Unsearchable Riches

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For God and His
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EDITORIAL

The series on *Praise and Prayer* begins in this issue and will continue throughout the year. It was written a long time ago, but there has not been room for it until now. In the meanwhile the need for truth on this subject has become more apparent than ever. The divine side has been almost totally eclipsed, and this is the essential basis of all truth. The human side cannot be comprehended until, first of all, we see the One Who is the First and Last in prayer as in all else.

LOVE IN OPERATION

The same epistle which expatiates on the excellencies of love also gives us examples of its operation. Love is not confined to the perfection epistles. The thirteenth chapter of first Corinthians was written some time before Paul's imprisonment. In it Paul exhorts them, "Let all your actions occur in love!" (1 Cor. 16:14). Paul himself exemplifies it when he charges them not to commingle with those brethren who disgrace the name of Christ by their conduct (1 Cor. 5:11). His affection was not displayed in being mawkishly and superficially sentimental, in condoning corrupt conduct, but rather in condemning it and seeking to correct it by dissociating himself from it. Let us follow his example, and we will walk in love, even though those affected by our action may not appreciate the genuine grace which we display toward them. Everyone can be a translator if he will only translate the 13th of First Corinthians into action.

SEARCH THE SCRIPTURES

O search them; they are God's own word;
God's truth from heaven to earth transferred.
A transcript of Jehovah's mind,
His gracious message to mankind.

Search earnestly. Here are revealed
Gems brighter far than earth can yield;
Treasures which can enrich thy soul,
While endless ages onward roll.

Search humbly. Mysteries deep and high
Within this sacred volume lie
And who art thou with pride to tread
On ground which angels walk with dread?

Search prayerfully. God's Spirit seek,
To aid thine understanding weak;
To open eyes long closed in sin,
And let the light of heaven in.

O search for Christ. Seek pardon, peace,
Life, purity, and endless bliss.
Search to believe; search to obey,
And God will well thy toil repay.

Search daily. Death will reach thy door
Ere thou cans't half this field explore.
Die searching, and beyond the tomb,
In heaven this blessed work resume.

Search the scripture day by day,
Search to believe, search to obey.
The Word of God divinely given
To prepare your precious soul for heaven.
That when the scenes of life are o'er,
To dwell with Him forevermore,
Seek now the Saviour's pardon, peace,
Through the Saviour's righteousness.
Seek Him ever, Serve Him too.
The Bible tells you what to do.

Written for Stephen Littlefield by his mother, Lavina Littlefield, Wells, Maine, May 23, 1883.

—ISTS, —ITES, AND OTHERS

We believe in salvation, but we are not Salvation*ists*. We believe in the baptism of the spirit, but we are not Bapt*ists*. We believe in rule by elders, but we are not Presbyteri*ans*. We believe that the local ecclesia is immediately under the direction of our risen Head, but we are not Congregational*ists*. We believe in the justification of all mankind, but we are not Justification*ists*. We believe in the vivification of all humanity, but we are not Vivification*ists*. We believe in Christ's advent, but that does not make us Advent*ists*. We believe in the reconciliation of all through the blood of Christ's cross, but we are not Reconciliation*ists*. All of these names *divide* the saints, and we have no sympathy with them. Others besides us accept God's Word as to the reconciliation of all, even if this name is not applied to them. They have as much right to it as we have. We do not wish to erect a wall between us. There are differences between God's saints which do not divide or antagonize. The writer is a member of an ecclesia in *Los Angeles*. In this he differs from most of the saints, who live elsewhere. He uses concordances in translating and teaching, hence his work may be called *Concordant*, and identified as such, as well as those who profit by it. But such things do not divide, for it is not a question of doctrine or interpretation, but merely a method of seeking God's mind. It means harmony and brings this about, without antagonizing others. May it never be changed to discordant by adding an *-ist*, or an *-ite*!

We do not separate from other saints, except on scriptural grounds. They disfellowship us for unscriptural reasons. If their conduct calls for it, we avoid them, for their own sake. If their doctrine is unsound, we seek to help them, and warn against their error. But we do not disfellowship them on that account. Almost

all the saints are sentimental on such subjects. It does not occur to them to act according to the Scriptures, so they often misjudge those who do. Do not condemn, as lacking love or grace, those who act according to God's Word, or in harmony with Paul's epistles. God is love, yet He is sometimes very severe.

