly, and tried to help others. The book was never returned. She said she had given it to her pastor, and he wanted to keep it. Not many years later this pastor started a Bible Institute, and, to my astonish-

ment, taught "Brethren truth"! Not long after this some men who had made much money in oil and who gave millions to this Institute, published some Brethren books and sent them freely all over the country. They were called the "fundamentals." From this gradually rose the fundamentalist movement now represented by many churches and institutes and colleges all over the land. I cannot help wondering whether my simple act of loaning a book was the seed which started the great fundamental movement of today. If so, what a tragedy, that the truth has petrified in their hands! Yet what a wonder that God graciously has led us from glory to glory by His spirit!

Another trivial act led to even greater blessing. During the first world war a friend of ours gave a tract to an officer of the German commercial marine, who returned to Germany when the conflict was over. He was ardently desirous of spreading the truth. He it must have been who sent a copy of *All in All* to a doctor in Berlin, who, in turn sent it to one of the publishers of *Der Ueberwinder* (*the Overcomer*), and asked her to translate it into German. She wrote to me for permission, and this gradually led to the translation of many of our booklets, and the publication of the German UNSEARCHABLE RICHES, and the German Concordant Version with Concordance. This was so eagerly welcomed that the first edition was practically sold out during the war. I have been told that, in a comparatively short time, a single grain of wheat could cover the earth with its produce. So can a ridiculously insignificant act be the channel of untold blessing.

THE DIVINE NAMES AND TITLES THE EONIAN TIMES

We have a single page leaflet, for insertion in Bibles, giving the above information. It is free, and may be given to all who wish to know what the divine titles really mean, and how to pronounce them.

THE HEBREW WORDS FOR MAN

ENGLISH is a lame language when it comes to expressing the various ways in which humanity is viewed in the Original. The word "man" must do double duty for human, which includes all members of the race, men, women and children, and for an adult male. In the first case, as in the translation of the Greek *anthrōpos*, we make it ^hman, with a small ^h in front, for the Hebrew *ad^hm*. In German this will be *Mensch*. Or we render it *human, humanity, or mankind*.

"Man," without any mark stands for a human who is not a woman or a child. In the Greek it is *anēr*, in Hebrew *aish*, in German *Mann*. *Ashe* is woman.

"Mortal," or ^mman, is fair for *anush*. The A.V. renders this *another, [blood] thirsty, certain, chap [man], divers, fellow, flower of age, husband, man, mortal man, people, person, servant, some, stranger, that, those, trade*, and sometimes omits it altogether.

A further aspect, translated "man" in the A.V., is *bol* POSSESSOR. The A.V., often in combination with other words, uses it in connection with *archer, Baali, babbler, bird, captain, chief man, confederate, have to do, dreamer, due, furious, given, great, hairy, hath, have, horseman, husband, lord, man, married, master, of, owner, person, sworn*. It describes a person in terms of his possessions, and may be rendered "possessor of" so and so, in a literal translation. But an idiomatic rendering is often difficult.

But the most trying term to turn into idiomatic English is *gbr*, or *gbur*. The A.V. renderings are *champion, chief, excel, every, giant, good, man, mastery*,

mighty, power, strong. The verb has also *confirm, exceed, great, prevail, valiant*. Most of these are ruled out because they clearly represent other Hebrew words, and will seldom fit the context of this term. The words *master* and *might* seem to be the only ones left. In such a case it is well to study the translations of the Septuagint also. They render it "human" (*anthrōpos*) about twenty times, "man" (*anēr*) twice as often, and "able" (*dunatos*) over seventy times. This fully confirms the general idea that the Hebrew word presents a man as *mighty* or *master*.

But in practise it is not so simple as that. If we jump to the conclusion that it is limited to mighty men as a class, in contrast to a weaker class, we will find that this does not work. Take an example (Jer. 43:6). After the king of Babylon had deported the bulk of Judah, but left the *poor* of the people to take care of the land, these insisted on leaving it and went to Egypt, contrary to the word of Jehovah by Jeremiah (Jer. 39:10). This *poor* remnant is described as "men (*gbr*), women and children," in the A.V. Several points are clear. The term does not include women and children. They were not "good" men (as the A.V. translates in Ps. 37:23), for they were disobedient and came to no good end in Egypt. Moreover, the term is used of *all* of these men, and we could hardly describe this riff-raff as composed entirely of "mighty" men, or "masters," in the usual sense of these words. This word, like *aish*, seems to include every man, in contrast to women and children.

Is there some "might," some "mastery" which is inherent in the man, but not in the woman or the child? What kind of a power is this? Is it physical or is it positional? Perhaps the feminine form of the word will help here, for the word *mistress* is used nine times for *gbrth*. The *th* is the feminine ending. Sarai was Hagar's *mistress* (Gen. 16:4, 8, 9). The wife of Naaman was the *mistress* of the little captive maid (2 Ki. 5:3). In no

case does the *mistress* seem to have any physical superiority. The authority over the maid was entirely a matter of *social position*, the corresponding term was *slave*.

In Eden's judgment scene, the woman was lured by the serpent, hence her relation to her husband was changed, and he was given the rule over her. This seems to be the kind of "mastery" intended by *gbr*. In general, we must admit that Eve and her daughters are not *stronger* than the sons of Adam. She is the "*weaker vessel*" (1 Pt. 3:7). A husband need not be physically superior to his wife in order to have the social status which belongs to his sex. He may be masterful even if he is infirm and ailing.

In Bible times there were no bachelors. Marriage ended childhood and began manhood. Then the youth became an *aish*, or husband, and, at the same time, a *gbr*, a *master*, with a woman and a family under him. In this sense the term master could be applied to all mature men when the subjection of their dependents was in view. Our English word fits some phases of this, but has many usages which are not included in it. On board a ship, or in a school or a business, among workmen and professionals, it has taken on special usages, all more or less related to the central thought of a superior social position. In relation to a household, especially where there are slaves, *master* is used very much like the Hebrew *gbr*. Moreover in our word *mister*, which applies to all men, we have a good example of how the Hebrew is used of bad as well as good, rich as well as poor, small as well as great, weak as well as strong. It denotes a dignity inherent in the social structure since Adam sinned.

CORROBORATIVE WITNESS

We base our faith on God's inspired Original alone, so will not give the testimony of scholars as *evidence*. Merely to break down prejudice and to give the testimony of more than one witness (2 Cor. 13:1) we submit

the following by John Parkhurst, an independent scholar, who published the results of his researches in *A Hebrew and English Lexicon*. Under this word he says: II. As a N. gbr *A man*, as distinguished from a woman or child, on account of his *superior strength*, Lat. *vir*, which in like manner from *vis*, *strength*. See inter al. Deut. xxii. 5, Jer. xliii. 6, Exod. xii. 37. . . . It sometimes, like *homo* in Latin, and *man* in Eng. denotes the *species*. See Ps. xxxiv. 9, Job iv. 17, xiv. 10, 14. *Any* or *every man*, Jer. xvii. 5, 7. We point only to the last sentence, as the rest is not as accurate as could be wished. *Strength* belongs to another Hebrew stem, *oz*.

Probably it was the adjective (*gbur*), which led translators to render this stem *might*, *mighty*, etc., although the A.V. changed to *champion*, when referring to Goliath (1 Sam. 17:51). He certainly was a mighty man physically. Yet this is nullified when we find that the same term is applied to David, in his old age (2 Sam. 17:10). It evidently can be applied to young and old, large and small, and refers rather to a quality of spirit, rather than to mountainous muscles. In this light we learn that Nimrod was not merely a *strong* man, but a *masterful* one, who not only hunted animals, but ruled over men and established the first kingdom. Rather than physical strength, this required a quality that is possessed by some, like Napoleon, "the little corporal," who are not conspicuous for their size.

As no other term seems available, the only practical course seems to be to use *master* when the context allows it, and to modify it by such phrases as *of the family*, or *of the house*. The adjective may be *masterful*, the feminine *mistress*, or *mistress of the harem*, and the verb *have the mastery*, *make* and *cause to master*, and *make self master* (Job 15:25).

Master is used as the complement of woman in Deut. 22:5. It is with a good deal of sympathy that we read the rendering of the Authorized Version, which is as

follows, "The *woman* (*ashe*) shall not wear that which pertaineth unto a *man* (*gbr*), neither shall a *man* put on a *woman's* garment." There was no special term for *gbr* in English, so they fell back on the common term. But this fails to tell us *why* this regulation was made. If we render it: "The furnishing of a master of the house is not to 'be' on a woman, neither is a master of the house to be 'clothed in a woman's raiment,'" then the reason for this regulation becomes clear. The clothing of the master should always identify his social position in the family, according to the edict of Eden.

Now that we know that God is operating all in accord with the counsel of His will (Eph. 1:11), why does Psalm 37:23 limit the thought to *masters*? Even if all men are masters and God prepares their steps, this does not include women and children. Is not this an emphatic way of describing His rule, like Lord of lords, or King of kings? Besides, if He is Master of the masters, He also masters those who are under these. The fact that He is Lord of lords is no proof that He is also my lord. This is a figure in constant use. A man may be the ruler of millions of people, yet hardly ever contact most of them. He rules through his subordinates and representatives. So God rules through Christ, Who is the Head of every man, who, in turn, is head of the woman. The use of *master*, rather than *man*, in Ps. 37:23 does not conflict with the meaning of this word, but confirms it, and accords with the great truth that God is at the helm of the universe.

A. E. K.

SALVATION OF ALL

Bro. Screws' article has been reprinted in tract form. One cent each, in quantities.

FELLOWSHIP AND ELDERSHIP

Doctrine is not a cause for disfellowshipping, but misconduct is. There is a tendency today to go from one extreme to the opposite. If anyone assails the truth we should bear with him in love, but if he seeks to wound the feelings of his opponent he should be excluded. The reviler should not be countenanced, but expelled (1 Cor. 5:11-13). On the other hand, elders who are toiling in the word and teaching should receive special consideration, because they are not only exposed to the opposition of men, but of the spiritual powers of wickedness, who contest the truth. No one should even assent to an accusation against such a one except the accusers have actual witnesses to sustain their charges. An elder who presides and teaches the truth in these days is bound to be assailed personally and falsely. He would be heavily hampered if he had to cease his toil to answer all the insults and slanders hurled against him (1 Tim. 5:17-20).

FREE MORAL AGENCY

For many years we had on our list a pamphlet with the above title, written by our dear departed brother, Vladimir Gelesnoff. It was a model of its kind, giving convincing evidence from the Scriptures that God alone was free to act, and was a blessing to many. But some years ago, when writing on the general subject of evil, we received clearer light on the subject of man's *will*, and discovered that it, also, is not "free." As this pamphlet conceded freedom to man in the sphere of his will, we reluctantly withdrew it, although we still have a large supply on hand. It was replaced by another entitled *The Phantom of Free Will*. This notice is due to our readers, as another publication announced that we still issue it, which is not true. We asked them to correct this error, but our request was refused.

God and the Nations

RELIGIOUS CONCILIATION

THE POLITICAL aspect of the eras of the nations has been emphasized hitherto. We have dwelt upon the various forms of government. We have considered man's relation to his fellows ever since the days of Nebuchadnezzar, when God took the kingdom from Israel and gave it to the nations. Now we will study the *religious* aspect, the conciliation which is now heralded to the nations, the attitude of God to all mankind since Israel was set aside as the mediatorial nation, in the days of Paul, who took Israel's place as a priest (Ro. 15:16). The church has almost lost this area of truth. Much, indeed, is said about the individual sinner's lost condition and much is done to "convert" him, but little is said of the *unbeliever's* changed status before God *nationally*, even if he does not hear the evangel or accept Christ as his Saviour.

It seems comparatively easy for the saints to grasp the truth that they are *reconciled* with God, but, due to their theological background, it is very difficult for some to see how God is *conciliated* to His *enemies* (Ro. 5:10), and *conciliated* the *world* to Himself, not reckoning their *offenses* to them (2 Cor. 5:19), and that we should beseech men, "For Christ's sake be *conciliated* to God," because He is already *conciliated* to them. This tremendous change of attitude on the part of God is vital to the evangel for today. It is *not* an *individual* matter which recurs in response to the sinner's faith, but a national or racial change accomplished by Christ on the cross, and effective at the setting aside of Israel, due to their failure as a priest nation as recorded in the book of Acts.

The chaos of wrath and love, of threats and appeals, which characterizes the popular "gospel" is more apt to

confuse and repel than to win the sinner's heart. But if he is assured that God has naught against him, that God, on His side, is already conciliated, a Friend, not an Enemy, pleading with him for peace, not threatening him with punishment, then there is far more likelihood of a reconciliation.

Paul's epistles make the matter clear. Yet it may be a further help to see this marvellous change in the divine attitude in action in Paul's own experience, from his call until his concluding word to Israel from Rome: "Let it be known to you, then, that to the *nations* was this salvation of God dispatched, and *they* will hear" (Ac. 28:28). After tracing the downward course of the priesthood in Israel and their rejection, let us note carefully Paul's contacts with the political and religious heads among the nations.

God's attitude toward the nations in the beginning of the account of the rejection of the twelve apostles, called the book of Acts, was revealed by the contacts made with men of the nations after Stephen was stoned and Saul is introduced (Ac. 7:60-8:1). Hitherto the Lord had dealt swiftly and without mercy with saints in Israel, such as Ananias and Sapphira. Now, however, God is more lenient. Simon of Samaria is an example of this. His also was a money matter. He sought to buy the authority to impart the spirit. When the apostles explained to him his mistake and his sad condition, he besought them to pray for him. We read of no such stroke of judgment as befell Ananias and Sapphira.

The next case is that of the Ethiopian eunuch. He undoubtedly was a proselyte, or he would not have come all the way to Jerusalem to worship. Alas! After his long journey he failed to find what he was seeking, for Jerusalem itself was apostate. Israel was set to bless the other nations. But, when it is apostate, will God turn His back to those also who seek Him among the other nations? No! So Philip is sent to lead him to Christ, in

spite of the failure of the nation. Is not this a slight symptom of God's changed attitude toward the nations after Israel was fully set aside?

Philip did not go after the Ethiopian eunuch of his own volition. He had to be sent. Even more so was it not Peter's idea to go to the house of Cornelius. He had to be convinced by a special vision. The Circumcision doubted him and expostulated with him for going and eating with the uncircumcised. How different was *God's* attitude toward this Roman soldier, one of those who ruled over Israel by force, than his treatment by the elders and apostles! These would not even go to him to bring blessing of any kind, but God gives him the richest of all gifts, and does it *apart from* the laying on of hands, and *before* his baptism.

What a contrast between *God's* attitude toward the nations and that of the *Circumcision*, including that of the apostles! Who can doubt that these cases are tokens of what will occur on a grander scale in the future, when Israel will fulfill her mission in the millennium? At the same time they show a gradual change in God's attitude toward the aliens, even before the calling of Saul and the heralding of the conciliation. This could not be made known as a general and *national* message until Israel, as a *nation*, was set aside, but lenience could be shown to *individuals* among the aliens even before.

SAUL OF TARSUS CONCILIATED

We first hear of Saul at the stoning of Stephen. The witnesses put off their garments at his feet (Ac. 7:58; 8:1). This is most significant. Stephen was full of grace and power and he did great miracles and signs among the people (Ac. 6:8). His extended discourse showed how Israel always mistreated God's messengers. His direct charge that they had murdered their Messiah should have brought them to repentance. The chief priest and the sanhedrin heard him, and not only rejected his

message, but were guilty of his murder. This practically sealed the doom of the holy nation. There was no question any longer of the outcome. Thereafter God gradually, step by step, turns from the nation of His choice to take up the other nations.

The call of Paul, or, rather Saul, is the next great crisis in this development. Nationally, Saul belonged to those who were about to fall from God's favor. Individually he exceeded them all in opposition to the Messiah. He endorsed the assassination of Stephen (Ac. 8:1). Then he devastated the ecclesia, actually going into the homes and dragging out both men and women, he gave them over to jail (Ac. 8:3). No one in Israel deserved a worse doom than he. What Ananias and Sapphira did was nothing to his atrocities, and they suffered the supreme penalty. No penalty could be too severe for him, no death too fearful. If God's attitude is still the same, He would most miserably destroy him.

But God had changed His attitude entirely! He does not send a Philip nor a Peter, but *Christ Himself comes to meet the mad man*. He does not strike him dead, as he deserves, but grants him the greatest grace ever given to a mortal. In an instant He transformed him from His worst enemy to His most faithful and fervent friend. Here was reconciliation at its fullest and finest. Let us note some of its salient features. God was about to judge the nation for their rejection of the evangel of the kingdom, and Saul, as an individual, was the worst of the rebels. According to all that had been revealed, God was due to destroy him. *But He does the reverse!* He treats him as if he were His best friend. *He does not reckon his offenses against him* (2 Cor. 5:19). And He never does. Paul suffered much for His name's sake, but never for his persecution of the saints, and never for any mistakes he may have made in his later life, from the hands of God, for He is conciliated, and all that comes to him henceforth is for his good.

Saul's gracious and glorious call on the Damascus road, like Peter's housetop vision, was intended to teach him, by the most powerful means at God's command, the limitless *grace* of God, to which he should bear witness before the nations. In this light we can see that even Saul's murderous career, which preceded his call, was necessary, and can be justified from the divine standpoint. To display in him the grace that God intended to impart to the nations demanded that he deserve the severest judgment, such as the bowls of wrath which He will pour out on the apostate nation at the time of the end. Had he not been the foremost of sinners, he could not have become a pattern of those who were about to believe (1 Tim. 1:15-16).

In Saul's gracious call we have not only God's friendly attitude toward him *individually* displayed, but His repudiation of Israel as His religious representatives to the rest of the world, for now *he* was to replace *the priests* in bearing God's name before mankind, not merely as individuals, but before their *kings, nationally*, as well as before the sons of Israel. They were none of them as worthy of judgment as Saul, so God stretches out the hand of friendship to the whole race. As Paul wrote later, God was in Christ conciliating the *world* to Himself, not reckoning their offenses to them (2 Cor. 5:19). God did not wait for Saul to repent or to pray or to turn to Him before He called him *by His grace*. So also, now, God is conciliated to the world including all of every race. All that *they* need to do in order to be saved is to respond to His grace by believing the evangel.

Among the many intimations, in the book of Acts, that Israel is apostate, is the world-wide famine which came under the Roman emperor Claudius. Israel, with their soulish blessings, which were promised to those who keep the law of Moses, should never fail to have food. Even the most unspiritual of the Jews should have read this sign. It was unmistakeable evidence that they had

forsaken Jehovah. They should have been in a position to help the other nations. Instead, the disciples in Antioch send help to Jerusalem. Undoubtedly this is the outward, physical indication of their inward, spiritual condition (Ac. 11:27-30).

The religious, or spiritual, failure of Israel is not fully documented until the close of the Acts account, but the end is already apparent in the twelfth chapter. Herod, the king, not only put forth his hand to illtreat some of the ecclesia, but he assassinated James, the son of Zebedee, John's brother, *one of the twelve apostles*. Hitherto they had been protected by divine power. The religious authorities, led by the chief priest, could not kill them. But now the political powers turn against them, to please the people. Peter is jailed, and delivered by a messenger, but he had to go underground, as we say nowadays. This probably foreshadows the persecution at the time of the end, the great tribulation, when the nations turn against Israel.

A further picture of the future is furnished us by Herod Agrippa, who gives us a glimpse of the coming antichrist who will accept divine honors and suffer destruction for his inhuman pride. It would be no surprise if this future man will wield great economic power, and will hold his place by this as well as political pressure. Tyre and Sidon were dependent for supplies on Herod's territory, so they were forced to sue for peace, and did it in a most effective way, by flattery. Nothing would please the sensual Sybarite more than their cry, "A God's voice, and not a man's!"

Let us note that here we have left Israel, and are concerned with other nations, the Tyrians and Sidonians. We are given a glimpse of political principles which sway the populace. If an army travels on its stomach, no less does a democracy depend on its diet. Great national movements have swayed the citizens with the slogan "A full dinner pail" or "Work and bread!" On

the day this is being written there will be a great meeting with the subject, "Ham and Eggs." It is a scheme to stimulate production by old-age pensions. Much greater is the international movement for "Social Security." These are all substitutes for Christ and His kingdom, for God is now demonstrating the *insecurity* of everything human in the eras of the nations in order that men will find their all in Him alone.

A PICTURE OF THE END OF THE
ERAS OF THE NATIONS

A preview of the future close of the last era of the nations may be given us in the death of Herod Agrippa. He accepted the acclaim of the populace that he was God, as will the man of sin in the days that lie just before us. And then, without further delay, God's judgment fell. *Instantly* a messenger of the Lord smote him. So will it be with the great anti-God who is coming. The time will be short, the judgment swift. Let us be thankful for that. To prolong the troubles of that trying day would involve the destruction of all flesh. Even today there are men who dread the future because of man's inhuman inventions and inability to control his lust for blood. But God will cut his career short when it comes to the final crisis.

Why was Herod dealt such a summary blow? Because *he did not give the glory to God*. That is the great sin of the *nations*, as it is of all mankind as *individuals* (Ro. 1:21). God gives *men* over to reap the fruits of their failure to glorify Him, and will bring them all into judgment at the end of the next eon in order to set things right again. The *nations* also are tasting the bitter harvest of their neglect and defiance of the Deity as their eras unfold, but the time will come, *before* the next eon, at the close of this one, when they will be stopped in their mad career, and God's judgments will descend upon those who are ruining the earth.

But what a dreadful death was meted out to Herod! From usurping the glory of God he descends to the loathsome spectacle of a worm-eaten carcass. That is *his* proper glory. Alas, that is all the flesh is good for. It can provide a meal for scavengers. And Herod is undoubtedly a figure of the flesh, for he is the seed of Esau, who sold his birthright to satisfy his soul. And he is Edom (*Adum*), which is practically the same as Adam (*Adm*), which is man. It is unfortunate that they are spelled so differently in English that they seem to belong to a different stem.

Thus closes the central crisis in the book of Acts. Religiously Israel is set aside *in the land*, as they later were fully repudiated at Rome. The ministry of this phase practically ceases. The *twelve* apostles disappear. Peter is heard from only in connection with the nations. The heralding goes forth to the dispersion outside the land by means of Saul of Tarsus and others, though it is not adapted to the salvation of the *nation* of Israel, but to make them jealous and to save *some individuals* among them, who have the transcendent privilege of joining Paul in the secret administration which was committed to him to fill in the period of Israel's apostacy.

A. E. K.

THE SERIES ON PRAYER

It may be some time before we are able to commence the series on prayer, as we already have two subjects going, and wish to leave place for articles by other writers, which have been crowded out of this issue. We hope to keep our standard as high or higher than in the past so cannot print everything that is offered. We cannot increase the size, as the costs are already more than the subscription warrants. With three series running there would be no room for urgent articles on timely themes.

UNSEARCHABLE RICHES FOR MARCH, 1948
BEING THE SECOND NUMBER OF VOLUME THIRTY-NINE

EDITORIAL

GOD'S GLORY AND PRAISE is the grand goal we have set before us in this little magazine and in our meetings, as well as our translations and other literature. All our efforts to recover and clarify and make known His Word are only means to reveal His wisdom, power and love. All our suffering and endurance have little value if they do not lead to the laud of His name and fame. Worship must arise from all that we do, or it is wasted effort. We depend upon this spirit to hallow every word and every expression in our ministry.

Many dark and dismal clouds in Christendom have come to obscure the brilliance of His radiance, so that few can perceive His honors as the One and only God, the Deity Supreme, Who loves all His creatures and wisely plans all good and all evil to bring them close to His heart when He has achieved His end. Many are not able to see Him as the Creator and Sustainer and Reconciler of the universe. Instead they imagine a mirage in which chaos commences and carries on and concludes creation. His love is eclipsed by such doctrines as eternal torment, His wisdom is blotted out by ignorance of His plans and purpose, His power is diminished by His apparent inability to cope with sin.

To chase these sullen clouds from the sky, to clear away the thick fog from the ground, we reach right back of all human speculation and translation to divine revelation. Nor do we repeat the past processes and offer our own. With our translation we furnish the apparatus to test and confirm it, for we do not desire to stand between anyone and the light. Our concordance, unlike the usual ones of Bible translations, is a concordance of

the *inspired original*, not of a traditional version. The ordinary believer, if his *heart* is in it, can find out what God has said. That this is the best means to bring Him adoration and praise is evident, for nothing can compare with His own Word to reveal His will and unveil His heart.

BALANCED BELIEFS

THE TRANSCENDENT TRUTHS which overwhelm our hearts and surcharge our spirits are too wonderful for mortal minds to master. They may easily lead us to extreme views and eccentric ideas, because humanity is not accustomed to such high altitudes of thought. Like an engine without a governor, it may whirl wildly, or a watch without a balance wheel, it may run erratically, because it lacks control. I have sometimes had to check myself from shooting off at a tangent when probing the depths and soaring into the heights of God's latest revelations.

But God has not left us without trustworthy checks for this condition. His truth is always balanced. This is most marvelously exhibited in Paul's latest epistles, especially Ephesians. If our heads are floating in heaven in the first three chapters, yet our feet are firmly fixed upon the earth in the last three. If we are seated among the celestials by faith at the beginning, we are standing in sandals among terrestrials in fact, at the end. Our blessings are above, but our warfare is below. One does not contradict the other. Both are true. One must not be divorced from the other. Let us worship God for the first and walk before men in the last.

I once supposed no one could possibly go so far as to insist that we are actually, literally seated in the heavens, yet I have been severely criticised for my unbelief, because I insisted that we have members which are on the earth. But there is a tendency in all of us to "believe" one passage of Scripture so passionately that we bring it into collision with another. Those who most

appreciate the fact that we were chosen in Christ before the disruption, are tempted to lay less stress upon prayer for those who are seeking to make known the secret of the evangel to unbelievers. I was saved from this only because I had such an overpowering desire to make the evangel known after I had rediscovered what it really was.

Incredible as it seems, the insistence on the grand and glorious truths which come to us through Paul may actually subvert the faith. We have just read of such a case. The writer insists that fleshly believers cannot see that we were *actually* resurrected with Christ. This, he says, is a *fact*, hence we will never be raised and should not look for the Lord's coming, for we are already seated with Him in heaven! The very same teaching disturbed the saints in Paul's day. He condemned it unsparingly. "From profane prattlings stand aloof, for they will be progressing to more irreverence, and their word will eat as gangrene . . . who swerve as to the truth, saying that *the resurrection has already occurred*, and are subverting the faith of some" (2 Tim. 2:15-18). May the Lord preserve us from confusing figures with facts. In *spirit* we already are with Him, but not in flesh. And this does *not* make us fleshly, but spiritual.

May each one of us test our teaching by the rest of revelation. The deportment of the second half of Ephesians is the best balance for the doctrine of the first. The tendency to be puffed up by the transcendence of the revelations can be largely corrected by our failure to walk worthily as judged by the corresponding exhortations. The temptation to think that we are superior to other saints and a distinct body, is checked by the exhortation to meekness and humility, endeavoring to keep the unity of the spirit with the tie of peace. When I was among the Brethren we considered ourselves high above all other saints, a select company because of our knowledge, yet now, as I look back, how little we really knew!

We certainly did not realize God's *grace*. May none who read these lines lose their balance as we did!

EVIDENT ERRORS IN THE "BIBLE"

The undeniable errors in our venerable "Authorized" version are a serious stumbling block. Some of them are due to failures in transmission and others to faulty translation. In either case they cast a somber shadow across the sunshine of God's revelation. How can we expect a trained naturalist to believe that which is contrary to nature? Shall we ask a mathematician to accept a formula which will never work in practice? In 1 Ki. 7:23 the Bible plainly teaches that the circumference of a circle is only three times its diameter. *This is not true*. It puts a question mark in the mind of a mathematician on every page of the Book of books.

When Solomon built the temple, he made a "molten sea." Its dimensions are given as "*ten* cubits from one brim to the other: it was round all about . . . and a line of *thirty* cubits did compass it round about." These measurements must have been taken at about the same level, or there would need to be a further explanation of its shape. One great commentator says: "Here the proportion of the diameter to the circumference (1:3) was revealed, while human wisdom was still searching it out." But such a ratio is wrong! A line of thirty cubits would not be long enough to measure even the *inside* of this laver. As the metal of which it was poured must have been quite thick, the outside must have measured more than 31.4159 cubits.

Those who realize merely a minute measure of the accuracy of God's revelation will not be stumbled at this. As a matter of fact *He alone can measure and compute the circumference of a circle* of which the diameter is known, for *it is incommensurable*. The ratio 3.1459265 is not nearly as exact as His constructions in nature. Let

any mathematician first give the exact ratio before he criticizes Solomon, whose wisdom was renowned in the days when men were not nearly so degenerate as today. Besides, it is not a question of *calculating* the dimensions of the laver. Even a moron could stretch a tape across and around it and read the results. And the answer should *not* be 31.4159 (for 30) because the outside circumference would be considerably *more*, to account for twice its thickness.

We may rest assured that the error, if any, is human, not divine. First let us examine the text. As the emendations of the Hebrew text are no help, let us turn to the Greek translation, made about 300 B.C. This has preserved many a fragment that time has chipped off of the original text. Instead of *thirty* it reads *thirty-three* (1 Ki. 7:23 *treis kai triakonta*). As, in Hebrew, *three* is *shlush* and *thirty*, its plural, *shlushim*, it is not difficult to see how the mistake was made. One of two words so nearly alike, following each other, is often overlooked by copyists, not on purpose, but as the result of human frailty. It is an oversight, not an offense.

But thirty-three cubits gives a circle that is too *large*. The laver would need to be a quarter of a cubit, about four and a half inches, thick, which is not at all probable. Let us examine the text more closely. The measurements were made at the "rim" or *lip*, as the Hebrew has it, which was shaped like a *cup* or the chalice of a *flower*. This "brim" or *lip* was a handbreadth thick. *This is just the amount needed to make the circumference thirty-three cubits*. Therefore the so-called "Massoretic" or received Hebrew text is defective at this point, and should be restored by the addition indicated in the Septuagint, of which we have manuscripts written half a millennium earlier, and which is based on a Hebrew text a thousand years older. So it is that we are seeking to clear God's glorious revelation in its pristine perfection, from the blemishes due to human tradition and infirmity.

THE OPINIONS OF MEN *vs.* THE WORD OF GOD

Councils and conventions have been the curse of Christendom. Instead of going to God's Word in faith and believing Him, men have come together to rant and reason, and impose on the saints some decree which was supposed to settle all controversy, yet always created more. The truth is not a compromise, composed of the opinions of many men, but the revealed Word of God, and is discovered by diligent and accurate research in the Original. It cannot be found by illogical reasoning and debate, but by simple faith and correctly cutting the Word of truth. The Council at the Diet of Worms was not convened to protect the saints from heresy, but to keep them from accepting the truth as taught by Luther. In these last days all great groups are bound to foster the apostasy, for that is God's intention for this time, as revealed in His Word. Let us cleave to His Word and avoid man's wisdom!

 THE IDIOM OF THE VERSION

We have many devoted helpers in the work. We seek to give each one the special task for which he or she is specially fitted, and then try to train each for their particular part. They usually excel in their own sphere, so that we can depend on them for details for which we lacked the time and strength. I specialize in the larger problems of grammar. The innumerable details I must leave to others. When possible we have two different ones cover each phase of the work, for one, no matter how painstaking, is sure to fail occasionally, but with two, one checks the other. But, of course, I take all the responsibility.

As we publish the articles in U.R. in two languages, we are continually exercised about the problem of translation, especially idiom. One who sees his own thoughts translated from his own writing into another language becomes familiar with the difficulties and dangers in this sphere of our work. I know what I mean, and I know when it is not rendered correctly. This experience has given us a vast advantage in this part of our work.

One of our helpers was very industrious and talented in the work which he took over, but he insisted on criticising the idiom, which was in the hands of others. Yet he was not fitted for this, either by nature or training. He could not understand that a *version* must convey the sense and the emphasis, even if the grammar must be reversed in order to do so. *Romans was written by Paul* means

the same as *Paul wrote Romans*, but the grammar and emphasis are reversed. We were translating into two languages at the time, one of which had all the forms of the Greek noun, so it was easy for us to see the impossibility of carrying over the exact grammar of the Greek. There is no better check on the idiom than to translate into several different tongues. We begged him to do *constructive* criticism, not merely point out what he thought was wrong, but to give a version that was right. This he refused to do, or suggested renderings with no sense in English. We dared not tell him who my helpers were, for we feared he would give them a tongue lashing such as I received, and that would have been very cruel, for they did not deserve it.

Not knowing that others were working on the idiom and had made improvements, he imagined that all of his suggestions that were adopted should be credited to him. But that would have been very unjust, even if the others did not seek any credit. We now know that we should have obeyed 1 Cor. 5:11-13 at that time. But he had done so much valuable work that this seemed wrong, even if it was scriptural and we hoped to help, not harm him. We sought to placate him again and again. I abased myself until I was, figuratively speaking, prostrate at his feet. But he only trampled on me and kicked me and spat upon me in his letters, until it became unbearable. He demanded that I resign from the Concordant Publishing Concern and threatened to destroy it. This he has been seeking to do, with the help of others who are indebted to us for many favors, and who now repay us in this way.

After all this, when he circulated a list of passages which he deemed incorrect, they were carefully considered by two different persons and the results compared. It was agreed that, had we blindly done all that he desired, the Version would be worse, rather than better. Later, still other suggestions were received through friends, but these also had to be rejected.

We hoped that time would heal the breach, and lead him to see the futility and wickedness of reviling, but he has been encouraged in his course by a few who took no pains to inquire into the facts, and some who are eager to use any and every means of harming us, no matter how contrary to the Scriptures. We take it as from the Lord, even though it comes through the adversary, and thank God for it, and look to Him to transmute it into good. Nevertheless we are heartily ashamed and humbled by it. No such wickedness should be known among those who revel in God's transcendent grace.

We are well aware that this is a device of the adversary to engage us in useless and harmful controversy, and so hinder the work of restoring the text and making a concordant version of the Hebrew. We need every ounce of strength and minute of time in *constructive* work for all the saints, and refuse to be diverted. This statement is final. We have tried to make it as gracious as possible and yet fulfill our duty. *It is intended to help*, not to harm. So kindly refrain from writing to me about it, and spare us the pain of refusing to reply.

We exhort our fellow saints not to countenance reviling, no matter how just or fair the reviler's case may appear to be. This is God's remedy, and the only one. It is so shameful in His eyes that we should mark everyone who indulges in it and avoid them *for their own sake*, and for the honor and glory of His Name.

MUCH WINE—A SIP OF WINE

The question is asked, Does the Bible condemn the use of wine, especially in the Lord's supper? Or should grape juice be used?

As I was closely associated with prohibitionists for a long time in my life, I have heard and read much against the use of wine, and received the impression that the Bible was strongly opposed to its use. But when I came to translate the Originals I was forced to modify my attitude towards it. Much was made of the Nazarite, who abstained from wine for a time. But some things were suppressed. The Nazarite was to abstain from *all* which is made of the vine (including grape juice). And afterward, both the A.V. and the Revised Version say that he *may* drink wine. But the Hebrew does not give the slightest ground for the *may*. Literally, it reads, *he is drinking*, a form often rendered of the future he *shall* drink (Nu. 6:4, 20).

A consideration of all of the passages in the Hebrew Scriptures would lead us to the same conclusion as the apostle Paul in his first epistle to Timothy. He sums up the matter in his masterly manner by two phrases, *not addicted to much wine* (3:8), and *be using a sip of wine for your stomach and your frequent infirmities*. As I had been taught in school and afterwards that wine is very bad for the stomach I was inclined to doubt this, and used powders for indigestion, and other stimulants for my infirmities. But I found that these were far from ideal, so tried a swallow of wine instead. As in all other points, I found God's Word, through Paul, far superior to man's science, even in the lower physical realm. A sip of wine settles the stomach far better than anything else, with no bad after-effects.

While the kind of grape product used at the Lord's dinner may be deemed a trivial matter, yet it may be the opening wedge for many phases of the apostasy. If it be rejected as bad for our physical frames, then God's

Word through Paul is called into question. If he was wrong on so simple and soulful a subject, how can we depend upon his word when he speaks of matters supra-mundane? We cannot test these, but we can try out the wine and find out if it is true. If we reject what we ourselves can demonstrate, how can we accept what we have no means of proving? When the cup is filled with aught else than wine we may be certain that the virus of modernism is present, and there is no telling what else will follow. Supremely important points in Paul's message and conduct may be rejected along with it.

In the Scriptures bread is a figure of that which sustains life, and wine of that which produces joy. Wine is rejoicing the heart of a mortal . . . bread the heart of a mortal is bracing (Ps. 104:15 C.V.). That is why these two symbols are used to represent the body and blood of our Lord. A piece of flesh or a drop of blood would be even more suggestive, but these have a fatal failing. They are very prone to corruption. So with other things that could have been used, as grape juice. This is not only very heavy for the stomach, but spoils very quickly. In hot climates it would keep only a short time. Our Lord could not have used it in His inaugural observance, as fresh grapes were not available in the spring. The use of it in the Lord's dinner suggests corruption. In that sense it may be fitting for those to use it who are corrupting the truth. It may be an outward symptom of inward decay.

Rejoicing is the basis of thanksgiving. Is there any other time when we should be more thankful and rejoice than when we recollect His death and His return? How fitting, then, to see this included in the symbol of His shed blood: The blood is the seat of the *soul*, the sensations. The wine suggests *His sufferings* for us on the cross, and *our joy* due to His death and His coming again. May we never use anything corruptible to represent the Holy One of God!

A HUMILIATING YET PROFITABLE EXPERIENCE

For many years I have been experimenting on ways and means of simply and satisfactorily showing the skeleton of the Scriptures, both in the text itself and in an outline. Finally, I thought I had the solution as regards the outline, and made one for the Greek Scriptures, which I added to the end of the new Keyword Concordance. First the whole, and then the parallels in each book are set forth, with the subjects in the center in blackface type, so that it is really an added index on an entirely different plan. This seemed so helpful that I determined to add it to the German version also, which we hope to reprint before long, because there is such a strong demand.

The experience of putting it into another language, however, led to further improvements and simplification, and this after the plates for the English had been made. It may lead to a further short delay, but we feel that this new method of showing the contents and arrangement of the Sacred Scrolls promises to be such a valuable aid to Bible students that we should give it our very best, even if it means additional work and sacrifice.

This experience has convinced me of the great advantage of translating the English version of the Hebrew Scriptures into another language before publishing. Unbelievable time and drudgery has been spent in checking already and there will be much more on the later parts, but nothing seems so good a test as making a version in another idiom and comparing the two. This need not delay matters much, as the preliminary work on the German vocabulary and sublinear has been under way for many years.

THE INTERNATIONAL EDITION

Now that the Concordance is out, we have withdrawn the Version from the market, except as accompanied by the Concordance, either in one or two volumes. Price \$3.50, in two volumes \$4.00. Concordance only, \$2.00.

REQUITAL AT THE DAIS

OUR RELATIONSHIP to God and that to our fellow men should be kept entirely distinct in our minds when considering the dais. There is nothing between us and God to require such a session, but there is much between us and our fellows that needs to be settled by the illumination of that day. We grope in comparative darkness in regard to each other, and misjudge one another. Not only must our false and fleeting doctrines face the fire, but our good and bad or evil practices, as regards our fellows, must be *requited*. Many a matter have I left in the hands of Christ to be dealt with in the light of that day (2 Cor. 5:10).

We have been justified before God by the work of Christ, but we are not justified among men by our own works. One was settled long ago and is everlasting. The other cannot be determined until our course is run and we are presented at the dais. We are to judge nothing before the time because the spring of human actions and its complexities are hid from us and are beyond our adjudication. Besides, no judge is competent to sit on a bench where he himself is brought to trial. Let us not *judge* now, but wait for the day of *requital*, when all will be rewarded in the light of perfect knowledge, and without the least danger of sin or mistake.

PAUL NOT JUSTIFIED

Who is more insistent than Paul that we are justified gratuitously by God's grace? Yet, when it comes to the dais, although he is conscious of nothing against himself, he insists that he is *not justified* by this (1 Cor. 4:4). Such a contrast should show us the great difference

between what is ours before God because of what Christ has done, and what is ours in relation to those with whom we come into contact by reason of our own actions. Moreover, if *Paul* did not justify himself, how can anyone else think of such a thing? We are all too prone to think we are right, and to demand that others acknowledge this publicly. We are not satisfied with the righteousness we have from God, but we want one of our own to flaunt before men, especially if our conscience is clear. A clear conscience is no criterion today.

(As I am revising this, a letter comes from a brother who has had some differences with others as regards his service. To me he seemed to be in the right. Nevertheless he now writes, thanking God that He has humbled him, so that he wrote to the others, asking their forgiveness! No wonder he is having such marvelous results in his efforts to make known God's grace and glory!)

It is not the easiest thing in the world to bear with injustice and calumny. Personally I can do it, but when it harms others or the work I am strongly tempted to set matters right. As an example, I have just heard that two fellow helpers, to whom I had given large sums of my own hard-earned money, and for whom I had ventured much in order to provide them with a living, are circulating a rumor that I am using the funds of the Concern in order to gamble in business! And some of my dearest friends are swallowing the slander, notwithstanding the fact that I have given thousands to the work, as well as my own home, during the last few years. Besides, the materials bought in the venture doubled in value, and have saved the Concern a considerable sum.

Self-righteousness in view of our fellows is due to our ignorance of the flesh and to darkness as to our mortal state. Our condition is such that even a man like Paul prefers not to press the matter, but to leave it to the illumination of the dais, when we shall be immortal and free from infirmity and failure. The probabilities

are that the most righteous act we have ever achieved was tinged with self and sin. By all means let us *not* seek to justify ourselves or demand that others recognize our righteous acts or character. Let us postpone all this until the gloom of our dying state gives place to the glory of eternal life, when all will be manifest, and self will have no cover under which to hide.

SIN OR SINS NOT AT THE DAIS

Although neither sin nor sins are mentioned in connection with the dais, it is difficult for us to avoid injecting these. Indeed, is it not logical to reason that *bad practices* (2 Cor. 5:10) must be sins? And if we shall give account concerning ourselves, would this not involve many mistakes? Such reasoning, even though it seems to be logical, is not wise, because it is not of *faith*. Faith would rather deduce that, since the word sin, or sins, is not employed of the dais, the character of our acts as viewed there must be different, and accord with the terms that are used. If this is so, then there is no such thing as the adjudication of sins at the dais, and the apparent contradiction vanishes.

If the different usages of *sin* and *sins* were clearly defined, it would help us to see why *sin* is not in view at the dais. A single mistake is a missing of the mark, or a *sin*. Several of them would be *sins*. But the singular, *sin*, or missing the mark, is also used as a name for the inclination, the tendency, which resides in our mortal flesh. It is usually called a "principle" or a "sinful nature," but these terms are vague and misleading, for human *nature* leads us to do what the law demands (Ro. 2:14) and sin is *unprincipled*. *Death*, or dying, is what makes us sinners (Ro. 5:12). *We will not be sinners* in this sense at the dais, because, at that time, we will be immortal and will have no inclination to sin.

Immortality not only makes us sinless at the dais, but makes us immune to the penalties due to sin, the afflic-

tion and distress which will be the portion of all the "dead" who stand before the great white throne (Ro. 2:9, Rev. 20:12). The body which we will then possess will be an incorruptible, powerful, glorious, spiritual body (1 Cor. 15:42-44). The inflictions which will be the portion of the sinner must be kept within his endurance or his soul would leave his body and the suffering would end. But we would not find even the lake of fire, which is the second death, unbearable. Even if the sins of the believer had not been borne and put away by Christ's sacrifice, the judgment due to them could not be inflicted at the dais. The problem there belongs to another and different realm.

When we treat another badly, or are injured ourselves, this will be transmuted into a righteous act in God's great program through the sacrifice of Christ. But that does not *requite us* for our injury, nor does it *recompense another* for the bad that we have done. This injustice still remains so far as we are concerned, notwithstanding our relationship to God and Christ. Besides, many a good act and some whole careers devoted to the service of God, demand recognition and approval and reward, quite distinct from the glory which will be the portion of all the saints in this display of transcendent grace.

Good or bad, the lack of full faith, due to the activity of the flesh or to the wiles of the adversary on one hand, and faithfulness and the leading of God's spirit on the other, have caused unnumbered debts and deserts to be entered to the account of God's saints and servants, that have never been paid. All of these must be balanced, and the books closed at the dais, for there will be no further need to keep a record, seeing that there will be no evil or bad acts to enter, and the good will be rewarded without delay, for God no longer needs to hurt and humble us, for we will be able to please Him without hindrance.

REQUITAL AT THE DAIS

A clear conception of the special term *requite* will help us to understand more clearly the procedure at the dais of Christ. Its stem, in Greek, denotes **FETCH**. The woman who rubbed our Lord's feet with attar *fetch*ed it in an alabaster vase (Lu. 7:37). In the middle voice, however, it corresponds with our *recover* or *requite*. It is not a term used in law courts connected with crime, but denotes *compensation*, *reparation*, rather than *vengeance* or *retribution*. I was told many years ago that the Chinese settled all their accounts every New Year's day. All debts were paid and accounts collected. No one went to jail. All were requited. The books were balanced, and the year was begun with a clean slate. I doubt that this was ever fully accomplished, nevertheless it may serve as a weak illustration of the dais.

REQUITAL FOR GOOD

All will agree that some of God's servants deserve a special reward for their deeds. Hitherto, those ancient worthies who died in faith were not requited with the promises, but they certainly will be rewarded in the kingdom (Heb. 11:13). So also the elders who supervise voluntarily, *not avariciously*, models for the flocklet, when the Chief Shepherd is manifested, will be requited with an unfading wreath of glory (1 Pt. 5:1-4). The Circumcision saints who do the will of God will be requited with the promise. In their case definite promises have been made to them, and these will be their requital. To some extent this is true of us also.

Let us take one example which concerns all who use the Concordant Version. A certain Greek scholar, who enjoyed quite a reputation in this country, thinking that the Concordant was the Emphatic Diaglott, wrote a stinging criticism, accusing us of following Pastor Russell. Although he was shown his error, he made no public correction. One of the leaders of the Fundamentalists

spread his slander. Since then others have taken it up. It recently reappeared in the publication of an eastern Bible Institute. A western magazine, devoted to prophecy, republished it lately. The organ of the Fundamentalists has also repeated the slander. And so it will probably go on until all concerned stand before the dais of Christ. We have no means of stopping this slander, nor of estimating the loss to our ministry. But we rest serene, knowing that all will be made good in due time. The eventual loss will not be ours, but theirs.

No doubt all these men consider that they have done a good service for God in exposing the Version. They think that they are *right*. The possibility that they may be wrong does not occur to them. The thought of being *gracious* is far from them, even though they all profess to be saved by grace and some of them use the word to characterize their work. We might sit in judgment on them and ask, why did not the great scholar publicly right the wrong he had done? Why do others repeat his slander without making any effort to determine the facts? When the evidence is produced, why do they not retract? Is it right to repeat any accusation without the evidence of two or three witnesses? The sad conclusion cannot be evaded, that they have no hesitancy in doing wrong in the service of God, because of the good they think will come of it.

None of these men have done anything even approaching the systematic examination of the Originals which is the basis of the Concordant Version. Justice demands that they do this before they presume to take the place of a judge and teacher of those who have. None of them have even taken the pains to examine the evidence which is spread before them, beyond comparing their conclusions with tradition. The later ones try to shift the responsibility on others who have slandered us before, without examining their findings. The motive behind it all is clear. The great truths that have been

recovered do not agree with the traditions they have received, hence the basis must be discredited.

What should we do about it? Shall we demand our *rights*? Is it not *right* to defend God's truth, dug out of the rubbish of tradition by so much drudgery and toil? Shall we sue these slanderers and obtain large sums with which to publish abroad the great truths which we have discovered? But how do we know that *we* are right? Even if the Version is right, our actions are not right if we do not act according to it. We are not to seek justice before unbelievers. And it would be judging at a time when *grace reigns*. It would cause much ill-feeling contrary to the peace which should prevail among the saints. It would be premature and need to be done all over again at the dais. Our conscience is absolutely clear, but that does not justify us. In fact, we want no justification of our own. Even if acknowledged by men, it could never stand before God, or the illumination of the dais.

When we look at it in the light of God's purpose and the object of this administration, we can see that such deplorable deception is *right* in God's sight. At present He is displaying the transcendence of His *grace* to the universe. It is marvelous grace that he offers to *sinner*s of the nations in the evangel. But how can he show grace by means of His saints? Should their conduct not be such that no grace is needed or possible? Alas! In view of their light, they seem to be sometimes more deserving of condemnation than before, especially in the treatment of their fellow saints who are more faithful than they. *It may turn out that some evangelistic reformers of the unsaved are greater sinners than those whom they denounce*, because of their greater light.

Let us remember that God's Word demands apostasy at the end of this administration. Consequently there must be a withdrawal from the faith and opposition to the truth. To be effective, especially in its last phases, we must expect to find this among the very ones who

proclaim themselves defenders of the faith. Such is Satan's stratagem, and such is God's plan. Those who say they see are far more guilty in these last days than those who are blind. *And these may be the most brilliant exhibitions of God's grace.* In the vicious violation of the grace to which these self-constituted defenders of the faith were called, the universe will see the most guilty of mankind, but, at the same time, the supreme examples of His favor.

REQUITAL FOR BAD

Justification before God does not requite those whom we have injured, nor does their justification requite us for wrongs which they have committed against us. Ideal were it if all such things could be fully adjusted in this life, but this would not accord with the character of God's present operations. He deals in utmost grace, and the very wrongs which we are called upon to endure are opportunities which we should seize for displaying His grace to others. If there were a competent tribunal and we would have all our wrongs redressed as they occur, that would lower our whole life to the level of the kingdom eon, in which God's *righteousness* is revealed.

The fact that there is no one capable of deciding what is right or wrong, or the proper recompense, makes it futile to settle such matters now. They would probably be appealed to the dais anyway, as most of us are inclined to judge that we are right and others are wrong, because we cannot see beneath the surface or read the counsels of the hearts. In another connection Paul warns against judging before the season. Even he, with the clearest conscience, refused to forestall that day. All of us must be *manifested* in front of the dais of Christ before there can be a correct requital of what has been put into practice through the body, whether good or bad (2 Cor. 5:10-11).

It is worthy of note that one of the best manuscripts, Vaticanus (B) reads *evil* in place of *bad* or FOUL in 2

Cor. 5:10. This confirms the thought that *bad* belongs in the same category with *evil*, rather than with *sin*. We have shown elsewhere that God *creates evil* yet *does not sin*. So it is with our bad or evil acts. It seems that they, when viewed in the light of that day, are used by Him to humble us and give us the experience of bad or evil, and the corresponding grace, which is needed to prepare us for our place in His purpose. I am thankful for the bad which comes to me, in a personal way, yet I realize that the exposure of my own evil and the loss it entails is just as essential as a firm basis for the future.

We should be most thankful if, in this life, we are able to requite for anything bad that we have done. It may mean a serious loss, yet all who have the spirit of God should not rest easy so long as they have injured a fellow creature. It may not be possible always to do this. I am sure no one would view the future glory with equanimity if anything of this sort still is against him. To requite all might be an intolerable burden now, added to our other infirmities. How gracious, then, is the postponement of requital until we are immortal, and well able to forfeit all that is necessary to square accounts with those who were associated with us in this life!

INDEPENDENT HOPI INDIAN MISSION

We have received an encouraging report from Bro. Fred Johnson, Oraibi, Arizona, about his work among his native Indians there. Much interest in Concordant truth is being manifested, and attendance is increasing at his meetings and Sunday School, even in the face of opposition from others who do not see this truth. They hope, with the Lord's help, to build a chapel of their own next spring, and covet your prayers for the work among the Hopi Indians. Concordant literature which we supplied is being distributed among those who can read English, and the Indians are studying the chart "The Divine Calendar" with great interest.

DEPENDENCE ON GOD

Are men *independent* of God in the minor details of their lives? Even the writer of Proverbs knew better than that. He wrote (Pr. 16:9):

The human heart is *devising* its way,

Yet Jehovah is *establishing* its steps.

Here we have a number of contrasts. Men devise, or plan, their way, or general course. This is so uncertain that they cannot establish, or settle, every step, or detail. *But Jehovah can!* What a comfort is the consciousness of His care in the midst of the innumerable currents and cross-currents of our career! Even though we may be at rest as to our general course, we know that it is beset with much that may mar our ministry. The maze is far too complex for us to solve, and the minutia much too small for our microscope. There are millions of matters which He alone is operating. Only by relying on Him can we proceed with confidence and courage. We need not worry about the way if every step is guided by His hands! Aristotle, the Greek philosopher, excluded details from divine providence, but Paul included *all*.

Hitherto we have tried to help those who have started new publications, ostensibly along concordant lines, for we welcome any and every witness to the truth. But our experience along this line has been rather distressing. Instead of standing for the truth, most of them have opposed it in part, and caused us much loss of time and effort, which we cannot well afford. Indirectly, we have actually been used to confuse and upset our own friends, and some have even been turned against us. Some of the saints have no conscience in such matters. They insinuate themselves into the confidence of our friends through us, and then, by mild criticism and even false accusations, turn them against us, in return for our favors. Since the Adversary has chosen this means of hindering the truth, we are compelled to act accordingly, much as we regret to do so.

God and the Nations

PAUL AND THE NATIONS

BEFORE WE CONSIDER the relation of Paul's ministry to the nations, let us remind ourselves of the true character of the book of Acts, as related to the two aspects of the kingdom of Israel. The failure of their kings took away their political power and privileges. After the deportation a remnant returned to the land and they rebuilt the *temple* and restored the *priesthood*, but not the throne. Even the brave efforts of the Maccabees failed to regain the political power which they had lost. When our Lord came they were ruled by Rome, and the authority was delegated to an Edomite, which corresponded with the actual state of the individual Israelites. They were in bondage to their flesh.

But Israel's *religious* supremacy was not taken away. Though the failure of the priesthood was the ultimate cause of the nation's defection, yet the temple was rebuilt and the priesthood restored. In fact, the priests not only fulfilled their own functions of mediators between the people and God, but they were strongly inclined to claim political power also, notwithstanding the divine decree which had given it to the nations. Our Lord was first summoned before the chief priest, who would have liked to try Him for a political offense, but his authority was not recognized by Christ, and he had to take Him to Pilate in order to get Him crucified.

In Acts this state of things continues. The priests try to stop the apostles, but cannot do so. It is very helpful to realize this fact. Israel had no political power, hence could not lose it. *The book of Acts deals with the kingdom from the religious, spiritual side, the national*

priesthood, and it is this that they gradually lose, until, at the end, it is abolished, and the way is clear for God to come out of the temple into the open, and be conciliated to the nations and deal with them without the mediacy of Israel.

Once we see that Israel's national place and prestige were taken from them at the deportation, and that they did *not* recover them when they came back, but were united by *religious* ties to the *temple*, then it is easy to understand the meaning which the name *Jew* acquired at that time, and which it has throughout the Scriptures henceforth. It no longer was confined to the tribe of Judah, but was widened to include all who clung to the religion and the temple. Today we call anyone a "Jew" who acts like one, no matter if he is utterly outside the pale of Jacob's descendents. So it was that the name was given to all who went to Judah to worship in the temple, no matter of what tribe they may have been a member.

After the priestly aspect of the evangel of the kingdom, as heralded by the twelve apostles, was rejected in the land, Paul took it up and spread it among the dispersion *outside* the land. Israel, the priest nation, should have preached this aspect of the evangel among the other peoples, so he not only goes to his Jewish brethren, but turns to the foreigners, and presents it to them. He says that he was a minister of Christ Jesus for the nations, *acting as a priest* of the evangel of God (Ro. 15:16). In Asia Minor his usual course was to go to the Jewish synagogue first, deliver his message that Jesus is the Messiah, and, after being rejected, turn to the nations and arouse the jealousy of the Jews.

But we see a still further advance after Paul is called to Macedonia. For the first time he leaves Asia and goes to Europe to a city without a synagogue. In such places the Jews and proselytes were wont to assemble at a river side. We do not read of any Jewish man. Only a woman,

Lydia, of Thyatira, is mentioned. This gives us an entirely new situation, in which Judaism is largely shut out, and the worship of Jehovah almost unknown. Paul comes into immediate contact with the heathen nations and their gods.

We are told that Philippi was a "colony." This is, perhaps, the best word we have today for the Latin term *colonia*, from *colonus*, a farmer, but it had a special usage in those days which is rather important to our theme. We would hardly call a city a colony, but, in those days, certain important cities, which were granted much power and independence, received this designation. The nearest parallel, perhaps, is the status of a British "dominion," which is largely self governing, yet owes allegiance to the head of the empire. So in Philippi we see a miniature of Rome. Paul comes into contact with the ruling world power of that day (Ac. 16:12).

A straw which shows the new drift in the current of the narrative is the change from *they* to *we*. Luke seems to have joined Paul at Troas. This is in full accord with his account of our Lord's life, which traces His genealogy back to Adam and sets Him forth as the Son of mankind. Perhaps the words spoken to Paul to call him to Macedonia are also intended to express the change in his mission and ministry. Not only did he "cross over" from Asia to Europe, but he left almost all contact with the people of Israel, whom he had placed first in his previous ministry, and came into close touch with the nations, both religiously and politically, with their demon spirits and their magistrates.

Even the purple cloth which Lydia sold may be taken as a delicate hint of the trend of affairs. Pilate's soldiers dressed our Lord in royal purple in order to mock His regal claims (Mk. 15:17, Jn. 19:2). The rich man at whose door Lazarus lay was a picture of Israel, dressed in cambric to denote her priesthood, and in purple to denote her royal honors (Lu. 16:19). They

will be a royal priesthood under Messiah. But before that glorious day, as apostate Babylon, purple will clothe the adulterous woman, who has a kingdom over the kings of the earth (Rev. 17:4). But here we are given the hint that the purple is taken away from Asia and used in Europe. It is an intimation that Paul is now directly under the rule of the nations.

Perhaps it is not going too far if we discern a faint intimation that the rule of the nations will be of benefit to the evangel. Lydia *sold* the purple and used the profits for her livelihood and also invited Paul and his party to share them. That the discomfiture of Israel became the nation's riches, we are distinctly told (Ro. 11:12). But the physical profits, which came to Paul through the sale of Asian purple in Europe, are only a sign, for those called out of the nations will not receive soulish benefits until they wear the purple as rulers in the celestial realms. Now we receive vast *spiritual* gain because of Israel's failures, both in rule and religion.

Mark the tremendous contrast between the opposition to Paul here and to Peter after Pentecost. Then the apostate priests of the true God went out of their place to punish the twelve and *hinder* their testimony, but failed. Here a python spirit of the false gods of the nations actually seems to *help* Paul make known the evangel! We must look beyond the mere maid and her masters to see the deep significance of this. Is it not the earliest intimation of that great truth that it is not ours to wrestle with blood and flesh, but with the spiritual forces of wickedness? Here Paul was opposed by a *stratagem* of the Adversary (Eph. 6:11-12). There were no apostate Jews to put him out of a synagogue, but a subtle spirit that pretended to boost him in the eyes of the idolators (Ac. 16:16).

Paul had done nothing contrary to the laws of the land. Rome had no statute against the liberation of the victims of spirit obsession. He was not acting against

such self appointed courts as the sanhedrin and the high priests, like the apostles, whose teaching threatened to deprive them of their station and privileges. Indeed, the men who owned the maid brought no charge against him for the deed that he had done, for it was not only legal, but beneficial, and merited a reward and the commendation of the political heads of the city. They transferred their suit to the realm of religion.

Today, what popular evangelist would stop such a good advertising stunt? And free of cost, too! Alas, are not such methods still used by the adversary? Few care to question any means of making *themselves* known in their ministry. That seems to be the point here. The spirit in this ventriloquistic maid could have imitated Paul's message, even his voice and presence, and thus help him in spreading the evangel. But that was quite contrary to the real object in view. It was a stratagem to spoil the message by directing attention to the *men*, rather than the *message*.

How much is seen of this today! We do not ask "Have you heard of such and such a *truth*?" We inquire if you have heard such and such a *man* on the radio. Paul, above all others except our Lord, had a right to advertise his name, for it was a symbol *for the saints* of the special secrets which were revealed through him. But to have the adversary put "these men" before their message would only lead the people to worship them and not the God of their salvation.

These first few words from the spirit world reveal the strategy of the Adversary. His object is more clearly seen at the end of this era, when he will bring forth the man of lawlessness, who will be seated in the temple of God, demonstrating that he himself is God (2 Thes. 2:4). He will force men to worship the wild beast (Rev. 13:12). In its beginning, however, this is well camouflaged by combining it with an invitation to hear men of God who heralded the true evangel.

Our safety lies in detecting the faintest intimation of the spirit of the Adversary. If, at the end time, he will set up a man in place of God, let us go to extremes in humbling ourselves rather than accept anything that exalts us in His service. Time was when I did not even sign my articles. But my friends demanded some identifying sign, so they could correspond about them, therefore, I compromised by adding my initials. Perhaps this is going to extremes, but at least it is not going the wrong direction. I am sure many men mean nothing by it, and feel compelled to do it by circumstances, but I feel uncomfortable when I see the name of a man of God taking the precedence of his message. Especially is this true of publicity intended to reach the general public. The question arises, Is he a man of *God*, or —?

While revising the Concordant Version, I was struck with the fact that there is no *the* before "way of salvation" in the Greek. In English we would be forced to insert *the* if we had in mind Paul's evangel. But it is most likely that here we have a most inconspicuous and seemingly harmless intimation that there are a number of ways to be saved. This thought has been greatly amplified by the powers of darkness in the history of Christendom since that time. There is salvation by works, salvation by ceremonial observances, salvation by character, and other ways. The thought that the Python spirit did not refer to *the* way of salvation is shown by the fact that *Christ* is not mentioned.

Satan does not want Christ connected with salvation. I had a very impressive demonstration of this when I was in Jerusalem. I received an invitation to speak at a Sunday afternoon meeting, and was asked to name my subject. I felt quite sure that the truth was not welcome, and that my first would be my last address. So I said I would speak on *The Glories of Christ*. One of the secretaries called me aside and explained that all sorts came to these meetings and they did not wish to offend anyone.

Could I not leave out the name of Christ in my announcement? The Mohammedans would surely object. So it is that the Y.M.C.A., and many of the churches in Christendom are gradually introducing ways of salvation without God's Anointed. For us there is no salvation apart from His name.

The stratagems of the adversary are often so cleverly camouflaged and seemingly harmless that the most spiritual saint may be deceived. Even Paul did not forcefully object to the free publicity at first, so that it continued for some time. But it came to be unbearable, and he was exasperated and charged the spirit to come out. This is most remarkable. The holy spirit in him evidently led him to act as he did. He returned good for evil. He acted in grace. He relieved the maid of a terrible affliction. It is the keynote of his ministry to the nations, hence it is worth much meditation.

Under the laws of the Romans, no doubt, he was privileged to sue the masters of the maid for damages and thus get some redress for the losses suffered. The men were rich, so he might have made quite a little money out of the transaction, and used this in defraying his expenses, as well as of those with him. But he does not seek to *get*, but to *give*. No doubt the maid's persistent propaganda had hurt his prestige and associated him to some extent with her masters and their disreputable business, and, by *right*, he was entitled to recompense. But *he does not demand his rights*, even though, as a Roman citizen, he might easily get more than was his due in this Roman colony. Instead, he acts in *grace*. He does not get the maid *punished*, but frees her from her terrible bondage to the evil spirit world.

OUR SPIRIT ENEMIES

Paul knew who the real enemy of the evangel was. *Not* the maid, nor yet her masters. They were only the tools of Satan. It was the Python *spirit* that had to be

dealt with. That is the key to the present era of God's dealings with the nations and the clue to our conduct among them. It would avoid untold strife if we recognized this in our dealings with others. Paul might have had a scene with the maid or a brawl with her masters, but it would only have made matters worse. He went past them to the powers behind them. As he himself wrote later, "it is not ours to wrestle with blood and flesh, but with the sovereignties, with the authorities, with the world-mights of this darkness, with the spiritual forces of wickedness among the celestials" (Eph. 6:12).

DEALING IN GRACE

Paul dealt with the situation *in grace*, just as God dealt with each one of us when He rescued us out of the jurisdiction of Darkness and transported us into the kingdom of the Son of His love (Col. 1:12). Israel was in some measure led into light by the spirit of God, by means of His revelations to them. But the nations were left in ignorance (Ac. 17:30). Not all of us are obsessed by a python spirit, which enabled the slave-girl to benefit from the superior knowledge of the spirit world, for which men are willing to pay a good price. All of us may not be mediums, and deceive the people by false guidance, but each one of us walked in accord with the eon of this world, in accord with the chief of the jurisdiction of the air, the spirit now operating in the sons of stubbornness (Eph. 2:2). The greatest gift that we could receive was deliverance from this darkness. And so it was with the maid of Philippi. Paul could do her no finer favor, no greater grace, than to free her from this false demon.

Those who do *right* and obey the law among the nations are entitled to *justice*. We are tempted to deduce from this that those who act in grace, who do *more* than the law demands, should receive far more than what is right in this life. But this incident shows us the fallacy

of such reasoning. Paul was not rewarded for his good deed in ejecting the evil spirit from the maiden. Instead, he was flogged and jailed in the stocks. The spirits are inhumanly clever. They know the weaknesses of mankind, their love for sordid gain, and they use the meanness of mortals to make grace a dangerous way of life. Grace looks for no reward. Yet it will yield the richest gain in the life to come.

How often, in my personal experience, has a gracious act or selfless course been requited by evil! Not that the human actors intended it so, or even realized what they were doing, but I have no doubt that the spirit powers maneuvered it to that effect. In Paul's case they used the necessity of having an income as the underlying motive. But it is very likely that their operations were outside the law, or, at least, it gave them no legal grounds for action. Paul would not have broken a law of the Romans, not even in such a case. He was evidently within his rights, or his accusers would have charged him with casting out the python spirit. A. E. K.

IN MEMORIAM

"DR. ELIZABETH" REPOSES

The Concordant Study Class of Ottawa, Canada, has suffered the loss of one of its most valued members in the death of Dr. Elizabeth Spencer Bullis, who with her husband Dr. Edmund J. Bullis, were the first to join with the writer in forming a group for the purpose of studying along the lines put forth by the Unsearchable Riches Magazine. Our motto was "What Has God really said?", and our consistent prayer was for enlightenment in His Word, and to learn to know Him and His dear Son.

"Dr. Elizabeth," as she was affectionately known by hundreds who had received physical benefit through her ministrations remained a pillar of the group throughout this whole period, up to the time of her death. Famed for her open-door hospitality, her home was in constant use for class meetings or special times when we were favored with visits from our evangelists.

Her Bible and studies were her constant companions and how she did rejoice in the work accomplished by her Lord and Saviour, and in the ultimate conciliation of all.

The love and respect of her many friends was evidenced by the presence of hundreds who crowded the funeral parlors and by the magnificent floral tributes. Many spoke of her noble character, of her gracious and kindly manner, lovable qualities of heart and mind.

The leader of our group, Mr. J. R. Mitchell, conducted the funeral service in the chapel and she was laid away in Beechwood Cemetery, there to await the "come forth" of her Lord and Master.

Besides her husband, there mourns her loss, a son, James Spencer Bullis, aged 20.

LAURA E. RUNIONS

RELIGION AM DE SAFES' RACKET

"Religion" is looked upon with pitiable contempt even by hardened criminals. A story recently appeared in one of the great national magazines of the U. S. A., describing the convoy of criminals from Los Angeles to the state penitentiary in San Francisco bay. Some of them were sorry that their crimes had been so hazardous and were seeking some safer means of separating their victims from their money, after they had served their terms. The best plan was that of a young colored man. He told how his brother was a preacher, and how easy it was for him to get along without risk. No work. Only a bit of talking and pleasing the ladies. In his own inimitable way he summed it up in Negro-criminal style: *Religion am de safes' racket*. That is, it is the easiest source of income without working, using only spiritual pressure, without the danger of falling afoul of the law.

Is not the preparation for the ministry usually given in our training schools partly designed to show the minister how "to train the people to give"? At least that is the impression which they have given us. And, they ask, "Mustn't we live?" Gifts from those pressurized thus may be most disagreeable to God, to Whom they are supposed to be offered. Only those coming spontaneously, from the heart, are acceptable to Him. We will not have any part in such a racket, even if our work could use untold sums in publishing books and in spreading the truth. We prefer God's blessing on the little we have, to millions of money pressed out those whose hearts are not in tune with God, or who give from motives other than those which please Him.

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THE PROBLEM OF PALESTINE

God is the sole owner of Palestine. Even the free-holds are His. Those who live there are His tenants, and may be evicted at any time if they do not give Him His due. Jehovah has chosen the promised land, above all other regions of the earth, to reveal Himself and His glory. It can be used for no other purpose. Either directly or indirectly its inhabitants must contribute to His fame and exalt His name. Unless we firmly grasp this fundamental fact, we will never understand its history, neither will we be able to solve its problems. I have just read a masterly article, proving that only Arabs have a right to the holy land. Then I read a convincing explanation proving that only Jews have a right to the promised land. The only alternative seems to be a fight to the finish. But *both forget God and His prior claims*, so both title deeds are worthless. Neither tenant glorifies Jehovah God, so both deserve to be evicted.

Yet there is a difference between the two. The flaw in the Arabic title is the fact that they are sons of Ishmael. Both Jews and Arabs are descendants of Abraham, but to Isaac was allotted the promises. As it is written, "the son of this bondwoman shall not be heir with my son, with Isaac" (Gn. 21:10 A.V.). The enjoyment of Abraham's allotment of the land belongs to the sons of *Isaac*, not the sons of Ishmael. The fact that they have been usurpers there for more than a thousand years does not affect the title. Rather the opposite. A thief does not obtain a legal right to stolen goods by reason of long possession. Rather, they are far behind with the rent, for they have not given Jehovah His due in all this long tenancy.

But what of the Jews, or, rather, Israel? Have they a perfect title? By no means! Their tenancy is conditional. They are under law, and their blessings depend upon their deportment. At present their contract calls for *dispossession*, not possession. Disobedience to the law demands banishment from the land and scattering among the nations. *This* is their present portion. Until they come under the new covenant, this must be their lot. Some of us are profoundly sympathetic with the innate desire of the Jews to return to their ancestral land, and make it their home. When I lived in Tiberias I listened to their longing, and saw their efforts to regain the land of promise. But it is a serious mistake to aid or abet them in their plans to attain blessing apart from Jehovah, their God. They are rousing Him to jealous fury by their unfaithfulness to Him and their dallying with the nations, to whom they appeal in their unbelief, instead of to their God, Jehovah, Who alone can give them the allotment that they desire.

THE DIVISION OF PALESTINE

Today the disunited nations have taken it upon themselves to compromise and award a part to each! And what title have *they* to the promised land? They haven't the shadow of a right to dispose of it or to divide it. Even if they really were a union of all the nations, they would not have the slightest right to dictate to the fleshly descendants of Abraham, who, at least, would have some semblance of a claim in the courts of these nations, even if the Bible does not give it. The nations have taken it upon themselves to divide the land between the Jew and the Arab, between the sons of Isaac and those of Ishmael, both of whom are definitely excluded by the Word of God!

This is not a new thing. It was already done once after the first world war, when Transjordan was put under Abdullah, one of the leaders in the Arab federa-

tion. The Arabs were badly cheated then, if the nations have guaranteed its title. They will be ousted when Christ comes and fulfills the promises given to Abraham and to His seed through Isaac.

The United Nations have divided western Palestine into distinct areas, in order to put a part of it into the hands of the Jews, and still leave some of it to the Arabs. This has started an internecine war between the descendants of Ishmael and Isaac, both of whom claim the whole land for their own. The Jews have been preparing for this a long time. When I was in Jerusalem, in 1931, I saw them drilling. As the newspapers bring reports of the conflict every day, we do not need to enlarge upon the events as they transpire. We are especially interested in the place that this has in prophecy. Is this in fulfillment of Joel 3:2? The A.V. says that the nations "parted my land." Loosely speaking, that might describe what the United Nations have done. But the Scriptures must not be interpreted so loosely. How can we be certain? We will try to show how the precise meaning may be ascertained. But first let us note that the land is already divided by the Jordan and the Dead Sea. The eastern areas are in the Arab kingdom of Abdullah, as we already pointed out. Could Joel 3:2 have been fulfilled then? Much more land was involved than in the present partition. And the Jews pay for all they get.

The manuscript of the Concordant Version reads: "My land they *apportion*" (Heb. chlq). The word *part* is the rendering of more than a dozen Hebrew words in the A.V., so we are compelled to check it. It really belongs to phrd, as in Ruth 1:17, "if . . . death *part* thee and me." The word here is chlq APPORTION, often used in the phrase "divide the spoil," which should read *apportion* the loot. "Spoil" was not cut up into pieces, but a *portion* was given to each one. So Joel speaks not of a *parting* or *dividing* of the land, but of distributing *portions*, as in the time of Joshua (Js. 18:10, 19:5). This

alone would show that the division into two parts is hardly in view in Joel.

Next it is important to note that the *time* of this apportioning is when Israel was *dispersed*, not at their return. While the land was apportioned, the *people* were being allotted to the *other* nations, not receiving a lot *themselves*. Prophecy is fast becoming a byword among sensible worldlings because of the lack of *accurate* translation and interpretation, and, on the part of some, a desire to create a sensation from impure motives. Methods of study have sunk to a very low level. The context is the determining factor in any interpretation. We should always demand that each passage be viewed in the light of Scripture as a whole, and of the particular book in which it occurs, as well as the section and subsection by which it is surrounded. We will use this passage as an example, and may take up others in the future if the interest warrants. Suggestions will be welcome.

Joel is in that great group which we may call the *Predictive* Prophets, in contrast to the so-called Former or *Historical* Prophets, including Joshua, Judges, Samuel and Kings. It is further in the class called *Minor* Prophets, in contrast to the *Major* Prophets, Isaiah, Jeremiah, and Ezekiel. It belongs to the *Political* group, which also includes Hosea, Amos, Obadiah, Jonah, Micah and Nahum. It is balanced by Zechariah, for both have the same subject, *The Day of Jehovah*. In both all nations are gathered against His people.

This should show us that Joel is especially concerned with Jehovah's political plans for Israel in the future. A skeleton of the prophecy itself is far more important than this indefinite information, for it is more or less obvious from the general tenor of the text.

The skeleton shows that the general theme is **JEHOVAH'S JUDGMENTS**. The central column, in blackface, lists all the subjects dealt with in the book, which are rehearsed in reverse order in the latter part of the

THE PROPHECY OF JOEL

The Day of Jehovah

1:1-2:17 Inflictions.....JEHOVAH'S JUDGMENTS.....Blessings 2:18-3:21

1:1-3 Hear.....INFLECTIONS (1:1-2:17).....Return 1:14-2:17

1:4 Insects.....Medium.....Nation 1:5-13

5-7 Awake—Lament 8-10.....Effect.....Shame 11-12—Lament 13

RETURN (1:19-2:17)

Fast 1:14-15—RsIts 16-20—Trump 2:1..Fast 2:12-13—RsIts 14—Trump 15:17

2:18-19 Good.....BLESSINGS (2:18-3:21).....Good 3:20-21

2:20 Enemy Cut Off.....Enemies.....Enemies Cut Off 3:19

2:21-32 Good.....Land and People.....Good 3:16-18

3:1-8 Jehoshaphat.....Gathering Nations.....Decision 3:14-16

3:1-12 Judge Nations..A Holy War.....The Harvest 13

VALE OF JEHOSEPHAT

3:1-2- Judah, Jerusalem.....Place.....3:4- Tyre and Sidon

-2- Judgment.....Correction.....-4 Requit

-2-3- Land People.....Stealing.....5 Silver and Gold

-3 Boy and Girl.....Selling.....6-8 Sons and Daughters

6 Sons of Judah.....SELLING (3:6-8).....to Sons of Judah 8

7- Rousing.....Requit.....Recompense -7

prophecy. At first this consists of Inflictions, but these are balanced by Blessings. *Inflictions* and *Blessings* hardly balance in theology, but in God's Word the latter are almost always the fruit of the former. *Judgment* is setting things right, not penal punishment, and this involves blessing. Under BLESSINGS (2:18-3:21), we have the subjects again listed in the center in blackface: Israel's *Enemies*, the *Land and People*, *Gathering Nations*, *A Holy War*. The *Gathering Nations* is further expanded into two vales, the Vale of Jehoshaphat and the Vale of Decision. The VALE OF JEHOSEPHAT deals with two aspects, the Reversal of Israel's captivity and the Requit to the nations. This double subject forms a fine parallel, and deals with *Place*, *Correction*, *Stealing*, and *Selling*. The "parting" of the land is in the first section on *Stealing*. The nations *steal*, or "take" the land and the people (3:2-3-) and the silver and the gold (3:5).

This is the *opposite* of their present action in *giving* the Jews a part of the land. The apportioning is not to

Israel, but to *others*. This is seen even more clearly in the parallel passage. When the blessing comes to Israel, the nations do not *give* Israel the silver and the gold. Rather the nations will be judged for having *taken it from them*.

We hope to develop the whole of God's revelation in this way. The subjects of every section will appear in the center, and the passage and its counterpart at the ends of the line, in order to present the harmony to the eye, and to enable the simple saint, if sincere, as well as the searching student, to grasp the inspired sense with certainty and satisfaction.

A. E. K.

THE JEWISH WORLD CONGRESS

The American Jewish Congress, an affiliate of the Jewish World Congress, is publishing full-page advertisements in the newspapers to secure equal rights for the Jews. They employ legal and legislative action to do away with discrimination in employment, in education, in housing, and in public accommodations. They have opposed subversive groups, safeguarded civil liberties, opposed racial barriers to citizenship, and segregation, and prepared model laws on civil rights, which they have sent to all the states in the U. S. A. Probably no minority group has been so influential in moulding legislation. Instead of weeping for their exile and remembering Jerusalem, they are seeking to evade the evils of deportation, which Jehovah gives them to teach them to depend upon Him only for their blessings. But, alas, they put the nations in the place of Christ. No wonder He confounds their courting of the aliens and brings down on them the rage of His wrath.

A CORRECTION

The second and third lines of page 105, No. 3, Vol. XXXVIII, should be dropped, and a single line put in their place, to read as follows:

clear up everything now. But God still has use for much

MANKIND AND MELCHIZEDEK

FROM ADAM TO NOAH humanity remained a unit, without divisions or partings. The record concerns Adam's generatings. Though Noah is the tenth from Adam, yet it seems that humanity is still viewed as a unit. Mankind has multiplied. The evil of mankind has also multiplied as shown in the sixth chapter. In that eon God's ways did not divide mankind.

The absence of divisions within mankind intensified the effects of the evil tendency of humanity. The unity of mankind gave strength, but it was in an evil direction. That Noah and his sons rose above the character and deeds of their contemporaries is a most remarkable matter, and of much consequence. Some mortals of that day are spoken of as distinguished ones, or "giants" (A.V. Gn. 6:4), yet they are not distinguished for good. The most that can be said of them is that they were a section of mankind who, despite their one time distinction, became merged into the general evil of the era and later were all destroyed by God in the deluge which He brought upon the earth.

THE EARTH RE-PEOPLED FROM THREE SONS

Noah was the link between humanity before and after the deluge. The continuance of humanity from the *three* sons of Noah has much significance. We should not, however, construe the number of these sons as a prime factor in promoting the division of mankind. Government was committed to human hands, but, due to its simple and uniform character, even this did not promote the rise of nations amidst the increase of population. Partition into nations required the positive activity of God. He determined the elements of demarcation.

Among the descendants of each of Noah's sons, the family remained the unit of society. Prior to the deluge, the family is not specifically mentioned in the record. Later, the family was the unit which controlled the future. The family was the initial distinguishing feature. One major motive decides its outlook upon the world. The interests of the families tended to promote plans which prevented their being dispersed over the earth's surface. This intention to establish themselves crystallized in the scheme to build the tower and the city on the plains of Shinar. It was not built that they might reach heaven, as the A.V. suggests, but to keep them together on the earth.

In the brief record given in the first eleven chapters of Genesis it is intimated that the concentration of human capacity and energy nearly always tends toward evil and against God. Unrestrained, the concentration produced a condition and situation calling for the destruction which came in the deluge at the hands of God. But in the post-diluvian era God interfered to retard and direct this tendency, so to prevent the full development of its evil possibilities. God disintegrated the one language which prevailed amongst the families and so destroyed their unity. By this interference God developed His ways within humanity. He introduced all the factors by which He made the nations. These actions by God were not merely to exploit the linguistic possibilities which were within humanity, but also to give impetus to the latent potential for physiological variation. Thus were constituted the definite and permanent partings within mankind. The family units come to be separated according to their tongues, into their lands, and eventually their nations. At first they are discriminated as coastlanders, a term intimating settlement in a particular region.

Since then any completely concerted plan has not been possible for mankind. The comparatively brief pe-

riods of universal rule which have been since that time, have also been promoted by God. They have been feeble, due to God's original partings. On the other hand, humanity has failed to learn the lesson and still seeks to consolidate itself. But there can be no "one world" without God.

NATIONS

God made the nations with a view to the good of mankind. But the nations left God, and later were themselves given up to follow their own ways. They become mere political units which increasingly corrupted the knowledge of God, and engaged in the veneration of the creature.

Mankind now shows factors which make for national and racial divisions, but we ought not to conclude that they were created so. Just as God first created the sexes as one, and later parted them, so would it appear to be as regards the race. It seems clear, then, that God's action in Genesis eleven was of a most radical character. The sons of Adam, through Noah's sons, are parted by the Supreme into nations. The families receive the distinguishing marks of tongues and lands, and they are constituted governmental units. The boundaries of the peoples are determined by the Supreme. He distributes the earth and allots its lands to the various nations.

PHYSIOLOGY

The divisions of mankind which we term "race" are variations, bred from God's original creation. God, however, has ordered and controlled the biological development of mankind. The possibility for variation placed within Adam at creation was, under God's hand, used as a partitioning factor in the course of mankind's genetic descent. The folkstem factors remained latent until the time for division.

The so-called racial characteristics are only arbitrary divisions, to enable a classification of types. But we should note that, within such a division, we may have

almost any feature, though of course there will be many persons who exhibit the dominant trait. If, for example, in a type which has the everted lip turning outward, we also find some with the thin lip, or the prominent high-bridged nose, where we should expect the flat, broad nose, as well as much variation of skin color, or of hair, what can we conclude? Surely, a common origin. Our conclusion is confirmed by the fact that all classes of humans are inter-fertile. They produce offspring of considerable variety, yet can always mate. Mankind is one species.

The Ethiopian is the Cushite (see Gen. 10:7, 8 and Jer. 13:23). He is as much descended from the first pair in Eden as was the Greek. The skin color was not originally apparent in humanity, yet the possibility for pigmentation was there beneath the skin in the malpighian layer, below the outer skin. The pigmentation of the skin is not an acquired character, but its activity has been promoted under the ordering of God. There is much in the question about the Ethiopian: "Does the Ethiopian turn his skin?" Does not the force of the question turn upon the implication that his skin is neither under his control nor of his choice? Isaac and Rebecca's twin children afford a most interesting and arresting case of differing folkstems from the same parents. These children, as twins, must have been from differing ova disrupted from the same ovary.

Nations, races and languages are no longer a unit. This is the result of history. The impulse of partition came when God disintegrated the one language, spoken by the families descended from the three sons of Noah. Comparative study reveals the fact that all languages are reducible to three branches of a common stock. That original language supplied the *material*. This God disintegrated. Phonetic decay has forwarded God's disintegration, for with this and the changed usage of words, the nature of the language became destroyed. This is further complicated by those factors which give *form* to

a language, namely, the grammar, the syntax, the simplifying of etymology.

By the time of the fifth generation (compare Genesis eleven with Luke three, and the Septuagint) of those descended from Shem, events and circumstances in the world reached a stage when God intervened. This seems to correspond to the days of Peleg. By the chronology of the Hebrew text, his birth would be 101 years after the deluge, but by the Septuagint it would be 531 years. This latter would seem to compare favorably with the period of 800 years which elapsed before the population coming from Adam was said to have multiplied. That was from a single pair, whereas the post-diluvian appears to admit a more suitable period in which the population of the earth could become commensurate with the idea of division into nations. It also allows for the formulation of policy amongst the people.

Even at this juncture, the people plan upon a basis which does not have God in recognition. To a great extent they have lost the sense of His imperceptible power and divinity. We should note that the scriptural record starts mankind with a knowledge of God. Men were monotheists, yet, by the time of Terah, nine generations from the deluge, they served other gods. The call of Abram indicates the degree to which truth has become corrupted, and also that God is preparing to turn from the nations, and to leave them to their own ways. Even at this point they are not retaining Him in their knowledge.

Since neither conscience, nor yet the privilege of authority to govern amongst themselves, had led the people to know God as God, the making of the nations by God really became an adjudication. God's action also had in view the unfolding of His ways with mankind, that they might learn to have Him in recognition. The nations did not eliminate the family, but placed a king as head of the policy of each nation. God was above all. He is the

Deity Supreme, and nations should so recognize Him, even as individuals. Here also the nations fail. We now touch the point when God calls Abram, to whom He gives the promises. From this one, God will make His own nation, and through them He will bless all the families of the earth.

MELCHIZEDEK

THE CHIEF QUERY regarding this dignified person ought surely to be concerning his relation to the affairs of the world at that time. How came he to be in such an office? The answer to this seems to be that, in order to promote an understanding of the Deity in the minds of the kings who arose with the nations, and also to regulate a righteous relationship amongst these kings. God called this one to be His priest of the Deity Supreme. We should contrast this divine title with that of king. Whatever authority may reside with the king, yet the Deity is Supreme. This view of Melchizedek seems fully confirmed by Abram's ready submission to him as he returned from the combat with the kings. Abram renders due subservience to this priest. It cannot be doubted that Abram was fully conversant with the office of this person, and that he knew he was the inferior of Melchizedek, for by his actions he recognized the eminence of the one before whom he stood.

IDENTITY NOT TO BE SOUGHT

The desire to identify Melchizedek may seem normal, and in some respects logical, yet a little reflection ought to indicate the impropriety of such an idea, not to speak of the impossibility of doing so. The statements in the Hebrew epistle are such that they warn us against it. If we were able to identify the one who filled this office, then the type would fail, and Scripture would be discredited.

The particulars revealed concerning this person are

mainly typical. There must, however, be a factual basis for the truth which they picture, and so we have to insist that the father and mother of Melchizedek are not apparent. We must also take the same view as regards any ending to his life by death. Such an outlook ought to be readily conceded, for it is the view which lends the emphasis required by the Hebrew epistle, and so gives much point to the priesthood of the Lord Jesus. *That* is a priesthood able to reach *finality*, because it is in the hands of One Who has an indissoluble life.

A MINISTER OVER THE NATIONS

Whoever the person entitled Melchizedek may have been, it does not seem to be the correct view to regard him as one merely *acquainted* with the Creator in that era. Rather is it that he was *appointed* by the Deity to an office which was intended to regulate righteousness and peace amongst the differing nations when such units had arisen.

Since the deluge, the Deity definitely placed rule and government in the hands of humans. His estimate of life was then made known in terms distinct and of ready apprehension, and these were to be the basis. It was not left to humans to define life's value, and no longer was conscience to be the only control. The authority to rule now given becomes inculcated as a definite duty. This later got to be the duty of the king, and he was to control the individuals within his domain. The king's prerogative was to carry out God's instructions. This position gave rise to the need for the controlling of the kings amongst themselves, and in this we perceive the function of the priest-king.

THE HONOR NOT ASSUMED

It seems evident that Melchizedek's priesthood was not based on his descent. His ministry cannot be said to arise because of a fleshly precept. Nor did he assume the office. It must be that he was called of God, even as the

One Who later fulfilled the type. The service of this priesthood was not related to sacrifice, for in that period this was the privilege of the family head, and passed to the firstborn. This priesthood had to do with the ministering of blessing, of succour and of sustenance, and so with the promoting of righteousness and peace amongst the various nations through their kings.

From the characteristics of the office it is obvious that only one person could be king-priest. It did not descend to a succeeding generation, yet it has virtue in that it continues until its objective is achieved. Moreover, the priesthood has a universal scope. It is not limited to one nation, as was the Aaronic priesthood. Hence it could claim authority over all the nations. Melchizedek was, in claim and exercise, a priest of a higher order and function than any patriarch, and even that priesthood to which Aaron was later called and constituted. This person was priest of the Deity Supreme, and his kingship does not seem to be confined to his particular region, but extends over other kings.

In God's economy for the descendants of Noah, whether they sprang from Shem, Ham or Japheth, one person is brought forward as the first and only one to exercise the office of priest-king. He was such by divine appointment, and did not take the honor to himself. Thus, even at this early date, we have a priesthood functioning with reference to humans of differing nations. It was a priesthood common to all humanity. God did not leave mankind to itself, but introduced that which should control and edify.

THE OFFICE NOT INEFFECTIVE

From the picture drawn from the features around the Melchizedek priesthood in the Hebrew epistle, we perceive that the institution did not pass away. Somehow, and in some sense, in the divine counsels, it could not pass by until its objective was reached. It could not

be ineffective, nor could it continue permanently. A comparison of Genesis fourteen and Psalm 110 reveals that there is a sense in which this office was not withdrawn or superceded, but that it remained. It is because of this that the Lord Jesus could be so appointed by God. Agreeable to this, the Hebrew epistle requires that there be a successful completion in the next eon. Then will be seen its blessed achievements despite the fact that it is in abeyance at present.

Where Genesis fourteen leaves matters as regards the kings, there God resumes. At the coming of the Lord Jesus to exercise this office, God will actually stab through kings (Ps. 110:5) and so assert His office to promote righteousness and peace amongst the nations.

GOVERNMENT AMONGST THE NATIONS

Government in the hands of humans ought to promote righteousness and peace. If this is not the outcome, then government is without value, being overcome by that which it seeks to direct. Every form of government should find its authority in God and be subject to Him. It is not so much the form of government as its relationship to God that makes it good or bad. The first function of government ought to be to promote the knowledge of the Deity Supreme.

Government came immediately after the deluge, yet, in the nature of things, nations did not arise so soon. Some time elapsed before the nations came into being. God made the nations. He parted the families and the tongues. He distributed the land and set the boundaries.

Now we ought not to assume that God left the peoples without instructions and knowledge of Himself. Ere the Supreme left the nations to their own ways, He manifested truth to them. And without doubt the king of righteousness and of peace who met Abram was one of the means used of God to teach and regulate the nations. Monotheism was the original religion of mankind.

THE CONTROL OF KINGS

Since nations were made by God, we should view the kings who come to reign over them as instituted by God, His ministers in fact (Ro. 13:1-5). As such they should first promote righteousness. Peace would ensue, not only within the national unit, but also amongst the nations. Surely the original reason for nations rests upon God's economy whereby, as units, they might judge and keep right life's affairs. To do this, the kings should promote the knowledge of God amongst their peoples.

The merit and excellence of the sacred duties of Melchizedek are hidden when we see him merely as a king related to a territory. He may have been located at Salem (meaning Peace), but does not the Hebrew epistle indicate that king of *righteousness* as well as king of peace name the functions invested in this man? If we admit a connection between Salem as the name of a place, and as part of the title of this one, surely it is not an extravagant suggestion to say that the place became so named because of the eminence, dignity and characteristics of the one who resided there as the promoter of peace.

The duties of Melchizedek were not merely related to one of the national units. He exercised authority as the Priest-king of the Deity Supreme over and amongst *all* of the nations. He taught and promoted righteousness and peace *amongst* the nations and not simply *within* one nation. The readiness with which Abram acknowledged him is most notable in this regard, and especially so when we reflect that when he contacted this king of peace, Abram was returning from war. And was not the action of Melchizedek his approval of the righteousness of Abraham's cause?

This episode, detailed in Genesis fourteen, affords evidence, not merely of belligerency, but of the unrighteousness which was beneath it, and hence peace did not ensue. Despite God's teachings through Melchizedek,

power arose to assert the will of one nation or group over others. Four kings rose against five. Nations as promoters of righteousness and peace failed. God chooses Abram as the channel through whom His blessings shall flow to all the families of the earth. This shall ensue despite blessing being denied to them by the kings of the nations.

CHRIST KING-PRIEST FOR THE EON

When our Lord returns to Israel He will, for one single eon, fill the dual office of King-Priest, and thus fulfill the type presented by Melchizedek. The Hebrew epistle is written to those who had heard Him and believed His word, yet had not received the promises because the nation, as such, rejected Him. They were acquainted with the Aaronic priesthood, and needed instruction as to the differences between it and the new Melchizedek order. Aaron's sons were largely confined to one nation, He will be the Mediator for all nations. Death prevented the Aaronic priests from completing their work, but Christ, with His indissoluble life will complete the task of priesthood and bring it to a finality.

Christ will reign for the eons (Lu. 1:33). But His Melchizedek ministry, as joint Priest and King, will not be necessary so long, hence it is always said to be for one eon, the day of Jehovah. In the day of God, the new creation, the tabernacle of God is with mankind (Rev. 21:3). They will be His peoples, and God Himself will be with them. There will be *no temple* with its priesthood (Rev. 21:22). This corresponds to the conciliation which the nations enjoy today, for we are also a new creation, in spirit (2 Cor. 5:17). But Christ will continue as King. The *throne* of God and the Lambkin will be in the new Jerusalem (Rev. 22:23). He does not hand over the kingdom to God until much later, at the consummation, when all *sovereignty* and *authority* and *power*, not *priesthood*, are nullified (1 Cor. 15:24). Priesthood finishes its

functions long before kingship. This is the great difference between the day of Jehovah and the day of God.

The present administration, with its celestial, spiritual blessings, knows neither king nor priest. Paul did, indeed, act as a priest, corresponding to Christ in the day of Jehovah, at the beginning of his ministry, but, like priesthood in that day, he *completed* this evangel (Ro. 15:19). Now, we ourselves plead with God for others (1 Tim. 2:1, 4:5), and God's *spirit* is pleading for the saints in connection with our daily doings. In the courtroom, however, where our justification is at stake, Christ Jesus pleads as our advocate, so that we cannot be condemned (Ro. 8:26, 27, 34). By His spirit we are able to enter into the very presence of God and plead directly with Him, not through a priest. This spirit is in us and one with our spirits in our intercourse with the Deity. This is the time of His *rejection*, both as King and Priest.

E. H. C.

THE VERSION OF THE HEBREW

We sincerely regret that Genesis has not been printed yet, and owe our friends an explanation. The manuscript could soon be completed, but there are many hindrances. Among other things, the cost of printing is two or three times what it should be. The concordance we have just published must be sold at a loss, as we cannot well raise the price. Other magazines have drained off some of our income, even though they oppose the truth for which we stand. The saints do not realize that we build up, while they destroy. Our work is not spectacular. It is mostly drudgery. Like men of the world, the saints will give millions for a fight, but very little for healthful food. We are actively seeking a way in which we can proceed with the publication of the Hebrew, but may find it necessary to wait until the present inflationary prices have come down to a reasonable level. It will eventually take a tremendous sum even then. At present it seems unwise to proceed.

UNSEARCHABLE RICHES FOR MAY, 1948
BEING THE THIRD NUMBER OF VOLUME THIRTY-NINE

EDITORIAL

THE FELLOWSHIP of our friends, in praise and prayer to the God and Father of our Lord Jesus Christ, for His work, lies heavily on our hearts at this time. We would have them join us in fervent thanksgiving for the completion of the Keyword Concordance and the commencement of composition on the Version of the Hebrew Scriptures, for the unprecedented efforts made by our friends to make known the truth, for reports of widespread, overflowing blessing all over the world, especially in Europe, and for His special sustaining grace which enables us to persevere in happiness and health in the midst of tribulation and trial, and the perplexing problems which our very blessings bring.

We had figured that the inflation would be over by this time, but our last bill for nearly ten thousand dollars for presswork and binding alone on the Keyword Concordance was more than twice what it should have been. It seems unwise to spend much on new work unless we can get it done elsewhere at more reasonable rates. Yet the way was opened to start the Version of Genesis, but we may be compelled to limit the *free* booklet to the first few chapters for financial reasons. Even these present a trying task. The thousands of details must all be correct. No one realizes how hard this is to accomplish.

The new Version and Concordance must be made known. The European work calls for much effort and aid, and is carried on amidst difficulties and dangers which only God can overcome. All others are raising their prices. Can we make up our losses without doing so?

Let us thank our God and Father in the name of our Lord, Jesus Christ, that He meets our every need!

THE TEXTUAL EVIDENCE FOR "GRACE"
IN ROMANS SEVEN

Before the word "grace" was allowed a place in Ro. 7:24 (What will rescue me out of this body of death? Why, *grace*!), more study was devoted to it than to any other critical reading. If those who have the complete edition of the Concordant Version will read pages 38 to 42 of the Introduction, they will find a fairly full account of the labor spent upon it, and the reason why we are so fully satisfied that it belongs there. More than thirty words have been admitted into the text of First Corinthians alone, based on less evidence, for they were not added by the first corrector, and no similar word in the immediate context led to their loss. Neither are they so fully confirmed by the context, as in the case of *grace* in Romans seven.

In forming the Concordant Greek text we did not simply count manuscripts and settle it by majorities. As, in our daily experience, we find that the word of one reliable witness has more weight than a dozen less trustworthy ones, so it is with manuscripts. This is especially true of correctors and editors, when there are such. The fact that Sinaiticus was both corrected and edited is what makes it the most valuable manuscript we have. Before accepting these betterments we put them to a thorough test, which showed that they were worthy of our highest regard. An account of this is given in the Introduction. The fact that the word *grace* was inserted by the corrector and passed on by the editor made it impossible for us to ignore it, even if it were not so vitally necessary to the understanding of the text and to our experience in dealing with the flesh and sin.

In extraordinary cases like this we did not confine ourselves to the three main witnesses which we record in the superlinear. The critical readings of this text as given in the most important manuscripts, early fathers, and versions, as well as modern editors will be found on page

forty-two of the Introduction. One manuscript (D, Claromontanus) actually has "the grace of God." But Sinaiticus has by far the best evidence. Those who refuse this do not tell us what the right reading is, and leave the momentous question unanswered. Others have tried it out, and find the answer, *grace*, most workable and satisfactory.