We wish all to know that our versions, even our restoration of the Hebrew text, is based largely on *concordances.* Without a concordance of the Septuagint, showing the relation of the Greek to the Hebrew, it could not be accomplished. This does distinguish us from others, but it does not divide. Nearly all ardent students of the Scriptures make some use of a concordance. Almost all study bibles have some sort of a concordance. Few have any idea of the vital value of a concordance of the original, or how much it can help them to escape the present apostasy, and recover God's glorious revelation. Therefore we have no objection to the use of the term *concordant,* as used to distinguish our ministry. "The atrocious crime" of being concordant we will "attempt neither to palliate nor to deny." We and our assistants have devoted an unbelievable amount of time and toil in a systematic effort to restore the inherent harmonies of God's revelation and wish to share with everyone of His beloved saints the treasures which have been unearthed by means of *concordant* research in God's inspired revelation.

Were we asked as to the affiliations of our friends and subscribers, we would be forced to acknowledge that we do not know to which division of Christendom they belong, if, indeed, to any. We can often discern to which sect they once belonged by the color of their vocabulary. And by this token anyone can soon recognize those who use the Concordant Version. May we have grace to make it a badge of union, not division. A. E. K.

"GREATEST MANUSCRIPT DISCOVERY OF MODERN TIMES"

ISAIAH'S prophecy complete, dating back to the first or second century before Christ, has been found in a cave near the northern shore of the Dead Sea, carefully preserved in a sealed jar, by Bedaween Arabs. It was sold to the Metropolitan at St. Mark's Syrian Orthodox convent in old Jerusalem, who later arranged with the American Schools of Oriental Research to have it photographed and published. As Dr. Millar Burrows, the President and also the Director of the Jerusalem School was absent at the time, Dr. John C. Trever, acting Director, of Pasadena, California, was the fortunate one to first open up, among others, a very ancient scroll containing the prophecy of Isaiah, in Hebrew, which the First Vice-President, Dr. W. F. Albright, calls "the greatest manuscript discovery of modern times."

Several of our friends sent us newspaper clippings announcing the find. Realizing its possible value in correcting or confirming our efforts to restore the Hebrew text to its ancient purity, we are seeking to obtain photographic copies as soon as possible, so that we may check our methods and results hitherto before publishing any of the Concordant Version of the Hebrew Scriptures. Meanwhile, we have a preliminary print of Isaiah 40:2-28, and a report on the Variant Readings, in the Bulletin of the School, which will go far to test our labors and methods, up to the present.

In accord with our principle to accept only that which is inspired and discard all of merely human origin, we have ignored the so-called "points" in printed Hebrew manuscripts, except insofar as they helped to restore the text. In contrast to modern scholarship we do not class the letters *u, i, e,* and *a* (usually called *w, y, h,* and *aleph*) as *consonants,* but as the vowels which the points had displaced, as will be seen in our table of

alphabets on the fly leaf of the International Edition of the Concordant Version. This, of course, ostracised us to some extent, as it was contrary to the tenets of modern scholarship.

In our copy of the Hebrew text, which has been entirely rewritten in Latin (or English) letters, we have treated these characters as *vowels,* and have added them where they have dropped out, due to the later addition of the "vowel points." It may be imagined how thankful we are to God to read the following in an article on "The Contents and Significance of the Manuscripts," in *The Biblical Archæologist,* Vol. XI, page 60, line 45: "Our manuscript was written long before the system of indicating vowels by points had been developed, and it makes very free use of the consonants (especially *w* and *y,* but also *h* and *aleph*) to indicate vowels." The letter *w* we made *u*; *y* is *i*; *h* is our *e*; *aleph* is always *a*. Thus, YHWH, (Jehovah), we spelled Ieue (pronounced *Yehweh*).

Not only Isaiah, but our whole Hebrew text will be greatly enhanced in value, for it will either confirm or condemn our methods of restoration. We are overwhelmingly thankful to God, and praise Him for providing us with it just in time, before we have published any portion of the English or German versions which are in preparation. After the first four chapters of Genesis, we may publish a preliminary translation of Isaiah, including the evidence this ancient text reveals. The early chapters of Genesis, however, contain so many vital changes, as compared with other versions, that this should come first.

THE MESSAGE IN ARMENIAN

We welcome a new booklet with translations of the Introduction of the Unveiling, and Rightly Dividing the Word of Truth, and some articles on the Reconciliation, in Armenian, by Bro. Arsen Hogroian, 3340 Giles Place, Bronx 63, New York, N. Y., U. S. A. Kindly call the attention of all who read Armenian to this booklet, and help spread the truth.

PRAISE AND PRAYER

PRAY your prayers! Don't *say* them! Indeed, it may be that, apart from divine inspiration, the most potent and eloquent pleadings are those inarticulate groanings which are wrung from our hearts in our infirmity and ignorance. We are *not aware* what we should be praying for, because we do not know the details of God's operations. Yet He Who is searching the hearts *is aware* of the disposition of the spirit He has given us, which pleads for us in accord with God. And we *are aware* that our underlying wish for welfare will be gloriously fulfilled, no matter what may be our lot, for God is causing all to coöperate to that end. Long *before* we were aware of anything, the minutest details, as well as the great outlines of our career, were determined, and our most fervent wishes were granted, in the love of God (Ro. 8:26-39).

In the language of inspiration, the idea of prayer is essentially concerned with HAVING. To this is added the thought of *good,* WELL-HAVE, that is, a *wish.* If this is directed TOWARD anyone, especially the Deity, then it is TOWARD-WELL-HAVing, *prayer.*

According to the Authorized Version, we *ought* to know what to pray for. The word *ought* stands for the word *dei* it-IS-BINDING, hence cannot be rendered *we* ought, but *it.* It does not refer to *us,* but *what.* We are not aware *what* must be, so that we can pray accordingly. If it referred to us, then the word *hêmas* US would have to follow, as in Ac. 27:26 *it*-IS-BINDING US to fall on a

certain island. This passage also shows that the word means *must,* not "ought." *Ought* belongs to the word OWE, as in Jn. 13:14, "you also *ought* to be washing one another's feet."

The Revised Version changed to "we know not *how* to pray as we ought" (American Revision). Very few will dispute this assertion, but it is not a correct rendering of this passage. This word is WHAT, not HOW. They correctly render HOW in the thirty-second verse: "*how* shall he not also with him freely give us all things?" But here it is not the *manner* or the *mode* of doing a thing, but the identity of the thing itself. Notwithstanding their scholarship, the Revisers made the matter worse, not better. In both cases they distorted the words to mean what they thought they ought to mean in this context. But they lacked a spiritual conception of God's place in prayer. They saw only the human side of what man wants, rather than the divine, of what God, the Disposer, plans.

The difference between the A. V. *as we ought* and the C. V. *to accord with what must be* [WHICH is-BINDING] is almost infinite. One confines us to *ourselves* and our soulish and selfish interests. The other occupies our spirits with God and His great plan and purpose. Our prayer should always be in tune with His universal symphony. It is impossible for us to know the infinite details of His grand designs. These are as fixed and immutable as His holy Word. Not a "jot or tittle," not one iota or serif, not the smallest letter or even a part of a letter of His revelation can be changed by our prayers, neither can the minutest part of His plan for us be altered by our petitions. In one case we look within at our failing selves, in the other we look above, at the infinite perfection of God. Our attitude and outlook are revolutionized.

Let us beware, in our prayer, that we do not set ourselves above the Supreme. Let us not inform Him Who

knows all, or reform Him Who has made all. He is not an idol of putty, so that we may remould Him to conform to ourselves. Those who know Him do not wish to change Him. They are satisfied and delighted to have Him as He is. Neither do they wish to change His purpose or His plan. His will, to them, is the only good. They wish to change themselves, not Him. They would have Him inform them, through His Word. They want Him to conform them to His will.

In these days, in which there is much public prayer, there is a grave temptation to pray to please the public. Indeed, some prayers can hardly be distinguished from preaching, and their fervor is largely for human appreciation. A calm, quiet petition may bring a rebuke from those who are accustomed to the gushing of human emotions, and may seem insufficient to reach the heavens. No doubt such a prayer can be just as genuine as any other, but fervid, forceful, eloquent prayers should have a peroration, petitioning for grace that it may not redound to the fame of the petitioner. It is like the man who was charged with inordinate pride. He prayed all night to be rid of it with such success that he told the first man he encountered that he had engaged all night in prayer, hence was now assured that he was the humblest man on earth. Such proud humility is the most dangerous.

So long as we are in the flesh we may never know just what we should ask for, in prayer, but it is our privilege to know what God has revealed as to the place of prayer in our fellowship with Him, especially in this secret administration, which differs so radically from all that have gone before it. The saints are confused on this theme, as on most others, because they do not discriminate intelligently between God's various operations, not realizing that our intercourse with Him today is on a vastly higher plane than it could have been under the

law, or when connected with the heralding of the kingdom. Human contact with God at that time was based largely on the *flesh,* and on physical nearness through the chosen nation, while ours is sourced in *spirit,* which gives us a tremendous advantage in dealing with the Deity, but operates in a different sphere.