The idiomatic version, however, caused considerable difficulty. It could be readily understood in Greek and other languages, but not carried over into idiomatic English. In German we can say, Yet grace! (Aber Gnade!) Such idiomatic difficulties are by no means rare. The word YET (*de*) needs two words, *yet* and *now*, regularly. But even these do not suffice for all cases. We were also compelled to use *but*, *even*, *however*, and, in this case, *why*, as an expletive, a usage given in Webster's dictionary, as well, in making a readable version. Such cases may occur only once, for they arise from odd eccentricities in our tongue, not from the regular rules of diction.

Grace is the greatest gift and principal potency in the epistle to the Romans. To begin with, Paul received *grace* (1:5) as the power of his apostleship. He commences the epistle proper with *grace* (1:7). His first word concerning justification is that it is gratuitously in His *grace* (3:24). Faith is chosen as the means of receiving it, because it is in accord with *grace* (4:16). Conciliation, also, is called the *grace* in which we stand (5:2). The answer to Adam's offense is *grace*. The *grace* of God and the gratuity in *grace* now superabound (5:15). Those who obtain this superabundance of *grace* shall reign (5:17). Where sin increases, *grace* super-exceeds. *Grace* reigns (5:20, 21). We are delivered from sin and the law by being under *grace* (6:14). What else can deliver us from the law of sin and rescue us out of this body of death? Does not God do it by His *grace*?

There are degrees of *grace*. It may mean no more than *favor*, as when used of our Lord. But, with the call

of Saul of Tarsus, it received an increase in intensity which pervades all his writings. Sometimes he adds such terms as superabundant (Ro. 5:17), or riches of grace (Eph. 1:7), or transcendent riches of grace (Eph. 2:7), in order to express the highest degrees, but even without these, when applied to the salvation of sinners, and especially to the favor God shows the nations, that is, to those who deserve the opposite, it shines with a radiance which it reflects from its context. Indeed, how could a human language provide a word for such a marvellous idea? God refines and enriches such terms by the contexts in which He uses them. Grace has appeared *in* every administration, but the present is the only administration of grace.

No one who has ever tried grace as a means of escape from his innate impotence to do the good which he wishes to accomplish, will deny that it works. Captivity to the law of sin is a terrible condition. Too many of the saints are doing what they hate to do. They have the will to do well, but not the power to put it into practice. All the thunders of Sinai cannot help. Only grace can put us in a position where nothing can condemn us. This, the spirit's law of life, frees us from the law of sin and death. Let us exult in this glorious grace! If we do, it will greatly help us to deal with others in grace.

The contention that *God* is the Rescuer in Rom. 7:24 *has no spiritual value, for all accept that*. It is a question of the *means* that He uses in doing so. Even if *grace* is inserted, it is *God's* grace. It certainly is not His *law*. Since *grace reigns* (Ro. 5:21), the context demands that He rescue by means of grace. There must be *some* answer to the question as to the rescuer. If I am supposed to insert *God* into the text, there is not a shed of evidence for it. It would be a blot on the Concordant Greek text which its enemies would rightly condemn. May the Lord preserve us from magnifying our slight differences! May I lovingly plead with all who differ not to bring it before

others until they have definite evidence, and can present a correct rendering, and are sure that it is not idiomatic, so that a uniform translation is out of the question.

AN OPINION IS NOT KNOWLEDGE

It seems to be a common notion that one man's opinion is as good as another's in matters of religion. On the contrary, even one man may change his own ideas after prolonged examination and weighing of the facts. An intensive study of the various manuscripts in the actual formation of a text leaves one with far more than an "opinion." It gives knowledge and confidence that were entirely absent before we became closely acquainted with each text.

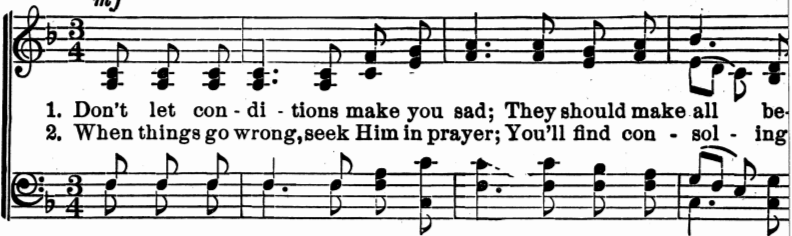
For example, I was very much inclined, at first, to restore the Hebrew text by means of later versions of the Greek, rather than the earliest, called the Septuagint. One translation especially, which was very literal, appealed to me, because it was more exact than the others. It was some time before I realized that these various versions, which were made much later than the Septuagint, represent a *corrupted* Hebrew text, so had little value for my purpose. My previous *opinion*, formed from the reading of books *about* the early Greek translations of the Hebrew, had to be discarded. I now *know* that, in the centuries just before and after the advent of their Messiah, the Jews allowed their text to deteriorate, and the Greek translations, made half a millennium or so after the Septuagint are not worthy to be compared with it as a means of restoring the ancient text. Hence, though I often consider them, I do not give them much weight, as a rule, and do not note their readings in my version. On the other hand, the text of the Septuagint itself seems to have been restored to some extent by one later editor, who inserted much that had dropped out, so that we are restoring the Greek as well as the Hebrew, to some extent, and hope to base our version on a text in which these ancient witnesses agree. A. E. K.

Our Consolation

(Use freely to His glory. Do not copyright)

A. M. K.
mf

ALBERTA M. KNOCH



1. Don't let con - di - tions make you sad; They should make all be-
2. When things go wrong, seek Him in prayer; You'll find con - sol - ing



p
liev - ers glad: For as the sin - ful e - ons roll, Re - mem - ber
com - fort there: And read the scrip - tures ev - 'ry day; His Word will



CHORUS *mf*
He is in con - trol! So trust in Him— A - wait His
help you on your way.



f *p*
call: Re - joice that He'll be All in all; That at His



mf
feet each knee shall bow, So praise His name and serve Him now.

In Defense of the Faith

CAN THE DEITY BE ANOINTED?

THE DEITY OF GOD is the basic truth of His revelation. The permanent apostasy consists in the fact that mankind, knowing God in nature, does not glorify and thank Him *as God*. Sad to say, many of us who have tasted of His grace and know Him by revelation, do not glorify Him *as God*, but have become vain in our reasonings, and our hearts are darkened, not because we turn to images and idols like the world, but we put *ourselves* in His place, and usurp the glory that is His alone. His deity is denied, either in the past, the present, or the future, by the great majority of His own elect. They claim some of His attributes for themselves, and lower Him to the level of a mortal man in other respects, because they follow their fallacious reason instead of His flawless revelation.

The flesh of mankind is infirm, unable to carry on the service of God, unless reinforced by a special portion of His spirit. Only so can they serve acceptably in His work, and please Him in carrying out His will. If men were perfect and all-powerful as the Deity, there would be no need of anointing anyone. It is because of their weakness and lack of ability to do as He desires that He imparts to His representatives the necessary power and authority which anointing brings, to enable them to perform their functions as mediators between Him and the balance of His creatures. The mere fact of being anointed shows that the one so honored is intrinsically lacking in the power to fulfill his office. His ability is not his own. It is derived from God, through His spirit.

Anointing is always connected with *service*. The spirit of God makes its *home* in us for *fellowship* with *Him*,

but, if we wish to *serve* men or God, we should be *anointed*. It is the vital badge of *office* under God. This is clearly exhibited in the three official classes who were anointed in Israel, the prophets, priests and kings. Although God is spirit, and *imparts* His spirit to these, His officials, He Himself never takes this subordinate place. He is not the spokesman for Himself. He need not act as a priest to Himself. He does not delegate rule to Himself. The *power* for all these originates in Him, but it is only as a portion is imparted to those who mediate between Him and mankind, that anointing is necessary. He is the great and only Anointer, Who never needs to be anointed. In Him the spirit is immanent, not imparted. Who can present Him with spirit? He is *spirit*.

There is no reason to believe that Aaron was more holy in himself than others, so that he and his sons should be chosen to be priests in Israel. In fact, when Moses was in the mount with God, Aaron was persuaded by the people to make the golden calf and lead them in its worship (Ex. 32). Yet, once they were anointed (Ex. 28:41), Aaron and his sons occupied a very special place in Israel. Korah, Dathan and Abiram claimed that *all* the congregation were holy, that Aaron had no right to lift himself above them. Yet these rebels were swallowed up by the earth for their sin (Nu. 16). And so throughout the history of Israel. The Aaronic line alone could officiate as priests. Even Uzziah, the king, who was anointed for his royal office, and did what was right in the sight of Jehovah, trespassed grievously when he sought to offer incense on the golden altar. He was stricken with leprosy (2 Chr. 26). Aaron's anointing was only typical. The reality is found alone in Christ Jesus.

Saul certainly was not such a one as God would choose to be king over Israel. He was the peoples' choice. Nevertheless God had him anointed, in order to show that the flesh, even with the outward symbol of the spirit's power, cannot please Him (1 Sa. 9:16). David,

God's choice, recognized this official position and refused to stretch forth his hand against Saul, because he was Jehovah's anointed (1 Sam. 26:9). In the Septuagint, the Greek version of the Hebrew, David calls Saul the *christ* (*christō*) of Jehovah.

It was with David that Jehovah made a covenant that he *and his house*, or dynasty, were to have the office of king in Israel, so long as the kingdom was to last. Even Messiah Himself was to come from the line of David, just as the priesthood remained in the house of Aaron until the Anointed Himself had come. This is a key to Israel's kingdom history. Loyalty to the house of David meant faithfulness to Jehovah, for this dynasty was of divine appointment, and had the symbol of God's spirit in its anointing. The fact is that no one in Israel, after the flesh, was equipped to reign over the chosen people. Only in the power of Jehovah's spirit could anyone rule them for Him.

David, however, foreshadowed the coming Messiah. Samuel, the prophet, anointed him even while Saul was still reigning. Then we are told the notable fact that the spirit of Jehovah prospered David from that day and onward, while it withdrew from Saul, and an evil spirit from Jehovah frightened him (1 Sam. 16:13-14). This is the key to David's remarkable career. Without the power of Jehovah's spirit David would not have been the David we know. It was God's spirit, as signified by his anointing, which made him the ideal king and the type of Him Who was to come.

There could be no prophet apart from God's anointing by His spirit. Elijah anointed Elisha to be prophet in his stead. Elisha asked for a mouth of two of him, in spirit (2 Ki. 2:9), and received it, for he did twice as much as his master in the long period of his prophetic activity in Israel. This should show conclusively that it is the anointing, the imparted spirit, not the man, which actually accomplishes the deeds.

THE ANOINTED, OR MESSIAH, OR CHRIST

But we must by no means reason from these shadows that the Reality had all their disabilities, or needed the anointing as they did. Christ was anointed by God, with the oil of exultation *beyond* His partners (Hb. 1:9). He had no human father. Even before His anointing He was generated by the holy spirit of God, the power of the Most High. Therefore He was called the Son of God (Lu. 1:35). I would be inclined to reason from this that He needed no anointing, for His very conception was due to God's spirit. Moreover, as He grew up, He was staunch in spirit, and filled with wisdom, and the grace of God was on Him (Lu. 2:40). Even then He was among the things of His Father (Lu. 2:49). Nevertheless, *He did not enter upon His public ministry until after His baptism by John, when the holy spirit descended upon Him as if a dove, and God acknowledged Him as His Beloved Son* (Lu. 3:22).

At His first public utterance, in the synagogue at Nazareth, He declared that the spirit of the Lord was on Him, on account of which He was anointed to bring the evangel (Lu. 4:18). From this it is evident that His generation by God's spirit made Him God's *Son*, but it did not fully prepare and equip Him for His *office*. For that He waited until He was about thirty years of age, and until the spirit which had generated Him *came upon* Him and thus *anointed* Him for His marvelous ministry. He did not assume the *office* of Messiah, in this case of Prophet, during the years before He was anointed. The same thought is clearly stated by Peter to Cornelius, when he said, After the baptism which John heralded came Jesus from Nazareth, and God anointed Him with holy spirit and power (Ac. 10:37-38). As His was the real, the genuine anointing, no literal oil was used. It was replaced by the empowering spirit. His Christhood was not due to His divine conception but to His spiritual anointing. Does God need to be empowered?

When we come to consider our Lord, the great Anti-type to Whom all other anointed men pointed, we are apt to overlook this truth, and ascribe His mighty miracles and marvelous deeds to His own innate power, due to His generation by God's holy spirit, rather than to His anointing. Personally, I would not accept any testimony to the contrary, except it come from *His own lips*. But I cannot make Him a liar. He insisted that both His words and His works were *not* His, but His Father's. *He Himself* said, "... the word which you are hearing is *not* Mine, but the Father's, Who sends Me" (Jn. 14:24). Again, "... The declarations which I am speaking to you I am not speaking from Myself. Now the Father remaining in Me, *He* is doing His works" (Jn. 14:10). There is much more evidence to this effect, for He did not come to reveal Himself, but the Father Who had sent Him.

As John's account of our Lord's life is usually supposed to set Him forth as God's *Son*, and to contain the most convincing proof of His absolute deity, let us run through it briefly and see what He Himself has to say there as to His relationship to His God and Father. When the Jews sought to kill Him because He said that His own Father is God and they reasoned that by this He made Himself equal to God, He said, among other things: "... the Son cannot be doing anything of Himself" (5:19). "I cannot do anything of Myself" (5:30). "No one can come to Me if ever the Father Who sends Me should not be drawing Him" (6:44). "... no one can be coming to Me if it should not be given Him of the Father" (6:65). "My teaching is not Mine, but His Who sends Me" (7:16). "I have not come from Myself, but He Who sends Me" (7:28). "... from Myself I am doing nothing, but, according as My Father teaches Me, these things I am speaking" (8:28). "I came out and am arriving out of God. For neither have I come of Myself, but He commissions Me" (8:42). "If I should

ever be glorifying Myself, My glory is nothing" (8:54). "... the Father Who sends Me, He has given Me the precept, what I may be saying and what I should be speaking" (12:49).

The greatest glory of Christ lies in His utter *subordination* to His Father, not in establishing Himself as a rival deity. His life is the ideal for *man*, not God. If we follow His lead we will submerge our wills and our ways in that of the Deity. Even after all the wonderful works and powerful deeds of His career, He does not claim a place *beside* the Deity, but places Himself *beneath* Him. His conquest over all the powers of evil should, according to the human standpoint, entitle Him to eternal supremacy in the realm of priesthood and kingship. Instead, He is so successful that no priest is present in the new creation and no ruler is needed at the consummation. Therefore He turns all these glories back to God, His Father, He *finishes* the work which He undertakes, so that God becomes all in everyone of His creatures.

Although God's deity is rejected by orthodox Christianity, it seeks to inject the "deity of Christ" into the Bible, though the phrase is nowhere to be found and is a contradiction in terms. "Christ" means Anointed. God cannot be anointed by another. He anoints others. The place and power and prestige which anointing gives are His intrinsically. Christ receives these from His God and Father. It is imparted to kings and priests in order to prepare them to fulfill the functions of their office. God needs no preparation or empowering, for He is the single source of everything. Who is able to anoint Him? Christ would need no anointing if He were the Supreme.

His anointing (literally, His *christing*), which makes Him the Christ or the Messiah, equips Him to be a *priest*, a *mediator* between Man and God. He offered Himself to *God*. God did not offer Himself to *Himself*. The Offering was for us, to bring us to *God*. He did not offer Himself to bring us to *Himself*. We cannot ap-

proach God apart from Him and His sacrifice. Shall we reduce this to vain words and say that we cannot approach God except through a different God? When He suffered for us He was forsaken by God. Did one of the Gods forsake another God?

Anointing, or "christing" is also needed to make Him King. Only a Christ, or Messiah, can be King in Israel. Yet God had already filled this office. Before Saul, He had ruled the nation through His anointed *prophets*, yet they rejected Him. But *God* had never been anointed! It is preposterous to demand that the Deity be anointed in order to reign. All political power is His inherently, and any impartation of spirit or authority by anointing would be absurd. The kingdom of Christ is a temporary delegation of political power by God to His Anointed, Jesus, and is limited to the eonian times. When Christ has subjected all to God, then the Son *Himself* also shall be subject to Him Who has subjected all to Him, that *God* may be All in all (1 Cor. 15:28). Then he gives up the kingdom to God, even the Father, Who will need no anointing to prepare Him for His inherent honor. Christ will not be *All*. He will be *subject*.

It is a fatal fault in our language that we use "christ" for the noun of the verb *anoint*. He is not the only one who is anointed, or christed. Besides prophets and priests and kings in Israel, *all* who receive the spirit of God (not the third Person" of the "Trinity," a heathen invention) — *all* who have God's spirit are christs. Paul told the Corinthians, "He Who . . . anoints us is God" (2 Cor. 1:21). They were christed, as well as those to whom John wrote when he said, "You have an anointing" (or christing, not "unction" A.V., 1 Jn. 2:20). The possession of the anointing by no means involves Deity, but rather the opposite. No one who had any intelligent idea of the scriptural function of anointing would ever accept the absurd thought that it was

compatible with Deity. A christ, or anointed one, cannot literally be God, although, as God's Image, the term may be figuratively applied to His Son.

The phrase "the deity of *Christ*" is a clumsy concoction due to ignorance of God's Word, and profane arrogance that does not hesitate to add to God's revelation a phrase of man's invention, and palms it off as if it were inspired, in order to uphold a heresy, which is often denounced in the pages of Holy Writ. Israel had only one God, Jehovah. The nations had many gods, and Christendom still has three or four, among whom they dissipate the deity of the God and Father of our Lord Jesus Christ. First, there is the "devil," who seems to have the most power, since he seems to win the great majority. Then there is God's spirit, the "third Person" (God never said that!) of the Trinity. To these they add Christ, the Son, as we have already shown. Four gods, *unequal* in power and glory, they palm off for the only wise God, to Whom be glory for the eons and beyond!

We have been repeatedly assured that Christianity does not worship three gods, but three "Persons" in one "Godhead." But if we isolate this from the hocus-pocus of theological legerdemain and apply it elsewhere, who would believe it for a moment? Three persons with one head! What a monstrosity! We could easily make an idol of this shape, but what shall we use to make the true God? *He has revealed Himself without using either of these terms.* Man has *concealed Him* by insisting on words and thoughts entirely foreign to His vocabulary. And, like the idol-worshippers, orthodoxy demands that we bow down to this unnatural monster or pay the penalty of ostracism and dire defamation. Christ has glories far greater and grander than orthodoxy ever dreamed, yet they are due to His *subjection* to the will of His God and Father, not to competition with the Deity for the place supreme.

Having been an honest and conscientious, but unintelligent, defender of the "fundamental" doctrine of the deity of Christ for many years myself, I can understand and sympathize with those who think it is taught in the Scriptures, and is absolutely essential to salvation. We *imagined* that the only *alternative* was to degrade Christ to a mere man, like ourselves. We *reasoned* that He must be Deity, or He could not do all that He did and will do. Therefore He must be equal to His Father. That our reasoning was illogical did not disturb us. But we did *not believe* His own words concerning Himself! We were so determined to honor Him that we *denied the Scriptures* which define His place as God's *Anointed*, the *Mediator* between God and man.

Had we been as logical as a child, we would never have fought for more than one God, or sought to coerce our minds by blurring the distinct idea of the Deity into a "Godhead with three Persons," a specious form of sophistry which is utterly unscriptural. God's spirit and His Anointed are closely associated with Him, and their relationship to each other is simple and clear in His revelation. The change to "Godhead" is *not of faith*. It is a philosophical absurdity, and the injection of "Persons" is an impudent and ignorant mystification, designed to bludgeon the credulous saint to forsake faith in God's Word for the false philosophies of human religion. It is a pious fraud masquerading as the highest form of truth.

All of this evidence and reasoning should be unnecessary, since the apostle Paul has clearly and conclusively defined the relation between God and Christ. We need never descend to such futilities, for we *believe* that "*there is one God, the Father, out of Whom all is, . . . and one Lord, Jesus Christ, through Whom all is*" (1 Cor. 8:6). Corresponding to this we *believe* "*there is one God, and one Mediator of God and mankind, a Man, Christ Jesus*" (1 Tim. 2:5). Paul emphasizes this, by

adding, "(I am telling the *truth*, I am *not lying*), a teacher of the nations in *knowledge and truth*." But Christendom, in effect, gives him the lie. Who is worthy of our trust? The inspired apostle Paul, or the popes of the protestant apostasy?

Honest men and honorable are mesmerized at the mention of these human incantations. They fear to deny "the deity of Christ," but brazenly reject God's Word to the contrary. They tremble at the "Trinity" and the "Persons of the Godhead," but have no compunction about openly flouting the plain scriptures on the subject, or distorting them to conform to human speculations. They gladly burn those who believe God at the stake of popular opinion, convinced that they are doing God a good service. May God be *gracious* to those of His saints who persecute and revile the few who seek to call them back to His Word and His ways and His worship!

News from the Field

REPORT OF CONCORDANT EVANGELIST

Dear Friends:

After some months of silence, I write to give a brief report of our work. We came to Lake Worth, Florida, early in December for our winter ministry, resuming our Scripture study fellowship in the book of Romans. The attendance and interest encouraged our hearts very much. We had with us friends from several states as well as from Canada. I have never enjoyed a more blessed ministry than that of preparing and dispensing the lesson studies of the wonderful book of Romans. Much grace came to all, and my own spirit was exceedingly enriched. It is my hope, in due time, to share the notes for a wider measure of blessing to all who may be interested.

At this writing we are setting our affairs in order to pull away for our summer itinerary. It is like leaving home. We have enjoyed the stay and fellowship with the ecclesia here, not only during this winter, but through the years since 1932. They have been exceedingly good to us, and our hearts have been warmed and encouraged by their faith and love and fellowship.

Due to Mrs. Loudy's impaired health and the demands of the ministry in Virginia, we do not expect to be able to carry out the extended itinerary which we usually make during the summer and fall. However, the Lord prospering our way, we hope to serve the ecclesias in South Carolina, Tennessee, Virginia, Washington, St. Catherine's, Canada, Detroit and Almont, Michigan. Whether we shall be able to reach any farther, we cannot promise now, but shall pray and wait our Father's providence and leading. In the meantime, we ask the prayers of all in every place, interested with us in this ministry, to pray for us in accord with Colossians 4:2-4. God bless you and give you peace by every means is our prayer continually for all believers in every place.

With sincere love in Christ, we remain, by His grace,
Faithfully yours, serving and waiting,
ADLAI and DONNA LOUDY.

SUFFERING AND SHAME

SUFFERING AND SHAME are not our portion at the dais. But they are our high privilege at present, in preparation for it. Instead of facing a future "hell" or "purgatory" or "judgment seat," with punishment as our lot, we may endure evil with the evangel *now* and, as a reward, we will *reign* together with Christ in glory.

One of Paul's latest letters is much concerned with the future and the requital of "that day." This phrase is found thrice in his second epistle to Timothy (1:12, 18, 4:8). In each case it is associated with *suffering evil* (1:8, 2:9, 4:5). The suffering of the saint is *not at the dais*, but *in view of it*. It is not inflicted by *God*, but *man*, not for *sin*, but for *faithfulness* and *endurance*. It will lead, not to a second *death*, but to an abundant *life* and rare reward. We need not *dread* suffering at the dais, but *endure* it now, and *enjoy* it in anticipation of that day.

Shame, also, is associated with our service in view of the dais (2 Ti. 1:8, 12, 16). The testimony of Paul is not a path to popularity. He exhorts Timothy not to be ashamed of the *testimony* of our Lord, nor of His *prisoner* (1:8). Paul himself was not ashamed, in view of that day (1:12). Onesiphorus was not ashamed of Paul's *chains*, and will find mercy in that day (1:16). The Christian ministry is generally supposed to be one of the most honorable and dignified of all professions, as far removed from suffering and shame and evil as can be, yet here we have its greatest exponent suffering as if he were a criminal, an enemy of human society, so that he finds it needful to assure us that he is not ashamed of

himself and to beg his son in the faith not to be ashamed of him, and to commend a household that stood by him and was not ashamed. How have the times changed!

I have just heard a story that gives us a hint of the average minister's attitude since then. A friend heard many a sermon from a clergyman several years ago, but cannot recall anything he said except, on one occasion, when he was inducting another clergyman into the pastorate of a neighboring church. Then he repeatedly expressed the wish that his colleague would *have a good time* during his term of office! Alas, how sordid has the spirit of Christendom sunk! A pastor true to Paul today is liable to lose his position and his salary and his reputation. Even in those days many of the saints were ashamed of the greatest and grandest exponent and example of God's glorious grace.

Suffering evil with the evangel is almost unknown. Instead, the "gospel" has often been made the stepping stone to a place of preferment and pelf. Is it not clear that something is amiss? The world has not changed its attitude toward God. Yes, and the saints have not altered their rejection of Paul (2 Ti. 1:15). He had gone among them with great success. He had recently written to them of the highest truths ever made known. Would they not cleave to him through thick and thin? Would they not honor him above all men? No! The capstone of grace demands that he suffer shame from the hands of God's saints, the very ones who owed him all! I take comfort in the fact that I have had a like experience. The Adversary sees to it that slander directed against a follower of Paul is accepted by the saints without a shred of evidence, and even against all the evidence. Where I have excelled I have been condemned.

Let anyone proclaim the pure evangel of Paul today and he will soon learn what it is to suffer evil with it, in accord with the power of God. Even its most elementary feature will cause trouble in the vast majority of

churches. Go into them and insist that God saves us with a holy calling, *not in accord with our acts*, and you will soon be in disgrace. What! Place a premium on being bad! No reward for being good! That is not "Christianity"! Anyone should know that only good people go to heaven and the bad to hell! I once heard an enlightened preacher hint at a great truth in the course of an address to a very high-class congregation. One could feel, as it were, a damp fog fall on his listeners. After the sermon he said to me, "Now do you see?" His point was that you could not cast pearls before the proud without being trampled.

The vast bulk of Christendom has no inkling of God's purpose and grace. Indeed, they have never heard that He has a plan. And when they hear that it has no place for good people they are opposed to it, and vent their wrath on those who make it known. Even where this most elementary truth is acknowledged, there is a strong tendency to act otherwise so as not to disturb the religious sinners who form the bulk of our congregations.

Alas! The saints also are far too greatly concerned with their own plans and give too little heed to His. Our rewards at the dais are largely determined by our co-operation with God's purpose. Nor is it the *amount* of work we do in "building up the kingdom" that counts, but the *suffering* we endure on account of our *faithfulness* in testifying to it. All are out after blessing, especially soulish emotions, and they are exhorted to "count their blessings, one by one, and see what God has done." But it is not our blessings which will count at the dais, but our *sufferings* in His service that will give us a special place of privilege in the future.

It takes *power* to suffer evil in God's service. This can come only through faith in His Word, especially in an appreciation of His Godlike dealings with us, entirely apart from our own consciousness or volition. The delicious thought that His grace toward us was exercised

before eonian times is a tremendous help to lift us out of our own weakness and stand on His strength. The mere fact that, at that time, when we had as yet done nothing amiss that called for it, His *grace* was given us in Christ Jesus, shows that our sin was well known to Him, and was a vital factor in His purpose, for He could show such grace only to those who deserved the opposite. If He reckoned with our sins then, it is evident that He can cope with them now.

Paul himself is our example in this as in all else. He has the highest titles which a servant of Christ can obtain in this era. He has a triple crown, far more magnificent than that of the Roman pontiff today. He was a Herald, an Apostle and a Teacher of the nations. His parish was the world, including every nation on the inhabited earth. In time, his ministry extends throughout this eon, for he did not only speak, but made his message immortal by his pen. He was the first to herald the abolition of death and to bring to light life and incorruption. None of the apostles before him had such a message. None had the scope of his, either in space or time. His teaching far transcends that of any other either before or after him. I feel sure that every saint will agree that he deserves the highest honors of anyone who ever lived.

And what was his earthly reward? Did they build him a vast cathedral, such as was later erected to honor Peter in Rome? Did they seat him on a jeweled throne with a glittering crown upon his head? Did they come to adore and kiss him as they now kiss St. Peter's brazen toe? Far from all this! When our Lord was crucified, his disciples left Him and fled. So also, when Paul was imprisoned, most of his followers forsook him and were ashamed to have anything to do with him. Indeed, he was so cut off from his erstwhile friends that it was hard to find him, even by those who were not ashamed of him (2 Tim. 1:17).

Why was Paul suffering these shameful indignities?

Because he was God's ambassador to a rebellious world. Because, as the herald and apostle and teacher of the nations he was *faithful* to the evangel committed to him. Because he made God's purpose known, and the grace which is ours in Christ Jesus through His crucifixion and burial and ascension and glorification. Because he taught the abolition of death and the vivification of all in his evangel. Because this shameful treatment of God's most highly honored and supremely blest of all the servants of Christ is essential as a background for the revelation of His transcendent grace, not only to mankind, but to all His creatures in the celestial spheres as well, not only now, but in the eons that impend.

Paul himself knew this, therefore he insists that he is not ashamed (2 Tim. 1:12). However, he was not concerned so much about himself as about the evangel which had been committed to him. What would become of it after he was gone? Timothy, indeed, was left, and a few others, but the great bulk of those whom he had reached seem to have forsaken him. Moreover, there were forces at work which turned the saints from him and his teaching. Phygellus and Hermogenes were but samples of the many in the province of Asia, where he had reached such numbers, and to whom he had sent his grandest epistles. But he was not ashamed, because he knew whom he had believed, and was persuaded that He is able to guard what was committed to him for that day (2 Tim. 1:12).

One of the greatest miracles of the so-called "Christian centuries" is the continual persistence or revival of Pauline truth. It was almost eclipsed before Paul himself was taken from the scene. We seldom read of it in ecclesiastical histories, as it made little impression on the times. There were feeble flickers among the Waldensians, in Switzerland, and the Hussites in Bohemia. Luther and his helpers recovered a little in Germany. Wickliffe and Darby in England made some advance. But in almost every case there was no clear-cut severance

from the Circumcision scriptures, and these dominated and darkened the light. Pardon dragged down justification to its own level. Law-keeping smothered grace.

Paul is entitled to a requital for his written as well as his oral ministry. In this way the course of his evangel after his personal departure will affect his award "in that day," even though this was not his first thought in regard to it. He could hardly have envisioned a period of two thousand years for the operation of his evangel, or the millions of men who would believe during this interval, though this, also, is in fullest accord with the character of grace. Few things will so emphasize this as the fact that the great mass of those who are saved in this administration neither know nor appreciate the favor which fashions their fate. Nay, most of them actively disown it and denounce those who seek to reveal it to them. They are saved by a grace which they detest, for it takes away from them the robe of their own righteousness.

Paul's persuasion is a great comfort to those who follow him today. After an average lifetime spent mostly in seeking to make known the transcendent truths in Paul's epistles, my experience has been closely parallel to his. I am well aware that his evangel must be rejected by the mass and cherished only by a few, and I am most thankful for those who have embraced it and revel in it. I am not unduly concerned about the future, as though it depended on my unaided efforts, for I am certain that He will guard the truths which He has opened up to my heart and which I have tried to share with my fellow saints.

Paul's exhortation to Timothy has been much to me. He wrote to him, "You, then, child of mine, *be invigorated by the grace which is in Christ Jesus. And what things you hear from me . . . these commit to faithful men, who shall be competent to teach others also* (2 Tim. 2:1-2). This is God's method of guarding and dissem-

inating that which He had committed to Paul. We seek to conform to it in our work, through our translations and concordances and magazines and other literature. Although we do not confine our teaching to Paul's writings, we give them the first place, and insist that all the rest must be considered in the fuller light which his epistles cast upon God's ways and purpose and ultimate.

Those who spread Paul's teaching must suffer Paul's treatment. The teaching and the treatment are close companions. The more gain you deserve at the dais the more pain you are likely to bear beforehand. Paul's case was not due to his person, but his message. The more you think about it, the stranger it seems that he exhorts his successor to *suffer evil*! How seldom is this note heard today in preparing for the ministry! Is it not because Paul's message is missing? There is no need to act so as to deserve evil because of our faults, or lack of loving consideration. That should never be encouraged. But when we are faithful to Paul's evangel, and the inevitable evil ensues, let us bear it and never shrink from suffering *with* the great herald and apostle and teacher. Rather, let us cherish it as a privilege, the highest honor which this era can confer on the sons of Adam.

In all honesty I must confess, however, that I failed in this matter on one occasion. Letters from one of my helpers were so cruel and contemptuous, that, added to other distress I was called upon to bear, they totally incapacitated me for my work. So I refused to read them further. Since then I find it necessary to shun correspondence with those whose letters are calculated to lower my vitality and hinder, or stop, my constructive work which, alone, is very trying, as it calls for continuous and exhausting mental concentration.

THE SOLDIER, THE ATHLETE, THE FARMER

I am not a literal soldier or athlete or farmer, yet, figuratively, I am all three, in view of the dais of Christ. This group of figures, which applies to all who belong to

Christ in this administration, whatever their station or means of livelihood, is not only most helpful in view of that day, but should assist us in understanding the function of figures of speech, for they are mutually exclusive if we apply them without limitations. No one can be similar to a soldier in *all* respects and at the same time be *altogether* like an athlete and resemble a farmer *in every way*. In each case the concordance is confined to a *single* feature. It includes nothing but the *suffering* of a soldier, the *rules* of the games, and the *firstness* of the farmer in partaking of his fruits.

SUFFER AS A SOLDIER

Timothy was not exhorted to emulate a soldier in every particular. He was not advised to take physical training to build up his bodily strength and learn how to fight and destroy and kill his enemies. Quite the opposite! But there was one phase of the soldier's life which would enter his experience, and that is *suffering*. We seldom picture an ideal soldier as a sufferer. We paint him as in the prime of youthful strength and vigor, with martial might, as the song says, "marching as to war." If I had any idea that it would be accepted, I would suggest that these words be changed to a more scriptural phrase, "*suffering as in war.*" But who would want to *sing* about that? Alas, the "Christian soldiers" of today do not take their marching orders from Paul, so have little cause to suffer.

Millions upon millions of men living today have learned that Paul was right. The false glamour of war has been replaced in their minds by the realities of its results. What *suffering* has followed in its train! Hitherto there seems to have been little recognition of this aspect in military circles. Bravery and success were rewarded with medals and decorations, as they are now, but today wounds and suffering call for stripes and the purple heart. Whatever may be the outward symbols of combat, the most enduring are engraven on the hearts

of those who suffered fatigue and hunger, disease and mutilation, nerve shock and utter spiritual devastation. Such is the picture put before us by Paul. Just as some of the soldiers who suffered severely cheerfully faced their fate, so we should accept the suffering which comes to us with Paul with acquiescent fortitude and thankfulness.

Of course, the true servant of Christ, especially if he is a follower of Paul, will never think of misusing the evangel for his own material benefit. Yet there is the tendency in us all to abuse God's gracious gifts. If the prime motive in our hearts is to make an easy living by selling the truth, it may not land us in jail now, but it will seriously affect our reward in that day. It will do little good to preach grace if our acts do not correspond. Devoutness is not capital, and we should not expect to profit by it in a financial way.

In practice, Paul worked at his trade in order to provide for himself and those with him (Ac. 20:34). Yet he never was *involved* or entangled by his business, so that it hindered his work. Even in those days the demands of business could involve a man to such an extent that he had no time or strength to give to the ministry to which God called him. At one time I was superintendent of a printing plant with about forty employes. I found this so strenuous that I had no vitality left for the work I loved, so I resigned and demoted myself to a common workman at a lower wage. But I had to suffer for this also, as it was misunderstood by those who did not sympathize with my work in the Scriptures. My fellow craftsmen thought I was mentally unbalanced, yet I felt a great relief. But it was a great blessing to me, as it left me time and strength for my main purpose in life, which was not to make a living, but to discover and publish God's truth.

This figure of a soldier can easily be perverted unless we hold it down to the points mentioned. Indeed, we are

not to war with anyone, but to proclaim peace. Literally it conflicts with that of the ambassador. Only in respect to *suffering* and *involvement* does it find any parallel in God's servants today. Neither does it insist on abstinence from any gainful occupation, for this is expressly implied in the next figure, that of a farmer, and such abstinence directly denounced in some cases. Paul worked night and day, with toil and labor, so as not to be burdensome to anyone, and gave himself as a model in this regard.

COMPETING IN THE GAMES

Another phase of the dais, and the one which causes the most perplexity, is figured by the athlete. Paul had used this figure before, to illustrate the subjection of the physical body. Every athlete must observe training. He dare not pamper the flesh before contending in the games. But this phase is not before us here. Rather he adds one point which is closely in line with our present theme. He races and boxes so as not to be *disqualified*. He must observe the rules of the game. The A.V. rendering "cast-away" gives an entirely false turn to the figure. No athlete was ever cast away if he failed to observe the conditions. He is not banished or executed, but *disqualified*. He loses the race even if he is first over the line. He is not acclaimed the winner in a boxing match if he strikes below the belt. So it will be at the dais. There will be much loss on account of lawless competition.

THE FARMER AND THE FRUIT

The toiling farmer must be the first to partake of the fruits (2 Tim. 2:6). Rightly the farmer is entitled to nine-tenths of the fruit (1 Cor. 9:7). So it was ordained in connection with the Circumcision. The Levites and priests were supported by the nation. But *Paul refused* to use his rights, because his was a message of *grace*. So now he gives the farmer the priority, but not all the fruit of his labors.

Paul's second epistle to Timothy is concerned with the last days, so applies to us in a very special way, for it is adapted to the conditions under which we live. It is the most perilous period in this administration. The truth is being withstood as never before. Sound teaching is not tolerated and many are turned aside to myths. Disorder is everywhere. Insubjection is rampant and even disguises itself as submission to the Lord. But the trials of the time give us an opportunity to endure suffering and shame, which will win a rich reward at the dais. May we have grace to take advantage of our special privileges, and use them to glorify His Name!

SUFFERING IN THE LAST DAYS

In some respects it is more difficult to avoid suffering in these last days than in Timothy's time. The Scriptures declare that, in these days, men will be selfish, fond of money, ostentatious, proud, calumniators, stubborn to parents, ungrateful, malign, without natural affection, implacable, adversaries, uncontrollable, fierce, averse to the good, traitors, rash, conceited, fond of their own gratification rather than fond of God, having a form of devoutness, yet denying its power. Such we are bidden to shun (2 Tim. 3:1-5). Is it possible to live amongst such "saints" and not suffer? Thank God, the Scriptures do not say that *all* are to be like this. Nor does each one have all of these traits. Yet it behooves each one of us to be aware of this word, and to watch that we are not even tinged with such sins. But we cannot help suffering from their very presence. Until we become acquainted with them we may not even know that they are included in this list. Some sins, such as selfishness, are so prevalent, that they do not impress us at first.

I once thought that, by being gracious, I would avoid most of the suffering that would otherwise come my way. But experience has taught me otherwise. It often makes it much worse, for we feel it far more when grace is

recompensed with evil, than when we have done nothing that deserves thankful appreciation. I had failed to reckon with two things. One is that men are not only ungrateful but malign in these days. They not only fail to be thankful for favors received, but do what they can to harm those from whom they received them, especially if their interests seem to demand this, or they become adversaries. Then the grace is either depreciated or denied. A very clever way is to state something which is true, but which leaves a totally false impression. Such things are very painful, but they can be borne in view of that day. Personally, they should be left to the dais, but if they harm the saints or the Lord's work, especially the testimony to Pauline truth, it may be wise and most gracious to deal with them beforehand.

THE SPIRITUAL FORCES OF WICKEDNESS

Few of the saints seem to be aware of the stratagems of the adversary and the pain inflicted by his fiery arrows in case we are not shielded by faith. If they were more alive to the opposition of the world-mights of this darkness (Eph. 6:11-17), they would not so readily yield themselves to their designs, and become his tools in opposing those who are standing in the breach for the celestial truths against which the enemy is arrayed. I once thought that, as soon as the saints realized the place of our work in this spiritual conflict, they would stand with us through thick and thin, and be alert to the stratagems of the adversary to draw them away, or, worse than that, to join his forces, and attack us from the rear. And, indeed, there are many who stand firm with us, facing the foe, and for these we are unutterably grateful. How sad that some have received the spirit of the adversary, and seek to wrestle with us and wound us, tricked by the adversary into opposition, because they fail to see eye to eye with us in non-essential details or on account of personal prejudices.

A. E. K.

THE PERIOD OF THE DELUGE

WHILST DOING WORK in connection with the proposed Concordant Version of the Hebrew Scriptures, and in particular with the passage relating to the Deluge, it was observed that the Septuagint, that is the Greek translation, differed in some details of the dates. In our Authorized Version in Genesis 7:11 we have "the seventeenth day of the second month." This represents the current Hebrew text, but the Septuagint rendering is twenty-seven, or, what is more to the point, the text from which the Septuagint was translated had twenty-seven. The same features apply also to the words "seventeenth day" of our Authorized Version in chapter 8, verse 4. On the other hand, in chapter 8, verse 14, our Authorized Version has "seven and twentieth day" from the Hebrew, and this instance agrees with the Septuagint.

Another detail of difference is that in chapter 8, verse 4, our Authorized Version, representing the Hebrew, has the words "tenth month" twice. But for the second of these the Septuagint has "eleventh month."

The real basis of our investigation of the Old Testament Scriptures is of course the Hebrew text, but reflection upon the value, or otherwise, of these differences in the Septuagint, suggested the query as to whether there was internal evidence in the record that would indicate a preference for one rather than the other. The thought arose: Are the details equivalent to or comparable with a vessel's log-book, and if so, would the various items fill up the whole period?

It will be seen that the Hebrew, and with it the Authorized Version, give the period of Noah's confine-

ment to the ark as one year and eleven days, but the Septuagint gives exactly one year. The vocabulary of our proposed Concordant translation was sufficiently decided to permit consideration of the particulars of the passage, so, with this assistance, the matter was examined, and the following gives the procedure and the result.

Jehovah God is locking the ark about Noah and his family in the year six hundred of Noah's life (7:10, 13, 16). This was on the twenty-seventh day of the second month.

Jehovah God is speaking to Noah and his family to fare forth from the ark on the twenty-seventh day of the second month of year six hundred and one of Noah's life (Gen. 8:13, 14, 15).

Thus Noah and his family and whatsoever was with him in the ark were there for the period of one year. Now a year in the scriptures has 360 days. How do the details given of the dates and periods compare with the above? If we carefully examine the various statements we will find that they are in the fullest agreement.

Seven days after the entry into the ark the springs of the vast abyss are rent, and the crevices of the heavens are opened, and the downpour is coming on the earth forty days and forty nights (Gen. 7:11, 12, 17). The water increased exceedingly and is having the mastery till it is fifteen cubits above the lofty mountains (Gen. 7:17-20). All in the drained area died (7:22). Only Noah and that which is with him in the ark remained (7:23). The water is lofty on the earth for 150 days (7:24).

Then the water is subsiding, for God passes a wind over the earth, and the springs of the abyss are held in check, and the downpour from the heavens is shut up. From the end of 150 days, the water is abating; it is going and returning off the earth (Gen. 8:1, 2, 3).

The ark rests on the mountains of Ararat in the

seventh month, on the twenty-seventh day. This is exactly five months from the entry into the ark, or the 150 days mentioned above (8:4). Moreover, the abating proceeds until the tenth month, and on the first day of the eleventh month the heads of the mountains appear (8:5). This gives us three days to complete the seventh month, with thirty days from months eight, nine and ten, which with the one day of the eleventh month, totals 94 days. So we add a further 94 days to the 150, making 244, and leaving a period of 116 days before the exit from the ark.

At the end of forty days, Noah is opening the window of the ark and is sending forth a raven to see if the water on the earth is slight (8:6, 7), and it returns not until the drying of the waters off the earth. Noah also sends a dove after it, to see if the water is slight above the surface of the ground. The dove finds no resting place and returns (8:8,9). Here we have two quite short periods, one the time between the sending forth of the raven and the sending forth of the dove, and the other the time the dove was away. These we will decide later. We need however to add the forty days to make 284 days and so leave 76 yet to be filled.

Noah waits further another seven days and sends out the dove. It returns at evening time with an olive leaf in its mouth (8:10). Thus Noah knows that the waters are slight above the earth (8:11). Here we can add seven plus one, the latter being the day the dove is away on this occasion, or eight days, making our total now to be 292, and leaving 68 days still to be accounted for.

Noah waits a further seven days and again sends out the dove. This time it returns no more (8:12). We add this seven, making 299 and reduce our remainder to 61.

In the year six hundred and one of Noah's life, in the first month, and day one, the water drains off the earth. And Noah removes the covering of the ark (8:12). Now from this date to the next (8:14), viz. month two and day twenty-seven, is equal to 57 days, that is, thirty

plus twenty-seven from months one and two. So that adding this number to the 299 we reach 356, and reduce our remainder to four days. Two of these days can reasonably be allocated for the sending out of the raven before sending out the first dove, and two days for the sending of this first dove to make its search when it finds no place for the sole of its foot. Thus we account for the whole of the 360 days stated by the dates, as adjusted by the evidence from the Septuagint, for the beginning and the ending of Noah's residence in the ark in view of the waters of the deluge.

It is suggested that this method of procedure for the Concordant Version of the Old Testament, in which the Hebrew is carefully compared with the evidence of the Septuagint, is vindicated by results such as the above, and it is hoped that the faith of God's saints in His word may indeed be confirmed thereby, and their understanding facilitated and enhanced.

E. H. C.

News from the Office

OUR CONSOLATION

The song which is being printed in this issue, "Our Consolation," was written in its entirety in the course of a few hours by Sister Ernest O. Knoch (Alberta Knoch) during a time of trial. It seemed that the Lord was leading in the writing of both words and music, for she was drawn almost instinctively to the piano and the first verse and chorus was composed then and there. Early that evening the second verse was completed. So many have found it a blessing, that it was decided to publish it, and we trust thereby that it may prove a help to many more of the Lord's people in these trying times. Please notice that it is under no circumstances to be copyright, for who can copyright something belonging to the Lord? Much thanks is due to our brother Frederick J. Kuehn for his help in composing the harmony.

VACATION

Probably during the month of August, Bro. E. O. Knoch and family hope, D.V., to be able to take a vacation from the work here at the office. For this reason those of our friends desiring literature or information are asked to get the matter taken care of now, as there may be some delay later on, although as usual Bro. David Mann will take care of the orders as soon as possible.

GIVING *vs.* GETTING

IN THIS ADMINISTRATION of grace the adversary has a tremendous leverage whenever we aim to *get* rather than to *give*. I have been led to doubt the possibility of recovering or even holding fresh truth if it is used merely as a means of livelihood or sordid gain. I am unutterably thankful that the Lord impressed me with this at the very beginning of my career, so that I determined to work my way and never solicit for my personal needs. I feared that the slightest attempt to make merchandise of the evangel would be used by the adversary to shut the door to further light. Sometimes I am tempted to solicit aid for the *work*, but I am afraid to ask for personal use or enrichment. What He does not send voluntarily might become a curse.

I have been strengthened in this position by my long experience. Very early the pastor of a church became interested, so much so, that he realized that, if he should make the truth known, he could not hold his pastorate very long. So he frankly told us that there were thirteen reasons why he was unable to accept and preach what we held. We expected a long statement of as many doctrines. Instead, he said that he had a wife and a dozen children. We were very fond of the man, so it made us very sorrowful. We realized that he would not stand still, but go backwards. And so it came about. Many years thereafter we were told that he was opposed to us. It had come to the ears of his church that he held our heresies, so he was compelled to take a stand against us to hold on to his salary.

By this *spirit* we are able to recognize those who are

for or against God's grace. Do they also wish to be imitators of God (Eph. 5:1), Who gives us freely and gratuitously, without regard to a return? Paul knew very well that the Lord had hitherto prescribed that those who are announcing the evangel are to be living of the evangel. He explains this at great length to the Corinthians, how he had a *right* to lead about a wife, and to refrain from working, or to gather the fruit of his labors, or to reap fleshly things from his spiritual sowing. Yet, in accord with his gracious message, he adds, "*Nevertheless we do not use this right.*" And again, "*Yet I do not use any of these things.*" He did not use up his authority in the evangel (1 Cor. 9:3-18). Let us remember that the servants of *Satan* are dispensers of *righteousness* (2 Cor. 11:15).

Even in the kingdom heralding there is no question of wages or a salary. Under the circumstances obtaining at that time in the land, the disciples were *not* to get gold or silver or even copper coins, and not even to carry the usual bag of the religious mendicant, "for worthy is the worker of his nourishment" (Mt. 10:10). They had to rely on provision provided by the Lord through those who were worthy and on whom their peace came. Those who did not receive them were doomed to suffer in the judging. The spirit of this commission was quite the opposite of the conciliation which we herald to the nations today. God has changed His purpose and attitude since then. We may not apply to the nations now what was meant only for Israel then, in view of the judgments which will usher in the kingdom.

To begin with, when we first started our "paper" ministry through the magazine and booklets and tracts, we hoped to do it all without cost. But the laws of the land were such that quite a considerable sum would be lost in postage charges for the magazine unless it had a subscription price. Besides, there were some who wanted our works for unworthy purposes. In Africa some do

not care for a version without gold edges! So we determined to fulfill the *spirit* of grace, by giving freely to all who should have it, but could not pay, and to charge others only for the cost of manufacture and distribution. So there would be no gain for us and no loss to the saints. By taking advantage of the laws for non-profit enterprises we may save much more, which will enable us to enlarge our stock.