Some of the saints have an inkling of God's great plans and do not pray that everyone must be saved immediately, although that desire may be in the heart of us all. Others have gone further and do not insist on great blessing for the world until the return of Christ. A few do not seek to do away with all evil, for they see its place in God's plans. They do not plead with God to remove all trials and sources of temptation from the earth, for they know that today is not the time for Him to do this. They do not embitter their lives by futile supplications contrary to His revealed will.

But even the most enlightened of those who have the gift of teaching are forced to face multitudes of minor details which must be referred to God because of their own ignorance of the infinite intricacies of their daily lives. Israel had a complete code of laws and wise elders to conduct the affairs of the kingdom. Nevertheless God arranged for the chief priest to settle matters by "urim and thummim," or lights and perfections. Two stones were put in a pouch, as when the land was allotted. A leading question was formulated, to be answered by yes or no. Jehovah gave His answer by the stone which was unwittingly withdrawn. This enabled Israel to do according to His will. We need only to place our petitions and problems before Him. In His care we are free from care.

In order to be most helpful, we will seek to cover this subject in all its phases, not only as it applies to us today, but show how and why it differs in the past and in the future. Only so can we clarify the cloud which has con-

cealed our own position, and establish the saints as to the place of prayer in the present. This will also clear up problems and questions in the minds of many as to *how* to pray, and *what* to pray for, and to *whom,* and what *answer* to expect, and so avoid discouraging disappointments. Because many have been sadly deceived by "claiming the promises" (which were never made to them), false notions as to the efficacy of prayer have led many into doubt and unbelief. Even when their faith has not been shipwrecked by seeming failures to receive the expected answers to their petitions, it has been weakened by the apparent indifference of God in redeeming his presumed promises.

For some time I worked, as a printer, on a small paper called "Prayer," and was much interested in its contents. So far as I can remember, the main message was expressed in the phrase "Prayer changes things," or words to that effect. Great emphasis was laid on the idea that prayer was the greatest force in the world, so that nothing could withstand it, if we only *"believed."* I liked the stress put upon "faith," but was led to question its quality, when things were made the subject of insistent prayer concerning which *God had not spoken.* Indeed, it was claimed that everything could be accomplished by prayer, *even if it was contrary to what God had said.* This, it seemed to me, was *faith in ourselves,* not faith in God. He certainly could not change His purpose and alter His plans in order to "answer" thousands of conflicting demands from His saints, who did *not* believe His Word in regard to His great and glorious goal.

I have been told of one person who made prayer the great business of life, and went about Europe giving addresses on the subject. It was not long after the first world war, and, so great was the speaker's confidence in the power of prayer, that the audience was assured

that this war would never have occurred had the saints used this marvelous force, which God had put into their hands. All that they needed to do was to stamp their feet and defy the devil to do his worst. Thus they could crush the powers of evil. Needless to say, the lecturer did not succeed in stopping the second world war by this method. Such extreme, unscriptural ideas do great harm in that they put God in a false light, as though He did not do as He had promised. On the other hand, if the Scriptures distinctly stated that there would be no third world war, I would believe it, and pray accordingly—*and there wouldn't be any!* That would be faith. The other course was credulity. We may be confident that what we wish will come to pass, but let us not have too much "faith" in ourselves if we do not desire to be badly disappointed.

Why is it that so many prayers do not seem to be "answered?" Let us forestall a more thorough treatment of this question, and answer it briefly ahead of time. The reason is that *no prayer or petition of man can alter or nullify the will or intention of the Deity.* This holds good at all times. In no eon or administration is the creature able to go counter to His Creator. God is not feeling His way, or waiting for advice from mortal men. He is operating all in accord with the counsel of His *own* will (Eph. 1:11). How unwise it would be for Him to follow the prayers of his saints, very few of whom have any idea of His purpose, His plan, or its consummation! The blind should not even attempt to guide Him who made the organs of sight.

Even the most enlightened saint is not intelligent enough to insist on the fulfillment of his own wishes, as expressed in prayer. He should always subordinate his petitions to the divine will. Our Lord Himself is the most illustrious example of this spirit. He knew, as no one else, what God's will was in regard to His sacri-

fice. Nevertheless, when He is about to enter into the depths of distance from His God, He cannot help praying, "My Father, if it is possible, let this cup pass by from Me." Surely, no one ever had more reason to pray to be spared than He, especially from such a bitter and bloody experience. But even in the most crucial moment, when, for once, His will did not coincide with His Father's, He immediately adds, "However, not as I will, but as Thou" (Mt. 26:39). Then, once more, He makes it plain that, notwithstanding the bitter draught that He was called upon to drain, He was determined to bow to God's will. In this lay the vast value of His sacrifice. Sacrifices and offerings brought God no delight. That was the very motive for His coming, to offer a Sacrifice according to God's will (Heb. 10:5-7).