FRUIT THAT INCREASES FOR YOUR ACCOUNT

But, of course, this does not hinder the saints from being at least just toward those who serve them in the truth. When Paul came out from Macedonia, the Philippians alone participated with him in the matter of giving and getting. Even in Thessalonica they sent to his need. He did not seek a gift, but *fruit* that would increase *their account*. Such a gift would not only sustain Paul's physical frame, but would be transformed into a fragrant odor, a sacrifice acceptable, well pleasing to God. Such a gracious spirit is the seasoning that transforms the decaying fruits of earth into ambrosia fit for the delectation of God Himself (Ph. 4:10).

The disposition of the Philippians *blossomed*. It was a living, enlarging, developing thing. From the seed of grace sprang the plant of thankfulness which bears fruit in generous gifts. It was not the dreary duty of the law which extracted its dead tithe. It was not a payment for false information, such as they made to the mad maiden for her oracles. It was not a bribe for further favors in the future such as the Christian is exhorted to deposit in the church of his choice. It was glorious grace, growing and producing precious fruit for the delectation of the Deity. It was a pleasure to them and a joy to Paul and a delight to the heart of God.

It is our earnest desire to make this work a means of increasing your account in the only bank which cannot go bankrupt. We seek to turn your gifts of material

worth into spiritual currency of untold value. Again and again have we seen saints enriched by a few pages of paper inscribed with God's truth. No earthly millions could have brought them such satisfaction and delight. Indeed, these would probably have added to their cares and distresses. I consider my work the best job on earth, though it has no salary and my income is so small that I seldom need to pay a tax, which puts me in the lowest bracket. And those who join me in printing the currency of heaven may look forward to an increase in their celestial account far beyond anything known on earth.

"EXPECTATION OF INCOME"

This is the chief incentive in the world's religions and a test of the spirituality of the slaves of Christ. Religion may supply a well-paying job. When I was taken around to see the sights of London, the announcer showed us the palace of the Bishop of that city, and sarcastically remarked that his salary was only eighty thousand pounds a year (if I remember correctly), but, seeing that he is a bachelor, with no wife to support, he has to get along with this amount as best he can. Even ungodly men can see something of the vast chasm between the nominal church's profession and such fearful departures from its spirit.

Among the nations it may be lawful, or even gracious, to take away the income of rich men, as Paul did, when he cast out the Python spirit, but it will call down their wrath. And this is just as true in the religious as in other spheres. These men had what is called a "religious racket" in American slang. They provided the help of the gods for a price. That is where every true herald of the evangel and all faithful teachers of the Word are liable to get into trouble. Seldom are they accused of the gracious act that is the real occasion, but some of the consequences, or even matters entirely foreign, are used to prejudice others against them and ruin their work.

A PREVIEW OF THE PRESENT

This minute miniature of the present grace seems to be predictive of Paul's whole career among the nations, his sufferings, and his imprisonment. Even the transcendent grace of today seems to be implied in the songs sung at midnight. And the slacking of all bonds, does that not presage the same procedure, in spirit, when all who are with Paul fare forth free! The prisoners, and even Paul, do not get from under the grasp of the government. That would have cost the jailor his living and his life. It is a spiritual bondage, such as that of the maiden, which is represented by the physical bonds and the stocks. The inmates of the prison would rather picture our bondage to sin and wickedness. We are free so long as we are with Paul. Once he goes, or his grace leaves us, we return to the fetters of the flesh.

When Peter was jailed, the saints did not *sing*, but *prayed* earnestly concerning him (Ac. 12:6). They were not joyous, but sad. The Pentecostal movement had been heralded to the limits of the land, but it had failed to reach the rulers, and the people were opposed to it. It should have been a blessing to all the other nations as well. Instead, a great famine comes to all the earth, undoubtedly a sign of the spiritual famine resulting from the rejection of God's spirit and His Christ in Judea (Ac. 11:27). Indeed, it was most severe in the land of Israel, where physical food was directly dependent on the spiritual state. Under the law, when they hearken to Jehovah, they cannot lack any good thing (Dt. 8:9).

The Circumcision ecclesia was quite right to be concerned when Peter was jailed. James had already been assassinated, and Peter seemed next in line. Although there was much to show that God was withdrawing from Israel, yet there was a remnant who were true to Him. These were deeply concerned at the turn of events, for they did not know God's intention in regard to the nations. Had they known this, they would have acted dif-

ferently. Indeed the *real* "pentecostalists" never were like their imitators today. They did not specialize in excessive emotional exuberance, but great *fear* was in the *souls* of all (Ac. 2:43). True, they took *nourishment* with exultation, but the joy left them when the famine came, and they had little food over which to exult.

Paul and Silas had no such concern. Their message had not yet been heralded to the nations. Their spirits were not weighed down by the prospect of failure. Indeed, they buoyed up by the utter graciousness of their message. No such failure could come of it as befell the nation of Israel. It is for the nations, indeed, but it is an individual, not a national message. Those who accepted it need not depend on the salvation of the whole world for its realization, even if it did lead to the final salvation of *all*. The pentecostalists had no desire to save their enemies. But Paul and Silas had no hesitance in giving the gospel even to their jailor. What a contrast! Peter's guards were led away to death (Ac. 12:19)! Paul's jailor was graciously saved! No pentecostalism for me!

The salvation of Peter and that of Paul were notably different. A messenger of Jehovah rouses the reposing Peter, by *smiting* him and miraculously leading him outside the jail, extricating him, not only out of the hand of Herod, but from *all the hope of the Jewish people*. Peter knew that his kinsmen were against him, and he must have realized that his testimony was rejected by them. How different is Paul's case!

An earthquake is just as much an act of God as a miracle, but there are vital differences, which are in accord with the change from pentecost to the present. A miracle is God's intervention in man's affairs outside the course of nature. He does not send messengers who can enter the inner vaults of a strong prison and bring out a divine favorite without waking the guards in these days. But He often does greater things than that. Earth-

quakes are so common in the land where this is written that we do not pay much attention to them, unless they are severe.

We have no miracles in this era, but we have far greater manifestations of God's power, especially in the sphere of spirit. It certainly was a wonder that the earthquake in Philippi occurred just when Paul and Silas were in jail and in the stocks and singing. It was a greater wonder that it set them all free. It might easily have buried them all beneath the ruins of the jail. So it is that God works today, through the forces of nature, even by means of destruction and devastation, and especially by means of the spiritual tremors that shake society and break down the confines of custom and stocks of tradition.

THE SALVATIONS OF PETER AND PAUL

Peter's salvation pales before Paul's, notwithstanding the miraculous messenger. Even though he was released from jail and saved from impending death, he was in a most deplorable position. He knew that the promise of Pentecost had departed. His evangel had been heralded to the limits of the land. He had been among those who had asked, "Lord, art Thou at this time restoring the kingdom to Israel?" (Ac. 1:6). After the first flurry that followed Pentecost, it became increasingly evident that the kingdom was *receding*, for, not only the political powers and the priests were against it, but the *people* refused his message. Then James was assassinated, and Peter was seized.

Peter did not come out of jail a free man, at liberty to go where he wished, able to carry on his ministry in defiance of the superior authorities. At Pentecost and thereafter he opposed the chief priests and other *religious* usurpers of political power, because they had no right to dictate to him. But, as this is the era of the nations, by divine decree, Peter was obliged to be subject

to the civil authorities because they were God's ministers. When a messenger of God had released him from their custody he was told to go right back to the sanctuary and speak to the people publicly (Ac. 5:17-21). Later, however, he goes to the saints by night, and disappears. The nations still rule. The kingdom will *not* be restored at this time.

PAUL'S JUSTIFICATION

When Peter was loosed from his chains and led from the prison, he came out under cover of darkness and furtively found his way to the disciples and then disappeared from the scene, going to "another place." The chief of the apostles, who will one day sit upon a throne, ruling a tribe of Israel, had to slink away in the night and hide like a criminal (Ac. 12:1-17)! This accords perfectly with his ministry to Israel. It was a failure. It must stop. It had accomplished its purpose. It had shown that Israel, even after the great Sacrifice had been offered, refused the Lamb as well as the Lion. The rejection of grace left the Jews under the iron hand of the nations, not only as to the throne, but as to the temple also.

But Paul? He made no effort to escape from the jail or the jailor. God was working, not only to save him from physical bonds, but to release his enemies, in particular the warden, from far stronger spiritual fetters. Having set the jailor free, Paul transformed his foe into a friend, who bathed his blows and satisfied his soul with food. Yet he did not use the opportunity to escape. God had to send the constables to get him out! And still he would not go! The jailor tried to persuade him, but Paul did not want a *pardon* for being *gracious*. He wanted *justification* and *glory*. The *magistrates* had done wrong, not *he*. They had lashed him in public without a trial, a thing which could not be done to one who had Roman citizenship. Then they jailed him without cause.

and now they want to rid themselves of him without acknowledging their faults!

So Paul insists on a public, a personal, a perfect *justification*. "Let them come themselves and lead us out!" (Ac. 16:38). No pardon, no forgiveness would suit at all. These would imply guilt. At any time they might be arrested again if it suited the whim of the magistrates. It would have left a stain on their characters which would hamper the work. They must have a complete acquittal and public recognition. Is not that what we obtain through the death of Christ and our death in Him? Let us join Paul as he is escorted out of jail by the magistrates of Philippi!

PAUL'S CONTACTS WITH GOD'S MINISTERS

AMONG THE NATIONS

It is most interesting and helpful to note Paul's attitude toward the superior political authorities with which he came into contact among the nations and see its accord with his teaching (Ro. 13:1-5), and to contrast it with his defiance of the religious head of Israel, and with Peter's experience. It might be called a moving picture of the introduction of conciliation, the chief characteristic of this era of the nations. God is at peace with the world today, so the saints are subject. Paul exemplifies this in a series of scenes during his later journeys and his imprisonment.

Many saints are inclined to use Peter's words concerning the *religious* authorities, the chief priest and the Sanhedrin of the Jews, and misapply them to *political* powers of today, to which we are to be subject. The apostles of our Lord, who are destined to sit on twelve thrones judging the twelve tribes, might well say, "One must yield to God rather than to men" (Ac. 5:29). *They* were the real rulers in Israel. The priests were usurpers. They had just had their orders from God, "Go, and, standing in the sanctuary, speak to the people all the

declarations of this life." No saint today is in any position at all corresponding to this. Paul, our apostle, when he met the magistrates among the nations, yielded implicit obedience, because he knew that God had made them His ministers for good. He knew that, since the deportation of Israel, civil power is in the hands of the nations. He is our example.

In Philippi, Paul and Silas offered no resistance to the masters of the maid. We are not told that they even offered any verbal defense before the magistrates who did not even inquire their status, for they would not have touched Paul, had they known that he had the Roman citizenship. Paul goes to great extremes of submission, allowing them to flog him and Silas, give them blows and stick them in the stocks. *But he did appeal to God.* Such spiritual forces are always available to the suffering saint. Why did the officers order their release in the morning? No reason is given. Did their consciences trouble them? Did the earthquake frighten them? There may have been many reasons, but we need not bother our heads about them, when we know that God is for us. He Who opened the doors of the prison with an earthquake could easily manipulate the minds of the magistrates. Let us leave our rulers in His hand. He is able to handle them. All we need to do is to submit to the rule of the authorities, and confide our cause to Him.

Paul knew very well that he and Silas had been wronged, and that the magistrates had acted illegally. They had no right to lash them before trial, before they had been found guilty in a court, especially in public, where all could see them and infer that they were criminals. But the greatest mistake was to do this to a Roman citizen. Probably Paul could have made it hot for them for this offense, as this citizenship made him a highly privileged person. It may be that *they* were actually liable to the punishment which they had meted out to him.

Had Paul been a modern reformer, he might have made an effort to put such men out of office and clean up the city government. They were evidently quite unfit for the position they held. But he made no effort in this direction, because he not only knew his place in reference to them, but God's purpose in such misgovernment. Political power has not been turned over to the nations because they are capable of ruling, or because they will uphold justice, but because God wishes to demonstrate their incapacity and moral unfitness, and so prepare them for subjection to Him, at the consummation. This example of Paul's contact with government among the nations is a good sample of man's misrule in the era of the nations, and shows why God's indignation finally brings it to a close.

After Paul was pushed out of Philippi, he went to Thessalonica, and to Berea, and to Athens, and to Corinth, and to Ephesus, and to Jerusalem, and to Rome. It may be of immense profit if we consider each in the light of the truth he revealed, for his actions corresponded to his words. But let us pay particular attention to his contacts with the political powers and contrast these with his conflicts with the Jews. By the side we may note that his evangel was largely rejected by the Jews, but received by the proselytes and the nations.

GRACE AND GLORY

Let us not fail to note the final effect of Paul's action and its contrast with another significant miracle he performed. Soon after the central crisis in the book of Acts, which showed that the heralding of the kingdom in the land had failed, Barnabas and Saul met a false prophet, a Jew, named Bar-Jesus, who withstood them, seeking to keep Sergius Paul from the faith (Ac. 13:6). Then Saul, who is also Paul, denounced him to his face, and blinded him temporarily. To anyone who is saturated with the grace which is ours in Christ Jesus today, this action of

his seems very harsh, if we do not note the crisis in which it occurred, and the place that Bar-Jesus plays as the representative of apostate Judaism.

God had blinded the chosen people, who had turned into a false prophet by refusing His grace, and into a hindrance to its heralding to the nations, and Paul, as his name now becomes, was merely imitating God's action by blinding an individual in place of the nation (Isa. 6:9-10). At that time Paul *blinded* Israel, as it were, yet later he *enlightens* the nations when he drives out the dark spirit from the maid of Philippi. These two actions are so characteristic of the entire era of the book of Acts that they may well be used as keys to unlock the whole account. Here Paul, by his *acts*, works in full accord with his *words* in his epistles, where he solves the enigmas and puts us face to face with the underlying facts.

VANISHING AND TRANSCENDING GLORY

The whole action in Acts is a moving picture presentation of Israel's fade-away and the rising of the nations to a stellar role. The twelve gradually vanish in defeat, while Paul appears and goes from glory to glory, finally pushing Israel off the stage. It seems passing strange that anyone should wish to be identified with Pentecost, for not only do the opponents of the apostles stop the movement, but many of the Pentecostalists themselves apostatized. Though once enlightened, besides tasting of the celestial gratuity and becoming partakers of holy spirit, and tasting the ideal declaration of God, besides the powerful deeds of the impending eon, they fell aside. They brought forth thorns and thistles, not useful herbage (Heb. 6:4-5). Alas! May their modern imitators be kept from the same fate!

PAUL FALSELY ACCUSED

Paul was accused of confounding the city and announcing illegal customs, contrary to Roman law. We

are not told just what he said, for the Acts account is not the place to present any evangel, except as it affects the Israelitish kingdom. But it is not hard to guess what "confounded" the masters of the maid of Philippi. His message of grace for the nations not only confounds, but *condemns*, any money-making religion. The alleged basis of their accusation, that Paul and his companions belonged to the Jews, therefore they were teaching Jewish customs, was quite contrary to the facts and the evidence, for the Jews also opposed Paul on the ground that he was *not* clinging to the Jewish law. Indeed, he was especially appointed to promulgate an evangel which is adapted to the Romans as well as all other nations, in which religious supremacy was *taken away* from the Jews and given to the nations.

How often since then has opposition to the evangel come, not from the powers political, but from the "medicine men," from the voodoos, the priests, the clergy, the bishops, the canons, the ecclesiarchs, the metropolitans, the popes; yes, from the preachers and even the evangelists, modernists or fundamentalists! All whose income is dependent on their religious work are in danger of falsely accusing Paul, or his pupils, and of hindering the gracious message which is for the nations today. When a man's prestige, power, and provision are dependent on his pleasing the people, he is hardly in a position to please God. The men of Philippi were forced to oppose Paul with false charges in order to protect themselves and their means of subsistence.

THE ACTION OF THE MAGISTRATES

As this experience of Paul was undoubtedly intended to give us a preview of the course of the evangel among the nations, especially in its contacts with the civil authorities, it will be well to consider the actions of the magistrates more closely. It is an interesting fact that most so-called "Christian" nations are still, to a large

extent, under Roman law, as this has been made the basis of their jurisprudence. But, even when we are gracious, we must not expect a true charge or a fair trial. We must remember that God does not expect the nations to rule justly, and especially not where His affairs are concerned. Paul had no opportunity to refute the charges or to defend himself. The throng was allowed to mob them, and the officers, instead of protecting them and giving them a fair trial, tore off their clothes and ordered them to be flogged.

The *silence* of Paul and Silas in the midst of this injustice is even more eloquent than his *singing* in the stocks. He was not dumb in dealing with the false demon, but indignant. Yet in front of the magistrates, the "ministers" of God in this era of the nations, his attitude was almost the reverse of that he later showed to the chief priest who had usurped political power in Israel (Ac. 23:3). Then he went too far and called the chief priest a "whitewashed wall." But in Philippi he took the stand that he later enjoined upon us who are of the nations, and was subject to the superior authorities (Ro. 13:1-5). They were most unjust, as they themselves afterwards realized. But he entered no protest, and made no defense. In order to bring out the highlights of the picture the circumstances made him helpless at the time. Such should be our attitude toward "the powers that be."

As Paul's evangel is for individuals out of *all* nations, not excluding Israel, his custom was, when entering a new city, to go to the synagogue first. There, on the sabbaths, he opened up the Scriptures to the Jews and showed that their suffering Messiah had offered up Himself as a Sacrifice for their sins and had been raised from the dead. Some usually believed, but the mass of them rejected their Saviour, and became jealous of the outsiders, the *guim*, the proselytes and others of the nations, and stirred up the populace and the political powers.

Leaving Philippi, he went to Thessalonica. It seems to present a pattern of the usual procedure. These two places are especially interesting, because Paul later wrote epistles to each of them, and, strange as it may seem, the former receives the latest and highest, and the latter the first and lowest of his epistles. Their main difference lay in the religious sphere. In Philippi Paul clashed with demon spirits, worshiped by the nations. In Thessalonica he was opposed by the religious Jews.

In closing our meditation on this most suggestive incident, let us emphasize the fact that the opposition Paul encountered was, at bottom, from the Python spirit in the maiden, rather than from the maid herself or her owners, or the magistrates, or the throng, or the jailor. All of these *seemed* to be his adversaries, but they were undoubtedly all impelled by *spiritual* influences of which they were ignorant, and over which they had no control. We see *in action*, what Paul fully explains at the close of his epistle to the Ephesians. He did not wrestle with blood and flesh, but with the invisible, intangible sovereignties, with the authorities, with the world-mights of this darkness, with the spiritual forces of wickedness among the celestials (Eph. 6:10-12).

We must not imagine that all these men were very bad or held sinister motives. They were the unconscious victims of the adversary's stratagems. They had no personal grudge against Paul or his ministry. They had the usual motives of men of the world. The owners of the mad maid wanted to make money and considered Paul's act a criminal interference with their rights, the magistrates doubtless considered Paul a menace to the peace of the city. They had to please the people. The jailor had to do his duty and please his employers. It was the spirit of their motives that was used by the adversary in order to hinder Paul's ministry. This was directed against him personally only because he was associated with the evangel of God.

The same methods are being used today. Not only unbelieving men, but even the saints are arrayed against Paul, or rather his message, by spiritual forces which may be traced back to the adversary, as a rule. Not merely a maid, but the whole of religious Christendom, which is apparently backing Paul, and advocates a way of salvation, is so saturated with the spirit of darkness, of tradition and superstition, that anyone who seeks to cast it out is in danger, first of all from those who profit by it, and then from others only remotely connected with it.

It is a great help when we can trace the opposition to us personally back through our ministry, and the unsuspecting dupes of the adversary, to our real enemies, the spiritual powers of wickedness among the celestials. Instead of blaming the intermediaries too severely, we will be inclined toward pity and compassion in dealing with them, knowing that they are the unconscious tools of spiritual forces of which they are not aware. Few, it seems, are able to do this, and resent the thought of associating saints with the adversary, but sober reflection will convince us that the opposition which Paul encountered, and the defection of all Asia, was all due, at bottom, to the stratagems of the spirit world. And so it is today.

Only such a knowledge can keep us from sore depression, especially in these last days when the apostasy of the saints is much more prevalent than in Paul's lifetime. Only by looking beyond the opposition of our fellows to our real enemies can we *sing* while our feet are confined in spiritual stocks. Only thus can we *rejoice* when friends join with foes to hinder the work of restoring God's glorious evangel of grace to the world that lies in darkness and distress, and seek to stop the heralding of the hidden glories of Christ to His saints whose light is so dim that they also live in fear and trembling. Only thus can our hearts sing as we pray with our feet in the stocks! Let those who can join in our rejoicing!

UNSEARCHABLE RICHES FOR JULY, 1948
BEING THE FOURTH NUMBER OF VOLUME THIRTY-NINE

EDITORIAL

GOD'S PLACE in politics is most important to apprehend in these days of political upheavals. Jacob has emerged as a nation, and claims Palestine as his own. The Arabs, sons of Lot, Ishmael and Esau are contesting the claim. The nations are seeking to settle the quarrel, and two of them are sparring for world supremacy. But all these efforts will fail. Christ alone can bring peace to Israel and the nations. Let us strive to see the hand of the Supreme, as He works His will, and teaches the world the futility of the flesh, and the supremacy of His spirit. We seek to settle the *Problem of Palestine* in this issue.

Not only in the world, but also among the saints, lawlessness is rampant. Everyone seems to be doing what is right in his own eyes, without any regard to God's directions for these days. May we humbly but urgently lay it on the hearts of all who seek to please God, to do as He demands, and as Paul prescribes, in the case of those who are disorderly, and defy those whom God has set to supervise in the ecclesia, for their own good. In order to help them to do this, we have tried to cover the subject of *Divine Discipline* in this issue.

Lack of space has again postponed J. W. Williams' helpful article on *The Province of Reason*, and others which are in type.

Opposition to the truth seems to receive more support than the truth itself. We will not reply to such obvious apostasy as that "*all is NOT out of God.*" The criticisms of the Concordant Version are so contrary to the facts and the method, that it is only out of courtesy that we reply in small type, to save space.

EXTRACTS FROM BERLIN LETTER

Many new aspects of the inner and outer progress of the work have appeared. We stand in an unfolding of the grace of God as never before. The Word, sown with patient faithfulness is slowly sprouting. In the Hasenheide, at Bro. Grossmann, [a large, independent ecclesia], where we share in the ministry, the attendance is increasing. In surrounding cities, also, small ecclesias are forming, which are growing, so that their meeting places are too small, as in Cottbus and Naumburg. God is calling elders who recognize clearly the full evangel and have grasped the secrets of the faith and live it out. In Berlin, Bro. Moret has stood his ground without compromise, and will be excluded from the Baptist denomination soon, as the leaders of the Union regard the reconciliation of all as false teaching. With what joy and clarity does he testify to the evangel of the glory! And God is attesting his witness. We, Bro. Grossman and I, stand together with him.

In the Church of our Saviour, which has over 350 members, and which accepted the truth of the salvation of all about forty years ago through Prof. Stroeter, they are now, through my ministry, accepting more and more of Paul's evangel. With much thanksgiving they are welcoming the newly discovered truths.

Additional ecclesias are being started in Bitterfeld, Senftenberg, Leipzig, and soon we will start one in Halle. We urgently need another fellow worker, so that this itinerant work is not neglected. Wherever I have the privilege of serving, God opens the door for the Word of faith, so that I am deeply humbled by the stream of blessing.

Opposition is not lacking to be sure, but that only shows that the work is sound.

O. BRUEGGEMANN.

GOOD AND BAD ENGLISH

In Germany they consider Luther's version the most admirable and vigorous diction in the language. As we were about to make a concordant version, I examined his best passages and found, to my surprise, that the mode of expression was modeled on the *Greek*, rather than the old German. But the inspired Original is not merely ordinary Greek. Indeed, many scholars have condemned it, also, as "bad Greek," because it does not conform to the classics, but follows to some degree the previous Hebrew revelation. The fact is that that God-inspired language has a vital quality which is lacking in the compositions of men, and the nearer we cleave to it the closer we come to preserving it. Time has transformed Luther's foreign mode of expression into the very best German, because it preserved some divine values. This encouraged us, in both the German and English, to bear the temporary charge of bad English, with the expectation that, as the "badness" fades, the innate vitality will gradually clothe it with a divine halo. Do not judge the translator of a concordant version by his translation, but by his other literary work, where he is partly free to follow accepted literary forms. If a critic can write better, let him do so. If he can make a better version, let him do that.

"GOOD WILL" OR GRACE?

It has been suggested that "good will" would be a better rendering than *grace*. In the city in which this is written there is a large charitable institution called "The Good Will Industries." They solicit cast-off clothing and other articles, repair them, and sell them to the poor at very low prices. "Good will" fits this admirably, but who would insist that this is a picture of God's operations? The force of this phrase is fixed for Bible readers by its usage in the Authorized Version, in passages where we translate *acceptance* (Dt. 33:16, Mal. 2:23), and *delight* (Lu. 2:14, Phil. 1:15), and *good humor* (Eph. 6:7). Good will is a valuable asset to any business, but grace would soon bankrupt most commercial ventures. A complete concordance should accompany all such suggestions. Then very few of them would disturb the saints. As we have made one of practically every word, this is not an unreasonable demand.

God and the Nations

NATIONAL, NOT INDIVIDUAL

SALVATION, in these days, is presented almost entirely as an individual matter, so it is not easy for saints to see that, in Israel, it is intensely national, and even in that which is for us today, there is much that applies to *nations*, rather than to individuals. The book of Acts is strongly national. The question with which the book is concerned is not, "Are *you* saved?" That is what a modern evangelist would have asked. The hearts of the disciples were not fixed on their personal deliverance, but on the restoration of the *kingdom* to *Israel*. They were concerned with national politics, rather than individual salvation. And so, through the narrative, where we would expect many accounts of conversion, suitable for tracts, we find rather groups and nations, and it concludes with the kingdom rejected and the salvation of God dispatched to the nations. For individual matters we must look into Paul's epistles.

In Thessalonica there was a synagogue, in which the Jews worshiped. Religiously and politically they represented the one nation which is being prepared by Jehovah for priesthood and dominion over all other nations, under their Messiah. Were we to use our reason, we would deduce that they, of all people, would be eager to welcome their Messiah and enter into the kingdom glories. But reasoning about humanity is most unreasonable, for man is under sin, and must make mistakes. Nevertheless, as it was necessary that they *reject*, Paul does argue with them and some were persuaded, yet they were so few that the narrative ignores them and speaks of "the Jews" as if the believers did not count. So it is in national matters. Some in Judea believed, but the nation,

as such, did not, so the kingdom did not come (Ac. 17:1).

The notable feature is that faith came to the *Greeks* who attended the synagogue. They were evidently proselytes, not so-called *Hellenists*, who were Jews that had taken up Greek customs. They were of the *nations*, and were looked down upon by the Jews as a God-forsaken people. If this Jesus that Paul was announcing is the Anointed of God, of course the genuine descendants of Abraham and Israel should be the first to follow Him. They have been longing for Him for many a long year. They have the books of Moses and the prophets, which tell about Him and His kingdom. While on earth He had given abundant evidences of His power, and many significant signs, besides being roused from the dead and ascended into the heavens. The Jews certainly should believe on Him!

The marvel of the present grace begins to dawn on us when we read that, though the Jews are stubborn, the Greeks, who had no such a background of divine religion, eagerly believe. The contrast is heightened by the vast number of reverent Greeks. Not merely the exceptionally religious or intelligent Greeks accept Christ, but so many that the rest are passed over. It practically came to this, that the people which had been carefully prepared for His advent, rejected Him, and many of the nations, who had hardly any preparation, eagerly received Him. This was not a mere happening, but a glorious sign or symptom of the salvation Paul received for the nations.

The contrast is still further emphasized by the action of the Jews. They become *jealous*. They should have been immune to this, for Moses had foretold it: "I shall be provoking you to jealousy over those not a nation. Over an unintelligent nation shall I be vexing you" (Ro. 10:19, Dt. 32:21). Israel *knew* that this would happen. Each one had a good opportunity to avoid it. Instead they let it mislead them to great lengths. Just

imagine the prospective rulers of the world becoming so insanely jealous as to make up a mob of loafers and try to turn the magistrates of a hostile power against those who had just brought them the joyful news of their coming King and His kingdom! (Ac. 17:5).

That the Thessalonian Jews were a low lot is clear from their lack of all logic. *They* were the ones who looked forward to a King Who should rule over the nations, just as well as Paul did. They endangered *themselves* by charging *him* with it. Only the ignorance of the magistrates kept them from discovering that Paul was *not* heralding a present kingdom, which could affect the Roman rule, whereas the Jews, in those days, followed several false Messiahs against their oppressors. No doubt the city magistrates knew how eager the Jews were for gain, so they settled the matter by means of bail. If it was taken as a guarantee to keep the peace, then it should have been given by the Jews. As it was, Paul and Silas not only had kept the peace, but now they actually enrich the city. Is it not a sign of that which Paul writes to the Romans? Their offense is the world's riches, and their discomfiture the nation's riches (Ro. 11:12).

Strange as it may seem, we owe the noble Berean believers far less than the ignoble Jews of Thessalonica. Indeed, almost all of Paul's epistles, which are among our most precious possessions, were written to those places which opposed and persecuted him. Philippi and Thessalonica, as we have seen, drove him away. And of his trials in Corinth and Ephesus we have ample records. Almost all of his epistles are the result of failure and defection. Such is the soil in which grace best can grow. But Berea, where Paul was welcomed, does not supply us with a single revelation! Is this not another intimation of grace transcendent?

Evangelists have invented and are still studying innumerable methods and measures to lure the sinner to Christ. The message of most of them may be summed up

in one expression: it is *selfish* and *soulish*. They appeal to the flesh, to its happiness or its healing. Every effort is made to excite the emotions. If many are swayed by sensuous eloquence, and "come to Christ," or sign a card, there is great rejoicing on earth, so long as the excitement lasts, and the converts are all told to join one of the conflicting churches of Christendom. How many of them are genuine no one knows. Even these have been given a false start, and are inclined to be soulish, rather than spiritual.

What a contrast to all this do we find in Paul's evangelistic campaign in Berea! What was Paul's subject? The sinner? No! As in Thessalonica, he placed before them that *Christ must suffer and rise from the dead* (Ac. 17:3). He did not exhort them to come to Christ. *He brought Christ to them*. Nothing is more contrary to the evangel than to ask the sinner to *do* anything. It is contrary to grace to concern him with himself. Only one thing was done by the Bereans. *They examined the Scriptures*. They did this for themselves. They did not ask the opinion of the rabbi of the synagogue. Therefore *many of them believed*.

Here is the secret of successful evangelization. *Get people to examine the Scriptures*. No, I would not especially urge them to read a bit of the Bible, or to memorize verses here and there, nor do I particularly object to this. What I would like to insist upon is that they *examine the Scriptures*. *Examination* is much more than mere *reading*. It demands the closest attention, the most deliberate consideration possible. The Greeks called it UP-JUDGING. The Bereans did not simply believe *Paul*. In fact, they distrusted him and his message, or they would not have checked it by the revelation of God in their possession.

True Bereans will *examine* the meaning of the word *examine*. It is a compound of the word JUDGE (*krinō*). Indeed, it was used by Pilate when he judged our Lord

The Bereans Examined the Scriptures 151

(Lu. 23:14). He *examined* Him and found no fault in Him. Herod *examined* the guards who had let Peter escape (Ac. 13:19). Tertullus wished Felix to *examine* Paul in order to judge his case (Ac. 24:8). Paul had been *examined* by the Romans (Ac. 28:18), and they would have released him if it had not been for the Jews. Peter and the apostles invited *examination* as to the infirm man they had healed (Ac. 4:9). Paul did not value an *examination* by the Corinthians or by man's day, or even by himself. He discouraged such *judging* before the season when the Lord Himself will *examine* His servants (1 Cor. 3:9).

Of immense importance in this connection is the fact that a *soulish* man does not receive those things which are of God's *spirit*, for they are stupidity to him, and he is not able to know them, seeing that they are *spiritually examined*. He who is spiritual *examines* all, yet he is *examined* by no one (1 Cor. 3:14). This great truth definitely condemns most of the popular evangelistic efforts of today. By appealing to the soul, the feelings, the emotions, they unfit the hearers for this vital and vitalizing exercise which brought such excellent results in Berea. A vital evangel *brings Christ to the sinner* by means of an *examination* of God's revelation.

As very few have an experience corresponding to this, it may not be easy for them to grasp this truth. I was especially fortunate in this regard, for I had an intense thirst for knowledge and deemed it logical to start my deeper investigations with the only volume which was sufficiently pre-eminent to be known simply as "The Book." I gave up Genesis because it was too deep, and when I took up Romans I found just what I needed and desired. It took severe and steady application, but with most satisfactory results. I have since had a strong urge to distribute Romans as the best possible evangelistic tract for those who would *examine* it. I underwent no sensual spasms, but enjoyed immense spiritual satisfac-

tion. My salvation was founded on a solid stratum of revealed truth and has never been shaken.

It has been noted that we have no epistle to the Bereans. Most of us would jump to the conclusion that they were not as deserving as the Thessalonians, to whom Paul's first epistle was addressed. The opposite is the case. Those who, like the Bereans, *examine* the Scriptures in order to found their faith on the death and resurrection of Christ, will continue to examine them whenever any further light comes to them and will not be led astray as were the Thessalonians and the Philippians and the Corinthians and the Galatians. Hence they will need no corrective to bring them back to God's revelation.

A microscopic investigation of God's revelation will provide deep and undisturbed spiritual delight that is incomparably more desirable than the ebullient, intermittent, soulish surges of emotion for which many of the saints are struggling today. I cannot expect every saint and sinner to devote himself almost entirely to an examination of God's revelation as I have done, and indeed, this is no longer necessary, with the helps we have provided. But I am fully convinced that, with these, the average saint today can have a far more satisfactory experience, and make much more progress by a Berean examination of the Scriptures than by any of the modern methods, of which the Bereans were entirely ignorant.

At first sight it seems that, in Berea, the tide of Israel's opposition to the evangel of the kingdom had come to a halt. But this impression soon disappears when we learn that the Jews of Thessalonica are so determined, that they come to Berea and persecute their own kind amongst the nations. This is a new height to their opposition. Like Saul, before he was called on the Damascus road, they go outside their own synagogue and their own city and drag their co-religionists before foreign magistrates, even though the local synagogue has received them.

A. E. K.

"DIG DOWN A WALL," OR FELL A CHIEF

IN JACOB'S prophetic summary of his posterity, when he blessed his sons, he speaks of Simeon and Levi and his abhorrence of their shameful violence, when they murdered the men of Shechem and Hamar, their chief. The Authorized Version contains this couplet (Gen. 49:6): "for in their anger they slew a man, and in their selfwill they digged down a wall."

The last line is an improbable anticlimax. As a rule the second part of such a parallel is more powerful than the first, but here it is almost ludicrously weak. If we could connect this wall with something terrible in their history there might be some excuse for such a let down. But where do we read of such a thing?

Moreover, the Samaritan copy reads differently, as also the Septuagint. In place of "dig down a wall" it reads, "hamstring an ox." Luther follows this reading, as does the Revision, which has "hocked an ox." But even this is not a thing so terrible as to be paralleled by the murder of a man. It may be deemed remarkable that the same word, apparently, can be rendered "wall" (or *barricade*), and "ox," but in modern Hebrew there is no difference in the letters of these two words, only in the pointing. As this is not inspired, either word may be chosen without changing the text.

But this can be carried even further. Another slight change, from *shur* to *shr* (probably *shur*) will give us another possible rendering, *chief*. In modern Hebrew the pointing on the *sh* is not the same in these words, but anciently it was not so. This seems ever so much more

fitting than "wall" or "ox." To fell a chief is worse than killing a man. By using this and making the rest of the sentence concordant we get a far more plausible and satisfactory couplet.

The word here rendered "selfwill" (*rtzun*) occurs more than fifty times in the Authorized Version, and is translated as *accept*, *acceptable*, *delight*, *desire*, *favour*, *good pleasure*, *will*, *good will*, *own will*, *voluntary will*, *pleasure*, etc., but *selfwill* only in this passage. It gives it a false coloring. The Hebrew reads "In your *acceptance*," not your selfwill, which denotes almost the reverse. When we connect it with the occasion to which Jacob is referring, all is clear. Hamar, the chief of Shechem, had consented to the terms of Jacob's sons, and Simeon and Levi had *accepted* them, so that their violence was a treacherous breach of faith, much worse than merely killing a man, especially in its effect on neighboring chiefs.

The remaining word in the sentence comes from the stem STUMP (*ogr*), which the Authorized Version has rendered *pluck up*, *root up*, *hough* (*hock* or *hamstring*), besides this passage, where it is *dig down*. We *fell* a tree to make it a stump, hence *fell* seems the nearest equivalent, and seems to suit all the contexts.

As a result we propose to render the couplet as follows:

**For in their anger they kill a man,
And in their acceptance they fell a chief.**

If this is compared with their history in the thirty-fourth chapter of Genesis it will be found to agree perfectly, and the fault we found with the usual renderings vanishes completely. The felling of a chief after making a pact of friendship with him was considered a very heinous crime, especially in the East, much more dishonorable than the killing of a man. We humbly submit this fresh rendering to the gracious consideration of all lovers of God's Word.

A. E. K.

Fellowship and Conduct

ORDER AND DISCIPLINE

GRACE REIGNS. Therefore the saints of God are not allowed to go on unheeded in their sins and offenses now, but are *disciplined* in various ways and by different agencies, *for their benefit*, in order that they may not be condemned with the world (1 Cor. 11:32). Hymeneus and Alexander were even given up to Satan, *that they might be trained not to calumniate* (1 Tim. 1:20). This discipline is especially prominent in Paul's latest personal epistles, written during his last imprisonment in Rome. The reason for this seems clear. This administration, like all others before it, will end in failure. The last days are perilous. Wicked men and swindlers have waxed worse and worse, deceiving and being deceived (2 Ti. 3:1-13). Therefore there is much more need for discipline today than ever before. And there are many more who need it.

This article is long overdue. Had the truth concerning God's order and discipline been made known earlier, perhaps it might have prevented some distressing experiences. These have shown the dire need of it, and it is offered with the prayer that God will use it to prevent, in some measure, the dreadful departures from divine order in the ecclesia, and the fearful flouting of the officials whom He has set to preside over His people. But the saints are so sadly severed and scattered by their departures from His order and by defiance of His discipline, that, even if a feeble effort is made to conform to His mind, it can seldom be enforced, for those concerned are swayed by sentiment and prejudice, and deceived by the adversary to such an extent, that they think they are doing God's will when they fly in the face of the divine directions given in His Word.

At the dais all will be determined by *Christ* and *God*. Man will not be the judge. So now, all discipline is in the hands of the *elders*, who, because of their years and experience in the ways of the adversary are fitted by God to supervise and admonish and restore. A long experience has shown me the wisdom of the scriptural arrangement. The adversary (and many saints likewise) prefer the rule of the younger, (no matter how old they are), especially novices, who innocently follow his lead, and think it is the leading of the Lord. If their course does not prosper or is opposed, which is normal in pursuing a Pauline course, they imagine it is not the Lord's way. If it prospers and brings results in popularity and pelf, or otherwise, which is often the strategy of Satan, they are convinced it is of the Lord. Hence they are unfit to supervise

until they also, by trial and testing, are able to discern and cope with the stratagems of the forces of evil. The judgment of the elders may be expressed in terms which should be condemned in others. It is not reviling when they wound with their words, for it is done by God's direction, just as it is not murder when a man is hanged by the state, as God's minister.

DOCTRINE NOT THE BASIS OF FELLOWSHIP

Differences in doctrine can hardly help in affecting fellowship, but the Scriptures give us no warrant for *excluding* those who disagree with us on this ground. The infirm in the faith are to be taken to ourselves and helped (Ro. 14:1). Even Hymeneus and Philetus, who subverted the faith of some, saying that the resurrection has already occurred (which is fundamental error), even they are not put out. In such cases we are to *cleanse ourselves from the error*, rather than the person. Association in service is a different matter from fellowship as saints. There we must agree to some extent to coöperate in the Lord's work. But there is no scriptural warrant for the disfellowshipping of those who believe some Scriptures that are usually rejected or interpreted according to the creeds of Christendom.

Fellowship depends upon *conduct*, not doctrine. As we have shown elsewhere, the deniers of the resurrection were not excluded, but the immoral man was given up to Satan (1 Cor. 5:5). So also we may have fellowship with those who differ with us in doctrine, but we are to put ourselves from every brother who is *walking disorderly*. We are *not to commingle* with one who will not work (2 Thess. 3:6, 14). If some indulge in profane prattling, in teaching that the resurrection has already occurred, we are to *stand aloof* (2 Tim. 2:16). And from vessels for dishonor we are to *purge ourselves*. Those who have only the outward form of devoutness, yet deny its power, we are to *shun* (2 Tim. 3:5-6). Fellowship is a practical thing, hence comes within the realm of the elder rather than in that of the teacher or pastor.

The love of God shed abroad in our hearts brings with it a strong desire to have fellowship with all who are His, and to overlook much that would offend us in a fellow believer. Love is kind and patient, and bears with things that might otherwise break the bonds that bind us. But, like a fond father with his only son who allows his love to degenerate into unprincipled partiality, and spoils his character and life by lack of discipline, we may unwittingly *harm our fellow saints by ignoring the discipline which God has prescribed in His Word*. In these degenerate days it is most difficult to deal faithfully according to the Scriptures, for it is nearly always misunderstood by others, and laid down to lack of love or some mean and unworthy motive.

RULE IN GOD'S REVELATION

Rule is of different kinds. Some is based on nature, as

fatherhood, and some on time. Political rule is artificial. It did not begin until the deluge and will end at the consummation. It varies in form and will disappear. But other forms persist. God, as *Father*, will be All in all. Fatherhood is based on generation. Children must obey. Eldership is dependent on *age*. No one can be an elder until he has had the experience that comes alone with length of life. This, in *God's order*, is an *essential* qualification for rule among the saints. Even in the political sphere we can see its wisdom. Solomon's son rejected the counsel of the elders and followed that of the young men, and split the kingdom. So do divisions arise today. The young think that they know better than the old fogies. Alas! The majority often follow them into Satan's trap.

In these degenerate days we can only approximate the divine ideal. Some of the little gatherings meeting to worship God and hear His Word are very small, and may not have even one fully qualified in all particulars for the supervision. But even the eldership itself is *comparative*. There is no rigid rule that a man must be very old. No limit is set, such as sixty-five years. The oldest man may not be very old, still he is an elder if he is older than the rest. By no means is a man made an elder by the votes of the ecclesia. They have no power to add to his years or his experience. As God sent His apostles to appoint elders in the early days, so now He usually makes it clear who is fit for the place by equipping him with at least some of the qualifications which the ideal elder should have.

Elders are *supervisors* in the ecclesias (Titus 1:5, 7). Those who preside ideally are to be accounted worthy of double honor, especially those who toil in the word and teaching. As they are the special objects of Satan's attacks, no accusation is to be entertained against them, except before two or three witnesses (1 Ti. 5:17-19). No novice, or young, inexperienced man, may be an elder, lest he should be falling into the judgment of the adversary (1 Ti. 3:6). It is evident from this that God has placed upon the older men the duty of preserving order among the saints and it is incumbent on all to submit to the supervision of the elders. All else is *disorder*.

No younger man should usurp the office. Not only that, but no young man who cannot control his own house should be given the pre-eminence in the ecclesia, lest, as in the case of Adam, the adversary should enter the counsels of the ecclesia through the weaker vessel, as in the case of Eve. The results are usually evident in the introduction of soulish feasts to supplement the spiritual blessings. Still worse is it when a young woman takes it upon herself to direct the ecclesia, as actually happens in these degenerate days. Even if she is the wife of the pastor, and has far more organizing ability than he, and thinks she is called by the Lord to this work, let the saints beware, for it is the adversary's delusion, in order to work his will, by means of apparent blessing.

CELESTIAL SPIRIT OPPOSITION

Order in Pauline ecclesias is largely determined by the warfare with the spiritual powers of wickedness who are continually seeking to oppose and ruin them. Hence they are in the hands of men, not women elders, not novices. At the very begining the adversary did not approach the man, but the woman. Adam was not seduced. The woman, being deluded, came to be in the transgression (1 Tim. 2:14). It was on this account that God put her under the restraint of rule (Gen. 3:16). Her constitution is more receptive, it seems, to spiritual influences, so must be held in check, so long as the powers of darkness are arrayed against mankind. It seems to be implied that Satan could not have succeeded in seducing Adam. But this is probably based on his typical place, as representing Christ. After following Eve in her transgression, Adam, and all his progeny, have been open to the stratagems of the Adversary, and eagerly desire the good that he dangles before them.

For this reason not all men in the ecclesia are to rule, but only the older ones. It is not likely that Adam would have offended God in the same way again. His *experience* would have helped him to reject the Adversary's advances. So it is in the ecclesia. The stratagems used by the evil powers are very different, as a rule, than a novice would expect. His self-confidence has not been shattered by some encounters with an enemy far superior to him in tactical skill. The very thing that looks so good and desirable may be the bait to disobedience. Only by long practice is it possible to avoid seduction. Means and methods which promise great results are chosen, rather than strict conformity with the Scriptures. A living comes first before death with Christ, and success, rather than failure with Paul.

As in the case of Eve, temptation does not come through that which is unpromising and repulsive, but rather through the most glamorous prospects and attractive methods. It is clearly seen in Christendom today, in the substitution of the *soulish*, the *sensational*, for the *spiritual* and *sensible*. The *feelings* are gratified by lights and sounds and taste and entertainment, which distract rather than edify the mind. Sacraments and ceremonies displace faith and true worship. The world is attracted to such a "church," and the church is drawn out into the world. Having failed to discipline itself, it now aspires to rule the world.

CONSIDERATION FOR ELDERS

It is evident that one who takes charge in an ecclesia is the special object of the adversary's attack. If young he may be an easy mark. He may be deceived into doing what *seems* best to him, but is the will of Satan (1 Tim. 3:6). Even if he is older, and possesses a measure of the other desirable qualifications, the adversary will try to defame him in order to

harm the whole ecclesia. Since he is in special danger, special safeguards are given to shield him from attack. He is *not* to be *upbraided*, but *entreated* (1 Tim. 5:1). To guard him against one very common stratagem of the enemy, no one is to even *assent* to an accusation against him outside and except before two or three witnesses (1 Tim. 5:19). Of course no one can actually *bring* one against him, in this case, until there is ample and credible evidence. *Obedience to this word would save many a heartbreak.*

TEACHERS NOT ELDERS

Teaching is quite a different thing from supervising. It is grounded on a knowledge of the Scriptures, not on age or experience. Timothy could not be an elder, but he was commissioned to teach, and no one was to despise his youth (1 Ti. 4:12). The two functions are quite distinct, yet may be combined (1 Tim. 5:17). A knowledge of God's Word and His ways added to a ripe experience is the best combination.

ELDERS NOT APOSTLES

Only apostles are above elders. A special commission from the Lord is necessary to rule over elders. No one from a distance should meddle in their affairs except by request. Nevertheless the elders should warn those of other ecclesias of any danger that may threaten, or of anyone who seeks to create trouble or cause division, and to submit the evidence, but not to usurp authority over them.

The ideal order, which depends upon all of the saints who are called out in a given locality to be together, can only be approximated in these degenerate days. Indeed, when a handful are called out of the ecclesia to study His Word, this is not *the* ecclesia of that place, but only a study class. So far as it corresponds to the ecclesia, it should be governed by its rules. Never should there be more than one ecclesia or class in one locality. There is no surer indication of departure from God's order than two or more meetings at the same time, which are not physically divided by distance or other barriers. One of them divides the body of Christ and defies God's discipline. It is a shame and a disgrace. That one which seeks to defend such a state of affairs, and is not humbled by it nor seeks to correct it, is in the toils of Satan.

SHUN THE SELFISH

God is a much better interpreter of the ways of love—real, genuine, spiritual love—than we are. and He finds nothing incompatible with love and shunning the selfish in these last days. Let us remember that selfishness is merely a mild form of the deification of man, which is the supreme sin of the end time, when the son of destruction demonstrates that he is God. As a wise father trains his children not to be selfish by withdrawing his favor from a self-centered child *for its own sake*, so He bids us to shun those who are fond of their own gratification rather than fond of God (2 Tim. 3:5). Even in Paul's

day he could write to the Thessalonians, that "all are seeking that which is their own, not that which is Christ Jesus'." Timothy seems to have been a comforting exception, for he was *genuinely* solicitous of their concerns (Phil. 2:20-21). If such was the situation even then, and selfishness is the special sign of the last days, what must we expect now! We certainly cannot evade this charge in the case of those who are flagrant self-seekers, who, after much experience, clearly convict themselves of this sin.

The perilous periods foretold by Paul are present. Most of us shun the shunning which God has enjoined upon the saints in the last days (2 Tim. 3:1-9). We would like to sacrifice conduct and truth on the altar of unity, not the unity of the spirit (Eph. 4:3), but one that ignores the power and fruits of the spirit. The perils of this period are very insidious. To shun anyone seems contrary to the spirit of Christ. Should we not seek to influence them by our company? Should we not sympathize with their failings? Such false kindness could easily be deduced from some passages in Scripture, and could be defended by the general exhortation to walk in love. But this is one of the perils of this perilous period, in which the evils are disguised as their opposites.