Was there ever anyone more worthy to have His prayers answered? Was there ever anyone more versed in God's will? Yet even He came to a crisis when His will was not in line with God's. If we go through a similar experience today, we would say that our prayer had not been answered, meaning by that that our will had not been carried out. What if God had yielded to His will? Then there would have been no Sacrifice, no Saviour, no salvation. God's whole purpose would have failed. Should we not be thankful that His prayer was *not* heeded? And should we not be grateful for every prayer of ours that is *not* "answered?" We may be assured that all that we ask according to His will will meet a response. And we should be most obliged to Him for every petition which is not fulfilled. We may be sure that it would not have been for our welfare.

It is evident from this that we should always modify our petitions by an expression of submission to God's will and good pleasure. But we should also seek to conform our prayers to His intention. When His disciples asked our Lord if they should call down fire from heaven

as Elijah had done, to consume those who did not receive them, He rebuked them (Lu. 9:53-55, 2 Ki. 1:10). The times had changed, and God's method of dealing had altered correspondingly. That is why we can pray in accord with men of God in the past in some respects, but *not* in others. The grace which accompanied our Lord's earthly ministry would not allow His disciples to ask for destruction as Elijah did. How much less will the transcendent grace of today agree with such a procedure!

Each eon, every administration, puts mankind into a different relationship with God. It follows that He must be approached in a special way, and our prayers should be colored to accord with His operations at the time. The more we are in tune with His present work, the more our prayers will conform to His will, and we will be "answered" according to our wishes. This is because His spirit, through His Word, has awakened these desires within us, and they must be in line with His will. In this way God is operating in us to will, as well as to work, for the sake of His delight (Phil. 2:13).

Instead of prayer being discarded altogether in this administration of God's grace, emphasis is laid upon *persevering* in it (Ro. 12:12, Col. 4:2), praying on *every occasion* (Eph. 6:18), and, indeed, praying *without intermission* (1 Thes. 5:17). Where else, in the Scriptures, is such stress laid upon the continual exercise of communion with God? At other times men had a special *hour* of prayer (Ac. 3:1). The early disciples persevered in prayer on certain occasions (Ac. 1:14), but it was never made a vital part of the believer's experience as it is today. Indeed, the immature may well question the possibility of praying unintermittingly. How could we give all our time to that alone? Would not other important matters be neglected? In practice such difficulties do not arise. It is quite possible to be always in the atti-

tude of prayer in the subconscious mind, so that all our other work is done in an atmosphere of dependence on God.

To be continually putting our petitions into words is quite the opposite of the unremittent prayer of the apostle. The scribes of old were prolix in prayer (Mk. 12:40), but it only drew down judgment upon them. Rather it is the inarticulate pleadings of the spirit, of which we are not always aware, but which immediately makes its presence known, when occasion demands it. I have often awakened from sleep with a word of prayer or praise in my mind, which sometimes forces itself to my lips. Is not this what is meant by God being "All" in us? If our subconscious mind is habitually in tune with Him, so that we only need to touch a key to make it audible, there is a constant connection or communion which is very close to that for which God is preparing the whole universe. And the present administration brings us nearer to that blessed ultimate than any other. May our prayers conform to His grace!

Many a saint has led a life of disappointment and sorrow because he did not know that God will answer all his prayers. How sad seems the lot of the poor and patient widow with a single wayward son, who persists in darkening her days with secret sin or open offenses! How patiently she prays that God will turn him from his wicked ways, and save his "soul"! Then she dies before her time and even this does not turn him to God and he, he dies and is buried in a pauper's grave. It certainly seems that *her* heartfelt supplications were in vain. Not so! If she had only known God better, and had been taught His Word, she would not have agonized and insisted on his salvation *before God's good time.* And she would have *thanked* Him in advance and rejoiced in the prospect of his ultimate reconciliation at the consummation, if not before.

We wish to point particularly to Philippians as the place to learn the practice of prayer for the present. Paul opens it with thanksgiving to God for them (Phil. 1:3-11). As we have already expounded the epistle at length elsewhere, we will stop only to call attention to a passage in it which is in line with our present theme. Paul is confident, not that the Philippians will produce good works of themselves, but that GOD *undertakes a good work in them, and that* HE *will be performing it* until the day of Jesus Christ (Phil. 1:6). Does not this give us the key to correct conduct for today? We should have our eyes open to His deity, and realize that *He* is the real motive power in our lives, and rely on *Him,* not ourselves, in *deportment* as well as in doctrine.