Selfishness is usually associated with one or more of the other traits which characterize those whom we should shun. This includes such as are fond of money, ostentatious, proud, calumniators, stubborn to parents, ungrateful, malign, without natural affection, implacable, adversaries, uncontrollable, fierce, averse to the good, traitors, rash, conceited . . . having a form of devoutness, yet denying its power (2 Ti. 3:1-6). How good would it be if these things were confined to unbelievers! But, alas, it sometimes seems that certain saints make a specialty of some of these. Are not many ungrateful, even malign? Are not some calumniators, and implacable adversaries? Is not conceit very prevalent among the sects who hold that they alone have the truth?

But suppose we do shun one who is a flagrant example of such conduct. Very few of the saints take these words of the apostle seriously, and some will probably condemn such an action, and shun us, on grounds quite unknown to the Scriptures. Usually discipline is ascribed to a lack of love. No doubt Paul and Timothy acted in accord with this exhortation. Did they lack love? By no means! But their love was *genuine*, not mere sentimental sympathy. It did not condone evil, but acted to correct and cure it. True love is not all sugar and spice. It must be tested by its conformity with God's will, for He is love, notwithstanding all the evil which He does.

SHUN USELESS CONTROVERSY

Among others whom we are to shun are those who engage in useless controversy (2 Tim. 2:14-18), for many have been upset by profane prattlings, especially of such as do not cor-

rectly cut the Word of truth. Controversy usually seeks to reason illogically about God's revelation, so cannot come to any correct conclusion. The great religious controversies have raged for many centuries, yet they are still going on. Instead of establishing the saints in the truth they have subverted the faith of the vast majority. A round table which seeks to extract the truth from the ignorance of many has no end, especially if there is no partitioning of the truth. Hymeneus and Philetus could have quoted convincing passages to prove that we are already *roused* with Christ (Col. 2:12, 3:1), but this has to do with our *souls*, or spirits, while *resurrection* is concerned with our *bodies*, and these have *not* been raised, on which both Scripture and experience agree. Today the saints are far more handicapped than they were, for our popular versions confound these distinctions.

UNFAITHFUL AND INCOMPETENT

I have an overwhelming desire to share the truth recovered through our investigations of the Scriptures with *every-one* who has an ear to hear. But, much as I would like to do so, I cannot *commit* it to *teachers* who are not *faithful* or *competent*. I have tried to do so in the past, for how can I know who is faithful until he has been tested, or who is competent until he has been tried? So I have been compelled, both by Paul's charge to Timothy (2 Tim. 2:2) and by distressing experience, to withdraw from those who are evidently unfaithful or incompetent. The former may know the truth, but are not able, through stress of circumstances as a rule, to stand true. The latter, lacking necessary qualifications, are always learning, yet never able to come to a realization of the truth. Both may give out some truth, but they are bound to do more harm than good.

PURGING FROM DISHONORABLE UTENSILS

In practise, in the last days, the ecclesia has become like a great house, which has two kinds of utensils, gold and silver for the most honorable uses, and wooden and earthenware in the servants' quarters. In plainer words, the church is supposed to have for its chief aim the glory of God, but now its principal activities are utilitarian. It strives to serve man rather than delight the Deity. Many a religious organization, such as the Salvation Army, started with the special object of reaching men's spirits with the evangel, but has deteriorated into a means of satisfying their souls and feeding their bodies. One movement of which we heard much in Europe was largely evangelistic at first, but later concentrated on children's homes. Let us *purge ourselves* from such activities, and let us aspire to the higher honor of glorifying God, of which the gold is a symbol, through the heralding of the evangel, of which the silver speaks.

THE CLEAN HEART

"Pursue righteousness, faith, love, peace, with all . . ."

I sympathize profoundly with those who would like to stop at this point. But long experience has shown me the wisdom of the following words, which limit it to all "who are invoking the Lord out of a *clean heart*." It is the *motive* which gives value to these virtues. Those who pursue these as a matter of policy, with no sincere desire to glorify God, cannot really be congenial with those whose heart is in it. If there is an ulterior motive there cannot be real fellowship in the spirit, and any attempt to build an artificial friendship will be futile and fruitless. Even if such last a long time, as in my own experience, they finally founder when the hidden motive comes to the surface. Let us, then, look for a clean heart in our quest for fellowship.

REFUSE STUPID, CRUDE QUESTIONINGS

Much of the fighting which is going on is based on ignorance. The reasoning is not only illogical, but is founded on false premises, taken from crude translations, which supply contradictory material. Each side imagines it is standing for the truth and has God's Word back of it. All questions should be tested by the Original before becoming the subject of debate. Then the proof text should be conformed to the context, near and far. Usually this removes all questions, and forestalls debate. We have been told that there are proofs in the Bible for *both* eternal punishment and the reconciliation of all. That is true, and it is useless to debate the matter on that basis. An examination of the Original will remove all the false evidence for eternal torment, so there is no need for any debate at all. Let us not debate it, but correct the false evidence.

WHOM TO AVOID

"Now I am entreating you, brethren, to be noting those who are making *dissensions* and *snares* beside the teaching which you learned, and *avoid* them, for such for our Lord Jesus Christ are not slaving, but for their own bowels, and through compliments and adulation are deluding the hearts of the innocent" (Ro. 16:17-18). Men of God buy the truth, but do not sell it. They pay a heavy price for this treasure, but dare not make it a means of gain, for this is contrary to its character in this administration of God's grace. Much dissension and many snares have arisen from this sordid motive. I have seen much dissension arise from jealousy of a slave of the Lord who provides for his own needs or is supported by the grace gifts of the saints. Such motives are a fertile field for dissension. Usually the one who causes the division blames others. Only the elders can decide. The saints should look to them, not to the offender.

EXPELLING THE REVILER

Few of us realize the fearful wrong in reviling. Literally it denotes saying something with a spear thrust. We are astonished to find it in such company as paramours, idolators, adulterers, catamites, sodomites, thieves, the greedy, drunk-

ards, and extortioners. Those who use it often camouflage it as faithfulness and justice (1 Cor. 6:10). But, you say, these are the unbelievers! Surely no saints are among them! Yet the apostle had to write to them *not to be commingling* with anyone named a *brother*, if he should be a paramour, or greedy, or an idolator, or a *reviler*, or a drunkard or an extortioner. With such a one they were not even to be eating. They could not judge those outside, but *they should judge* those within. They were to *expel the wicked one* from among themselves (1 Cor. 5:11-13). This plain passage seems to be largely ignored in these days. Reviling is rife, and we have become so callous that it makes little impression upon anyone except, perhaps, the one who is reviled. But God considers it a very serious offense, so much so that it should sever fellowship. Nor can the breach be healed so long as the crime continues, or the vilifications are not withdrawn.

I had a practical lesson in this matter while still very young in the faith. I went along with the elders of our ecclesia when they visited a brother who was accused of "railing," as we called it then. They tried to bring him to repentance, but he would not, and he was formally expelled. It had a salutary effect on me and on the ecclesia, and later, I think, on the brother himself. But, as God's transcendent grace opened up to me, I had an overwhelming desire to imitate Him, and walk in love, and judge no one, even when the Scriptures clearly indicated stern measures. I was unbalanced, thinking that grace could cure everything, and check the worst of evils, without discipline. I should have learned better from the Scriptures, but I had to be taught by sad experience that we cannot "reason" about grace, and come to conclusions contrary to God's Word, any more than we can about many other things. Perhaps others of the saints are like me in this, so I write this in order to help them to see that *true grace will follow what is written*, rather than an indefinite ideal of doing everything in love.

It is not necessary that the saints understand the difference between a sublinear and a version, or the Greek grammar, in order to judge such matters. They do not even need to know both sides in a controversy. One intelligent believer, when he received a letter reviling another, simply put it in the fire, knowing that truth cannot be based on such a foundation. I confess that I have been wrong in answering reviling. I should have refused to have any dealings with the writer right away. Only it seemed ungracious, at the time, and I wished to avoid a break of which I was thoroughly ashamed. He had done a great deal of excellent work, so was entitled to consideration.

Let us lay this to heart. These are the last days, and there are many characters with whom we should *not* have fellowship, however much we desire to keep the unity of the spirit in the bond of peace. So long as they are coddled and commiserated by others, they will continue their course. What

they really need is to be shunned by the saints, so that they come to realize what they are doing. They only destroy what others have built. If the saints would not read, they would not write. If they would not listen, they would not talk.

DISCIPLINE BY ELDERS

So far we have considered discipline with regard to the regulation of our own action in dealing with an offender. We are to shun the selfish and useless controversy, and refuse stupid questionings. We are to fellowship with those having a clean heart, and with faithful, competent teachers. When we are told to expel the reviler from the ecclesia, who is qualified to take such action? That could easily be abused, if everyone who had a grudge could accuse another of reviling and so get rid of his presence. At the time the Scriptures were written such a question could not arise, for all such matters were in the hands of the older members of any group of people. Where there were many of these, those took the oversight whose qualifications and experience excelled the others. A pastor *shepherds* the saints and a teacher *instructs* them. Neither of these are given any authority over them by reason of their office. It is only when they are *elders* as well, that they are empowered to discipline. Even one who is qualified need not necessarily act. I, for instance, have little time to attend to local affairs, but do my duty only in an emergency.

From the beginning of the nation the elders in Israel were given a place in their councils. When Moses went to Egypt to deliver Israel, he called the elders together, and they acted with him. They kept this place throughout their history, and are mentioned in most of the books of the Hebrew Scriptures. The same is true of the later Greek revelation. Even though Israel was ruled by others, the elders had a prominent place in our Lord's time. Twenty-four of them are seated on thrones in the apocalyptic visions (Rev. 4:4). But, in Paul's preparatory and perfection epistles they are not seen, though we know that the ecclesias established by him had them, for he himself called for the elders of the Ephesian ecclesia (Ac. 20:17). And in Timothy and Titus Paul gives us all that is necessary for us to know in regard to them and their office (2 Ti. 5:1, 17, 19, Tit. 1:5). These instructions were written *after* the truth for the present had been revealed.

Throughout the Scriptures the elderly receive special consideration, and are given the first place in councils. Paul, in writing to Timothy, gives the elderly a special measure of respect. He says not to *upbraid* an elder, but to *entreat* him as a father. I once saw a young preacher upbraid a much older one, and I will never forget what a bad impression it made upon me, even though I was on the side of the younger man. It did no good, but only offended the veteran, who protested that he had studied the Scriptures much longer than his assailant. If he had *entreated* the old man, I feel sure that blessing

would have come of it (2 Tim. 5:1). I have been upbraided and charged with doing the very opposite of what I had done because the upbraider had assented to slanders against me without calling for any witnesses whatever.

Elders are to be honored, especially if they *preside* ideally and toil in the Word and teaching (1 Tim. 5:17). Here we are shown how order is maintained in an ecclesia, and how discipline is carried on. The ecclesia is not a democratic assembly, in which the young and inexperienced have as much right as the aged and wise. As in a family the father rules, so, in the ecclesia, the elders preside. Discipline is in their hands. Only *they* can decide if a brother is walking disorderly, and pass the sentence, "If anyone is not willing to work, neither let him eat" (2 Thess. 3:6-15). If such a verdict was given by the elders in those days, no one would presume to disobey. Nowadays, however, the saints, as a rule, have lost all sense of proper subjection, and think it quite fitting to ignore the elders and obey the one who has been put away! Such is the trend of the times, and the church is far more apt to follow the world than the Word!

Few seem able to apprehend that, just as the fire at the dais is of great service to a saint in sweeping away the rubbish which would only hamper him in the future, so *admonition and discipline are for the benefit of the one who receives it. It does not harm, but helps.* The great lesson of the eons is *subjection*, for all, even the Son, will be subject in the consummation. Indeed, that is the essence of blessing for creation. At present we are being trained for that day. We must not only be subject to God today, and to Christ, as our Lord, but also to those whom God had set over us on earth, the fathers of our flesh, and the superior political authorities, and also the elders in the ecclesia. We cannot say, "I will obey the Lord, not my father or the state officials, or the elders," for these are instituted by God and *insubjection to them involves insubjection to God.*

The reason why an elder who toils in the Word is to be given special recognition seems to be because he is better equipped than usual by a close acquaintance with God's revelation. Nothing can compare with this in imparting wisdom and keeping free from prejudice. It is of such a one, not a young man, that the Scripture is quoted: "A threshing ox you shall not be muzzling" (Dt. 25:4) and, "Worthy is the worker of his wages" (Lu. 10:7). 1 Tim. 5:17, When a man is old and occupied in teaching the Word, he may no longer be able to work for his living, hence he is entitled to special consideration, if necessary.

To put the matter into practical form, we subjoin a sample statement, showing how the elders should act, after long and patient waiting.

Beloved fellow saint: We wish to *help* Bro. X, not to harm him. The only right way is to obey the Scriptures that apply

to his case. If you also wish to promote his welfare, we must *put ourselves from him and not commingle with him*, for he is walking disorderly (2 Thes. 3:6-15), and has done much evil, withstanding us (2 Tim. 4:14) and also is insubordinate (Titus 1:10). He denies grace in practise (1 Cor. 9:12-18), is not faithful (2 Tim. 2:2), having rejected 1 Tim. 5:23, and joined those who crusade against God's deity (Ro. 11:26) and have done much evil. The authority for our action is that we are elders (1 Ti. 5:17, 19), not novices (1 Ti. 3:6). Do not assent to any accusations against us except before witnesses, for he has charged us falsely in many things, and turned many against us. Read these Scriptures and act accordingly if you have his *real* welfare at heart. It may seem harsh now, but he will be most grateful when we stand before the dais.

The office of elder has its dangers, especially if he is called upon to discipline the unruly. In retaliation, he may be accused by the one disciplined or by those who sympathize with him. Is not this the reason for the rule that no assent is to be given to an elder outside and except before two or three witnesses (1 Tim. 5:19)? The general impression seems to be that the *elder* cannot discipline anyone except *he* can provide two or three witnesses. Quite the reverse. The amount of evidence is left entirely to his discretion. But *any charge against him should never even be entertained by anyone unless there is ample evidence*. Alas! How seldom do you hear of anyone refusing to accept an accusation against an elder, even when there are *no* witnesses, and nothing but the word of the brother who has been disciplined to sustain the accusation! It is as if a jury would bring in a verdict against a judge based on nothing but the word of the one whom he is trying!

The difficulties connected with the practical application of order and discipline seem insuperable. As in the world, insubordination is the order of the day. A man over the age of forty has difficulty in obtaining employment. Instead of profiting by his skill and the wisdom of his years, society relegates him to the discard. Among the saints, where experience and wisdom is so much needed in view of the perilous times, the same spirit prevails to a large extent, and the saints simply ignore God's provision in His Word. *The same epistles which foretell these terrible times also supply the means to meet the emergency*. It is *order and discipline* by means of *elders*. There is no other way. Whatever relief is granted by God must come through the observance of His order and subjection to His officers. God's blessing will be with those who heed His Word. May everyone who reads these lines obey and receive the boon of this special blessing!

A. E. K.

ENDURE AND REIGN

THOSE WHO ENDURE shall reign with Christ for the *eons* (2 Ti. 2:12). It is a great pity to make this *everlasting*. Eonian *life* will, indeed, never end, because death itself shall be abolished at the consummation. Therefore it is unwise to overstress that the word *eon* does not denote endlessness in relation to our life in Christ, for it does *involve* it. But *reigning* is a different matter. All will be *made alive* eventually, but by its very nature, all cannot *reign*. Some must be *subject*. Reigning implies submission to intermediaries, and insubordination to God. When the kingdom is handed over to the Father, God cannot be All in all so long as some of His creatures reign over others. All rule, even that of Christ, shall cease when all authority is transferred into the hands of the Father, and political power gives place to paternal authority.

Endurance now is the proper preparation for reigning with Christ in the *future*. How different would rule be today if every office holder had to undergo a thorough course of training in patient suffering! A prominent medical specialist in Europe tried to express a similar thought when he said that every physician ought to be thrown out of the window before he should be allowed to practice on a patient. He should know what suffering is, to deal with it sympathetically and successfully. So it is with governing. Only one who has felt the pains and penalties of mortality, and has endured the consequent suffering and shame, is fitted to rule. Only such a one will reign so successfully that ruling will eventually be ruled out.

The reason why all mortal government must be a comparative failure lies in the unnatural conditions under which it operates. It arose from the estrangement of man from the Creator, and is only a temporal brake on his activities until he is in harmony with God again. Nature demands the submission of the lower creation to the *higher* and of man to *God*, not of man to *man*. All the futile aspirations and bloody battles for freedom arise from this faulty relationship. No mortal, save the rejected Son of God, is sufficiently superior to his fellows, or so free from sin, or so fully in fellowship with God as to the purpose of man's creation, as to provide a perfect rule. Man is given dominion by God to teach him his own incapacity by a vast and varied demonstration, from the deluge to the consummation.

The almost continuous clash between liberty and tyranny is much misunderstood because it is never absolutely one or the other, but always a mixture. Where there is government by man no one can be utterly free. The limits of liberty are not determined by the form of government alone, or even by its administrators, but by conditions and environment. One person, alone in the wilds, far from his fellows, is not under the same restraints as another who lives in the midst of a metropolis. He may shoot a gun in every direction without interference by the political authorities, whereas such a course would be criminal in a crowded place, and he might be executed for murder.

All forms of government are needed in God's great demonstration of human incompetence. Little as we may like some of them, let us recognize God's wisdom even in their faults, and be thankful for the lessons that they teach. The idea that authority resides in all the *people* who are mature, which the Greeks called the *dêmos*, has given rise to democracy. Theoretically this is the rule of the populace, but it is really the rule of the *majority*, and the *subjection* of the minority. Because of its im-

practicability in the case of great masses of men or the largeness of lands, it is usually modified by the choice of representatives who act instead of their constituents, which is better named a republic. Usually, these forms allow the most individual liberty. Yet, like all the others, the administration and the administrators determine the measure of freedom, rather than the written form. Especially in emergencies this may be evaded or ignored.

The kind of control of human over humans which is sanctioned in the Scriptures is that of a *father* over his family. This is to teach us of God's final place in the consummation. In both cases it is based on natural ties, creation and generation. Then there is that of the *husband* over the wife, which is based on the fact that he is her head. This is also used to illustrate Jehovah's relationship to Israel. *Elders* were to have the rule in the communities in Israel and in the ecclesia, due to their maturity and experience. *Kings* are a temporary interlude, from the deluge to the consummation. Even Christ reigns only in the last two eons. The *superior authorities* of the present are God's ministers, carrying out His intention, but they are artificial and unnatural, so have very limited basic qualifications for their positions.

Experience with evil, and *character* are the requisites for reigning. Neither great works nor success, neither great gifts nor the approval of others will prepare us for it. These will also bring a reward of some kind. Even prolonged patience is not enough. It is necessary for a ruler in that day to have stood his ground in faith, not only under the onslaughts of men, but under assault by the fiery arrows of the powers of darkness. The mailed warrior of the sixth of Ephesians, who stands against these wicked spirits while on earth may come to rule over them in the heavenly kingdom in that day.

Our experience in seeking to bring God's unadulterated revelation to the people offers a good illustration

of the vast difference between *patience* and *endurance*. The drudgery of forming the vocabulary, revising the grammar, making and copying the text of the original, inserting the sublinear and the version, making the concordances, with repeated checking, has called for an unbelievable amount of patience, and will take much more. But the vicious attacks on the work—such, for instance, that only a lazy man would use this method, and that it is done in order to uphold certain heresies—which have been repeated again and again, and still persist, these call for much more than patience. They hurt, they harm, they rankle like burning arrows in the flesh. They require more than patient plodding, year in and year out. They require *endurance*, not only long *patience* but long *suffering*, a stand in spite of opposition and calumny, against the callousness and cruelty of the cohorts of Satan.

Far more trying than these are the calumnies of false friends, accusations the exact contrary of the truth, being excessively gracious, and then being denounced as being ungracious. I once thought that such a one as Paul, through whom the saints received the truth, and who was its chief champion, would be exempt from assaults by those who had been helped by him. But the contrary was the case. Some did him much evil, and he had to beware of them. So also, I once thought that if I devote my life to the recovery of the truth and works which would enable the saints to enjoy the pure Word of God, and do this without recompense, none of those benefited by my labors would hinder or harm, for they would only be injuring themselves. But long experience has shown that even those who have tasted of God's grace are prone to bite the hand that feeds them, and slander the one who has served them. The selfishness and deceit which characterize the last days make it almost impossible to recover and preserve the truth of grace, for the very word is used to camouflage opposition to it. Selfish, social

and soulish things appeal to the saints far more than the spiritual, so that, even after the truth is recovered, few, indeed, care if it is corrupted.

The same kind of a character and experience is needed by the rulers in the messianic kingdom on earth. Our Lord told His disciples: "You are those who have *continued* with Me in My *trials*. And I am covenanting a covenant with you according as My Father covenanted a kingdom to Me, that you may be eating and drinking at My table in My kingdom. And *you will be seated on thrones*, judging the twelve tribes of Israel" (Lu. 22:28-30). That part of their preparation which they least enjoyed was the most essential. Many others were with Him at first, but they did not *continue* in *trial*. This disqualified them for any official position in the coming kingdom. So it is with us today. Our failure to endure does not affect our salvation, for that is altogether and directly the result of His sacrifice. But *rule* in the eonian kingdom is only for those who have been tried and who have stood the test.

The fact that physical well-being sometimes seems more desirable than individual freedom of action has led to so-called "socialist" forms of government. In this form, society, or rather, the state, controls much that is usually left to the individual. In the case of overcrowded countries, whose resources need to be carefully conserved, this may be a vast advantage, but only in the hands of a capable and unselfish administration. The fatal defect in this is its antichristian attempt to bring blessing to men apart from Christ, and in independence of God. The goal set is far too low. As our Lord said, "Seek *first His* kingdom and righteousness, and these all shall be added to you" (Mt. 6:33). The physical blessings of the earthly kingdom come from submission to and worship of God, not in planned economies or in the use of technology.

Even an ideal form of government, a heavenly utopia, would fail to function as it should in the hands of mortal

men. The millennium will be headed by immortals, and the celestial realms by death-defying saints. No man lives long enough to accumulate the necessary wisdom. Even while he lives he is continually harassed by the operation of death in his body, so that he is prone to do evil and sin. The subjects of the best of states are by no means ideal. They form one long funeral procession of decaying flesh. And, not only the ruler's body, but all of his accomplishments, are doomed to sink down into ruin and corruption.

In the divine chronicles of Israel's kings we are shown what is the vital factor in human government. When the people and the king *submitted themselves to Jehovah God*, then all went well. When they turned against Him, all went ill. The Jews are a living example of this during the succeeding centuries, until this very day. The highest point in the history of their kingdom was reached when Solomon and the people exhausted their energies and wealth in building the house of Jehovah. This did not impair their power or lower their standard of living, but quite the reverse. And so it was in Israel on other occasions. A return to Jehovah involved a revival of prosperity. This is not so evident among the nations today, for God is not judging now, and He demonstrates such matters by means of the people He has chosen to dominate the earth, when they are in fellowship with Him.

A good definition of *endure*, would be *suffer evil with patience or fortitude*. In the original it literally means UNDER-REMAIN, or *remain behind*, as when our Lord stayed in Jerusalem after His parents had left it to return to Nazareth (Lu. 2:43). The meaning *endure* is a faded figure. It is a great pity that the A.V. alters it to *suffer* in the passage before us, and there only. This spoils the very striking contrast between the evangel of the kingdom and that of Paul. Our Lord told His disciples, "he who *endures* to the consummation, he shall be

saved" (Mt. 10:22). But now salvation does not depend on endurance, so Paul writes to Timothy, "if we are enduring we shall be *reigning*" (2 Ti. 2:12). In one case *salvation* depends on holding out to the end. In the other salvation is not in question, but reward. Endurance is requited with a place of rule.

For the sake of those whose minds are filled with the A.V. renderings we will quote some passages which they have rendered *patient*, or *patience*, which should be *endure* or *endurance*, in order that we may see, from the contexts, what is expected of those who wish to reign: Ro. 12:12, *enduring* affliction, for "*patient* in tribulation"; 5:3, affliction is producing *endurance*, yet *endurance* testedness, for "tribulation worketh *patience* and *patience* experience"; 8:25, "we with *patience* wait for [it]," for we are awaiting it with *endurance*; 15:4, "through *patience* and comfort of the scriptures," for through the *endurance* and consolation of the scriptures; 2 Cor. 6:4, "in much *patience*" for, in much *endurance*; 2 Cor. 12:12, (signs of an apostle) "in all *patience*," for in all *endurance*; Col. 1:12, (being endured) "unto all *patience*," for all *endurance*; 1 Th. 1:3, "*patience* of hope," for *endurance* of expectation; 2 Th. 1:4, "your *patience* and faith," for your *endurance* and faith; 3:5, "*patient* waiting for Christ," for *endurance* of Christ; 1 Ti. 6:11, 2 Ti. 3:10, Tit. 2:2, "*patience*," for *endurance*.

The word *patience* is used very loosely by some in English, in place of the more precise terms as *endurance*, *fortitude*, *resignation*, etc. It should be confined to the thought of quiet waiting for what is expected, or persistence in action, and leave the idea of patience under stress or in suffering to these more explicit expressions. The A.V. uses *patience* for another Greek word, which it suits much better. When the ten-thousand talent debtor begged the king to "have patience" with him (Mt. 18:26), we may be sure that he did not ask him to

endure any affliction, but merely to give him time. This shows clearly that this word does *not* include suffering. Yet the A.V. does render the noun "*longsuffering*" in every one of its fourteen occurrences.

Government is essentially the restraint of evil *by evil*. Without it evil was rampant before the deluge. After the eonian times, when evil vanishes, government also disappears. Our rule among the celestials will be concerned with evil. The best preparation is an acquaintance with it and patiently coping with it while on earth. That is why *endurance* is the requisite for rule. We may be patient in our waiting for His coming. That also will have its reward. Those who keep the faith will be paid with the wreath of righteousness. Indeed, it will be the portion of all who love His advent (2 Tim. 4:4). But *endurance* finds its field in *affliction* (Ro. 12:12). Those who have gone through this school are ready to cope with the evil that still prevails among the celestials and bring it to a conclusion.

Government uses evil to restrain evil. An individual who kills his fellow is a murderer and must himself die. But the executioner who kills him is an official, and does not commit murder when he kills. But the authority to do evil may be much abused, as when one nation wars against another without just cause. This will nearly cease in the millennium, but even then Gog and Magog will attempt to despoil Israel. Even the reign of Christ will use evil, for He will control natural forces, and compel attendance to the worship of God by withholding the downpour, or, where this is not essential, as in Egypt, with a stroke (Zech. 14:17). Let us not imagine that His rule is all sweetness and light. It also is enforced by evil. He sends evil that good may come of it.

The secret of Christ reveals His celestial glory, up over every sovereignty and authority and power and lordship and every name that is named (Eph. 1:21). These are various forms of restraint or rule among the

celestials. The sovereignties are the highest of all, who delegate some of their rights to authorities. Except for one reference in Jude 6 to the messengers "who kept not their *first estate*" (sovereignty) we never read of these heavenly realms in the Circumcision writings. They come before us only in Paul's epistles. These sovereignties, probably the most mighty of all God's creatures, cannot separate us from the love of God in Christ Jesus (Ro. 8:38). All sovereignty, as well as all authority and power will be abrogated at the consummation (1 Cor. 15:24). We will not reign for eternity. Our rule is limited to the eons. It is eonian. Even at the present time we are serving as an object lesson to the sovereignties and authorities, making known to them the multifarious wisdom of God (Eph. 3:10). And even now we come into contact with these sovereignties and authorities, the spiritual forces of wickedness among the celestials, who are our real adversaries, although they work through blood and flesh in order to harm us (Eph. 6:12).

In Israel, celestial messengers were almost always beneficent, and bore tidings of good. Not so with us. The denizens of the spirit world are our chief adversaries. They doubtless know that some of us are destined to take their place of rule, and this may account, in part, for their antagonism to the saints of the celestial calling.

These mighty spiritual governments seem to occupy the heavenly realms which are promised to us. They are like the Canaanites in the land of promise, who opposed Israel until Joshua led the nation into their allotment. We cannot count on peace with them so long as we are on earth, and have not displaced them among the celestials. Meanwhile, however, we do not merely withstand them and shield ourselves from their fiery arrows, but we are a blessing to them by manifesting God's wisdom now, and by taking over their rule in the future, under the headship of Christ. Just as He will assume the headship of earth's sovereignties and authorities in the day

of Jehovah, and install His apostles and faithful followers in the places of rule on earth, so will He do in the heavens also.

In that glorious day we will not need our armor or our shield. We will be invulnerable, with far more power to do evil than the celestial hosts. There can be no doubt that there, as on earth, evil will be used to compel obedience. Even a father uses force to discipline his child for good. How much more a king! These sovereignties and authorities, judging from their present conflict with the saints, will need severe measures to correct their present course, and change it from enmity to peace. Part of this will probably be done, even before our advent, when Michael and his messengers battle with the dragon and its messengers, and they are cast into the earth, and their place was no longer found in heaven (Rv. 12:7).

We can hardly imagine the magnificence of the millennial reign. Prophet after prophet has extolled its varied glories. But it is confined to a minute part of God's creation. Compared with the orbs of space its size is insignificant. Our celestial realm is unutterably greater and its glories grander. It is amazing how much a man will hear and what risks he will take to seize the reigns of even the smallest of earth's governments. No wonder Paul reckons that the *sufferings* of the current era do not deserve the glories about to be revealed for us (Ro. 8:18). We should not look upon these trials as a penalty for past sins, or as a punishment of any kind, but rather as a privilege, which may benefit ourselves as well as celestial creatures, and play a small part in God's great plan of blessing to the whole creation. Let us glory in afflictions which produce endurance (Ro. 5:3) and put a crown upon our humbled heads.

THE FATE ON THOSE WHO DISOWN HIM

We have already pointed out that endurance is essential for *salvation* in the case of the Circumcision, at the

crisis when the kingdom comes. But it is essential for *reigning* for the Uncircumcision in their celestial realm. But what becomes of us if we do not endure, but disown Him? *He also will disown us.* Until I considered this matter carefully in its context, this statement was filled with terror, and I trembled for my salvation. But later, when I came to be established in the great truth that our acts have nothing to do with our deliverance, which depends entirely on His faithfulness to His Word, it dawned upon me that, if we disown Him we forfeit our right to *reign*, not our other blessings.

The very next sentence should keep us from questioning our safety and security: *He is remaining faithful—He cannot disown Himself.* It is *His* work and *His* word that saves, *not ours.* We do not need to endure or do anything else to be saved. Not even the quantity or quality of our belief or unbelief is vital. If *we* lack sufficient faith to endure, that does not affect our salvation, but our reward. The least spark of confidence in Him is all that is needed to share in the infinite value of His sacrifice. But more is needed to have a part in this glorious universal reign for the eons of the eons. Only the apostles and faithful will reign on earth. Only those who endure suffering for His sake now will rule in the heavens among the celestials.

A. E. K.

THAT IS SOMETHING ELSE

Quoting Phil. 3:18, 19 (*whose end is destruction*) to disprove Ro. 5:18, 11:32, 1 Cor. 15:22, Col. 1:20, etc., the definition of scholars is given to prove that the *end* denotes *ultimate destiny*. But the Philippian epistle does not deal with the fate of unbelievers, but the *service* of the *saints*. The phrase quoted occurs in an exhortation to imitate Paul (Phil. 3:17). It is concerned with *walk* not with faith. Today almost all of the saints are enemies, not of Christ, but of His *cross*. They wear costly crosses on their bosoms but they do not bear the shame and contempt which comes to all who really imitate Paul, and are not deterred by soulish earthly advantages. This phrase refers to the conduct of saints, not sinners. Will their end be destruction? The word *end* means *finish*, and refers to their behaviour. The word *destruction* is the same as that rendered *lost*. They will lose all the wages which should be theirs for service. The fire will test it, and if it is burned up, he will forfeit it, yet he shall be saved, as through fire (1 Cor. 3:13-15).

SUGGESTED VERSION IMPROVEMENT

It has been suggested that, in Acts 28:25, *apeluonto* THEY-were-FROM-LOOSED (plural number, past tense, middle voice), translated idiomatically "they were dismiss(ed)," the middle would be better rendered "dissolved." But "they were dissolved" would imply the dissolution of each one, not of the whole meeting, and this could be used only of their death. Dissolution is a synonym of death. If we change to the singular, "it [the meeting] dissolved," we alter the *number*, which is just as reprehensible, and gives an impression contrary to the context, where Paul definitely closed the conference with his declaration that the salvation of God would be dispatched to the nations.

Besides, "dissolve" is already used for another term, which it fits perfectly. No other word would suit so well in the phrases, "the elements shall be *dissolved* by combustion," and "the heavens, being on fire, will be *dissolved*." On the other hand, "dissolve" cannot be used of the other occurrences of the middle, as Ac. 26:32, which would read, "this man [Paul] could have been *dissolved*," and Lu. 13:12, "Woman, you have been *dissolved* from your infirmity," and Heb. 13:23, "Know that our brother Timothy has been *dissolved*," and Mt. 5:32, "everyone *dissolving* his wife", and 19:9, "Whoever should be *dissolving* his wife", and Lu. 16:18, "everyone *dissolving* his wife". None of these dissolved *themselves*. Another always acted. *Festus* could have released Paul, our *Lord* released the woman from her infirmity, someone *else* released Timothy, the *husband* dismisses a wife, and *Paul* dismissed the foremost of the Jews. The middle voice *does not exclude action on the part of another*. It is evident that it does not mean "dissolve." Some are better rendered "release," but that is not a matter of *meaning*, but *usage*. English prefers to say that a *prisoner* is *released*, the members of a meeting are *dismissed*.

Much misapprehension still persists as to the middle voice. It is erroneously supposed that the word *dissolve* is, in itself, a middle verb, because it seems to be spontaneous, self made. But literal dissolution always has an outward cause. Its usage in the Scriptures will show that this idea is unfounded. In 2 Pt. 3:10, "the elements will be dissolved by combustion," *be dissolved* is *passive*. In the next verse, *being dissolved* is *middle*. Following are the other occurrences of the *middle voice*; Ac. 27:41, the stern *was broken up* by the billows. 1 Cor. 7:27 *Have you been loosed* from a wife? Mt. 16:19, 18:18, *be loose* in the heavens. The *middle voice* does not deny action on the part of others. Paul dismissed the meeting of the Jews in Rome and they acted upon it.

Another suggestion we would like to adopt, but usage and the dictionary are against us. That is simply, "they dismissed," without "were." That would be correct *grammar*, as indicated by italics in the sublinear, but it would not be accepted *usage*, or *idiom*. The word *dismiss* is transitive, as a rule, so demands an object, they dismissed *something*. In the two editions we have covered the case fully and correctly. The exact grammar is indicated in the sublinear. The correct and concordant word is used in the version, and even the middle voice is indicated by means of light-face type. If we could have carried over every detail of the grammar in the version we would never have made the sublinear, and would not be justified in commending it or taking money for it.

CHECKING THE GRAMMAR

Before the International Edition was published, we had a concordance made of every grammatical form of each word, in order to check the grammar. Those who seek to do this without such an apparatus are at a tremendous disadvantage. Some changes which have been proposed would never have been suggested if every other occurrence, with the same grammar, had been taken into consideration. May we humbly beg everyone, who differs from the version, to include this evidence before publishing any proposals publicly? We heartily dislike exposing the errors of well-meaning, but incompetent, critics.

THE PROBLEM OF PALESTINE

CHRIST'S COMING again has been my ardent expectation and the desire of my heart for more than half a century. Although I wait for Him alone to come to the air and call His saints to meet Him there, and do not look for Him to descend to the mount of Olives until after many marvels and terrible trials, yet the signs of the times, especially in Israel, have stirred my spirit and thrilled my soul again and again. I have felt all along as if I had trespassed into the next administration, out of the realm of grace into the domain of indignation, when God will cleanse the earth with convulsions, as He did in the deluge, yet saved a few to ride above the watery waste.

From the start I saw that we are in the last days of this administration, for Christianity as a whole is filled with fearful corruption, and is getting worse and worse. But my attention has been principally fixed on God's ancient earthly people and the land He promised to them in the prophets. Turkey ruled the land in those days, and many made the mistake of interpreting the decline of the Turkish empire as the figurative drying up of the Euphrates. I could never see this, yet the failure of this futile fancy has helped me to avoid many a fantastic forecast not founded on sober facts. When many were sure that Mussolini was the antichrist, head of the revived Roman empire, I searched but found no Scripture to support the idea. Indeed, I saw nothing even for the theory for a revival of the Roman world power.

I have kept one eye on the declension and union of the churches and the other on the national rejuvenation

of Israel. The most striking events that I recall in relation to the chosen nation were four: the publication of Herzl's book "*Der Judenstaat*" (the Jewish State), the Balfour declaration, promising the Jews Palestine as a home, the resettlement of the land, and the recent proclamation of the nation of Israel and its official recognition by many of the nations of the earth. Now, it seems to me, the stage is set for the next strange and terrible act in the great tragedy of the eons. Why should we remain down here any longer? Our hearts go out in rapturous longing to leave this sordid scene to meet our Lord in glory.

Palestine is the problem of the hour. To solve it and understand the struggle for the Holy Land we must know the *land*, the *people*, and the *book*. This little land was especially designed by God to stage the main events of the tragedy of the eonian times, in order to display His glory and His grace to all mankind and to every creature in the universe.

The people who live in it, the Arabs and the Jews, are both of the seed of Abraham, the former his first-born, as to the flesh, the latter the fruit of his faith in the promise of God. The enmity between them is God's great demonstration of the conflict between flesh and spirit, and is intended to teach us the futility of flesh and the supremacy of spirit. The struggle will be decided neither by might nor by power, but by God's spirit.

In the end the Arabs will lose the land, not because of any fault or failure of their own, but because they are the descendants of Ishmael or Esau, the fruit of the flesh and lack of faith. God is demonstrating fully and finally that faith in His Word, and the power of His spirit, are the only title deeds to the promised land. He is the Owner, and only those will enjoy it who take it on His terms and in His time. Neither Arabs nor Jews will be blessed in it if they do not worship and glorify

Him, and accept His salvation and His Saviour, Jesus Christ, the Messiah, when He returns.

The Jews will finally be allotted the land, not because of anything of theirs, their wealth or their courage, their power or their plotting, their force or their fighting, but because they are the sons of Isaac and Israel, to whom He gave it. Through them God is demonstrating to the earth and the heavens the power of His promise and the long-suffering of His love. But even they will not obtain permanent possession so long as they try to take it by devious devices or physical force. Even as their forefather Jacob had to leave the land after he had tried to circumvent his brother Esau, so the Jewish nation has been banished from the land. Until they have learned the lesson of dependence on their God, Jehovah, and they become transformed by faith in their Messiah, and their name is changed to Israel, they will never enjoy their allotment.

THE VARIOUS VIEWPOINTS

Our point of view has much to do with forming our opinions. Before I went to Palestine I knew the American viewpoint. Then I went to England and learned the British viewpoint. In Europe I became acquainted with the continental viewpoint. In Jerusalem I first lived in the Johanniter hospice among archaeologists and considered their viewpoint. Thence we went to Tiberias and had a room in an Arab household and were told their viewpoint. But most of our time was spent with Jews and we were entertained with long and interesting accounts of the Jewish viewpoint of a national home. Back in Jerusalem we lived in a Jewish pension and listened to a Jewish government official and a professor of the Jewish university. Besides these we met and conversed with merchants, missionaries and many others, and all had a different story to tell. Instead of coming to a clear conclusion and resolving the riddle of Palestine, they only confounded the confusion.

It is difficult to get an unprejudiced opinion on the situation in Palestine. As I was not a Jew nor an Arab, nor even a "Christian" in the ordinary sense (for my faith rests on a close contact with the inspired Originals, not the creeds of Christendom), I had no religion to distort my view. As I came from far-away California, I had no political bias. Nevertheless I made it a point to lend a sympathetic ear to all sides at all times. I knew that God would use all the ignorance and prejudice and opposition to fulfill His Word and accomplish His intention to be a blessing to all at the consummation.

THE DIVINE SOLUTION

I had already translated the Greek Scriptures into English and, soon after leaving Palestine, turned them into German. Then I resumed, in earnest, the translation of the *Hebrew* Scriptures into English and German. Thus it was that I learned *the divine viewpoint*. Men were all muddled. A mixture of their opinions only made matters worse. They were all selfish and partial, with little consideration for others. How different is God! He seeks, not only His own glory, but the welfare of *all*. He will turn even the strife and suffering into good. But all at the proper *time*. Now men need the experience of evil to humble them. They must taste the bitter fruit of failure, and learn the futility of their own endeavors, so that they may realize and appreciate the bountiful blessings God will give them in the future, and so they may learn, along with the whole universe, to worship and adore the God of Jacob and of Israel and of our Lord, Jesus Christ.

In order to follow intelligently the terrific struggle which is going on, to grasp the meaning of every move and to see the significance of each event, some knowledge of the land is necessary. Every physical feature, its heights and its depths, its mountains and the gorge which is gouged out far below the level of the sea, its arid

wastes and low lakes, even its climate must be known before we can fully enjoy the satisfaction of seeing God's primeval purpose being fulfilled. For example: In Egypt they seemed to depend on the Nile to water their vegetables and provide them with food, but in Palestine they depended on the rain from heaven, directly from the hand of God. He it was who sent them showers and plenty when they obeyed His law, but gave them drought and famine when they disobeyed His instructions. Signs of God's presence are everywhere in Palestine.

Newspaper reports are apt to be deceptive, even if true. Always note the source of the information. Just now the Arabs are making much of the fact that they nearly surround Jerusalem, and are fighting in the "Jewish Quarter." This is probably true, but it seems to indicate that they have practically taken the whole city, which is far from the truth. They refer only to the old city, within the walls, which has a large Mohammedan quarter in the northeast, a Christian quarter in the northwest, an Armenian quarter in the southwest, and a *small* Jewish quarter squeezed in between this and the temple area, which occupies the southeast corner. But the vast mass of the Jews live in the new city, west and north of the walls, and of this the newspaper report is silent, for it was sent from a correspondent with the Trans-Jordan Legion, which invaded the land from the east.

PHYSICAL FEATURES

Seven long parallel strips of sea, soil, and desert, running from north to south, feature the physical surface of Palestine. From west to east we have the great sea, the Mediterranean, the flat coast land along the shore, the low foothills, called the *shephelah*, the mountainous backbone in the center, the gorge of the Jordan with the Dead Sea, the level plateau on the eastern edge, and the desert beyond its border. The two outer strips, the sea and the desert, cannot support much life, so they

form a protective wall to the east and the west. Consequently almost all invasions of the past have come from the north or the south. Even when the eastern nations came, they went above the desert and entered the land from the north.

The western strip of flat land lies along the coast. It varies much in width, being a mere road at some places, but broadens out in others. Here are most of the citrus groves, the flat farm lands. A remarkable feature of the coast is the lack of bays and capes. There is only one real headland and harbor, at Haifa, and that is small. But here it was that the invasions from the west, by sea, found a foothold. A strong fort was built by the Crusaders at Acre, which commands the harbor. Here it is that the Jews hope to keep in communication with the west, and receive their supplies. Doubtless that is why they seized Haifa, the port, and Acre, the fort, in their first effort to establish themselves. They are almost surrounded by foes. Their only hope of supplies and succor lies in the west. Should they lose their only large port they would be cut off from much outside help.

Back of the flat lands, between them and the sea, is a strip which has practically dropped out of the English Bible, in which it is called the *low country*, *low plain*, *plain*, *vale*, *valley*. It is none of these. To be sure, the Hebrew name means *low*, but this is given it because it is lower than the mountains before which it lies, although it is higher than the flat lands along the shore. I had myself driven over a long strip of it in order to be sure I would give it the correct name. It consists of hills, just below the mountains. In southern California we have features very similar to Palestine, the sea, the flat plain, the *foothills*, the mountains, and even a gorge with a lake below sea level, etc. So I think of calling this strip the *low foothills* in the Concordant Version. This will clearly identify it, as distinct from the flats and the mountains.

THE CENTRAL STRIP

The big backbone of Palestine is a mass of mountains. On the summit of the ridges are Jerusalem and the mount of Olives. From the latter can be seen much of the next two strips, the gorge of the Jordan and the Dead Sea, far below, and the high plateau beyond. This central mountain strip is very uneven, especially as it is slashed by many ravines which lead down on both sides, to the sea on the west and the Jordan on the east. Very few of these watercourses flow at all times, so that the highlanders are dependent on springs and stored rain water, which was carefully saved in all the cities. It is full of such physical features, which form fine figures of speech to express God's care and provision. The mountains are the backbone of His revelation in the Scriptures as well as the backbone of the land.

THE JORDAN GORGE

The "Arabah," or *gorge* of the Jordan, like the foothill strip, is practically unknown to our English Bible. It is not only given this Hebrew name, which means nothing to the average reader, but is called a *champaign*, a *desert*, a *plain*, and a *wilderness*, none of which it really is. (The mistaken renderings, *evening* and *heavens*, probably arises from some error in the text.) To be sure, there is a shallow circular depression, the shape of a wafer, at the mouth of the Jordan, above its entrance into the Dead Sea, but this is better named a *basin*. It slants toward the river and the sea, so can hardly be called a "plain," and certainly not a desert or a wilderness, for it is one of the best watered districts in the land, as Lot observed, when he went to Sodom to live. The whole of this gorge is below sea level. Not only the Dead Sea, but lake Galilee, are below the surface of the Mediterranean.

The bottom of the gorge, in which the Jordan flows its crooked but swift descending path, is more like a

V-shaped trench with step-like sides, for the river varies much in volume with the seasons, and has a series of banks, all of which are flooded in harvest, but appear as terraces when the water subsides. Militarily, there are few bridges or fords, so it is a barrier to invasion part of the year. As the Dead Sea has now no outlet, the water all returns to Mt. Hermon, from which it comes, by air. So there are really two rivers, one the visible *Descender* (that is what the name Jordan signifies), and an invisible *Ascender* (which I have named *Olum* accordingly). The two make the round trip every year from Hermon's snowy heights, through underground passages, emerging in strong springs, flowing tortuously down to the hot and humid, salt-laden sea, only to be purified and rise into the heavens and return as snowy flakes to their origin.

THE TRANS-JORDAN PLATEAU

Viewed from the mount of Olives the table land beyond the Jordan makes a straight horizontal line, as if it were all of the same height and perfectly level. And, in a general sense, this is true, but there are many deep ravines where the rivers cut their way down to the Jordan and the lake of Galilee and the Dead Sea, and many a mountain that lifts its head above the level of the plateau.

THE DESERT STRIP

This eastern strip does not really belong to Palestine, just as the sea on the west, but it plays an important part in the life of the people and in the history of the land. Except for Bedouin bands no enemies could approach from that direction. However, I do not think that it is a rainless sandwaste, like the Sahara, in Africa, but so dry that it supports only the sparsest vegetation, and has very few springs of water. I crossed the northern part of this desert, from Damascus to Baghdad, and found it very dusty, but there was a low covering of weeds most of the way, and we passed an Arab encampment in the middle. In the coming kingdom it will be

reclaimed. As Isaiah has predicted, this arid district also will bud as the rose, when blessed by plentiful showers from heaven, and enlarge the home of Israel to the Euphrates (Isa. 35:1).

THE PEOPLE OF PALESTINE

In Palestine God is rehearsing before our gaze one of the most vital and searching lessons that mankind will ever learn, but it cannot be understood unless we know a little of His plans and the people who play the main parts in the tragedy of humanity. God is bent on blessing all of His creatures, especially the human race. But the basic training consists in the experience of evil. Bad, not good, is the dark background. He introduced sin and death through the first man Adam, and swept the whole race off the earth in the deluge, except Noah and his family. He gave men government and grouped them in nations in order to put a curb on their corruption. But with the advent of Abraham, God reveals His resolve to bless all the nations through one, which is to spring from him. But this blessing is to be based on *faith* and *fellowship* with *Him*, not merely on physical descent, or any endeavor of the flesh.

Every item in Abram's career is intended to teach us this lesson. We cannot understand the problem of Palestine or the significance of current events until we have mastered it. The first movement in the narrative is the journey to Canaan. Terah, Abram's father, takes him and Lot, his nephew, to go to the land. *But Terah never got there.* *Therach* probably means WIND, or *spirit*, and this lesson has to do with the trial of the *flesh*. They go as far as Charan (Haran, probably HEAT), where Terah is eliminated (Gen. 11:27-32). Then it was that Jehovah told Abram to go from his *land*, and from his *kindred* and from his father's *house* to the land of Canaan, or Palestine. Then he was promised a *land*, a great *nation* and *name*, because he was to be a *blessing* to all the families of the ground (Gen. 12:1-3). So Abram

came to the land of Canaan, and passed through it. Then it was that Jehovah swore to give it to him and his seed. Then Abram shifted his tent to Bethel (House of the Disposer) and built an altar and called upon the name of Jehovah (Gen. 12:6-8). When he *left there* to go to the "parched" south slope there is a famine, and he goes *down* out of the land to Egypt and trouble with Pharaoh, on account of the *flesh* of his wife. Then he goes back to Bethel and blessing (Gen. 12:4).

In order to teach this lesson God probed Abram. He never did "tempt" him to sin, as the Authorized Version suggests. But he did probe him, not to find out what he would do, for He knew that, but to show Abram and ourselves, and all others as well, what the flesh can accomplish when it acts independently of God, or even when it seeks to help out God. Abram was promised a son, for how could he be the forefather of the blessing-bearing nation if he has no offspring? As God does not give him one, his wife Sarah, fearful lest God could not manage the matter, kindly allows Abram to help God out by giving him Hagar, her slave girl, to bear one in her place. *Lack of confidence in God's ability to keep His Word* is the motive power behind the birth of Ishmael and the Arabs who sprang from him. Later, when Abram's flesh was incapable of gendering, both his body and Sarah's being deadened by age, *then* God gives him Isaac, so that the nation that bears the blessing to all peoples of the earth should operate through *faith in God, confidence in Him alone, and none in the flesh*. Hence, *to Isaac* (not Ishmael) *the promises belong*.

THE SEPARATION OF LOT

Abram should have left Lot behind him, in Charan. His name means WRAP (1 Ki. 9:3, Isa. 21:9). He was wrapped up in himself. He is like most of the Jews today, who want soulish blessings for themselves, apart from faith, but are not concerned to be a channel of blessing to others, as Abraham. He chose the best part

of the land for his flocks, but lost all in the destruction of Sodom. He was a just man, and was harried by the behaviour of the Sodomites (2 Pt. 2:7), nevertheless his soulish desires led him to generate Moab and Ammon by his own daughters, and his descendents were a thorn in the side of God's chosen people most of the time. They lived next to the land, southeast of the Dead Sea. Some of the Arabs may have descended from them.

So important is this point that it is repeated, with variations, in the next generation. Esau and Jacob were twins, only Esau was born a short time before Jacob, so became the first-born. This gave him a place far above his brother *in the flesh*. (Also, by the way, he seems to have been a much nicer character on the human side, for he never took advantage of his brother or deceived his father, as Jacob did.) But when, through lack of confidence in God's promise, he thought he was about to die of hunger, he sold Jacob his birthright. *By this one act of unbelief he and his Arab descendents forfeited the title to the land*, as well as to the place of supremacy and blessing among the nations.

JACOB, THE CIRCUMVENTER

But Jacob, with all his faults, did believe God as to the promise, and valued the birthright. But, alas, his mother, Rebecca, like Sarah, wished to help God fulfill His promise, so she persuaded Jacob to impersonate Esau, and fool his father, so he would get the blessing of the first-born. He did not trust Jehovah implicitly, so circumvented his brother and got the blessing. *But he did not enjoy the allotment of the land at that time*. Esau hated him and vowed to kill him, so he was forced to leave the land and the blessings which he coveted. *This is the place of his descendents today*. Instead of being a channel of blessing, they make the nations hate them and their schemes. They have no right to the land until after they have experienced the afflictions of exile, and have entered Peniel (the presence of the Disposer),

and have had their flesh crippled, and have received a new name, *Israel*—no longer Jacob, a *heel*, a *circumventer*, but a chief of God. The Jews today are not Israel. They are *Jacob*. They want the land, thank God, but they want to buy it with gold, they will fight for it, and die for it. But they will not enjoy it until they accept it from the pierced hand of their Messiah, Christ Jesus, Son of David, King of Israel, when He comes.

THE ENMITY BETWEEN JEW AND ARAB

God has put the enmity between the two lines of Abram's seed in order to provide a foil for the display of the great truth confided to the forefather of the *faithful*. When the demonstration is finished all the world, heaven as well as earth, will see that blessing comes only to and through *faith* in God. No one can remove this enmity before the time, for it is essential to God's purpose. I met many Arabs and Jews when I lived in the Holy Land. The Arabs, except a robber and some who thought I was a Jew, were far more friendly than I anticipated, and some were outstanding characters. The Jews also treated me well, as I could understand their Yiddish and was sympathetic to their aspirations. And a few Jews and Arabs seemed to be good friends, but there seldom lacked an undercurrent of distrust. Occasionally this flared up into a fight. Some Jewish and Arab contractors, competing for the building of the foundation of a house next to where I lived, staged a bitter battle right outside of my window.

Let us be clear on this point: *At present*, during their lawlessness and unbelief, the Jews have no right whatever to the land of Israel, even if they go there. Moreover, they have no right to be an independent, let alone the leading nation, even if they organize a government and are recognized by all the other nations. Their own prophets protest against this. The same ones who foretell their future glories also foretell their present shame. Instead of being a blessing to all other nations,

Jerusalem has become a heavy load for all the peoples (Zech. 12:3). The headlines in yesterday's newspaper read: "Jerusalem's Shrines Fall in Battle." The Jews, Mohammedans and Christians all fear the destruction of their holy places, but no one is able to do much. The Arabs charge the Jews with duplicity and the Jews retort with similar accusations.

Let us be thankful that the future of the world will not be determined by men, or any nations or all of the [dis]United Nations, or even by the great Christian confederation which is now forming. Men's hearts are rightly failing them for fear of their own inventions. Mankind could easily destroy itself with the instruments of destruction it now has. But God has a plan and a purpose, and it must be fulfilled. The near future, for a short space, is dark, indeed. It will be the climax of man's misrule, and will bring down the most terrible of the divine judgments, the bowls of Jehovah's wrath on Israel and the thunder and lightning of God's indignation on the other nations. But these will clear the scene for the eons of blessing and the coming of the Son of Abram in glory. He will make Israel a blessing to all the nations, and as the Son of David sit upon His throne. Through His propitiatory sacrifice upon the cross of shame, His resurrection and session at God's right hand, He will bring the blessings for which all evil is but the preparation. He will not only solve the riddle of Palestine, but of the universe, because He is the Messiah of Israel, the Saviour of all mankind and the Reconciler of all, in heaven as well as on earth. A. E. K.

Obituary

BRO. SHAKESPEARE REPOSES

James Edwin Shakespeare, traveling agent for our work, and enthusiastic advocate of the Concordant Version for the past twenty years or more, was stricken with a heart attack on May 28th, in Sawtelle, California, where he was spending the winter. He was taken to the U. S. Veterans Hospital, where he died on Sunday, May 30th, at 11:50 A.M.

His many friends all over the U.S.A. will be missing his cheery presence as he passed through, always eager to tell of His Lord and of the many precious truths he had learned through a study of the Concordant Version. There is no question but that he did more than any other one man to make the Version known. He was fearless in presenting it even in Theological Seminaries where many might have been timid, knowing in advance that they would not be welcome. He was able to place it in many libraries in this way.

Brother Shakespeare was born in Central City, Iowa, October 29th, 1869, and was married to Cora Horman of Chicago June 7th, 1905. His home was in Normal, Illinois, where his wife and married daughters, Mrs. Ester Rensberger and Mrs. Lois Harris, are now living. Another daughter, Mrs. Edith Merkle, lives in North Manchester, Indiana. The funeral was held in Normal on Saturday, June 5th, at Beck's Memorial Home. It was conducted by Bro. Charles Williams of Normal. Mrs. Shakespeare's nephew sang two of Bro. Shakespeare's favorite songs, "The Love of God" and "His Eye is on the Sparrow." Mr. Will Shelper of Home Sweet Home Mission spoke of our brother's work at the mission, and led in prayer. At Bro. Shakespeare's request, Spanish American War Veterans had charge of the service at the cemetery.

Bro. Shakespeare had not been feeling as well as usual during the last week of his life, but had continued his work. He had visited with his friends, Mr. and Mrs. O. Gordon Pickett in Pasadena, where I had taken him on Wednesday. On Thursday morning I took him back to where he could catch the bus for Sawtelle. He was on the job, for he sold a copy of the Complete Edition of the Version that evening, and spent the time in talking of the Scriptures to a small group in the Pickett home. He planned to return home the following Wednesday.

Although our brother will not be personally presenting the truth any longer, his influence will go on, for he had set up a fund to be used to perpetuate the publication of his tracts, which will be done. Distribution will be from this office. Anyone desiring to assist in the distribution work is invited to write for a supply. E.O.K.

GRAMMATICAL ACCURACY

We have been asked to comment on a version of Ro. 8:26, which is supposed to be grammatically more exact than the C. V. The rendering is, "what we should pray *as we must needs*, we are not aware." As the italicised words are the only ones which differ materially, we will confine our remarks to them. The sublinear is "according-to-WHICH IS-BINDING." Why alter the Original deliberately, by omitting the WHICH, and changing the singular [it]-IS-BINDING, to the plural *we*? Why change the *third* person, which may be *it*, *he*, or *she*, to the *first*? Only if the word *us* follows, as in Ac. 27:26 (*we must be*), the *it* may be changed to *we*. For *it-IS-BINDING* *us*, we say "we must," but for WHICH IS-BINDING, "what must be." The C. V. preserves the grammar by rendering "to accord with *what must be*." Is one who knows the elements of Greek grammar, and has a version before him which agrees with the Original, and then proposes to discard it for one which is fundamentally false, deserving of further consideration? Is he not deliberately destroying the most precious of all our possessions?

EDITORIAL

CHURCH UNION

PORTENTIOUS TIMES are these in which we live. The era of the end seems to be fast closing in on us. The political European union, indeed, does not seem to prosper, for there does not seem to be any indication of such a combination in the Scriptures. But the Union of Christendom is growing apace. For the ardent Bible student, who is looking for our Lord, the most significant event may be the meeting of the World Council of the Churches in Amsterdam this year. For many the thought that such a union should lead to the most malignant monstress of human history, seems incredible. Would not an all-powerful "Christian" church force the governments to friendship and peace?

In the past there have been gatherings with a view to church reunion in Lausanne, in Stockholm, in Oxford and in Edinburgh. Those who realize that *all believers are one* in spirit, in Christ, and that *He is the Head* of the ecclesia, and have learned that, in the end time, apostate Christendom is pictured as a ferocious monstress which destroys and devours the earth, will look upon this movement with much interest, and watch the transformation which is gradually changing the nominal church into a great earthly power.

Doubtless many true and zealous servants of Christ are in this movement, and are concerned, as one has put it, that "the Word of God should dominate the assembly in discovering *basic principles*," and that "the Lordship of Christ is acknowledged." But is not this impossible? The mere mention of "principles" suggests that our Lord has not left any *directions*. Is it not remarkable

that *there is no hint as to how the church as a whole is to be governed, in all of Paul's epistles?* His solicitude extended to all the ecclesias (2 Cor. 11:25). In some matters he prescribed for all of them (1 Cor. 7:17). But he left the saints as a whole under the direct supervision of their exalted and risen Head, to Whom alone we should hold (Col. 2:20).

In connection with the heralding of the kingdom, there was a council, consisting of the elders and apostles in Jerusalem (Ac. 15:2). They formulated a *decree*, which they called a *dogma*, and Paul gave these *dogmas* over to the saints in the various cities where he had been (Ac. 16:4). Yet, later, when he revealed the great truths for the present, and, figuratively, the central wall of the barrier between the Circumcision and the Uncircumcision was razed, these *dogmas* (the same word as in Acts) were *nullified* (Eph. 2:15), or *erased* (Col. 2:14, 21). The only "principle" to be deduced from this seems to be that the Circumcision apostles have no jurisdiction over the saints today. More than that, there is no record of any council in this administration, neither are there any instructions to guide us in forming one.

Paul gave full directions to the *local* ecclesias and its elders and supervisors and servants. As I look around and see how these instructions are being ignored or distorted, I cannot but conclude that, even if our Lord had left a complete blueprint for the organization of the whole church on earth, very few would conform to it. There have been many attempts to return to scriptural church government. Usually, however, it has been expanded beyond the local unit, where God has given no revelation, and man has added his own schemes to unite Christians by some common rite, as the Baptists, or rule, as the Presbyterians, or experience, as the Pentecostals. These may be either right or wrong in themselves, but they are not the scriptural basis of unity, for they *divide*.

Rule is *local*. No one at a distance has the right to rule or overrule the local elders, for they alone are scriptural, and their judgment is final. There is no higher tribunal. Any person or group that sets them aside is unscriptural and should not be acknowledged by those who wish to abide by God's order.

Those who are not in vital touch with our living Lord, and do not realize that He is the Head of the body, and controls every member, even as our literal head directs every part of our literal body, will feel the need of some earthly substitute, some pope or president, even as they desire some organization to replace the body of Christ. But we know Him, hence *we want no other Head*.

Western Christendom was united under one head for about a thousand years. The Pope of Rome ruled over the princes of that time, so had an ample opportunity to make of it a millennium of peace and prosperity. Instead, it is now called the dark ages. They were replete with misery and woe, especially religious persecutions, and such as the inquisition. The only light came from the fires which consumed the martyrs at the stake.

When reformers arose, such as Huss and Luther and Wiclif, they did not seek to divide the church, but to correct its abuses. But they were thrust out and forced to make a new division. Power in human hands, even if they are "Christian," leads to corruption and intolerance and persecution. The state churches of the Reformation turned upon those who differed from them.

In some ways these divisions, once they attained a place of power, were worse than their persecutors. The pilgrim fathers who fled to America from persecution were guilty of the most atrocious offenses against those in Massachusetts colony who did not conform to their ideas. Virginia also was intolerant. Because the "Christian" churches of the time were afraid of each other the constitution of the United States demanded freedom of religion.

Once the "Christian" church unites it will become the most dictatorial, intolerant, cruel and blood-thirsty organization ever seen upon earth, worse than any political power that has ever been. Let us keep aloof from any such union.

All who are Christ's are already united by one spirit, and are one body, a living, vital organism, with Christ Himself as its Head. Let us not depose Him! He alone is capable of heading His ecclesia. Even in our own little concordant classes, let us beware of any efforts to make an organization wider than the local assembly, to control the "movement" and make it a national or world-wide organization, with officers and a head, so to replace the true Head and the one Lord.

REASONING AND REVELATION

Reasoning is ruinous when applied to revelation. In order to help our friends to see what a plague it is, we asked our brother Williams to write the article in this issue on *The Province of Reason*. We pray that it may help our friends to see what a foe it is to faith. It is usually used in order to oppose the truth, rather than to confirm it. Do not allow reasoning and ridicule to destroy your faith in God!

How thankful we should be to our blessed God for the knowledge He has given us that it is He Himself Who is at the helm of all that is going on guiding the good ship of creation through the stormy seas of time.

Positive that in His Almighty power He will bring His glorious creation to the finished state He has in mind, where all will praise and thank Him for all the multifarious ways He worked, and the experiences He caused all to pass through, which were necessary to bring them to that finished state He has in mind when He becomes "All in all." Blessed, blessed, blessed be God, our God and Father.

JOHN GLASGOW

THE PROBLEM OF PALESTINE

IN THE STRIFE between Isaac and Ishmael, Jacob and Esau, and the experiences of Abram with his father and his nephew, and his own wandering away from Bethel, we are shown the impossibility of the flesh to inherit or to hold the holy land permanently. Before Abram can even come to the land, his father must die. The firstborn, Ishmael and Esau, are repudiated, the son of the slave girl cannot compete with the son of the free woman. Esau sold his birthright for a mess of pottage, as we say. Lot never should have had any allotment, and lost all his possessions. All these left the land of promise and settled to the east of it. From these the Arabs sprang. For thousands of years they were denied any portion of the sacred soil.

The land was given to Abram, Isaac and Jacob, and their seed. But not even these are allowed to enjoy it when out of fellowship with God. When Abram left Bethel and its altar, a famine drove him down to Egypt and trouble. When Jacob circumvented his brother, he was banished to Mesopotamia for a long, weary exile. All these were *personal* experiences. After that we have the same lesson repeated on a larger scale. Jacob's *family* was driven out for four hundred years. Later, the whole *nation* was deported, the ten tribes to Assyria indefinitely, and the two to Babylon for seventy years. And now the restored Jews have been in exile for nearly two thousand years.

The general cause has always been the same. *Departure from God involves departure from the land. Return to God automatically restores the nation to the land.* This was very simple when individuals, or even a family

were concerned. But now it is a national matter, so the rule may not always apply to individuals, especially in this administration, when faith favors all with a celestial allotment. But there are helpful parallels in the Jews' history. Their present banishment was clearly foreshadowed by the Egyptian exile. That began with the attempted murder of Joseph by his brothers and ended with the exodus from Egypt with marvelous signs and powers. Their present banishment began with the crucifixion of their Messiah and will soon end with the terrible portents of the end time.

THE EGYPTIAN EXILE

Joseph was the favorite son of Israel. His brothers hated him and wanted to kill him because of their jealousy and because he exposed them to his father. Much the same motives operated later in the rejection and crucifixion of the Messiah. He, indeed, was the favorite of His Father. He did not spare His brethren when He exposed their sins. The sons of Jacob should have known that their blessings, including the allotment of the land, depended on their conduct, for their own father had forfeited the enjoyment of these because of his crooked dealings. They should have known that the murder of Joseph would only make the retribution more certain and severe. And so with the nation that sprang from them in our Lord's day. They were more culpable, for they had the example of Joseph before them.

The great sin of Joseph's brothers did not bring immediate retribution. There were seven years of plenty in the land of Egypt, and, doubtless, the land of Canaan fared well also. The notable feature of this famine was the fact that God made provision for the idolators of Egypt, but did not confide His purpose to the sons of Jacob, the line of promise! Canaan could not bear them, so they had to go to Egypt for blessing and sustenance. But, in the course of time, this was turned into trouble.

Oppression drove them back to the land of promise. Is it not so today! Can we not see the marvelous wisdom of God in providing this black background for the display of His salvation and power in their exodus from Egypt?

JEWISH OPPRESSION

No one could be more opposed to the oppression of the Jews than those who see their place in God's purpose and plan. I would like to help them and hate to do them any harm. Yet I recognize God's hand in all their trials and tribulations. *These are a blessing in disguise.* Their proper place is Palestine, and their proper occupation is priesthood, to be a blessing to all the other nations by leading them in the worship of God. Elsewhere, engaged in the selfish accumulation of pelf, they are bound to be a curse, and draw down upon themselves the enmity of the nations among whom they are scattered.

The persecutions of the Jews today and their exile from the land can be understood only in view of their past sins and their future deliverance, especially when compared with God's dealings with them as a family, in Egypt. As they near the end of their exile, the oppression increases in severity. Even clearer light can come from a consideration of their history as a *nation*, in the land and out of it, for there the lesson is repeated again and again, in various ways and at different times. From the very beginning Jehovah kept some of the alien nations in the land in order to use them in disciplining His people. Time and again He had to raise up a saviour to deliver them from their enemies, and to restore to them a part of the land from which they had been expelled.

As a nation Israel differs from all the rest, for it is the *mediator* between God and the other nations. Hence it is not a question merely of government, but also of *priesthood*. Unless we distinguish these different lines it will be difficult to understand them. We speak much

of the *kingdom*, but this really has a secondary place. At first Israel had no king. Moses and Joshua were mediators for Jehovah, Who ruled in Israel through them and through priests, until the people rejected the divine rule, and demanded a king *like the other nations*. The kings and the kingdom, like the law, are only an interlude in God's dealing with them, in order to teach them to depend on Him alone. It is only as they do this that they can channel blessing to the rest of mankind.

We do not need to point out the fearful failures of human governments. Each ideology, each political party, is loud in its condemnation of its opponents. Democracy condemns despotism, and the socialists denounce the conservatives. We need only take the word of the opposition to see how every form of human government, no matter how ideal it may seem to be, goes to corruption in the hands of man, when divorced from divine direction. It is far more important for man to learn this lesson than to live under a good government without God. Let us thank Him for the imperfections in human rule, and bow our heads in submission to the superior authorities, no matter how much they fall short of perfection.

The political confusion and strife that have characterized the eras of the nations have been of tremendous benefit to mankind and the universe, much more so than any utopia or false millennium could have been. For thousands of years, now, the nations have striven to form a perfect government, with small success, but fearful failures. Perhaps there never was a period when so much effort was made to attain political perfection as today, neither was there ever a time of such futility and failure and fear of the future.

After God had given Israel Saul, a physical marvel, to prove to them the futility of the flesh, He demonstrated the power of the *spirit* by the fight between David and Goliath. Indeed, He used the whole of David's reign to give a preview of His Messiah's kingdom. He, more-

over, settled the royal rights on the seed of David. Yet these failed, again and again, because they were not David's *sons*, they did not walk in his spirit. They did not depend on Jehovah, but leaned on the arm of Egypt, or called upon the kings of the East. As a result, the nation was split into two factions, Israel went into captivity and Judah was deported to Babylon, and for seventy years exiled from the land. *Kings have failed.* The Jews have not learned that yet. Once again they have a ruler over them. Once again the *people* wish to choose a man. They have elected Ben Gurion (Son of Sojourner) their president. But we may rest assured that God's blessing will not rest on them until they have gone through the great affliction and are delivered by the Messiah they have rejected.

THE FIRST SON OF DAVID

In order to form a perfect picture of the future kingdom under Messiah, we should include the reign of Solomon, with that of David. Their difference may be expressed figuratively as well as literally when we say that David built his *own* house for the kingdom, but Solomon built the house of *Jehovah*. One is concerned principally with *rule*, the other with *worship*. The reign of *David* foreshadows the *millennium*. *Solomon's* is a type of the *day of God*, which follows the thousand years. In the day of Jehovah Christ will reign with an iron rod. There will be worship and a wonderful temple, larger and more magnificent than that of Solomon, yet the emphasis is on rule rather than religion.

But, in the succeeding eon, God will have a much nearer and dearer place in the hearts of humanity than in the millennium. He will no longer hide behind the curtain of a magnificent shrine, but will tabernacle with mankind, and all will be His people, and God Himself will be with them. Misery and mourning will be no more. Under such circumstances rule will gradually retire

until, at the consummation, the kingdom will be transformed into one great family, with God as Father. So will be the kingdom of the future, under Messiah, the Son of David and the Son of God. But the types fell far short of this final perfection because, in them, God was still demonstrating the futility of the flesh.

THE HOUSE OF DAVID

When David had brought up the "ark," or coffer of the covenant, and housed it in a tent, his heart was smitten, for *he* dwelt in a house of cedar, while Jehovah *God* lived in a tent with curtains. He had such a holy awe of the Deity that this seemed most unfitting. So he proposed to build a house for God's permanent habitation. Although this was contrary to God's will, and out of line with his place in God's purpose, the excellent spirit it revealed was most pleasing to Jehovah. As a result God did not allow David to build Him a house, but *God promised to build a house for David*—not a literal house of wood and stone and metal, but a living line of successors, a *dynasty*, out of which has come the Son of David, Jesus, the Messiah, of Whom David was only the type.

Allegiance to the house of David was thenceforth the touchstone of loyalty to Jehovah. *No faithful and devout Israelite would forsake or oppose a king who could trace his lineage back to David*, any more than they would install a chief priest who was not of the line of Aaron. No ruler is right, in the sight of Jehovah, who is not of the seed of David. This throws a lurid light upon the present set-up in Israel. So far as we are aware, the president of Israel was chosen by the *people*, like Saul, whom God had to depose. Moreover, we have not heard even a hint that he is of the royal line. He is neither of the seed of David, nor is he his son in spirit. No other nation that professes to be "Christian," and to believe the Bible, should ever recognize a ruler in Israel who is not of

David's dynasty. The very title of his office is contrary to God's revealed will.

A glaring searchlight is thrown upon the lesson we are seeking to learn by the events which followed the reign of Solomon. Spiritual qualities are not transmitted by the flesh. God gave Solomon wisdom above all others of his day. Yet his son, Rehoboam, committed one of the most foolish acts imaginable. He followed the advice of his young, inexperienced companions, rather than the council of his father's old and wise statesmen. Although a ruler in Israel should never act according to the wishes of the people when this conflicts with the word of Jehovah, he should consider their grievances and give relief. There was no need to keep up the pace that Solomon had set. The temple was finished, as well as other great undertakings. How unwise to insult and alienate the people who had served his father so well, and offend them without cause!

THE DEPORTATIONS

We must distinguish the two "captivities" of the nation. Not only was Israel, the ten tribes, deported before Judah, but their deportation sprang from a different *occasion*, and they *did not return*. Their sin was primarily in the sphere of *rule*. They revolted from the *house of David*, and chose kings contrary to Jehovah's covenant. Is it not remarkable that this defection came so soon after the splendid reigns of David and Solomon? And how could so many forsake the Davidic dynasty at the very height of its glory? Only two tribes out of twelve clung to the house of David and the declarations of Jehovah. Yet that is usually the case. Departure from God's Word is far more popular than subjection to it. Error will find far more followers than truth. Only the few are faithful. The crowd goes against God.

The underlying cause for the division of the kingdom lies in the sin of Solomon, in departing from Jehovah. Wise king that he was, his wisdom did not keep him

from marrying foreign women who led him to burn incense and to sacrifice to other gods such as Chemosh, the god of Moab, and Molech, the god of Ammon. His *head* may have been right, but his *heart* was wrong. Yet, in the last analysis, in this case, as in all else, *God* Himself was the real *Cause* of the division of the nation, though there are other later and secondary reasons for it, which were better called *occasions*. Jehovah had not promised the kingdom to David unconditionally. When David's sons did depravity, He corrected them with the club of mortals (Isa. 7:14), so He was bound by His own word to chasten Solomon or his successor. Later He refused to allow Rehoboam to fight with Israel because the division was *His* own doing (2 Chr. 11:4).

The reason given for the revolt of the ten tribes is most interesting in these days of labor disturbances and strikes. Almost all political reforms today are based primarily on the amelioration of the masses. They promise less work and more pay. Men are *soulish*, not spiritual, so they are easily lured by this false beacon. Had Israel been spiritual, they would have put the worship of Jehovah first and foremost, and would never have done anything which might interfere with their attendance at Jerusalem. This principle was reaffirmed by our Lord in His day: "Seek first His kingdom . . . and these all shall be added to you" (Mt. 6:33). They should have held on to Jehovah's King and His worship. Then their welfare would have been assured. It was always so in Israel, in the kingdom. Under God, Who controls all the forces of nature, there is no need to worry about food or shelter, for He alone can insure it. But it is the height of folly to seek it by defying Him.

Jeroboam was a clever politician. He recognized the weak spots in his position. If his people should go up to Jerusalem, according to the law, continually, he might lose their allegiance. And, as the Levites and priests were closely connected, both religiously and economically,

with the temple at Jerusalem, they also were a menace. So he set up his own religion, with priests and places of worship. As a consequence, in the course of time, he achieved just the opposite of what he intended. The priests and Levites left Israel and went to Judah. Gradually, those in Israel who put God first, the spiritual ones, also deserted to go to Judah, and greatly strengthened it. Consequently, in their first pitched battle, Abijah, Rehoboam's son, with only two tribes, defeated Jeroboam, who had ten (2 Chr. 13:13-18). Since Judah was no longer composed of only two tribes, but of Levi, and some out of all tribes, they came to bear the name "Jew," especially after Israel's deportation.

THE DEPORTATION OF ISRAEL

Politics ruined Israel, for it caused the severance from Jehovah. They no longer had any right to live on the land given to Abraham, Isaac and Jacob. Even their name, "Israel," became false, for it implied a relationship to God that no longer existed. Therefore they were deported to Assyria. Not only this, but there was a counter deportation. People from the East were brought and placed in the cities of Israel, and they remained there even until the time of our Lord. This was not a temporary "captivity," like the later seventy years' deportation of Judah, followed by a return. They will not be restored until the Son of David, the Messiah of Israel, comes to set up His kingdom. Until they acknowledge the right of David, and His greater Son, to reign, they will not recover the land, nor their place as rulers over the other nations. Until they worship Jehovah, they will be shut out from blessing. Politics cannot conquer Jehovah.

THE DEPORTATION OF JUDAH

Judah remained in the land nearly two hundred years after Israel was deported. Their sin was *religious*. Manasseh actually built altars to the host of heaven in the very courts of the house of Jehovah (2 Ki. 21:5)!

He did worse things than the nations Jehovah had destroyed before Israel, when they first entered the land. The charge against them is terrible. A tentative C. V. follows: Moreover, all the chiefs and of the people of the land increased in offending, to offend according to all the abhorrences of the nations. And they are making unclean the house of Jehovah which He had sanctified in Jerusalem. And sending to them is Jehovah, God of their forefathers, by the hand of messengers, rising early and sending, for He spares His people and His habitation. And they come to sneer at the messengers of God, and are despising His words, and lead the straying astray against His prophets, till up comes the fury of Jehovah against His people till there is no healing. And He is bringing upon them the king of the Chaldees, and is killing their choice men with the sword in the house of their sanctuary, and He does not spare the engaged man, and to their virgins He is not compassionate, their old and hoary are led away. All He gives into his hand (2 Chr. 36:14-17).

The Hebrew Scriptures close with the Chronicles. On the last page of their Bible stands the significant statement that there was *no remedy*, as our Authorized Version has it, or, better, *no healing*. The kingdom had been given a long and illuminating trial, and demonstrated beyond question that, instead of bringing health to Israel and happiness to the other nations, it became incurable itself, and had to be abandoned. What a contrast to the last page of the later revelation! It also tells us of Israel's kingdom. But it will be under a different kind of a King, Who not only is of the seed of David, but his Son, and, at the same time, the Son of God. Then we read, not merely of the happiness of Israel, but of leaves which will *cure the nations!* It is said that a great Jewish rabbi was turned to Christ when he read these words on the final page of His Hebrew Bible: *lain mrpha, no healing!*

Israel should have ruled, not only the land, but over all the kings of the earth. When they lost their own kingdom, then the eras of the nations began, so that sovereignty in human hands might be tried out in this far wider sphere. Nebuchadnezzar's was the first of successive world empires, as was symbolized in his great dream image. Their course has not yet been finished, but we have more than enough of their history to warrant us to close it with the same words as were used of Israel. Human government among the nations is no better than it was in Israel. *It is beyond healing.* Only the Son of Mankind, when He comes, can cure its mortal wound.

RELIGIOUS RESTORATION

The *kingdom* is gone. Sporadic attempts to restore it, as under the Maccabees, and at the present, can only end in failure, for God has transferred universal sovereignty to the other nations. Both Israel and Judah have played their part *politically*. But *religiously*, Judah still retained the divine prerogatives. Let us remember the great difference between the great bulk of the nation, who revolted against the house of David and refused to worship Jehovah in His temple, and the remnant, who clung to their King and to the ritual in Jerusalem. Though called "Jews," only the core consisted of the tribe of Judah. The rest was made up of all in Israel who were faithful to Jehovah, especially the Levites. Because of this they did not lose their religious supremacy, and were restored after the land had enjoyed the seventy sabbatic years of which they had robbed it in the previous four hundred and ninety years.

Even during their captivity Daniel was the mediator between God and Nebuchadnezzar. He only was able to tell him his dream and to interpret it. When they returned to the land, they rebuilt the temple in Jerusalem and regained their place as the priest nation, but not their political independence. This continued even in our

Lord's days. He confirmed it when He said, "Salvation is of the Jews" (Jn. 4:22). But Pilate and Herod took the place of a son of David. By rights their religious supremacy should have ended when they crucified the Christ, their Messiah. But His prayer on the cross brought them a reprieve. His Father forgave them. His apostles pled with them during the period chronicled in the book of Acts. At the end of these chronicles we come to another crisis, similar to that when they lost their political pre-eminence. Now, however, they lose their *religious* monopoly. The salvation of God is sent direct to the nations. God is conciliated to all mankind.

These twin truths—the eras of the nations and the conciliation of mankind—are the key to the present status of the land and the people. The Jews have lost the land on two distinct counts, rule and religion. Their kings and their priests both were tolerated until there was no healing possible. In order to teach them the vital lesson of their fatal infirmity without Jehovah, He deported them from their land, and scattered them among all nations. This dire discipline and the bitter bowls of wrath which are still before them will prepare them for their Redeemer when He appears to be their King and Priest, and bring to them all the blessings which they vainly sought to earn by their own deeds, through His sacrifice for their sins and His power for their deliverance.

A. E. K.

GIFTS FREE FROM INCOME TAX

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

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

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

THE PROVINCE OF REASON

- I—Its Validity And Necessity In Secular Affairs
 - A—The Value Of Inductive Science
 - B—The Necessity Of Deductive Logic
- II—Its Futility In Spiritual Searching
 - A—To Discover God Or His Ways
 - B—To Find The Truth Revealed In Scripture

We are to discuss the relation of reason to faith. After a brief introduction we shall confine this paper to the last line in the above outline. It was condensed from a fifty-page treatise, originally prepared by editorial request, because it grew too large for the purpose.

In medieval Europe, theologians reasoned from one false proposition to another, till they had built up a great tower of pseudo-science, tempered with false religious mortar, until the great Roger Bacon, and, 300 years later, Francis Bacon, with his *Novum Organum* (New Instrument, observation and experiment) taught people to learn by inductive facts rather than by traditional deduction. Before that time everybody accepted the teaching of Aristotle, the founder of formal logic, that heavy bodies would fall to the earth faster than light ones, till Galileo disproved it by dropping objects of various weight from the top of the leaning tower of Pisa.

If it had not been for Bacon's *Novum Organum*, which led to sound methods of discovering facts by induction through observation, and deduction by experiment, instead of accepting blind and superstitious traditions and assumptions, bolstered by false religion, that tried to stifle such conscientious scientists as Galileo, we would

probably still be bled for fevers, be fed powdered insects for insanity, and still be hunting for the philosopher's stone, the elixir of life, and the fountain of youth, and still be under the heel of that religious system that martyred God's saints.

Deductive reasoning is indispensable for modern life to complete the subduing of the earth and the dominion over the lower creatures commanded to the race in Adam, for without such sciences as mathematics, physics and chemistry there could not be the engineering construction, economic development and conquest of disease such as we enjoy today.

So what we are about to say is not in the least against the legitimate, or natural, use of the faculty of reason, with which we have been endowed by our Creator. We simply declare that reason should stay where it belongs, in the realm of fact, and not intrude its useless and hindering activity where *faith* is demanded, and we are given the privilege of accepting God's words as truth, without making Him a liar by disbelief, because He who cannot lie is infinitely worthy of our full confidence and trust.

Reason cannot discover God, else we would not need a revelation. Natural religion is only superstition, mythology and idolatry. God cannot be cornered by a deductive syllogism, so that we might lay unholy hands upon Him. Nor can He by inductive methods be exposed by a scalpel; analyzed in a test-tube, or brought into the field of human vision by either a telescope or a microscope.

Neither can reason discover the truth revealed in Scripture by casting the declarations of Scripture into syllogistic forms. This proposition is the subject of our study from here onward, now that we have developed the introductory part.

The stock form of the deductive syllogism is: All men are mortal. Socrates is a man. Therefore, Socrates is mortal.

The proposition "All men are mortal" is reached by inductive reasoning, as follows:

John Smith is examined and found mortal, so is Peter Jones, and so on, until such a number of men are examined and found mortal that they are considered as representative of all men as a class, and it is considered safe to assume that all men not examined would be found to be mortal also. Then the *assumption* is declared to be *true*, that "All men are mortal." Deduction is thus based on induction. Since induction is based on partial and incomplete evidence, the validity of all inductive logic is thus nullified.

The assumption that all men are mortal, because a large number were examined and found so, is false, for faith finds one Man (1 Ti. 2:5) immortal (Ro. 6:9). And it is impossible for logicians to examine Him to see if He is mortal, for even if they could get near Him it would kill them.

Thus when logic enters the field of revelation it brings with it fatal assumptions that invalidate all its operations. In the natural field it does not encounter so much difficulty nor involve such momentous issues. It should therefore neither presume to raise a destructive hand against Divinity and revelation, nor trust its eyes to discover God or understand the Scriptures.

LOGIC FUTILE IN SCRIPTURE STUDY

Perhaps all will admit that reason is futile to discover God or His ways, as we have so far contended, but the idea is held, and perhaps persists in the minds of some of our readers, that logic should lay hold of revelation and follow logical methods to understand and interpret the Scriptures. We now consider that final phase of our investigation, which is the main purpose of this essay. We will show that one scriptural statement can be taken for a major premise, and another for a minor, so as to make a faultless syllogism according to the six rules of

formal logic developed by Aristotle, and yet the valid conclusion contradicts other declarations of Scripture.

In the following samples *a* is the major premise, *b* the minor and *c* a citation that contradicts the conclusion logically following from the premises:

a "Everything which is not out of faith is sin" (Ro. 14:23).

b "The law is not of faith" (Ga. 3:12).

c "What, then, shall we declare? That the law is sin? May it not be coming to that" (Ro. 7:7).

Logicians might plausibly argue that "everything" (the "middle term") in *a* is not "distributed" (taken universally), but limited to *eating* in the immediate context. But what logician can prove that? "Who has known the mind of the Lord?" in full inspiration, as would be necessary to reason correctly in this case? (Or any other?). Does not "everything" include observance of days in the remote context, since the two ideas are companions in the inspired discussion? If so, everyone who keeps the seventh day with the least doubt that he should, sins while trying to avoid the sin of law-breaking.

a "When Jehovah approves the ways of a man, even his enemies make peace with him" (Prov. 16:7).

b "What is pleasing to Him am I doing always" (Jn. 8:29).

c "These, my enemies, who are not willing for me to reign over them—lead them here and slay them in front of me" (Lu. 19:27).

The conclusion from *a* and *b* would be that our Lord's enemies would have been divinely pacified toward Him. Then there would have been no cross. But what flaw can logic find in the syllogism? It defies all the laws of logic.

Many saints distress themselves by taking propositions from under the law and combining them with promises under grace. Others try to apply individually what the old covenant promised collectively and nationally.

The law-covenant was a contract between Jehovah and Israel, so that many individual Israelites suffered poverty and disease right at the time when prosperity and health were promised the nation on condition of national obedience. Such a proposition was the basis of the debate between Job and his three friends. Most Christians still reason falsely: "I am (or some other person is) so righteous, I (or such person) should not suffer thus."

a "All these things Jesus speaks in parables to the throngs" (Mt. 13:34).

b "Then Jesus speaks to the throngs" (Mt. 23:1).

The conclusion would be that the language following the last citation would be parabolic. But it is not. It is simple, literal language. Can logic prove that the statement in *a* is limited to that occasion? In Lu. 14:25 to 17:10 the whole speech to the throngs is parabolic, including the section on the rich man and Lazarus. We are in the habit of "proving" that Lu. 16:19 is a parable by using Mt. 13:34 for a major premise and Lu. 14:25 for a minor, but there is no need to reason, for Lu. 15:3 states that the speech is parabolic.

a "He [God] will not afflict" (Job. 37:23).

b "He [the Son] was afflicted" (Isa. 53:7).

The conclusion would be that someone else than God afflicted His Son. This, however, is contradicted by Isa. 53:4 (stricken, smitten of God and afflicted).

a "While the man is living, she will be styled an adulteress if she should be becoming another man's" (Ro. 7:3).

b "The seven have had her as wife" (Lu. 20:33); and in resurrection "all, to Him, are living" (ver. 38).

c But not in adultery (ver. 35).

This was the syllogism of the Sadducees. Their error was double. They underestimated God's ability to raise the dead and were ignorant of the Scripture teaching that marriage is only for the present life. The first

declaration regarding wedlock recorded in Scripture is that man and wife become one "flesh." Since resurrection life confers deathlessness (Lu. 20:36) it is beyond flesh and all laws pertaining to it. If the Sadducees had known these Scripture facts and had noticed the word "flesh" (Ge. 2:24) they would not have tried to trap the elusive Teacher by a syllogism that back-fired on them, exposing their folly.

The case of the atheist is similar when he argues: "Suppose that when you die and return to the elements, the grass takes up what was once your body to form vegetation, and a cow eats the grass. In the resurrection, will you be a man or a cow?" That appears to be a confounding question. It is no more confounding than that of the Sadducees. Let us ask the atheist, "What did you eat for dinner?" He answers, "Corned beef and cabbage." We may reply, "Well, after you assimilated your dinner, are you a cow or a cabbage-head?" This all involves so-called "identity." What is identity? In what does it consist? If, as the atheist's question implies, identity consists in exact sameness of elements, then he is a different person in adult life than he was when an infant. Who is asking the question, anyway, an adult atheist, or a mere child? According to this reasoning, he is even a different person every instant, through metabolism.

a "Do not judge, lest you may be judged" (Mt. 7:1).

b "I . . . have . . . judged the one effecting this" (1 Co. 5:3).

c But Paul will not be similarly judged (Jn. 5:24). So he did not deliver himself to Satan, as he did the man whom he judged. How can logic explain this?

a "Son of David" (Mt. 22:42).

b David's "Lord" (ver. 43).

c "Designated Son of God with power" (Ro. 1:4).

The question the astute Teacher asked his adversaries on this occasion was especially forcible against them,

when He turned the tables on them after they tried to snare Him, because they claimed that no mortal man could be God's Son (Jn. 5:18).

a "What you perceived in me, these be putting into practice" (Ph. 4:9).

b "They became so incensed as to recoil from one another" (Ac. 15:39).

c "Stand aloof from strifes" (Ti. 3:9). "Taking Mark, lead him back with you, for he is useful to me for service" (2 Ti. 4:11).

All we need to do on this syllogism is to ask why should not the first word (What) be "taken universally," as the third rule, in formal logic, stipulates.

a "From Bethlehem comes the Christ" (Jn. 7:42). "Out of Galilee no prophet is roused" (ver. 52).

b "He came to Nazareth (in Galilee, ver. 14), where He was reared" (Lu. 4:16).

c "Jesus the Nazarean, a Man who came to be a prophet" (Lu. 24:19).

Their error in their reasoning here consisted in confusing His birthplace with His residence. The Scriptures on both localities were equally valid. But logic alone could never solve the difficulty.

a "In it [the sabbath] thou shalt not do any work" (Ex. 20:10).

b "I must be working" (on the sabbath, ver. 14), (Jn. 9:4).

c But their declaration that He was therefore a sinner (ver. 24) was erroneous (1 Pt. 2:24).

He purposely used their loyalty to the law to blind them so that they would be sure to crucify Him. He did not obey the sabbath law (Jn. 5:18). He was always devotedly determined to fulfill His sacrificial death (Mt. 16:21-23; Lu. 9:51). So He made it sure by keeping them blind about it. But He secretly revealed His action to those who had eyes to see by performing the "sign"

on this occasion of first making the blind man doubly blind by covering his already blind eyes with mud, thus showing that, before Israel's blindness is removed, they must be blinded further yet by this sabbath-day miracle. So He openly preceded the sign with the declaration that, though it was the sabbath, He must work. At the close of the chapter He declared that one purpose of His first advent was to make them thus blind, and they were so blind that they thought He meant literal blindness, such as the man who had who was just healed. As Isaiah put it, "Who is as blind as My servant?" Modern sabbath keepers condemn us as wantonly as they did Him.

a "Those who are in the flesh are not able to please God" (Ro. 8:8).

b "To be staying in the flesh is more necessary because of you" (Ph. 1:24).

c "Thus are we . . . pleasing . . . God" (1 Th. 2:4).

In *a* "flesh" is used as the figure of association, naming the source of sin as being sin itself. *b* Flesh means body tissue. How can logic determine such facts?

a "The unjust shall not be enjoying the allotment of God's kingdom" (1 Co. 6:9).

b "I . . . formerly was a calumniator and a persecutor and an outrager" (1 Ti. 1:13).

c "The Lord will be . . . saving me for His celestial kingdom" (2 Ti. 4:18). "I was shown mercy" (1 Ti. 1:13). "Justified" (1 Co. 6:11).

This syllogism shows that logic does not recognize justification by faith, and so considers wrong-doers as being all alike, both saints and sinners, when they err, taking them all as being what they appear to be before men, instead of what they are before God.

A zealous "holiness" advocate in Kentucky said to a fellow-churchman, "If you sin, aren't you a sinner?" Yes, philologically, and so, logically, by the laws of language and the fact of conduct, considered under syl-

logistic rules, we are compelled to conclude that he who sins is a sinner.

But when a saint sins he is a sinning saint, not a "sinner" in contradistinction from a saint, as the word is used in such Scriptures as Mt. 11:13; Lu. 18:13; Ro. 5:8 and 1 Ti. 1:15. The fornicator of 1 Co. 5 was one of the "saints" (1:2), because they were all "justified" (6:9-11). Hence he was to be "saved in the day of the Lord Jesus" (5:5).

The conflict between the faultless logic of the above reasoning and the Scriptures comes through the major premise, "Anyone who sins is a sinner," in which the middle term (Anyone) is taken universally, according to the third rule of formal logic. Then when the minor premise, "This saint sins" is joined with the major premise, seemingly the valid conclusion must follow and un-sanctify a saint every time he sins. If he does not understand the blessed truth of justification, he accepts the above logical conclusion, whether he has reasoned on the matter or not, and thinks his sin puts him outside the salvation of the evangel and so un-sanctifies him until he again becomes reinstated through reconversion. This has so distressed some people that they have repeatedly been re-baptized in an effort to recover their supposedly lost standing. This is all because logic does not know God in justification, for a sinning saint is already sinless because of his faith in God's revelation, but a real "sinner" (according to Scripture, though not according to logic) is a person who has never accepted God's verdict of justification by faith in Christ. So a saint's sins do not *affect* his ultimate salvation, which was assured at the cross. But salvation ultimately *effects* good works in saints. Our evil works only bring corrective judgment now, in the flesh, while salvation is by grace, apart from former works.

a "You (the twelve) shall sit on twelve thrones" (Mt. 19:28).

b "Matthias is enumerated with the eleven apostles" (Ac. 1:26).

c "He was seen by the twelve" (1 Co. 15:5) who were then only eleven.

This shows that the twelve should be considered as a group, in the first citation, since they were so spoken of in the last. This settles the controversy as to who will sit on the throne vacated by Judas. Some, who contend for a strict interpretation of the first citation as being addressed to all, including Judas, say that he will have the twelfth throne. Others contend for the unfounded assumption that Paul will have it. The second citation above shows that the choice of Matthias was divinely sanctioned, despite the assertion of some that Peter and the other ten acted without warrant in his selection. For he is among the "twelve" again in Ac. 6:2.

a "Teaching them to be observing all, whatever I direct you" (Mt. 28:20).

b "You also ought to be washing one another's feet" (Jn. 13:14).

From these premises it is argued that we should observe foot-washing. But why not substitute for *b* His commands to them about preparing for the passover? Or untying a colt for "Palm Sunday?" Or paying tax by angling for a fish?

The following is the wag's declaration that he could prove that you should go and hang yourself:

a "Judas went and hanged himself."

b "Go thou and do likewise."

a "God loves the world" (Jn. 3:16).

b "Be imitators of God" (Eph. 5:15).

c "Be not loving the world" (1 Jn. 2:15).

Here "world" does not mean the same in both places. The same is true of the wording in the next:

a "Out of Him is all" (Ro. 11:36).

b "Everything that is in the world, the desire of the

flesh, and the desire of the eyes, and the ostentation of living, is not of the Father" (1 Jn. 2:16).

c "Creator of evil" (Is. 45:7).

This syllogism has been brought up to prove that evil is not out of God. The first is the ultimate conclusion of all of God's ways, which shows why God locks all up together in stubbornness, that He should be merciful to all. The latter deals with a passing phase, in an enigma, not face to face (1 Cor. 13:12).

a "Are you supposing that I came along to give peace to the earth? No, I am saying to you, but rather division" (Lu. 12:52).

b "The works of the flesh . . . strife, factions, dissensions, sects" (Ga. 5:20).

c "Who of you is exposing Me concerning sin?" (Jn. 8:46).

Thus the correct scriptural terms relieve the Son from guilt.

a "No one has ascended into heaven" (Jn. 3:13).

b "Elijah was a man" (Ja. 5:17).

c "And Elijah went up by a whirlwind into heaven" (2 Ki. 2:11).

When the author, as a young minister, quoted the first reference in a sermon, he was quite "stumped" when a man in private conversation after dismissal cited the case of Elijah. But Elijah could not have gone higher than the air, since the wind carried him up.

To close the list we give the reasoning of those who think that the origin of evil must be separated from God and laid upon some intermediary, a fallen angel that became the devil, or free-willed man, or some other mediate source between God and evil, in order to exonerate Him for its existence. In a recent discussion of this matter by correspondence, a brother used this argument:

But God did take His Son's life (Isa. 53:4, 10; Ac. 3:18), though in sacrifice (Eph. 5:2). The two actors,

God and man, joined in one act, which was murder by man, because of hate, and sacrifice by God, because of love. The opposite motives determined the opposite character of murder and sacrifice. But it was only one death, crucifixion. Thus one act was two. Because logic cannot recognize this, it stumbles over the perplexing existence of evil in a universe where omnipotence and perfect benevolence reign.

The whole so-called "problem of evil" is comprised in this lack of perception of God's hand in all evil for good. With Him, evil is not wrong, but is only adverse. Adverse to man's ease, but not to his good. So because in the crucifixion we have the illogical fact that one death is two and evil is good, reason has a "problem of evil" that to God does not exist, and need not exist to faith and understanding.

On God's side no evil has the sense of wrong, but only in the sense of adversity. Is it wrong for you to bring evil upon your child for correction? But it is wrong for your neighbor to do it. Why the difference? Is there not a similar case regarding God and man in evil?