In the divine revelations previous to Paul the veil before reality is lifted only occasionally, and we see glimpses of God's operations in exceptional cases. But they saw "through a glass darkly," or by means of a mirror, in an enigma (1 Cor. 13:12), and got only vague impressions of His ways. And, in fact, this is still so today in many quarters. Even in the highest theological schools they teach that this is the norm for us today. But in Paul's epistles, especially in his latest letters, the enigma is solved, the light is bright, the concealing curtain is gone. What we saw to be the case occasionally in Israel's history, that all is of God, even their prayers, is at last seen to be the constant and continuous mode of God's operations. God is not merely directing all in great crises, but works His will in the meanest of the saints. And this is not confined to his works, but his will. Not only the fruit but even the root is of Him. And all is not only *for* Him, but *out of* and *through* Him.

Let us never base our ideas of the ultimate cause upon our own conscious experience, but upon God's revelation. A beautiful illustration of this comes to my mind. In my early manhood we spent a vacation in a lovely

valley high up in the San Jacinto mountains. Back of our cabin was a little canyon down which a tiny stream made its appearance at intervals only to lose itself in the sand again. We were curious to know whence it came, so traced it up its bed. We opened seven springs from which it emerged. But now, as I look back, I realize that these were not its source. The water *came down from heaven* when I was not there, and sank out of sight where I could not see it, and came forth only when I dug for it. I forgot that it had fallen from above and had found its way in the heart of the earth to the points where it welled up to slake my thirst and cool my palate with its refreshing fluid.

So it is with the prayer of God. It falls like gentle rain from above upon the human heart and sinks into its deep dark recesses all unknown to us, and emerges only when we consciously disturb its surface. When the stress and strain of circumstance break open the crust of our subconscious mind it comes forth a delicious drink, first of all for His delectation and then for us. Let us never forget to offer Him the first draught in the form of praise before we spread our petitions before Him.

PRAYER OUT OF GOD

All is out of God, and prayer is no exception. Apart from His revelation in the Scriptures it would be practically impossible to trace a petition from its beginning out of Him, through His creatures and back to God, for we do not consciously realize the promptings of His spirit even in our own experience. So it will be best to trace the course of some important prayers as recorded in holy Writ.

God operated in the saints of old to pray for the things He promised. Did they ask Him to alter His plans? It may be that Jewish saints *have* petitioned Him

to do this *in their day*. Did He fulfill this part of their request? I know that some tried to bring about Israel's restoration when I lived in the promised land. The owner of the house in which I lived in Tiberias put in a garden, with great labor, and made other improvements with the hope of helping to bring about these things *now*. But this was not in faith and apart from the presence of their Messiah, so it will not succeed. If every Jew on earth, and every Gentile, as well, should join in a petition, praying without ceasing that Jehovah establish and bless Israel in the land *now, before the coming of Christ* (as many are doing), I doubt if a single iota of His prediction would be changed.

We know that God will eventually save all, but this only encourages us to pray that He will save someone *now*. We should never appeal to Him to call *all now,* for we know that it is contrary to His Word. But He has not told us who are the elect, so we confidently give out the evangel to all, for God's side is true of everyone. We are confident that it will work His will and gain glory for Him, whether received or rejected. Yet who can quell the overflowing of his own heart, which prompts him to pray for those whom he loves? Even though we may know that the prayer will be fulfilled at the consummation, our hearts surge in supplication that it may be *now*.

Many other aspects of this theme will engage our hearts in future installments. In our next chapter we will consider, more fully, *The Time for Prayer*.

A. E. K.

WRITE NOW

Have you sent us word about your subscription? We would gladly save you this effort, but the post office insists on it. The subscription does meet the cost of the magazine. Do you need other literature?

BLESSED BE GOD

How EXPRESSIVE are these opening words of Paul's message to the Ephesian and other believers in Christ Jesus! The present tense is so impressive. And what an ascription of worshiping praise are the paragraphs that follow! They come from the apostle with such fervour and feeling.

That God should make Himself so knowable and so near to us, as the people of His choice is surely a constant wonder. And, as far as our worthiness is concerned, like Israel's, a groundless choice. Yet this makes it all the more wonderful. Even the Psalmist and his illustrious son Solomon, together with Israel's honored roll of prophets, never glimpsed a grace like this.

Their's was and remains an earthly blessing, though of heavenly character in its future unfolding. Here, however, blessing is not only intensely spiritual, while we are still bound to the earth by many ties, but gives us the great incentive of a celestial goal. We cannot, therefore, dissociate one from the other. Indeed, the ideal and celestial should govern our present terrestrial walk.