LOGIC SELF-CONTRADICTIONARY

We close our case against logic with the accusation that it is self-contradictory, and that it thus destroys itself. This we propose to do even logically, strange as it may seem that we should use logic to disprove logic, but that will become clear as we proceed.

We propose to use a faultless syllogism to establish our contention. In the syllogism we submit, the conclusion contradicts its own premises. What we offer is not an imaginary situation, but is a case that came up in the author's own experience.

A friend said of his own denomination, "We do not boast." Ideal saints do not boast, because "boasting is excluded" from them. But suppose this friend and his associates were ideal believers, and therefore free from

boasting. Then let us put his declaration into a syllogism as follows:

- a To say "We do not boast" is to boast.
- b We do not boast.
- c Therefore, we do not say, "We do not boast."

This is a logical demonstration proving that we do not say what we say in the minor premise. Thus the conclusion is made to deny its own premises, on which it is based, and so logic devours itself. Can any creature that God made devour and digest itself?

How can it be logically true that, in telling the truth that we do not boast, we tell the untruth of boastfully saying that we do not say what we say when we say so, and that, in telling an untruth, by saying "We boast," though we do not, we tell the truth of boasting that we boast? Let logicians unsnarl this if they can.

If language must be taken in the opposite sense from what it says, since true and false include all categories, must we think the opposite of all we hear and read? If so, let us think, when the reasoner says, "Logic is valid," that it is untrustworthy. Prof. Logician, have you spoofed us by taking us behind the looking-glass into Alice's wonderland of contradictions, where truth becomes false by being told, and untruth is transformed into truth in the telling?

Suppose that a logician who does not boast is subpoenaed as a witness and takes the oath to tell the truth in his testimony. When the opposing attorney asks, "Do you boast?" what can he say? If he tells the truth he has sworn to tell, he must say "No." In that case he would falsify the fact concerning which he is testifying by boasting. If he tells an untruth by saying "Yes," his testimony is false, and he violates his oath to tell the truth. If he refuses to say either "Yes" or "No," he violates his oath to testify to the truth to the best of his ability, and in that case is subject to contempt of court, for he cannot plead that in answering he would testify

against himself, for the true testimony would be in his favor. What can he answer, Prof. Logician? (No answer, for there is none that logic can make, and he is forced by his own logic into what is not true, which is the height of absurdity.)

But there is a way out of the dilemma, and only one way out, and that is for the logician to renounce his confidence in the reasonings of the flesh for faith in God's Word. Then he *can* boast, if he does it "in the Lord" (1 Co. 1:31), saying, "What I say in testimony, I say by grace." Paul does that (1 Co. 15:10) and calls his defense "boasting" (2 Co. 11 and 12), because it seemed that to his critics.

So the only possible proper answer to the attorney's question is "No," and if the witness keeps away from Prof. Logic he will not have any trouble. But if Logic is the judge in the case, he will inevitably jail the witness, either for perjury in answering either "Yes" or "No," or for contempt for refusing to answer at all.

So logician, your pet, logic, gores you with both horns of his dilemma at once, without option as to which horn of the dilemma you will choose. Better stay away from him for all future time, for he cannot be trusted.

It remains only to state what we have to offer in place of natural means, as a way to understand the Scriptures, so we submit two courses, both open to the believer: Prayer, Spirituality. The first has open before it all the infinite resources of divine plentitude. The other assures us that the same spirit that produced the Scriptures will, in us, understand its own language in our consciousness. Even the illiterate can learn the deep things of God when read or expounded. On this point the reader is welcome to send for the author's free booklet, "How To Study The Bible." (218 E. 31 St., Tacoma 2, Wash.)

In conclusion, Is salvation by reason, or by faith? Shall it be human effort, or divine grace? Aristotle, or Christ?

J. W. WILLIAMS

God and the Nations

THE UNKNOWN GOD

ATHENS presents us with an entirely fresh view of Paul's evangel and its relation to the nations. Nothing is made of his visits to the synagogue, and there is no record of Jewish jealousy or opposition. It was the chief center of Greek culture, which had been spread over the known world by Alexander through his conquests. Indeed, the very language of Israel and of God's later revelation was given in the language of this city. The whole known world, especially the shores of the Mediterranean, became the cultural conquest of the followers of Alexander the Great.

So attractive were the learning and the philosophy and the customs of the Greeks that they were copied in many lands. Even the Jews were much affected. They went over to it in such numbers that a special name was coined to designate them. Those Israelites who took up Greek customs and left the traditions of Judaism were called *Hellenistês*, GREEKISTS. Those who did not were called *Hebrews*, to distinguish them. The A. V. calls the former class "Grecians" (Ac. 6:1, 9:29, 11:20). As this ordinarily denotes a native of Greece, the Revisers have rendered it by "Grecian Jew." But the term *Hellenist* was in general use to indicate Jews who imitated Greek manners, so we have used it in the Concordant Version.

It is most significant to read that Paul's *spirit* was incited in him at beholding the city being idol-ridden. So he not only argued in the synagogue, but also in the market, with those happening along. This just suited the Athenians. The phrase "repatriated guests" shows that some of them had lived in strange lands and had

come home again, doubtless with many a wonderful tale of new and interesting things. The others seemed to have much leisure to engage in philosophic discussions. So they were quite ready to listen to Paul, when he told them something later than the latest that they had heard.

Their first impressions will help us to understand where these Athenians were and their reaction. Their pride and contempt comes out in the name some of them gave to Paul. They called him a *rook*, a noisy bird, like a crow or a raven, called a *spermologos* or SEED-LAYER. These birds can articulate words, like the raven who repeated "nevermore." But the implication probably was that Paul was as ignorant as they were of the subject he was discussing. Like the poor bird, he wanted to say something, but couldn't express it. The one's who called him this we may set down as the real "rooks," who repeated what they heard, though they did not comprehend their own words.

THE EPICUREAN PHILOSOPHY

Athens was the home of the Epicurean philosophy. In a garden there Epicurus sought to find the rules that lead to happiness. It was a soulish search, intent on *pleasure*, rather than goodness or truth. And it was based on experience, rather than reason. Indeed, the highest sensual pleasure was deemed the greatest good and the supreme attainment. But experience proves that pleasures pall. When they are unalloyed they cannot be enjoyed. Whatever the joy, too much will cloy. Man is not constituted for pure pleasure at present. That is a by-product of God's immanence after the consummation. It cannot be so long as man is anything in himself.

THE STOIC PHILOSOPHY

In contrast to the Epicureans, the Stoic philosophy looked down on pleasure and pain with indifference. Its adherents affected to be severe and lofty in their way of

life. Their name came from a *stoa*, or portico, in Athens, where the philosopher Zeno first taught his followers. But mankind is not put through pain and pleasure without a purpose. God's aim is to humble His creatures through these experiences. Indifference is no more effective than closing the eyes to see. It is altogether illogical and unwise to ignore the experiences which God gives His creatures for their future profit.

It is fortunate that English has borrowed the two terms, denoting these philosophies, so that their meaning is well known. One fatal defect characterizes both. Their wisdom is folly because they ignore God. Both grope in darkness. They were discussed and debated for hundreds of years, but no conclusion was ever reached that satisfied all. The Epicureans blindly avoided all evil, when a little thought would have convinced them that our enjoyment is largely dependent on a background of suffering. A true philosophy would have recognized that evil is from God and must serve a useful purpose. Of course no human philosophy could foresee the banishment of all evil in the future. That takes a knowledge of God through His revelation.

The Stoics groped in the dark because they also were ignorant of God. To a certain extent it is commendable to endure suffering without flinching, but, apart from God, it generates pride and self-confidence, which are on the road that leads *away* from God's goal.

It is significant that two such contradictory philosophies existed simultaneously in the most cultured city of the nations at that time. Today we have many more, all claiming to be the true wisdom! What a contrast to God's revelation! In it such fragmentary, contradictory reasoning is denounced as folly, and all real wisdom is based on the plans and purposes of the Deity. What conforms with His works is the only true wisdom. What ignores these is unwise and worthless.

Others came nearer the truth. They claimed that

Paul was an announcer of strange demons. As Paul himself testified, Athens was more than ordinarily religious. Indeed, on the height called the Acropolis, adjoining "Mar's hill," or rather, the Areopagus, where Paul was led in order to get a hearing, on this commanding position, visible to a great distance, was one of the largest temples in the world. It had one hundred twenty-four enormous columns and must have made a magnificent appearance. Even in its ruins, the fifteen columns now standing tower in solitary grandeur over the whole scene. The Olympium was only one of many lesser buildings dedicated to the worship of some deity or demon, as they themselves called them.

But it was not the massive and magnificent pile that impressed Paul. It was the spiritual powers behind it all that engaged his attention. Athens already had many gods. The principal ones belonged to the Olympian group, of which Zeus was the head. Apart from Paul's clear statement that the gods of the nations are *demons* (not *devils*, A. V., 1 Cor. 10:20), we would be tempted to make them mere figments of the imagination. There were many of these *demons* among the divinities of Athens, and the first impression Paul produced upon these idol worshipers was that he wished to add another one to their number. Yet it seemed a very strange one, quite different from all that they knew about. This was something *newer*, and that was what they were after.

THE GODS OF GREECE

At the time when Paul visited Athens, the Greeks worshiped the Olympian divinities, which had replaced the earlier gods. The first, Uranos (Heaven), husband (or son!) of Gæa (Earth), had a large family. He hated them so that he confined them in Tartarus. Yet one of his sons, Chronos (Time), dethroned him. As Chronos feared that his sons would do the same to him, he swallowed them at birth. But his wife rescued the youngest,

Zeus, who dethroned him. The gods who formed the circle on mount Olympus were of the highest rank, directly under Zeus, the highest of them all. There were, roughly speaking, a dozen altogether, Apollo, Ares, Hermes, Hephaestus and Poseidon, of the male deities. Sometimes Dionysus and Herakles were added. The female goddesses were Aphrodite, Artemis, Athena, Demeter and Hera, sometimes including Hestia. The color of these gods was white. Their temples faced the east. The people partook of the sacrifices that they offered to them.

These gods each had a special sphere. Even *Zeus* (the Roman *Jupiter*), though called the father of gods and men, and enthroned above the rest, was more or less limited to climatic changes such as wind and rain, thunder and lightning. He is represented seated on a throne with thunderbolts in his hand, and an ægis, or charm, and accompanied by *Nike*, the winged goddess of victory, carrying a wreath and a palm branch, whom the Romans called *Victoria*.

The sphere of *Apollo* was manly youth and beauty, poetry and music, and the oracles. He was supposed to be the son of Zeus and Leto. He is shown with a bow and a lyre.

Ares is included in the name of the place where Paul spoke, the *Areopagus*, Ares' eminence, which was on the west side of the Acropolis, not far below the magnificent temple which crowned its summit. The Romans called him *Mars*, hence our A. V. rendering "Mars' hill." The word "hill" gives a false impression, as if it stood alone instead of leaning against the higher Acropolis. He was supposed to be another son of Zeus, whose sphere was war. He was represented in full armor, with a spear and a torch.

Hermes, son of Zeus and Maia, is the Roman *Mercury*. He was the herald and messenger of the gods, and had other lesser functions, such as science, invention, and eloquence.

Hephæstus was associated with natural fire, volcanoes, and with such arts as pottery and metal working, which use fire. We know him under the Roman name of *Vulcan*. He is usually identified by means of hammer and tongs. Zeus cast him out of Olympus for siding with his mother in a quarrel.

Poseidon, better known to us under the Roman name *Neptune*, had to do with the sea.

Dionysus, son of Zeus and Semele, was associated with grapes and wine and all the excesses connected with it, as well as being the patron of the drama. We know him better under his Roman name of *Bacchus*.

Herakles, or Hercules, son of Zeus and Alkmene, was the strong one, who was celebrated for his twelve prodigious "labors."

THE FEMALE GODDESSES

Aphrodite ruled in the realm of love and beauty. She is the Roman *Venus*.

Artemis (*Diana*), the virgin huntress, belongs to nature in its wild state.

Athena, after whom the city of Athens was named, was the goddess of cities and industry, corresponding to the Roman *Minerva*, and came to be regarded as the tutelary deity of artistic and intellectual genius. She is supposed to have sprung from the head of Zeus.

THE CHTHONIAN GODS

The Olympian gods, comparatively speaking, might be called the good gods! Less known are what might be called the subterranean deities, corresponding to modern devil worship, to propitiate the forces of evil by magical rites connected with the "mysteries." Their color was black. Their worship was usually at night. It was an early form of what is found among most primitive peoples today, which clings to almost all religion, and persists even in Christianity in its doctrine of the "devil."

GOD IS UNKNOWN TODAY

There are very few places on earth today where we could not go and announce *The Unknown God*. Not merely to the "heathen," in their dark jungles of fear and superstition, with their fetishes and sorcery and witchcraft; not only to the great religions of the East, with their idols and false philosophies, not alone to the two religions, Judaism and Mohammedanism which specialize in insisting on God's unity and deity, but also to the churches of Christendom, with the Bible in their hands, to the Orthodox or heretical Roman "Catholic" divisions, among the great Protestant denominations, yes also among the innumerable sects who have left them in order to cling closer to the Bible, even among the Fundamentalists and their schools, where the students are taught to *deny* the fundamental facts about God and His Christ—almost *everywhere* Paul is still needed to announce the *Unknown God*.

I have just heard of an incident which fully confirms this conclusion. A Jewish friend of mine, a devout believer, went to a Jewish meeting in a large Bible Institute, which prides itself on its absolute fidelity of the Bible. As he was known as an earnest Christian, he was dragged forward to give his testimony. But, instead of that, he gave scripture to the effect that there is *one* God, and advised his hearers, in their efforts to win the Jews, to stick to it. The leader of the meeting frowned, and my friend does not expect to be asked to speak again.

Another case tells the same story. A new movement for Christian workers seeks the coöperation of all varieties of believers, no matter what their doctrines, only they draw the line at those who believe that there is one God. With such heretics they can have no fellowship! In the early days *all Asia* was turned from Paul. Today he has so few followers that we can say without much exaggeration, that *all the world* has turned from Paul.

Every Jew, if he learns any Hebrew at all, is most

likely able to recite this: "*Schma, Yisroel, Adonay Elohenu Adonay echod*—Hear, Israel! the Jehovah, our God, is one Jehovah. (They are not allowed to pronounce the sacred *Ieue*, so say *Adonay* instead.) In ancient times they would pronounce it about like this: *Shmo, Ishral, Ieue, Alueinu, Ieue achud* (Dt. 6:4). How tragic it is to approach the Jew with the heresy of three gods, as "trinity," when the Scriptures and his strongest prejudice combine to reject it as one of the things most vehemently denounced by Jehovah!

Outside the religious sphere the ignorance is still more dense. Not only the dregs of humanity, the heedless herd, the thoughtless yokel or the overburdened slave, know practically nothing of the Deity, but the intelligent and cultured and learned, and the teachers and professors in the very highest institutions reject and ridicule the very rudiments of Divine revelation. By their harebrained (with apologies to the hare) theory of evolution, they deny the very first theorem in the primer of nature, and the opening sentence of the Book: "In the beginning *God created . . .*" One who refuses to acknowledge his Creator, no matter if he is clothed in titles and draped in degrees, is unworthy of his race, for mankind is to make God *known*, not to *deny* Him.

But Greece was by no means the only nation with a plurality of gods. The Romans matched the most of them, and we are more accustomed to their names. Jupiter is better known than Zeus, Diana than Artemis, Mars than Ares. Long before the gods of Greece there was an Egyptian trinity. And long after their day we have the gods of India, said to number more than a million, though that seems incredible. It may be that Judaism was the only religion of that day that acknowledged only one God, Jehovah. Since then Islam has emphasized it. The shame of Christendom lies largely in the fundamental error of rejecting the one God and Father of our Lord, Jesus Christ.

A. E. K.

THE DIVINE AT THE DAIS

GOD'S WORK IS PERFECT. Ours is full of failure. Happy are those who can keep them separate, who do not adulterate His doings with their feeble efforts! Much of human misery comes from the lack of discrimination between the divine and human sides of salvation, in its various aspects. If we mingle these, we do not raise the puny putterings of man to the pure perfection of the divine, but drag down the glorious achievements of God to the low level of human shortcomings. We must draw a clear line between redemption and ransom, conciliation and reconciliation, Christ's work and our walk, His suffering for our sins on the cross and our loss for lack of endurance at the dais. The divine side has practically disappeared in Christendom, and has been swallowed up by the human.

This distinction comes into sharpest contrast where the same phrase is affirmed and denied. On the divine side *all* is out of God (Ro. 11:36). Yet our Lord, when speaking of the human aspect, averred that those who do not hear God's declarations, are *not* out of God (Jn. 8:47). The usual reaction is to join the latter class and insist that this proves that *all* is *not* out of God, even if *God* Himself is the One Who gives a spirit of stupor, eyes not to be observing, and ears not to be hearing (Dt. 29:4). Those to whom the Lord spoke were calloused by *God* (Is. 29:10), so that it was out of Him that they were not out of Him! These two passages occur in entirely different contexts. One deals with the basic position of God in His universe, the other with temporary human

relationships to Him. *Both* are true in their own place, but contradictory when cut out of their contexts.

REDEMPTION AND RANSOM

Theology makes no distinction between these two, hence the greatest and grandest thoughts connected with the divine side have been branded heresy. Because redemption is limited both as to time and extent, ransom is also contracted, notwithstanding the plainest possible passages to the contrary. Because God wills all mankind to be saved, the Man Christ Jesus gives Himself a *Ransom* for *all* (1 Tim. 2:6). This is the divine side which should be *believed* in its own context, not *rejected* because the human side is set forth elsewhere. Only believers are *redeemed* by His *soul*, which figures His blood, that was shed for *many* (Mt. 20:28).

Redemption is clearly limited in time. It ends with the jubilee. All legal obligations such as mortgages and slaves might be redeemed in Israel before the time of expiration. But redemption became inoperative in the jubilee, because it was not needed. Then it practically became transmuted into ransom, for God had made provision for *all* to be freed, and for *all* land to revert to its allottees every half a century.

THE DIVINE IN THE HUMAN

The great advantage of distinguishing the divine from the human side in God's eonian operations is further heightened when we discover the divine element *in* the human. This will bring us into harmony with the basic truth that *all* is of God (Ro. 11:36), and the final perfection when God is manifestly *All* in everyone. Not only is ransom the divine side of redemption, and conciliation God's side of reconciliation, but even at the dais, where the *conduct* of the *saints* is especially in view, we may see clearly that it is *God* Who is operating in us to will as well as to work for the sake of His delight (Phil. 2:13).

THE DIVINE IN REDEMPTION

God is not limited in His operations to man's relations to Him. He also controls the acts of men with regard to each other. This is plainly apparent in Israel where He gave them laws which regulated their relationships. No other nation could possibly have a law like that of redemption and the jubilee, because this was a type of the eonian times, of which no man could know apart from revelation. It was God Who instituted it in order to reveal His ways. He made it possible for a man to redeem his kinsman in order that their hearts should grasp what He would do for them and the nations through His Messiah, their glorious Redeemer. It was God Who arranged matters so that there should always be poor people among them, because the sorrow of loss would be more than compensated by the joy of a redeemed or restored allotment. He gave the famine which brought Ruth from a foreign land to enjoy redemption at the hand of Boaz.

It was God Who limited redemption to the period before each jubilee. That man would never have made any such provisions is evident from the fact that, in modern theology, this feature is absent. All who are not redeemed are utterly lost, eternally tormented, or hopelessly annihilated, according to orthodoxy. God's idea is just the opposite. Whatever failed to be redeemed in Israel went out *free* at the jubilee. Christendom knows of no jubilee, with its joy and exultation, apart from redemption, and has reversed it into wailing and gnashing of teeth. It rejects the jubilee altogether, and opposes the plain statements that speak of it as the time when all mankind will be saved and justified, and all the universe redeemed. Redemption under the law, in Israel, and under Christ, was all the work of God, Who alone knew the great lesson which it is intended to teach. It could not be left to men, for they did not grasp its force.

THE DIVINE IN RECONCILIATION

That fearful travesty of the truth, which misrepresents God as threatening the sinner with eternal torment unless he mends his ways, and which demands of him to pray for mercy, and to promise to believe and obey, has almost obliterated the gospel of God's grace, instead of heralding it abroad. No conciliation is possible on the part of the sinner apart from the previous conciliation on the part of God. The appeasing Sacrifice was offered long, long ago. When the savor of Christ's offering of Himself ascended into the nostrils of the Deity, *then* it was that *He* was conciliated to the world. Nothing needs to be added to Christ's sufferings and death to conciliate God. Nothing that the sinner can do will add in the least to His satisfaction. And nothing is needed. Nay, it is offensive to God and delusive for the sinner.

But God plays the principal part in reconciliation also. Even when the glorious and gracious truth is presented to an enemy of God, showing that *He* is conciliated, that *He* is not offended, that *He* is offering His friendship, nay, that *He* is actually entreating and beseeching, "For Christ's sake be conciliated to God!"—even then there is no response unless that also is due to the power of God's spirit. Many have heard or read these words, but have neither understood them nor acted upon them. Even in the heralding of the kingdom, a thing which Israel as a whole ardently desired, our Lord could say, "No one can come to Me if ever the Father Who sends Me should not be drawing him" (Jn. 6:44). Paul is very bold and says, "it is not of him who is willing, nor of him who is racing, but of God, the Merciful" (Ro. 9:16).

The laudable desire to drag in everybody with the gospel net brings many deluded hypocrites into the so-called "church." But, unlike the fisherman in the parable, the bad are not cast away (Mt. 13:48). To some extent even man's methods recognize the fact that men

are not able to do anything to save themselves. So they appeal to the *soul* by music and with promises of earthly and heavenly bliss, instead of appealing to the *spirit* by means of God's Word. They do not realize that it is not a matter of *flesh* or of *soul*, but of *spirit*. It is not a question of substance or experience, but of *life*. And life must come from without. A dead man cannot vivify Himself. The life is imparted only by God's spirit, through His Word. This should lead us to use His inspired, living, life-giving words alone in our heralding of His evangel.

The subject of the evangel for today is neither the sinner nor his sins. The glad news is *for* him, not *about* him. *Christ* and *God* are the background of the evangel. They do the work of saving. Christ has offered His sacrifice. God is now calling those whom He chose long ago, before the disruption, through His spirit, by His Word. So it is even in the human side of salvation. God works in and through His saints to do that which delights Him.

THE DIVINE IN THE DAIS

All reward or approval at the dais will indirectly be the work of God Himself. In the full and final treatise on the conduct of the saints, Paul's epistle to the Philipians, we are told that it is God Who is operating in us to will as well as to work for the sake of His delight (Phil. 2:13). If we are in the flesh we will take this as a signal to lay down our tools and fold our hands, for what is the use of working if we can't do anything anyway? But, if we are in the spirit, it will be the greatest possible encouragement, for we will have such a low estimate of our own powers that we would despair of ever doing a single thing worthy of God's approval. The perfection which would please Him is altogether beyond our reach. In the light of the dais our best efforts would be so imperfect that we would be ashamed to submit them to the public eye. But if they are *His* workmanship, the

product of *His* spirit, then we will do our utmost in His service, to merit His applause.

THE BASIC GRACE OF THE DAIS

Superficially, the dais of Christ seems to be a "judgment seat," as our popular version calls it. But if we probe beneath the surface we will find even its most forbidding aspects suffused with favor to ourselves and to our fellows. Everyone who will be presented there will be a chosen favorite of God and will be treated accordingly. Not only will his sins be absent, having been transmuted into God's righteousness through the infinite virtue of the blood of Christ, but he will be reconciled through His death. God, in Christ, will not be there as a *Judge* to condemn us for our sins and offenses against Him, but as a faithful Friend, to reward us for our service and suffering, to adjust our relationship to our fellow saints, and to prepare us for our future glorious service by removing every impediment and hindrance.

The very losses we may sustain for faulty service or failure in conduct will be essentially gracious, for their effects will prepare us for the future. Even their remembrance might mar the bliss of the far-flung eons that follow, unless all were finally satisfactorily settled. Just as we burn up the rubbish that accumulates and threatens to become an eyesore, so the fire will consume only that which has no place in final perfection.

One of the most gracious aspects of the dais is its influence on our present service and conduct. If all realized that much that we do will be made a bonfire in that day, it would radically revolutionize "Christian" service. If we only remind ourselves that the race is not to the swift, unless they observe the rules, we would be more concerned to heed the Scriptures, and not walk disorderly. Even if we attain the highest honors among men for the passing period of our earthly life, what is that if it puts us in the lowest place in the coming eons?

This is a very mean motive, but the grace of it lies in the fact that the very same selfish desire to have the pre-eminence, when viewed in the light of the dais, will cure us of it now, when we need such help.

GRACE EXEMPLIFIED

The evangel of grace, heralded by Paul, not only differs from that of the Circumcision in doctrine, but radically departs from it in practise. Like the priests of old and like all engaged in the service of the temple, Peter and the eleven had a *right* to be supported by the saints. Paul also had this *right*, but it was *wrong* for him to *use* it in making known the evangel of transcendent *grace*. Instead, the greatest of all the apostles, through whom more spiritual wealth was distributed than through any other, refused to claim his rights, and worked with his hands to supply his needs. This is the deportment which accords with the doctrines of grace. Without this spirit back of it, the truth will soon become lifeless and sterile, formal and corrupt.

The demand for and insistence on our rights is a prolific cause of friction and contention. God recognized it in the service of the Circumcision, but He has no pleasure in it now, for it is out of line with His operations and the spirit of grace in the evangel. Seldom, indeed, do others agree with us in what we consider to be our rights.

This does not necessarily imply that an evangelist must earn all his bread by working. Paul often received gifts, yet these also were the *unforced fruits* of the evangel, which are in accord with the present grace. But he did not claim them as a *right*. *He should have had enough* of these to free him from manual toil, if anyone could claim that right. And if he had received enough, no doubt he would have given all his time and strength to the evangel. This should be the case wherever it is practicable, and does not detract from the spirit of grace,

which is the outstanding and essential characteristic of the present administration.

But in our own case, as in Paul's, who was chosen to herald and defend the evangel, it is best that it be made without expense, if possible. As the central exponent and defender of gratuitous grace, it is fitting that we make no charge for the riches that we distribute, in order to maintain a harmony, a concordance, between our words and our ways. That is why we toiled for many years and gave only our spare time to the work. And even since we have given almost all our time and strength, because we saw that the tremendous task before us demanded it, we have continued to do some manual labor almost every day to help the work. At first we charged half price for our time, in order to pay our way, but the Lord arranged our circumstances so that, for many years, this is no longer necessary. Rather, we are able to contribute to the work.

We, like Paul, would like to be a model in this matter (2 Th. 3:9). We have often been told that the value of our work is such that we have the right to claim the support of the saints. But we wish to exemplify the grace which we seek to share with others by making it free of all cost, so far as we are concerned. At the same time we do not refuse or undervalue the gifts which are sent for our personal welfare. But, unless specifically marked to that effect, all gifts go into the work, which never has enough to carry out our plans. There are still about seven books which should be republished, besides the versions and concordances, the initial cost of which is very high at any time, but especially so at present, when prices have risen higher than ever before.

The vast value of this course was impressed upon us during our stay in Europe. A publisher desired the right to issue a series which had appeared in our magazine in book form. He could give it quite a circulation among the saints, so I was eager to let him have it, and was

willing to donate the cost of translation and the use of the set pages free. But the author insisted on a royalty, so nothing came of it. As a result our other writings, which had not the advantage of a popular publisher, have been a much greater blessing than this series, which might have had a much wider circulation.

Let us learn this precious lesson. God's grace is not exhausted in effecting our salvation. He continues to be gracious in using us in His service. And the measure in which this is true of us is, humanly speaking, the amount of grace which is found in our service. The grace should not only be heard in our preaching, but seen in our practice. It is only when we realize that we have no more rights than the crucified criminals who suffered at His side that we are eager to renounce every claim for ourselves and seek to seize every opportunity to serve others with the same grace with which God has blessed us. And then we will not even claim the credit for our grace, but ascribe to God alone the power and the impulses which have enabled us to will and to work in accord with His delight.

A. E. K.

CONSIDER THE CONTEXTS

The grammar of God's inspired Original is a difficult subject for many of the saints. We have tried to overcome this by using simple English equivalents instead of abstruse terms in all our publications. Beyond that we recommend a close consideration of the *context*. Consider the *reflexive* or *-self* form, in the passage: God . . . conciliates us to *Himself* . . . God was in Christ, conciliating the world to *Himself* (2 Cor. 5:18-19).

This seems difficult to apprehend, because we were taught that God does not change and has always been well disposed toward mankind. We failed to recognize the many barriers God had placed between Himself and

Israel, and the much greater distance between Himself and the other nations.

Mentally, we simply overlooked the fact that we and the world were *not* conciliated as to *ourselves*, but as to *Himself*. The force of this may not be clear unless we consider the further context. The word of the conciliation consists in our beseeching men to be conciliated *to God*. This shows that *they were not conciliated* by God to Himself, in Christ, in the past. His conciliation of the world *to Himself* is explained more fully, in that *He* made the One not knowing sin to be a Sin Offering for our sakes, that we may be becoming God's righteousness in Him (2 Cor. 5:20-21). By making Christ a Sin Offering, He removed all the barriers between Himself and the world, and *thus He was conciliated* at the cross. But we were not conciliated as to *ourselves* then. It is only when we hear the word and *accept* it, that we are conciliated, and thus there is actual *reconciliation* between us and God.

In such a vital matter as this a concordant student, before taking a stand, will assure himself by considering the contexts in other passages where the same Greek form is used. Thus we have Christ presenting to *Himself* a glorified ecclesia (Eph. 5:27), and cleansing it *for Himself* (Tit. 2:14), and pleasing not *Himself* (Ro. 15:3). No one is living or dying to *himself* (Ro. 14:7). If they were, they would not affect others as they do. So God, when He conciliated the world *to Himself*, did not affect it. A saint may eat and drink judgment *to himself* (1 Cor. 11:29), or may speak *to himself*, without involving others. So when God conciliated the world *to Himself*, it affected *Him*, not mankind. We do not pray Him to be conciliated to men, for *He is*. But we do pray them to be conciliated to Him, for they are not. Indeed, they may never be in this life. Many of them will not be reconciled with Him until the consummation.

EDITORIAL

A DECISIVE CRISIS

A conquering tide has come up from Asia and threatened to overwhelm Europe time and again. The Huns overran much of the area until they were turned back on the fields of Catalonia in the fourth and fifth century after Christ. The Arabs occupied Spain, but were driven back at Tours in the eighth century. The Magyars from the Urals extended their raids as far as France and left a residue in Hungary and Finland about the ninth century. The Mongols under Genghis Khan defeated the Germans and Poles in Silesia about the thirteenth century. Under Tamerlane they came again two hundred years later. The Turks were turned back at Vienna about the sixteenth century. Now we are witnessing another tide which seems to have reached its crest, and was stopped only by the intervention of the whole western world.

The Mohammedan invasions were largely inspired by *religion*. They fought under the Crescent in order to exterminate Christianity. This is the key to the present conflict. Italy would have come under the dominion of the hordes from the East if the Pope had not rallied the Catholics against them. Hitherto the invaders have been able to take over, even if only a small minority were on their side. But in Italy the Christians controlled the armed might, and the tide has been turned. In other places along or near the dividing line only the force of religion is keeping them from advancing.

Does not this agree with Scripture and portend the time of the end, when Christendom as the most monstrous

and unnatural beast of all will overcome the Eastern religions? Even without the atom bomb the "Christian" nations had subjected a large part of the world. But now, with weapons of destruction so terrible that they are afraid of them themselves, lest they lead to the annihilation of mankind, they are fitted to intimidate and subject the whole globe. All seems to be ready for the final act of man's misrule of the earth.

The Jews are fighting fiercely to fulfill Jehovah's promises to them contrary to His will, and in unbelief. They have organized a government and seek to take the land of promise by force, in spite of the opposition of the Arabs and the nations. Just how far they will succeed is still to be seen. According to the Scriptures they will be in the land when Christ comes, and during the great affliction. But there is hardly room for all of them, and the disturbed conditions are very unfavorable financially. Rich Jews would hardly care to go there. Hence we look for them to go to Babylon. There are already many Jews in Iraq, and they have considerable influence. There is a tremendous acreage, once under irrigation, which could be cultivated.

THE ITALIAN ELECTION

The tide seems to have turned in the struggle of the East with the West. Perhaps no other event has shown this so clearly as the failure of the Communists to seize control in Italy, where they have a much more numerous following proportionately than in other lands which they have taken over. In fact, the Communist party in Russia itself seems to be more of a minority than in Italy. Nevertheless, notwithstanding threats of violence, the election was comparatively calm, and no great disturbances followed it. There were some clever political moves on the part of the West, especially the promise of returning Trieste to Italy, but the underlying force

that determined the result was undoubtedly religious.

The pope took a prominent part in the election, and the priests seconded his efforts successfully. They changed the issue from rule to religion, from Mars to God. This proved a more powerful lever than the promises of social and economic advantages. The strife between the East and the West is gradually changing from a struggle between state and individual capitalism to one between atheism and religion, paganism and "Christendom." The same forces are at work on other sectors. In Germany the "Christian" socialists far outnumber the Communists. The churches of other lands, especially America, are leading all other agencies in alleviating the distress by means of food and clothing. The religious leaders are the centers through which these are distributed. When we reached our limit, we advised those who appealed to us to go to the nearest pastor or priest. This will have a far-reaching effect upon the course of politics.

SHALOM—BAQSHEESH

If you go to the holy land you are sure to learn two words, one Hebrew and one Arabic, because you will hear them so often. One is the cry of the beggars, *Baqsheesh!* It is the emphatic SEEK, or BEG. It may annoy you, unless, as was pointed out to me by a kindly Arabic school teacher, you are reminded by it of the fact that we all are forced to use it continually in our intercourse with God. I like it because it is the language of pure *grace*. They wish you to give out of the sheer goodness of your heart, expecting no return or reward. And, strange to say, while it is almost dangerous to give no heed, they are absolutely disarmed if you only remind them that "God will give you!"

On the other hand, *shalom* is the greeting and parting word of almost every Jewish meeting. Literally, its

stem means REPAY, but it is usually translated *peace*, and includes a general wish for your welfare. It is especially striking as part of the name of the holy city, *Jerusalem*, sometimes shortened to *Salem*, for it is pre-eminently the city of *peace*. Under Messiah, Son of David, when He rules, it will be the source of peace to the whole world for a thousand years and to the end of the eonian times. But in the past, under the rule of other men, it has had the most turbulent history of any city on earth. More than twenty times has it been levelled to the ground in war. Its destruction under Titus was, perhaps, the most fearful of all its falls.

PRAISE AND PRAYER

During the years we have received many requests for light on the subject of Prayer. In our next volume we will commence a series on Praise and Prayer, to continue for a long time. The following are some of the subjects to be taken up: *For What shall we Pray? Prayer out of God. The Time for Prayer. The Place for Praise and Prayer. Requests with Thanksgiving. To Whom and Through Whom? Solomon's Temple Prayer. The Disciples' Prayer. Our Lord's Prayer.*

THE POWER OF HIS RESURRECTION

A series on this subject has aroused so much interest that we hope to publish it in the magazine in due time. The opening chapters will deal with operation of God's spirit in creation and in generation as presented in the early chapters of Genesis. The many corrections in translation enable us to show how marvelously the whole agrees with nature and true science. We will endeavor to show the reason for the two accounts of man's beginning, and how it all operates to reveal God, and reconcile all to Him.

Word from the Office

TO HELP YOU TO HELP US

IS UNSEARCHABLE RICHES a "good buy"? Spiritually, it presents a fresh approach, it reveals truths long hidden under the debris of tradition, it brings out new thoughts, new discoveries, in the realm of God's inspired Word which can be found in no other magazine. It is not "popular" because so many of the Lord's people prefer to let their pastor do their thinking for them, and do not care to delve into the hidden recesses of His Word themselves.

But let us look into the purely human side of this question for a moment. In 1909, this magazine was established. The price was set at \$1.00 per year. Advertising has never been accepted, hence the pages you receive are composed entirely of helpful articles, and we derive no revenue from this source, upon which most magazines depend almost entirely. A dollar today is worth only a small fraction of its 1909 value, yet we have not increased the price, because we want the Lord's people to have the magazine without paying the additional, inflated price which is reflected in the increased cost of every other commodity today.

In order to maintain our second-class status with the post office, however, it is necessary that our subscribers be "bona-fide"; that is, they must keep their subscriptions up to date, or, if unable to pay anything, let us know instead that they do desire to receive the magazine. Otherwise, our mailing costs would be ten times what they are now. It is for this reason that some of our subscribers received notices that they are behind in their subscriptions. Because we have no "office force", (to hire one would sky-rocket our costs so that we would

never be able to save enough to publish the Concordant Version) notices are not sent as often as they should be. If you believe that you may be behind in your subscription, we will gladly look it up for you, but you can help most by sending it regularly at some particular time each year, without waiting for our reminder.

Most subscriptions become due with this issue, so you can save us the labor of sending a reminder at some later date if you send in your renewal now. If you have sent in subscriptions for others in past years, let us know if you wish them renewed or discontinued. If someone else has subscribed for you, we may not get around to deleting your name for some time so it will be a courtesy if you will either send your renewal or ask us to discontinue sending the magazine.

Subscribers in foreign lands will in most cases not be permitted to remit, due to monetary conditions. However, their magazines are not mailed at the second class rate (except for Canada), so for this reason we will endeavor to continue to supply the magazine, even though your government will not permit you to send us your subscription. Remittance may be made to our agents in England, Australia, or New Zealand, even though for the most part the money, at least for the present, gets no farther, and is placed in trust for us. This is also true of donations and remittances for literature, and will help explain why we must husband our available resources in order to be ready to publish the Hebrew Scriptures, the first portion of which is now in the hands of the linotyper.

Our friends often ask for suggestions to help make the work known. Ordinary avenues of advertising are either closed to us, as in the case of many religious magazines, or are practically valueless. But there are many other ways. Speaking to your friends personally is of course the most effective. Placing the Concordant Version in local libraries has resulted in acquainting some

with it, and seems to be one of the best methods because it reaches truth seekers in religious reference departments in many different sections of the world. If you would like to help, we suggest that you ascertain whether or not your local library has a copy. Usually the library will not buy a book unless they have many calls for it, but they will accept it thankfully, as a gift. A notice in your local newspaper, stating that it has been presented to the library, with a few words as to its unique merits, will help make it known, and is far superior to any paid advertisement.

We have on hand thousands of copies of Bro. Shakespeare's tracts, and if you are in a position to distribute tracts, why not order a supply? Titles we have on hand, in addition to those listed on our price list, are "God's Plan for Man", "God's Great Love", and "Great Bible Truths for Christian Workers". These are priced at 35c per hundred, but will be supplied freely in any quantity, and any deficit made up from Bro. Shakespeare's fund.

Perhaps you have friends who would like the Concordant Version as a gift. The new International Edition, at \$3.50, would probably be appreciated because it includes the Keyword Concordance which gives the readings of the Authorized Version in addition to those of the Concordant Version. Thus the advantages of the Concordant Version are made apparent, while the discrepancies in the Authorized become quite obvious. Bro. Loudy's "God's Eonian Purpose" (\$3.00) is attractively bound and is especially suited to those not too well acquainted with our more advanced studies. It serves as a groundwork, to arouse interest in further study of God's Word. For those interested in prophecy, "The Unveiling of Jesus Christ" (\$3.00) is recommended.

We can still supply "The Happy Man of Romans 4:8", either with our address on the cover, or with a blank space for yours. This serves to help introduce the Version as well as to proclaim the true evangel for today.

Copies of "Believe God", an eight page leaflet setting forth many passages in the Scriptures which are not generally believed today, are again available (fourth printing). The chart of "The Eonian Times", with "The Divine Names and Titles" on the reverse side, may also serve to awaken some, and is of enough general interest so that it is likely to be preserved rather than destroyed. Any of these are available without cost, in any quantity which can be judiciously placed. Let us know your needs when sending in your subscription.

In Bro. Shakespeare's effects were a small supply of "Back to the Word", which has been out of print for some time. This is a record of the experiences of Dr. Elizabeth Gerdes, on being expelled from the Twin Cities Bible Church, Champaign, Illinois, because of her belief in the Scriptures rather than the church creed. We have had requests for it which we have been unable to fill. Those still desiring it should write at once, as there will be no more when these are gone. The price is ten cents.

In conclusion, we wish to thank those who have helped both financially and by making the work of the Concern known. Only as it is made known, can more of the Lord's people be privileged as we are to rejoice in the glorious truths which are set forth in the literature, and only as our friends tell others of it, distribute it, or advertise it in some other way, can it be made known. Perhaps the seed will not be sown in the proper place, yet the Lord will give the increase in His own way. Often we have seen a tract or booklet fall into hands for which the human distributor had never intended it, yet for which it had been intended all along — by the Lord! So do not be discouraged if you do not see immediate results from your efforts. Perhaps your sowing must have a bit of watering by the Great Gardener, before it is ready to bear fruit!

E. O. K.

God and the Nations

THE KNOWN GOD

THE KEYNOTE ADDRESS to the nations, after the failure of the mission of the twelve apostles in heralding the kingdom to Israel, was spoken on the hill dedicated to the god of war, to the most sophisticated and skeptical audience of the time (Ac. 17:24). After his severance from the Circumcision teachers, Paul had spoken at some length to the Jews in the synagogue at Pisidian Antioch. But there he confined himself to the God of Israel and the chosen people. When most of the city came the next sabbath, he turned to them, and openly declared that he had been appointed a light of the nations (Ac. 13). And so it occurred elsewhere. It was, however, *to the Jew first*, and then to the nations. In Athens, he spoke directly to the philosophers and repatriates, without any Jewish background whatever.

Just as the first revelation to mankind concerning God's dealing with the creation used the divine appellation the Disposer, God, so also Paul uses this title to commence his revelation of the *known God*. Yet there are some striking and significant differences, which are usually overlooked. In the inspired original, the *order* of the words, as well as their meaning is important. The point of a sentence is at its beginning. In this administration, *God* receives His place as first and foremost. We are His achievement, not our own. Not so in the Hebrew Scriptures. There *man* seeks to accomplish what he can. The first book is entitled IN THE BEGINNING, and commences with the word *create*. *Time* and *action* precede God, the Disposer. The act of creation and the course of generation are the concern of early revelation. But today God is given the precedence over His handiwork.

GOD MAKES THE WORLD

Many are the means by which the world was made, according to the imaginings of men. We smile at the myths of pagans and wonder how they can believe such nonsense. But it is more than likely, if we should seek to teach an intelligent heathen the theory of evolution, that he would question our sanity. And yet the highest circles of western scholarship worship at this shrine. There is, I understand, a so-called "Christian" evolution, which seeks to harmonize it with the Bible, which probably would acknowledge that God made matter and the original protozoa, a single cell which has evolved itself into all the living creatures on the earth.

The potential powers of such a cell would have been infinitely beyond that of any creature that has evolved from it. How much simpler would it be to derive all lower forms from the highest, than to pack almost infinite possibilities into a single cell which could reproduce only by dividing itself! There is no *evidence* whatever that the smallest step in evolution ever occurred. It does not take place today. In the tremendous field of fossil remains not a single genuine link can be found between the protozoa and the higher forms of life. Not only that, but there is *real evidence* of *de-volution*. The great monsters created by God on the fifth day (Gen. 1:21) are now extinct. But I know that they existed, not only because God says so, but because I have seen their enormous skeletons.

Not one of all the myriads of animals that we know upon the earth can reproduce aught but its own species. The Hebrew term for "species" is *FROM*. It is far more scientific and exact than any word for this that we have in English. The A. V. rendering *after his kind* is not bad, but it fails to show that the separate kinds are related by being generated *from* a common ancestor. We ought to call a group of animals *from* the same propagator a "from," or use the Hebrew word *min*. That would

settle the vexed question as to the boundaries of the "species" at once, and give scientists a settled basis on which to work. I have not been able to find a satisfactory term for this. I would like to use the word *genus*, as that is connected with the idea of generation, but this is too narrow, and is often confused with *species*.

The real function of "evolution" is to usher God out of His creation in a subtle and scientific manner. It is subtle because scientists are actually delving into nature in quite an extraordinary way today, so that men marvel at the results. All sorts of devices for the comfort and destruction of mankind have come from their intensive and costly investigations, so that they are literally aiming at the moon. The glamour which some scientific achievements have cast upon everything called "science," is used by the adversary to gild his opposition to God and His inspired Word. If he can push God out of His creation, it will not be hard to brush aside His revelation. If the world "jes' growed" like Topsy, as the evolutionists would tell us, then Topsy had no father or mother, and the universe has no Creator or Sustainer. Along with God we must jettison His wisdom and His love, and all expectation for the future.

THE WORLD

Paul, however, was not alluding to the material or animal creation, but rather to the present system of things among mankind. This moral order, as well as the substance and life of creation, is a part of God's great plan for the universe. Perhaps we may best grasp the significance of what the "world" is by contrasting the three worlds which are staged on the present earth. The "ancient world" before the deluge had a very different social system from ours. Each individual was for himself. He did that which was right in his own eyes, and, probably, wrong in the eyes of his fellows. There was little restraint, so humanity became so wicked that it was

a mercy that it was wiped out and given a new start under a different system, or world.

The present world differs from the one destroyed by the deluge in that government was put into human hands. Man was given authority to kill those who were a menace to the race. Except in Israel, the form of government has varied greatly in order to demonstrate man's inability to rule, whatever the form may be, whether the rule of the majority, democratic, or of the people's representatives, republican, or the dictation of one, and all the gradations in between. All are needed to round out God's plan. The only essential feature is *failure*. He must demonstrate that government in the hands of His creatures is futile, so that they will gladly submit to Him at the consummation. But let us always emphasize the fact that *God* made this system, or world, and that its failure is fulfilling His purpose.

The next world will be under the club of God's Christ and His holy nation. Another great disaster like the deluge will clean up the affairs of mankind and hand them over to His Anointed. It will be a system or world which demonstrates the futility of opposing God's Messiah, and shows, in a positive way, the blessings of God's rule. The nations will rebel on some occasions, but their summary destruction will suffice to teach mankind its place of subjection to its Creator and Governor. As the word "dictator" is in bad odor at present, and may convey evil ideas, such as the abuse of power, we will not use it of Christ in the world to come. But anyone who has seen the club with iron spikes on its head, and its handle fastened to the shepherd's wrist by a leather thong, will not fail to see that His reign will be enforced with single-handed violence.

The present world has come to such a pass now, politically, religiously, economically and morally, that those who are in the dark as to God's aims will consider it blasphemy to lay it at His door. We fully sympathize

with them, for they are in dire need of consolation if they imagine that man is at the helm, and God is standing helplessly by. One of the most encouraging signs is the acknowledgment, by leading men, that they can see nothing ahead but disaster. They have lost control. Nothing that they can do seems adequate to prevent still more world wars of even greater destructiveness. They are right, for once. Not only their fellow men, but God Himself is going to enter the field against them, and the slaughter will be unparalleled.

“TWO WORLDS”

There are five worlds. We have contrasted three of them. Figuratively, we may divide the present system into two or more. As this is written there is much being said of “*two worlds*.” There are two great opposing ideologies seeking to destroy one another because they are so different. Politically, one is largely controlled by majorities, the other by small minorities. Economically, one stands for private ownership, the other for state capitalism. Religiously, one is superficially “Christian,” the other is atheistic. Morally those who recognize God may be somewhat above the morass into which the mass of humanity has sunk, yet even they themselves are conscious of deepening depravity.

The difference between the East and the West is not sufficient to call them two distinct “worlds” in a literal sense, nevertheless there is probably no better figure to describe them, for it is in these spheres that the worlds differ. The world before the deluge may have been as bad as the present one religiously, economically and morally, yet the world to come, the millennium, will be better. The differences between the “two worlds” today do not, by any means, warrant a devastating war, but when was a war warranted? The only real excuse for human conflict is God’s determination that man shall learn *subjection*. But man wants independence, and fights for it, and finds the opposite.

NO "WORLD" IN HEBREW

It is a notable fact that the Hebrew Scriptures know nothing of any world. There is no Hebrew word for it. Like many another great truth, such as conciliation, and the reconciliation of all, it could not be revealed in those eras, without disturbing God's demonstration of human futility. In the Greek version of the Hebrew revelation the word *kosmos* is used for such ideas as *ornament*, *beauty*, *luxury*, *arrange*, *set in order*, etc., just as in later revelation (1 Pt. 3:3), but it could not be used for a system of human affairs, or for those involved in it, because inspired Hebrew lacks such an expression.

In that primeval revelation things are seen as in a mirror, in an enigma (1 Cor. 13:12). Yes, even in our Lord's day and in the period of the Acts, it is not given the disciples to know that which might interfere with God's demonstration of the evil in mankind when alienated from Him. So it is that there is not that denunciation of worldly things in the Hebrew revelation as befits this present era. Indeed, God Himself had a "worldly" habitation (Heb. 9:1). That is, it was part of a whole system of divine worship.