Now, this notable choice of us, as also its rare destiny, is in accord with God's "own purpose and the grace which is given to us in Christ Jesus before times eonian" (2 Tim. 1:9). It is in full keeping, too, with "The evangel of the glory of the happy God," with which Paul was entrusted. An evangel, indeed, of meridian splendor. Never, until Paul told it forth, was there such an evangel, and one of such far reaching effect. Blessed Father, beloved Son. And so distinctively written down, *"He chooses us in Him."*

What ineffable values are involved in such words, and to what great ends they point! The choice goes back to a past inconceivable by finite minds, yet the fact magnifies the wonder and character of it. Think of it. *"Before the disruption."* That great catastrophe which befell an order of things, a system, a world prior to our own. So we read, "and the earth became waste and vacant, and darkness is on the surface of the abyss" (Gen. 1:2). Yet, even before that tragic occurrence, we were in the mind and the purpose of God. Staggering thought, but how it enhances the power and blessedness of the choice! What point it gives to our acceptance, our enrichment in the beloved One!

"We to be holy and flawless in His sight." So, for such an end did the Father purpose and provide. And, in due time, He reveals such benign regard. He views us as flawless. We may think of a diamond, well cut and absolutely flawless. Its facets are perfect. There is no unseemly streak to mar and lessen its lustre. It is just a thing of shimmering light and beauty—perfect as man can fashion such a stone. How flawless, then, when the blessed Father of glory is the consummate Fashioner!

Well may it be, to accord with such high estate, that in love, the blessed One is "designating us beforehand for the place of a son for Him, through Christ Jesus." How perfect a standing, and with what faultless title—*the place of a son!* All through union with the Son. The Father's very own, to belong to Him, to know and serve Him, to glorify Him, and to enjoy Him forever. How comes such distinction? It is *"in accord with the delight of His will."* And *"in accord with the riches of His grace."* Also, in a grand conclusive statement, it is *"in accord with the counsel of His will,* that we should be for the land of His glory, who are pre-expectant in the Christ."

What purpose and process of blessing! First to last,

it is of God. And in, and also through Christ. The grand goal is "to head up all in the Christ—both that in the heavens and that on the earth—in Him in Whom our lot was cast also, being designated beforehand according to the purpose of the One Who is operating all in accord with the counsel of His will."

There is then to be a consummation which will indeed take effect in Him. And His "management" will at length lead the entire operation to a goal designed by God's own multifarious wisdom. Then will all the stages of God's rare deliverance and forgiveness attain their fullness in an actual result which shall correspond to the divine ideal. And what an ideal that will be! Hosts above and below, most truly finding in Christ their illustrious and glorious Head.

Great God of wonders, all Thy ways
  Are matchless, godlike, and divine.
But the rare glories of Thy grace
  More godlike and unrivalled shine.
Who is forgiving like to Thee?
Or Who has grace so rich and free?

What wonderful blessings are attached to the sonship which is ours through Christ Jesus! "Deliverance through His blood, the forgiveness of offenses in accord with the riches of His grace, which He lavishes on us." What release and freedom, what sense of nearness is imparted as we read such an announcement! Never before had language so brought to the heart and mind the majesty of divine love. There is such a chain of high and beautiful qualities. And all for the enrichment of the *saints*—God's set apart ones, His votaries, His devotees, as we might express the word. O! that we might the more live up to such a distinctive word!

There are many who do not like the expression "saints," though in Christendom they accept its wide

and romantic use as applied to its "seven champions." But as Paul uses the word, it shines with a lustre as of heaven. The usage of Scripture, however, tends rather to attach it to the pilgrims of the Lord, in their sojourn down here. True, they may too often live below what, in Christ, they are. But we should not let this pull down the great word, as if it were a pale synonym for "a member of a community called Christian." Rather should we let it lift up the bearer of the title, to recollect its glory, and in Christ, to *live* it.

Now, behind all the grandeur of our believing and receiving, there is mystery we may not fathom. But we do know that our celestial status as set forth by the apostle, lies in the infinite and blessedly free will of God. And there we may consciously rest, leaving to the Father of glory "*the unknown* of the matter, as we gather strength, joy and peace from *the known.*

Paul leads us up and up in exultant thought and appreciation of God's rich bestowal, only to stress its value in a great prayer for all the saints, "that the God of our Lord Jesus Christ, the Father of glory, may be giving you a spirit of wisdom and revelation in the realization of Him . . ." a realization which the remainder of this marvelous chapter vividly unfolds. Deep indeed is the apostle's desire that all the saints should enter into such enlightenment, perception, and expectation.