THE WORLD AND ALL THAT IS IN IT

God not only makes the *world*, in order to carry out His purpose, but *all that is in it*. It would not be such a strain on believers if God had only made the *good* in the world. But that He made the *evil*—that seems incredible. It is only when we recognize God's *object* that we are able to wholeheartedly believe that *all* comes from Him, especially the evil, for this it is which will eventually humble humanity and bring men down to their place at His feet. And this can be incalculable comfort to us and impart secure serenity in the midst of this giddy whirlwind of outrageous fortune. If things do not go according to our will, we will be thankful, for we

know that it is far better that they conform to His intention, and fulfill His grand purpose.

ALL THAT IS IN IT

It may be difficult for many of us to believe some of Paul's statements in his divine definition of the Deity. Yet these are in accord with the clear revelation of His character in this administration. Indeed, very few of us really realize that *all* in the present world, or cosmos, is made by Him. Are there not many things far too trivial to have the divine impress? And what of the bad, the mean, the hateful little pinpricks which tend to embitter our course in the midst of present social structure? How can God Himself be back of the many petty, puny, paltry occurrences that make up the biographies of multitudes of men? Our reason reels when we merely contemplate the *number* of such incidents, let alone their character. We certainly could not make *all* the many minutae which make up this evil cosmos. It is impossible for our degenerate minds to comprehend it. But we can *believe* it!

It may foster our faith if we consider God's marvelous handiwork in the lower realm of the physical universe. For this our soulish body is equipped to some degree. Had we no eyes or ears, how difficult would it be to believe that God has made *everything*! Somehow we do not stumble at His creation of the mighty and magnificent orbs of space. We know that we had no hand in making *them*. Yet those who have a small idea of their number, as shown on a photograph of the milky way, are staggered by it. But the small things, does not man have a hand in these? Until recently men did not even know how small are the parts of which the universe is composed. They thought they knew when they named certain particles *atoms* (UN-CUTS) because they could not divide them. Now they have split them. Most men thought these would be inconsequential, powerless particles, hardly worth considering, they were so small. Now

they find in them a power that could shatter the earth if not controlled. Who was it that made the atom and its component parts? Were they too small for God to make?

Matters minute are not foreign to the Deity or beneath Him, but rather His special province. Far below the range of human sight He constructed the universe out of billions of billions of billions of miniature building blocks, each of which is under His control and direction. If He lost control of a single atom, and a chain reaction set in, this one atom might lead to the ruin of the universe. It is with trembling and terror that men now view their own power to induce such a reaction in a comparatively tiny atom pile. Should we not be filled with thankfulness that God does not relax His restraining hand until the time comes when the destruction of the earth will be in accord with His glory and the blessing of His creatures? Let us adore Him as the God of the atom and its parts, as well as of the mightiest orb of space. Not even the nucleus of an atom is independent of His guiding hand.

We can see some of the stars with a telescope, and are exploring further and further into the microscopic elements of the universe. We see the same evidence of order and design in the most minute particle of matter that is so clearly revealed in the celestial spheres. Why should not the same rule apply in the history of the world as in the creation and operation of the lower, denser province of matter? The smallest and most lowly of living creatures is not so tiny as an atom, and its actions are far more significant. How much more complex and wonderful is the most minute being than the atoms of which it is composed, not only in its structure, but in its acts, its career! If an atom can lead to the destruction of a whole city, much more can the smallest act of the smallest creature lead to great and lasting results in God's conduct of mankind's affairs. The Scriptures have given us many instances of this.

But even such a parable as this *proves* nothing, but only shows that *God is able* to regulate the most insignificant action to suit His universal plan. That He does so is far beyond the grasp of our degenerate minds. It is reserved for *faith*. As later restated more fully by Paul himself, when he supplemented this brief pronouncement in his perfection epistles, our lot is cast in the *One Who is operating ALL in accord with the counsel of His will* (Eph. 1:11). May God give us grace, not only to acknowledge that He *created* all the physical universe, in space, but also to believe that He *operates* all in the world, in time, as Paul told the Athenians, in his keynote speech, introducing the evangel of God's grace to the nations.

A. E. K.

Studies in Hebrew

RESTORING DEBORAH'S SONG

The song of Deborah is generally conceded to be unsurpassed in Hebrew poetry if not in all literature. At the same time it is one of the worst preserved parts of the Hebrew text. The two most scholarly translations of which I know simply omit considerable portions as impossible. One even leaves out a part of the very first line! The A. V. renders the first couplet as follows:

Praise ye the Lord for the avenging of Israel,
When the people willingly offered themselves.

But the Hebrew seems to read literally somewhat like this:

In relaxation relax in Israel.
With a willing [offering] of the people bless Jehovah.

One of the Greek versions has it:

Revealed is a revelation in Israel,
In the willingness of the people, bless Jehovah.

For the first two words Alexandrinus has *begin* and *inaugurator*. Scholars have suggested *leading leaders*,

retribution, avenging, set free, liberate, long streaming locks, etc.

As the first line is so uncertain, it is wiser to look elsewhere for some foundation to work on. This is found in the second line, where all the evidence is in comparative agreement. Moreover, there is little doubt that it forms a couplet with the first. They should be parallel in their thoughts.

The A. V. has so rearranged the words that the poetic structure is ruined. We agree, however, that the opening note should be praise to Jehovah. This is found in the second line, but seems to be missing from the first. None of the suggested renderings of the first two words supply this. Can it be found in the phrase *in Israel*? Is there a parallel to *Jehovah*? There is! The last two letters of Israel spell the title *Deity*, for *Israel* means *chief-Deity*. But what of the other letters? As they stand, as we have seen, they denote *chief*, which is unsuitable. But, by simply transposing the *s* (*sh*) and *i*, we have *shir*, which means SING. Then we have:

In relaxation relax 'with a song to the Deity'

With a willing [offering] of the people, bless Jehovah.

We do not change the first two words, as all others seem compelled to do to make sense. Although our change is so slight, we indicate the conjecture by question marks. In sense and sentiment we have a worthy opening to this marvelous ode. After the strenuous strife, the warriors are exhorted to relax and turn their thoughts and thankfulness to the One Who has given them the victory. What could be more appropriate than to intimate that a *song* is about to commence? And that it celebrates the Deity? This has its perfect parallel in the voluntary gifts of the people to bless Jehovah.

Our own hearts well up with thankfulness that He has enabled us to restore even this small fragment of this inspired and inspiring gem of His marvelous revelation.

A. E. K.

THE EXALTATION OF CHRIST

How EXCELLENT a thing it would be if we heard a more moving note in the sounding forth of the praises of Christ! Too rarely do we hear references to His exalted place at God's right hand. More often attention is drawn to His earthly life and walk, wherein He is presented as our ideal Example.

The great note we would fain hear is that concerning His celestial ministry. This alone, we feel, would put into effect His own impressive statement to the throng of long ago: "And I, if I should be exalted out of the earth, shall be drawing all to Myself" (John 12:32).

Are not these words an augury of future triumph? Yet, for those around, they held no such glorious meaning. Nor are they today regarded as holding the fullness of meaning they certainly envisage. It is only as Paul's writings are studied that the profound nature of the utterance is perceived. In the light of Paul's various declarations we see the true point of Christ's momentous promise. Then it is, as never before, that we believe the words as they stand: And I, if I should be exalted out of the earth, *shall be drawing all to Myself.*"

Therefore, since Messiah is exalted, His drawing power is not only an immediate blessing for those who believe, but prospective for myriads who shall come under His potent spell in the future. His sacrifice stood for no less than the salvation of all. "He died for the sake of all." And since "death is lorded over Him no longer," and He is living to God, it is the efficacy of that death which avails for all.

Does it not all hinge upon how God, the Father of

glory, views it? It all rests with God "Who wills that all mankind be saved and come into a realization of the truth. For there is one God, and one Mediator of God and mankind, a Man, Christ Jesus, Who is giving Himself a correspondent Ransom for all" (1 Tim. 2:4-6).

A Man indeed! The exalted Christ of God, glorious Firstborn from among the dead, that in all He may be becoming first, even "Head over all," not only "to the ecclesia which is His body," but to all the realms of God's vast creation. Who then shall say that He is not able to draw all to Himself? Wherein lies His Kingship, His gracious regal power, if not for this? For we may rest assured that celestial realms, alike with terrestrial, will present no unresponsive areas of life and being, but will be full of joyous acknowledgments of God's Messiah.

Contributing to this will be the testimony of God's heralds, above and below, to His infinite grace. The members of the body of Christ are specially set for this, for who should be such eloquent exponents of grace as those who, down here, were so wondrously saved in grace? Besides, then, there will be the glorious sight of Him in the regal splendor surrounding His triumph as Reconciler of the universe. This alone will count for and assure His victory over all.

O Reconciler of this world,
And other worlds beside,
Thy name o'er every name impearled,
Brings all to Thy blest side.
O Son of God, Thy glorious sway
Shall draw both great and small,
Until there dawns the radiant day
When God is All in all.

In such an issue of God's purpose we truly see Christ as the power and wisdom of God, for all around will be the living pulsating evidence of it. There will breathe not one undrawn to Him, the Lord of life and glory.

Should we not then, proclaim such an exaltation? Should we not hope, by so doing, that preachers and teachers would quicken and truly edify their hearers? Moreover, would not such announcement be to God's glory? To make Christ the central One, even God's anointed One, in such manner, is to proclaim a powerful evangel.

To know real blessing and an abiding satisfaction, we must see Him as God sees Him, the Son beloved, Effulgence of His glory. He is the highly exalted, Whom God graces with the name that is above every name, for He is peerless, incomparable, and "in Him the entire complement of the Deity is dwelling bodily." Indeed, we cannot have too lofty a conception of Him. And the Word of God certainly accords Him the highest place in His creation.

In honoring Him, we honor God. How many buildings of wonderful architecture have been erected, bearing the inscription, "To the glory of God!" Yet, far more would it be to the glory of God, to exalt the Son of His love, to set Him forth in the peerlessness of His exalted place at God's right hand. Even the Psalmist, in his day, could exclaim, "Unto Thee shall all flesh come!" And may we not see in such words, a prefiguring of the mighty drawing power of the Son of God? Especially on that great occasion, which surely will not be an isolated one, when all knees bowing, and all tongues acclaiming, He shall be acknowledged Lord, for the glory of God, the Father.

The centralizing of all evangels is in evidence here. For they all concern Him. And the glory, as we see, is not our glory. It is the glory of God, the Father. And such emotion as all will feel, will be an abiding one. For we shall all have life, being, and movement in God. Our joy in God will be of a pure and permanent character, unassailable, and without alloy. Till then, God's purpose of the eons moves ever on, the while the Son of His love awaits the glad union of Himself and His own.

Then, in very truth, shall we see the exaltation of Christ. We shall be transfigured. And who shall portray the noble and lofty character of so great a change? "We all shall change, in an instant, in the twinkle of an eye, at the last trump." Instantaneous, indescribable. "For this corruptible must put on incorruption, and this mortal put on immortality." The famous of this world are often spoken of as the "immortals," but their wisdom and knowledge is not that which is above, but that on the earth. Let us then think, with more frequency, of Him Whose triumphant return shall put into motion a course of events concluding only when God is All in all.

When the theme of the return of Christ is dwelt upon, it is usually only in its relation to believers. And even then, such discourses are few and far between. The vital fact that Christ's ransom is for all, is not stressed. Yet, if it were, to what greater extent would the evangel make appeal! The grandeur of it is, that we are in that little, yet great word, *all*. But God, being not only rich in mercy, but also in grace, wisdom and knowledge, has taken us up on the way to His triumphant consummation.

It is, therefore, in perfect accord with His purpose, that we should have a preview of its procedure. For we are citizens of a realm which "is inherent in the heavens, out of which we are awaiting a Saviour also, the Lord, Jesus Christ, Who will transfigure the body of our humiliation, to conform it to the body of His glory, in accord with the operation which enables Him even to subject all to Himself" (Phil. 3:20, 21).

Here, in great clearness, we see our position of grace in a priority which truly accords with the salvation of all. And is it not in the light of such a foreview, that the evangel of the glory of Christ is richly enhanced? Let us then give to God His true meed of praise for the foretaste of so great a salvation. We did nothing to con-

tribute to it. He first, as it were, laid it at our feet, and so completely commanded our faith and belief, that we are His forever.

Why He should so blessedly do this for our present joy and peace, we cannot tell. But we can appreciate the truth that it is "of God in Christ." Profoundly simple, yet how profoundly true! The people with whom we may converse, and those with whom we may associate, and all who pass and will pass within our range of vision, are saved as we are, by the potency of the precious blood of Christ. If, however, God has shined in our hearts to bring home to us the wonderful knowledge and realization of the fact, happy indeed are we. But it is not of ourselves. God, by His spirit, drew us "into this grace in which we stand."

Such an evangel exalts the Lord Christ, for it does not limit His power to save. Because, apparently, so few respond to the gracious message, does not lessen the effect of Christ's sacrifice. It is God's estimate of it, not man's, that really matters. Therefore, in God's time, and under Christ's sway, all will be drawn to Him, in allegiance full and complete. Then will He be truly exalted.

Today there is much talk about revival. What, however, is most needed, is the setting forth of Christ as the exalted One in realms celestial. And that He is also the returning One, coming again to receive His own. And not only so, but soon after to make the place of His feet glorious, as He puts into operation the purpose of God. In judgment of the world that rejected Him, will He ride to victory, and to the establishment of a kingdom of righteousness and peace.

Yes, when He comes to the earth, it will be to put in order a disordered world. And to His brethren according to the flesh, it will mean life "from among the dead." For they have indeed known the severity of God. Then, in a marvelous way, will they experience His kindness.

And so blessed will they be, that, through them, all nations will be blessed. All because of Him who delivers and saves them. Then will they bring to Him a liberal hand, a praying heart and a praising tongue. Blessed will be His marvellous name, and the whole earth be filled with His glory.

In view, then, of all that will transpire, in the realms celestial and the earth beneath, we do well to patiently and expectantly await His return.

The Saviour is coming, O sing the glad word!

Coming for those He redeemed by His blood.

Coming to reign as the glorified Lōrd!

The Saviour is coming again!

Exalt Him, His people, and joyously wait,

As now you proclaim Him Christ Jesus the Lord;

With longing to see Him in glorious state,

The Saviour is coming again!

WILLIAM MEALAND.

INDEPENDENT HOPI INDIAN MISSION

We continue to receive good reports of the work being carried on in Oraibi, Arizona, by our brother Fred Johnson, native pastor. It is one of the few missions we know of where sound, Scriptural teaching is proclaimed, and is deserving of our prayers and support.

During the summer, we had the privilege of attending a few sessions of the Southwest Indian Bible Conference at Prescott, Arizona, where we heard Bro. Johnson, Bro. Morgan, and Bro. Frey preach. We enjoyed the fellowship with the Indian brethren, and found them to be earnestly seeking truth, and anxious to throw off the denominational fetters which had been preventing an unbiased study of the Scriptures. This course will, of course, encounter opposition and cause some of their former friends to turn against them. A tabernacle and other facilities are being erected on the conference grounds, the work being done by the Indians themselves. The treasurer of the conference is Mr. Valentine Hill, San Carlos, Arizona.

E. O. K.

PILGRIMS NOT PURITANS

We seek to be accurate and just in all our writings, but we made a bad break when we confused the *Pilgrims* of Plymouth Colony, Massachusetts, with the later *Puritans*, who came later (page 195, Sept. U.R.). This, however, only emphasizes the point. A religious movement may be very spiritual at first, yet it usually degenerates, even if the individual sponsors do not change, but others take their place as leaders who do not cleave closely to the Scriptures.

JUDGMENT POSTPONED

THE DAIS is the *commencement* of our real life, rather than the climax of our mortal existence. Even if we are able to anticipate, by the power of God's spirit, a slight measure of the blessedness of that future day, we cannot achieve very much because of our innate weakness and the hindrances in our environment. Once we set our hearts on that glorious sequel to our career, however, it will help us much to enjoy the present. We should keep it always before our hearts, so that it will influence our steps, and lift us above the sordid scene in which we find ourselves. The dais is not an end in itself. We should look through it to the eonian glory to which it is only a prelude.

Not only will the saints be fully equipped with life abundant for their new career, but, what is far more encouraging, God's plan for them is almost the reverse of the present. His object *now* is to *humble* us, *then* He will *glorify* us. Now it is largely a preparation. Then it will be fulfillment. Now we are the victims of the powers of darkness. Then we will rule over them. Now our feet tread the path of suffering. Then our hearts and our hands will be engaged in blessing. Now we are sowing in sorrow. Then we will reap with rejoicing.

It is not merely a matter of the absence of sin. Our Lord, sinless and flawless as He was in His life on earth, trod the path of humiliation and sorrow, quite apart from His sacrificial sufferings. He needed no dais at the crisis of His career, for He did always those things that pleased His Father. Yet He was awarded the glory and bliss that was His due. His body also was changed and

glorified for His celestial honors. He is at the head of all rule. Then we will share this with Him. He will bring all God's creatures back to Him. Then we will be associated with His celestial service.

A plant dies quickly if it is taken out of the soil. A fish does not live long out of the water. We would soon expire if we rose far above the air. None of these can live for any length of time apart from this trinity. Terrestrial bodies demand an earthly environment. Celestial bodies have a life that is not dependent upon anything of earth. They have no blood, so cannot absorb the oxygen from the air, or assimilate water or food for their sustenance. Without blood they cannot feel, for they are not soulish. Our Lord had such a body in resurrection, so He could go through locked doors without any harm, or ascend into the empyrean without effort. When He comes we will be caught up to meet Him. For this alone our terrestrial bodies would not do. They must be transformed into celestial ones. Such life precludes sin and suffering. It presages flawlessness and bliss.

POSTPONED JUDGMENTS

Before coming to the climax of our exposition of the dais, it will help us to consider God's judgments during the course of the eons. It is a most complicated theme, due to changes in God's administrations which hardly any of the saints recognize in their reasonings about the matter. Moreover, God's purpose seems universally unknown, and the whole is reduced to the human equation of *do right and be rewarded*, or *do wrong and be punished*. Only the divine view, that God gives the experience of evil to mankind to humble it, will help us to a mature understanding of this complex theme, and enable us to look upon the world today with equanimity and satisfaction, for it is carrying out God's predicted plan.

A shortsighted glance at God's judgments will lead to perplexity and atheism. We instinctively think that

God must set matters right, and we are quite correct in this assumption. But we fail to see that simple restitution, without any gain, is also a failure, for the sufferings entailed in the process are not properly paid for. There is no solution except a future consummation, and that cannot be accepted except by faith. Even a brief survey of God's judgments, if comprehensive, will serve to satisfy us with God's plan as a whole, and with His present operations, though they entail some suffering on our own part. These we will gladly endure, in view of the overwhelming compensation in the future.

After God, through the serpent, had brought about the sin and offense of Adam, He judged the first man by making him and the race mortal, so that they would sin without the direct intervention of Satan. Up to the deluge they were left without corrective measures, so that they had to be wiped out with a flood. From that time on, judgment was put into the hands of man, and there has been a weak attempt on his part to see that each one gets his rights. But, as individuals failed when they sought to do that which was right in their own eyes before the deluge, so, now, governments fail in dispensing justice, and will be judged in the coming day of His indignation.

But, in this, man's day, God has come in, in various ways, in order to vary His great demonstration of human incompetence. First, He gave a revelation to Job and to his associates, and to the rest of humanity through them, of the function of evil. It is not confined to the punishment of sinners, but is essential to the revelation of God's grace, so is the portion of the saints as well. Moreover, it is not fruitless, but produces a double blessing. This revelation should have enabled all mankind to endure evil with fortitude, but only a few of the saints have understood it up to now. In the future it will be a magnificent testimony to all mankind of the very lesson which it is intended to teach.

But a much clearer revelation was given to Israel in the law. Instead of leaving them in the dark in their judgments of one another, He revealed to them statutes and judgments by which they could decide righteously. Moreover, He gave them intermediaries, priests, through whom they could find out His mind in any case. They were well equipped to *know* what is right, but not to *do* it. Thus there is a much deeper humiliation in lawlessness than in ignorance. The law was not given to be kept, but to transmute sin into offense, and shortcoming into law breaking. It only intensified the fact that judgment, in the hands of man, is a monumental failure.

The failure of *nations* to judge righteously will be corrected by fearful outpourings of divine indignation at the time of the end. They are now ripe for judgment, for they are ruining the earth by their injustice and strife. Even as *individual* judgment had to be delayed before the flood because a corrective was not in keeping with the character of God's demonstration of human depravity until it had come to the full, so *national* judgment cannot be executed until the time is ripe for setting up Christ's kingdom. Then the demonstration will be complete, and corrective discipline is imperative in order to clear the ground for the righteous rule of God's Messiah.

But *individuals* will not be judged until later, at the great white throne. During their lifetime both saint and sinner sigh for the correction of injustice and misfortune. Many efforts are made, apart from government, to remedy wrongs and cure inequalities, but the net results are very disappointing when we consider the world as a whole. In the city where this is written there is a "community chest" and an enormous public hospital, besides numerous other agencies designed to deal with poverty and distress, but the poor and the ill only increase, even under the most favorable circumstances. God could end this condition in a short time if it were

His intention, but He does not interpose. Crime increases and injustice abounds, but He does not intervene.

THE POSTPONEMENT OF JUDGMENT

The postponement of both national and individual judgment brings with it one of the most perplexing problems for the unbeliever, and the delay in giving their awards to the saints is very trying for their faith. Although it is of the utmost consequence and for the highest benefit for the race, men do not want to be brought low, and do not wish to wait for a future recompense, because they do not realize that this is God's prepared plan for *their* own benefit, as well as for the blessing of the *universe*, and for *His* own highest bliss. All of mankind must learn to realize what He is to them by an actual experience of what it means to be without Him. Then they will be able to give Him the unforced outflow of their hearts. Then they will appreciate it when His judgments permanently right all wrongs and eliminate all evil, through the suffering Sacrifice He has provided.

Today the saints mix a measure of atheism with the Mosaic law and Paul's epistles, and seldom realize what a mess it makes. They want judgment now, so as to get their rights according to the law, but they realize also that they need grace for their shortcomings. As they do not get what they want, they lose the sense of God's presence, if they ever had it, and shut Him out of their lives whenever He does not come up to their expectations. It is only as we see by faith that, at present, the evil in the world is according to the Scriptures, and an essential ingredient in God's plan, and also the only way to the highest blessing for ourselves and for the race, as well as all creation, that we grasp its necessity as a background for the display of His grandest glories and perpetual praise. And then are we prepared to endure with thankful hearts all the trials and tragedies which He sends to us.

Is God judging now? This is a very practical question for all of us. If He is, how can we be satisfied with what He does? A Bible reader who applies the Psalms to himself must be sorely disappointed at times, for there God promises to protect and bless all who trust in Jehovah. He does not redeem such assurances now. The reason is clear. He *was* judging indirectly then, through the law given to Israel. None of the Psalms, not merely the so-called "inprecatory" Psalms, are applicable now.

Judgment is further complicated in our minds by nature and nature's laws. They operate without fail or favor for either saint or sinner. The just and the unjust are often engulfed in the same doom. The saintliest of the saints seems to have no prerogative. They are swept away by the same storm or crushed by the same earthquake. An "act of God" has come to mean the destructive force of nature. It is seldom, if ever, applied to the beneficial blessings which abound in the physical forces that surround us.

A comprehensive knowledge of God's postponed judgments should help us to endure with patience and long-suffering the "light afflictions," which seem such a heavy burden to us now. These are essential features of the evil eons. It is not neglect or carelessness on His part, but perfect planning. In the future land of glory that awaits us, God will be *all* in His saints. Their bliss in resurrection will depend on the continual and unbroken operation of His spirit in them, so that judgment will be unneeded and unknown.

Finally, in considering the dais of Christ, let us not only look upon it as the conclusion and rectification of our earthly course, but as the *commencement* of another grand and glorious career of dispensing blessing to others by revealing God to them. For this our present life is only a preparation. This marvelous outlook may help us not only to acquiesce, but to *enjoy* much that comes to us in this vale of tears that otherwise might

embitter our souls. Not only will we be thankful for the good, but rejoice in the evil, in view of the future blessing which will spring from it, to ourselves as well as to others of God's creatures, and to His praise and glory.

A. E. K.

PASTOR ROBINSON'S CHARGE

"I charge you, before him and his blessed angels, to follow me no further than I have followed Christ; and if God should reveal anything to you by any other instrument of his, be as ready to receive it as ever you were to receive any truth by my ministry; and I am confident that the Lord hath more light and truth yet to break forth out of his holy Word. For my part, I cannot but bewail the condition of the reformed churches, who are come to a period of religion, and will go no further than the instruments of their reformation. The Lutherans, for example, cannot be drawn to go beyond what Luther saw; and whatever part of God's will he hath further imparted to Calvin, they will rather die than embrace; and so the Calvinists stick where he left them. This is a misery much to be lamented, for, though they were precious shining lights in their times, God hath not revealed his whole will to them; and were they now living, they would be as ready and willing to embrace further lights as that they did receive.

"Remember also your church covenants, and especially that part of it whereby you promise and covenant with God and with one another, to receive whatsoever light or truth shall be made known to you from his written Word. But take heed what you receive for truth, and examine, compare, and weigh it well with the Scriptures. It is not possible that the Christian world should come so lately out of such thick anti-Christian darkness, and that full perfection and knowledge should break forth at once."—*Courtesy* WARREN Y. KIMBALL

DEATH TRANSMITS SIN

Question: Do not Ps. 51:5, "Behold, I was shapen in iniquity; and in sin did my mother conceive me"; Ps. 58:3: "The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies"; Ro. 7:18: "For I know that in me (that is, in my flesh, inherited nature) dwelleth no good thing"; and Ro. 8:22: "For we know that the whole (creation) groaneth and travaileth in pain until now"—do not these teach that sin is inherited through man's flesh nature?

Answer: Why add to God's revelation? The words "inherited nature" do not occur in Ro. 7:18. Are they not human philosophy? Man's *nature*, in the Scriptures, especially in Romans, is the *opposite* of his flesh, so far as conduct is concerned. The nations, in *flesh*, are impotent to fulfill the law, but by *nature* they may be doing what the law demands (Ro. 2:14). The Uncircumcision, by *nature*, may discharge the law's demands (Ro. 2:27). Man's *nature*, or instinct is *good*: his flesh is *bad*. The fact that the creation is groaning and travailing has no bearing on the *transmission* of sin.

Anyone who will consider Psalm 51 carefully will see that David is not dealing with the *transmission* of sin at all. He is not seeking to place the blame on his mother, who conceived and travailed with him. He simply traces his sin back to his very beginning. We should always interpret a passage in the light of its context, and never use it to "prove" something which is not in view. This applies to Ps. 58:3 as well. Neither in these nor elsewhere does God say that sin is transmitted by a *nature*, or by the *flesh*. The subject is dealt with in Romans 5:12, where it is revealed that *death*, not *sin*, is *transmitted*. This is clearly stated in the Authorized Version, but its force is destroyed by the mistranslation of the following phrase "*for that all sinned*," as if sin was transmitted and death followed. The Greek reads "*on which [eph ho] all sinned*." The A. V. was so rendered to bolster the orthodox philosophy that a "sinful nature" is transmitted. Since those who wish to support this philosophy against God's revelation can find no better evidence than the passages herewith produced, *which do not deal with the subject*, we are confirmed in our faith that "*DEATH came through to all mankind—on which all sinned*." (Ro. 5:12),

THE SPIRITUAL BACKGROUND OF CONDUCT

HUMAN TIES exist in order to reveal the bonds that bind us to God. Creation and birth, slavery and sonship, marriage and divorce, are all used as shadowgraphs or illustrations of God's relation to the human race. These stations in life help us to realize our relationship to God. They are of great value also in regulating our conduct so as to please Him. We are not only connected to the rest of creation, but also to the Creator. Today the saints are the beloved children and chosen sons of God, our Father. Israel was the wife of Jehovah, was divorced, and will yet return to Him as the bride of the Lambkin. His doings reflect their light upon our earthly relationships, which are regulated and varied, so as to reveal His heart.

In our booklet "On Baptism" we have shown how *doctrine* varies to accord with divine relationship. In this study we will seek to show that *conduct* also differs to agree with God's attitude. This is clearly shown in the matter of divorce, which changes its grounds in succeeding administrations to accord with the character of God's dispensations. In each case it harmonizes with the divine dealings. When hardhearted Israel, enslaved under the bondage of the law, failed so fearfully in fulfilling its conjugal duties as the wife of Jehovah, so that He was compelled to divorce her, a man could send away his wife for any fleshly reason (Deut. 24:1-4, Mt. 19:3-9). Our Lord, in his ministry to Israel, altered this to correspond to His more merciful mission. The nation was forgiven everything except unfaithfulness to God, and

so a man could not put away his wife except for this single cause. Under the more gracious ministry of Paul a spiritual distinction is made between believers and unbelievers. As no separation is possible between the saint and God, so there is none between a man and his believing wife. But, as there is no close union between God and an unbeliever, the bond between a saint and a sinner may be broken by the latter, since no bond binds him to God.

DIVORCE UNDER THE LAW

Moses could issue the challenge: "What great nation is there that has God near to it as Jehovah, our God, in all that we call to Him? And what great nation is there that has statutes and judgments as just as all these laws which I set before you this day?" And we must agree that, in the main, the Mosaic law is the most just that has ever been given. But there are parts of it which do not appear so to the unspiritual mind, and one of these is the law concerning divorce (Dt. 24:1-4). It seems one-sided. The man has all the rights, the woman all the wrongs. There was no provision that, if *she* should be unfavorably impressed by *his* physical imperfections, she could get rid of him! Neither was there any mediator between them. The man was constituted judge, jury, and witnesses. He could easily become a tyrant with so much power, as the woman had no right of appeal. How shall we discover the justice of this arrangement?

There can be no question that the grounds laid down for divorce by Moses were changed by our Lord. It was not, indeed, that the law allowed a divorce for every, or any, cause, as the Pharisees put it, but only because of some "nakedness," as the Hebrew idiom has it, probably some physical defect not visible when clothed. The Greek version used by our Lord and His hearers has the word "indecent" here. This the hard-hearted law breakers made a pretext, so that they could get a "legal" divorce for any cause. But what was the real, spiritual ground

for granting this concession? Was it not because, at that time, they were under the law, *in the flesh*? A physical defect in a wife would correspond to sin in Israel. God was demanding perfection in the flesh, and put Israel away because they did not come up to His standard, as well as for leaning on other lovers. Only the man could divorce. The wife had no such privilege. This seems unjust until we see that the man represents Jehovah, and the woman His erring people.

Only in the high court of Jehovah will we be able to see the transcendant righteousness of this procedure. We are concerned primarily with the welfare and happiness of husband and wife during their sojourn on earth. If we had our way we would give them a free ticket to heaven immediately. That is a false mirage. It is not God's object during the wicked eons. As a divine institution, marriage is a medium by which God reveals Himself. The nation of Israel, under the very law in which we find this statute, was related to Jehovah as a wife to her possessor. The man had to picture the place of Jehovah. The legal contract was with Israel *in the flesh*, and it demanded perfection in the flesh. Hence it was that a woman could not cover up any physical defect without invalidating the contract, any more than Israel could fail in the flesh and still remain in the house of Jehovah.

In those days a man did not get to see his wife until the marriage veil was lifted after the wedding ceremonies. So it was that Jehovah gradually lifted the veil from Israel and revealed what she really was in the flesh. That is the burden of the Hebrew Scriptures. In the wilderness and in the land, under the judges and under the kings, by means of priests and prophets, we behold the corrupt flesh of the chosen nation, and do not wonder that Jehovah would not have her. Surely no one could insist that He keep her in his house forever! Therefore it is that, at the conclusion of this long period

of unveiling, Isaiah (50:1) asks: "Where is the scroll of divorce of your mother, with which I sent her away?" This seems to have been for Israel's sins, her physical defects, as it were. But Jeremiah (3:8) cites another cause why Israel (the ten tribes) were cast off, that is, unfaithfulness.

Perhaps we can see the justice of this procedure more easily if we consider the case of Jacob. He was brought to Leah and was deceived. So the sons of Israel pretended to be and do all that Jehovah demanded. It took centuries to unmask the nation, before Jehovah divorced her. The law of divorce portrays this situation. The nation was taught, not only by precept, but by continually recurring examples, that Jehovah would break His covenant if they did not keep the law.

The custom of marrying sight unseen seems to be practised still in some parts of the Orient. I met a man in Jerusalem whose home was in Egypt. He told us that it was far safer to buy a slave than to marry a wife. He had arranged for a wife once, and she turned out to be old and ugly, so he divorced her. I saw many veiled women in Palestine. At first I thought it a pity that their features should be hid from view. But later I changed my mind. By some inadvertence, on several occasions, the veil was thrust aside and I got a glimpse of the face beneath. I can only say that they looked much better veiled than otherwise! And so it was with Israel. The exposure that we have of them in God's Word has not enamored us. Israel in the flesh, under the law, was no pleasant sight for Jehovah!

A woman, divorced under Moses' law could, after another marriage, never go back to her first possessor. This, again, seems hard to reconcile with modern brands of justice. But when we see its spiritual counterpart, then it is understandable and imperative. Israel has failed under the first covenant and can never be under it again. Only the election in it who sought shelter under

sacrifice, and was true to Him, will be included in that new-born nation that will make the new covenant. Jeremiah (3:1) refers to this prohibition, yet Jehovah invites them to return to Him. The reason given is not the law, but Jehovah's kindness. Again Jeremiah (3:14) says: "Return, sons of backslidings, avers Jehovah, for I possess you, and I will take you, one of a city, and two of a family, and I will bring you to Zion." An election shall return to Him. Is not this a foretaste of the ministry of our Lord?

DIVORCE UNDER OUR LORD'S MINISTRY

Changed spiritual conditions led our Lord to alter the grounds of divorce in His day. He said, "Now it was declared: whoever should be dismissing his wife, let him give her a divorce. Yet I am saying to you that everyone dismissing his wife (outside of a case of prostitution) is making her commit adultery, and whosoever should be marrying her who has been dismissed is committing adultery."

When our Lord came, He made it very clear that He had not come to *demolish* the law or the prophets, but to *fulfill* them. He declared that not one iota or one serif should pass from the law till all should be occurring (Mt. 5:17). Yet it is evident that He did not mean by this that it all continued in force. He set a limit when He said that the prophets and the law prophesy *till John the baptist* (Mt. 11:13). Moreover, in His Kingdom code, *He has no hesitancy in altering the law of Moses!* So that there should be no doubt about this, He actually quotes Moses and makes a new and different statute. This is very striking, and certainly shows that *one cannot use the law for a rule of life without qualification*. In the question of divorce we are certainly through with it. Now that we know the fact, the question arises, *Why* did He change the law?

Once again, the key lies concealed in Jehovah's new

relationship to Israel. The coming of Christ introduced a vast change. The *law* through Moses was given, *grace* and *truth* came through Jesus Christ. The law had revealed Israel's unfitness in the flesh, so they were divorced. That lesson had been thoroughly demonstrated. The law seemed to carry the implications that they could *keep* it. Christ came because they could *not* keep it. He did not try to get them to obey, because they had shown that they would not. This proved the need of a *Saviour*. He did not herald law, but repentance, and He gave Himself as their Sacrifice. God's relation to Israel changed. They had been divorced. They could not return under law. But they could become His again under a new covenant, calling for faithfulness to Him. That is why the conditions of divorce were altered by our Lord. The old would be misleading, as Jehovah is through with the old contract, and wants to make an entirely different one, in which the flesh is no longer the determining factor.

But, even in His declaration on this subject, there is a startling difference between the accounts in Matthew and those in Mark and Luke (Mt. 5:32, 19:9, Mk. 10:2-12, Lu. 16:18). In both passages in Matthew, unfaithfulness is given as the one exception, the only ground on which a divorce is possible. Yet in Mark and Luke no exception whatever is made. Why is this? In Mark it seems almost as if our Lord contradicts His own utterances in Matthew. He explains that Moses allowed divorce because of their hardheartedness, which was not only true of them individually, but of the law which they represented. Then He goes back to the original institution of marriage and shows that God made of them one flesh, and enjoins them not to separate what God has joined. It is not necessary to "reconcile" these apparent "discrepancies." We need only examine their spiritual background, and then we will see that both fit in their own particular sphere.

Matthew differs from the other accounts of our Lord's life in many matters. It has caused much confusion when Matthew is combined with the others, or even if it is used to check them. It can only be understood by itself, in the light of its special character. Most of us have heard that it portrays the King, while Mark shows us the Servant, Luke the Man, and John God's Son. But how little have we profited by it! All is characterized and colored by the *Kingdom* in Matthew. It cannot be understood in any other light. It continues the testimony of the prophets concerning Israel's dominion in the earth. Even as Christ is the King, so the outlook is predominantly *national*, rather than individual. This we have shown elsewhere, so need not go into details. It alone will explain the difference in the grounds for divorce.

Israel was still unfaithful as a *nation*, and divorced from Jehovah on account of it. This cannot be changed, *nationally*, notwithstanding the mission of Messiah, until the kingdom is taken away from them, and given to a *nation*, producing its fruits (Mt. 21:43). As a *nation*, the Jews of our Lord's day will have no part in that coming kingdom and the new covenant, when Israel becomes the bride of the Lambkin. *Only for individuals* is this done away, for these disciples were *not unfaithful*. So, to the *unbelieving nation* divorce is allowed, for it pictures their own relationship to Jehovah. But to the *individual* disciple, who is not cast out by Jehovah, but who is joined to Him through Jesus, the Christ, there is nothing said as to divorce on the grounds of unfaithfulness.

Let anyone compare our Lord's words in Matthew with the eighth chapter of John's account. Once more we have the Pharisees, who thought they kept the law, and wanted to use it to destroy a fellow sinner. They bring to Him an unfaithful woman, hoping to show that He opposed the law which demanded her death. Under

Moses she was doomed. Even now, had He assumed His place as the Son of David, the King, He would have allowed her to be stoned. The Pharisees did not realize that *they* were guilty of this very sin in God's sight, and that *they* were doomed not to enter the kingdom because of *their* unfaithfulness. The woman was saved because He dealt with her as Jehovah, the *Saviour*, and she acknowledged her guilt, recognizing Him as her Lord. He did not reject the law. All he asked was that the first stone be flung by a sinless one. So the Pharisees condemned themselves.

We must differentiate between Matthew's presentations and the rest. In fact, we must keep each account of Messiah's ministry separate, and seek to understand it in the light of its own characterization of our Lord, and of the accompanying conditions. What, at first sight, may seem to be contradictions will turn out to be local coloring, appropriate to the peculiar circumstances. Once we see it, there is a fine harmony in allowing the hardhearted Pharisees and the unforgiven and unforgiving bulk of the nation to go on divorcing their unfaithful wives, seeing that Jehovah was doing this to them, and, at the same time, teaching His individual disciples, who themselves had been taken back into God's house, because their sins were forgiven, to treat their wives as Jehovah had dealt with them. Where there is so great a difference, there should not be uniformity, but discrimination. *Let us never read anything from one account of our Lord's life into another.* The resulting composite will not help, but hinder.

The complex position of our Lord's real disciples, who also belonged to the unfaithful nation, may be illustrated by the course of Caleb and Joshua. They alone, of all Israel, it would seem, had faith in God to enter the promised land. Did Jehovah immediately send them in? They deserved to go. But no, as a part of the faithless nation, they must share the wilderness wanderings.

For thirty-eight long years they had to wait before their entry into the land. But they did not fall in the wilderness, as all the rest of their contemporaries, and they did enter when the Jordan was crossed. Such will be the lot of our Lord's disciples. Even those who died will enter by resurrection when the Kingdom comes, whereas the rest will not enjoy it at all. The false disciples are to be reckoned with the unfaithful nation.

DIVORCE IN PAUL'S EPISTLES

Differentiation is still more important between our Lord's ministry to the nation of Israel, including His Jewish disciples, and Paul's mission to the other nations after his separation. In his epistles we have a body of truth resting upon the repudiation of Israel, according to the flesh, and basing relationship to God entirely upon spirit. In it we find the nations brought into much closer and more permanent union with God than ever was the case in Israel. Husbands are exhorted to love their wives as their own bodies, because the present ecclesia is not represented as the *wife* or *bride* of Christ, but as His *body*. Who would ever think of divorcing his own body? (Eph. 5:25-29). In Paul's perfection epistles, divorce is outside the orbit of truth.

Before the full force of the favor which is ours in Christ Jesus was revealed in Paul's later epistles, the whole question of the married state was briefly touched upon in the first letter to the Corinthians. In contrast to previous revelations, *and to be kept entirely distinct from them*, husband and wife are put on an equal footing (1 Cor. 7:2-7). There is now no further need to give the man a place corresponding to Jehovah, and the wife to Israel, for these are temporarily out of the picture. As far as the flesh is concerned, all reverts to the original state when both were *created*, plus much loving consideration of each for the other.

The position of a married couple, both saints, in this

day is positively and fully stated in one brief paragraph as follows (1 Cor. 7:10-11): "Now to the married I am charging, not I, but the Lord: A wife is not to be separated from her husband. Yet if she should be separated also, let her remain unmarried or be conciliated to her husband. And a husband is not to leave a wife."

This is not only the will of the Lord, but it is in fullest harmony with our relationship to God. Nothing can separate us from Him or Him from us, and there is no other bond possible. Just as God will never leave us, so we must not leave each other. Conciliation should reign. Divorce is simply out of the question.

BELIEVER WITH UNBELIEVER

When one is an unbeliever, Paul says (1 Cor. 7:12-15): Now to the rest am I speaking, not the Lord. If any brother has an unbelieving wife, and she approves of making a home with him, let him not leave her. And a wife who has an unbelieving husband, and he approves of making a home with her, let her not leave the husband. For the unbelieving husband is hallowed by the wife, and the unbelieving wife is hallowed by the brother, else, consequently, your children are unclean. Yet now they are holy. Yet if the unbeliever is separating, let them separate. A brother or a sister is not enslaved in such a case.

When only one of a married couple is a believer, the matter is entirely different. In Israel it was a *physical* defect that was a ground of separation, because they were God's chosen people according to the *flesh*. But the saints today are not united to God by fleshly bonds, even if they belong to the Circumcision, hence divorce is *not based upon the physical, but the spiritual*. Moreover, *the saints should never seek separation*. Rather, they should endeavor to win the unbeliever. Only the unbeliever may separate and leave, which is practically a divorce, and may be legalized as such. This sets the believer entirely free. The bonds are broken, but in such

a way that no dishonor comes upon the name of God, or upon His saints.

The law is spiritual (Ro. 7:14). Its enactments are adjusted to a divine standard of righteousness, far beyond human ideas of justice and equality. But it was only a temporary expedient, whose purpose was accomplished before the advent of the Saviour. Hence He readjusted the law to accord with new conditions in Israel and among His disciples. The nations never were under law (Ro. 2:14), and are not put under law, but under grace (Ro. 6:14). Hence there must be another, more radical revision of the rules of behaviour. *Conduct that pleases God varies to accord with the mutual relationship between Him and His creatures. That which is right under law may be abhorrent under grace.*

Under the law there were two grounds for divorce: physical imperfection and unfaithfulness. This was reduced to *one* under the ministry of Christ to Israel in the flesh. And it was changed to *none* for those who became united to Him in spirit. Corresponding to this, in Paul's ministry there is *one*, in the case of an unbeliever, but *none* for the saints. It all depends on relationship to God. His plans and purposes are the arbiters. If we do not see how He has changed in His dealings with mankind, then it will be impossible to really understand divorce or any other divine regulation for our conduct in this era of transcendent grace, and we will continue to grovel in the outdated enactments which were given to expose human depravity.

In the great social movements of the present day we have glaring examples of the effect of godlessness on the institution of marriage. Whole nations have been plunged into moral cesspools by their failure to recognize God as God. There are places in the United States in which the number of applications for divorce exceed those for marriage. Is this one of the great "social gains" on which the country prides itself? Rather it is the just

retribution for the rejection of God, which will nullify all the devices men are inventing in order to find satisfaction and pleasure while divorced from the Deity. Not being united to God, the unbeliever is subject to the lax laws of man, and suffers all the baneful consequences of his spiritual condition.

May his saints ever enjoy the near and dear place which is theirs in Christ, and may they reflect *His grace* in their conduct, not only toward their wives, but toward all others who are bound to them with spiritual bonds, so gracious and so strong that nothing on earth or in heaven will ever be able to destroy them.

These various and seemingly contradictory revelations as to divorce have been the cause of much confusion because, instead of leaving each regulation in its own proper place in accord with God's dealings at the time, the saints have pitted them against one another, or mixed them into an insoluble mess. When correctly partitioned they are clear and illuminating. So is it with many other lines of truth. As God alters His administrations, man must change his conduct to conform to them. We may "obey the Bible" and live according to the law, or the sermon on the mount, but we cannot do both at the same time, because they differ. We may strive to conform to any era before Paul's transcendent revelations to the nations, and still be far astray, though buttressed by the Bible. It is only when we grasp the glorious grace revealed to the apostle of the nations that we can understand God's different dealings at other times, and enjoy the celestial spiritual blessings which belong exclusively to us today. Only by raising the lowest and least to the highest and best can God display the exceeding riches of His grace.

Many questions arise in our daily walk which cannot be settled by a definite passage in God's Word. Then it is that we can obey Paul's injunction, "become, then, imitators of God, as beloved children." (Eph. 5:1). If

we are fully aware of God's present plan in this secret administration of transcendent grace, we will never be at a loss for light to guide our steps aright. Those who pick up a passage at random in any part of the Bible will, alas, be led astray by the very torch in which they trust. We should be so suffused with the spirit of God's present operations that we intuitively act in harmony with them. This should show the immense practical value of a clear and correct knowledge of present truth. It is especially important to grasp the heights and depths of God's *grace*, for it alone can give us the power to turn it into practice. May we never appeal to a lower standard, as exhibited in other administrations! May we always walk in accord with the greatest and highest revelation of God's love, as it has been revealed to us only in Paul's epistles to the nations! Only so can we please Him in our walk and praise Him in our worship!

A. E. K.

REPOSING

Brother Adolph Bischoff, for many years our faithful representative in St. Louis, Missouri, fell asleep on July first, at 11 P.M., after seventeen days of illness which began with a stroke. Our brother was born in Germany June 18th, 1859, and came to the United States in 1883, where he later became associated with the I.B.S.A. Since 1924, he had been studying with the help of concordant methods, and was fully acquainted with the deeper things of God's Word, and a staunch advocate of the Concordant Version. He was devoted to the Lord in his daily life. He is survived by his children, Walter E. and Anna Bischoff, Mrs. Susan Robbins of San Antonio, and Mrs. Betty McClymont of Los Angeles, his wife having preceded him in death only a short time ago. Good night, dear brother, until we shall meet in that day!

FAITH OR REASON

This pamphlet, of thirteen pages, showing the unreasonableness of reasoning about God or His Word, is a welcome witness to the great truths of Scripture. To be had from J. H. Essex, 50, Park Road, Chilwell, Notts., England (5d). It is a reprint of an address given before a United Gathering of Bible Students at Beeston.

BAPTIST PREACHER FORCED OUT

In spite of his efforts to continue fellowship with his brethren in the Baptist denomination, Preacher Morét, of Berlin, has been excommunicated for believing the Scriptures as to God's ultimate, along with nearly a hundred of his communion, who have embraced the truth through his ministry. May God make them a light and a blessing to many others!

REPORT OF ADLAI LOUDY

DEAR FRIENDS: Greetings and love in Christ Jesus, our Saviour and Lord!

"How swiftly the years of our pilgrimage fly!" And several months have gone by since my last report. However, I have been busily engaged all the while in the service of the evangel. On leaving Florida in the spring, we served the ecclesias in Fairview and Wagener, S. C., for two weeks. Then we went home and spent several weeks setting our own affairs in order, and, at the same time conducting meetings in my old home community church with relatives and friends in the faith.

Due to Mrs. Loudy's impaired health, and the needs of the ecclesias in Virginia, we spent most of the summer in Pulaski, Danville and Richmond. The fellowship was encouraging, with new ones gathered in faith and grace coming to all.

This writing leaves us in a blessed ministry with the Community Church of Detroit, after which we expect to serve the ecclesia in Almont. Then, on concluding our ministry in these parts, we expect to return home and make a brief itinerary with the ecclesias in Washington, Richmond, Danville and Pulaski and before going South.

In November we will serve again the ecclesias in Fairview and Wagener, S. C., en route to Lake Worth, Florida, for our winter ministry, beginning early in December, the Lord prospering our way. Our Scripture Study Fellowship proposes not only to be concordant and consistent, but constructive and comprehensive, endeavoring toward the ideal of leading each one to maturity and full assurance in all the will of God. Those planning on coming to West Palm Beach or Lake Worth for the winter, should address me at my home address until December, after which, to General Delivery, Lake Worth, Florida. Meetings are held each Sunday morning at 11:00 o'clock in the WOMAN'S CLUB BLDG., 18 So. Federal Highway.

Now may the Lord of peace Himself give you peace by every means. I remain, by His grace,

Faithfully yours, serving and waiting,
ADLAI LOUDY

NOTICE TO SUBSCRIBERS IN BRITISH EMPIRE

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Since we are unable to send reminders except at infrequent intervals, some of our subscribers explain that they have inadvertently allowed their subscriptions to lapse. We realize that in the pressure of present day living it is difficult to keep the many details in mind. However, most of our subscriptions run with the calendar year, so yours is probably due. If unable to pay, please let us hear from you anyway, that we may continue sending the magazine if you wish to receive it.

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