Philosophy would say, "*Know thyself,*" but the evangel of our salvation meets us with the glorious and fruitful watchword, *Know thy God!* Moses, in the first forty years of his life, was learned in the wisdom and science of the Egyptians. But how much of it would be unlearned in the wilderness of Sinai? Yet, it is there he learns great lessons of God, even glimpsing His glory "in the flame of a thorn bush fire."

Yes, our God is, in a wonderful sense, "the Father

of glory." And how much is comprehended in the title! He is the Origin of all expressions of divine glory, of all holiness, might, majesty, and beauty. Of "the Lord of glory," crucified and risen. Father of the true Shekinah, His effulgence. And of "Israel, My glory." Well may the evangelic anthem be, "Glory to God among the highest!"

Here, however, in Paul's grand prayer, we come to an incomparable expression of it. For, that we, so low and meritless, should be so lifted into its infinitude, is marvelous indeed. That, in the Christ of God, we should be raised to celestial regions, in true thought and outlook, is an undreamed of conception. And who compose this vast company? Whence come they? They have come from the births of time, from the circumstance of mortal life, and from the prosaic incident of everyday intercourse. From all conditions of humankind have they been drawn by the ever active spirit of God, to form a vast, distinguished company, though, in the eyes of many, quite undistinguished.

And for what high purpose are they so drawn and blest? True, it is that they should be reflectors of God's grace and glory as they walk in newness of life as true ambassadors of the Father of glory. But more than that, they are to cast a reflected glory upwards to the eyes of watchers above. For to them, in unique degree, do we make known "the multifarious wisdom of God."

This, then, is the high quality of our testimony, that not only to the dwellers of earth do we demonstrate God's grace, but to "the sovereignties and the authorities among the celestials" we exhibit the profound character of God's wisdom. So God has greatly purposed, and how divine the idea and its working out! Yet how far removed from the religious conception of the word "church." For God dwells not in stately buildings of stone, or in organizations intent upon worldly associa-

tions with the idea of bringing about the millennium, apart from the personal presence of Christ. Such conceptions fall far short of God's ideal, and the magnificence of His vast assembly wherein He is always in residence. That is a community which coheres, and is one thing with a unity and symmetry unimaginable now.

There all the millions of His saints
Shall in one song unite,
And each the bliss of all shall view
With infinite delight.

Are we not then, one with Paul in the acceptance of such an unfolding? And do we not perceive the majesty of it? It stands by itself, not needing support of authorities, but first asking alone for an exultant acquiescence, a breathing out of the grand expression, "Blessed is God!" So, then, we may well join with Paul in his impressive doxology. Such words are a fitting pause in the apostle's transcendent epistle to the Ephesians, and indeed, "to all the saints who are also believers in Christ Jesus."

"Now to Him Who is able to do superexcessively above all that we are requesting or apprehending, according to the power that is operating in us, to Him be glory in the ecclesia and in Christ Jesus for all the generations of the eon of the eons! Amen!"

WILLIAM MEALAND.

THE HEBREW VERSION

In our next issue we hope to announce a free pamphlet, *The Battle for the Bible,* which will contain the first four chapters of Genesis, with an Introduction to the Hebrew Version, a Skeleton of Genesis, and a discussion of this Test Passage, pointing out 200 improvements, 20 of which are vital. It is intended to awake interest in the Hebrew Concordant Version.

THE LORD INHERENT

IN SEEKING THE TRUTH as to God's relation to the heavens and the earth, it may be well, first of all, to brush aside the various ideas of men. Pantheism teaches that the universe itself is God. Atheism denies the existence of the Deity. Agnosticism says we cannot know. Deism makes God the Creator, but puts Him outside His creation. Theism teaches that God transcends all, but is present in it. Polytheism has more than one god. Cosmotheism worships the physical universe as its divinity. Monism acknowledges only one organic being or reality.

In Paul's audience, when he delivered this keynote address for the present administration on the Areopagus, were some Stoics. They taught that God is the active physical force in the universe, which periodically destroys and recreates itself. The Epicureans, besides their pleasure-seeking ideas, held what we call "atomism" today. They reduced the whole physical universe into "unsplittable" elements, which the scientists today are splitting. They taught that the evil in the world proves that God is far from it and does not govern it. The gods live in the intermondane spaces, far from humans, in perfect happiness.

Men's theories about God vary according to their knowledge of His Word. But, so far as we are aware, even the theologians have not used a divine expression in order to define His relationship to the physical realm. Indeed, it is practically impossible to formulate the truth except in inspired phraseology. Even then the thought is so far from our experience that the word

adapted for the purpose in the Greek is most difficult to carry over into English. So marvelous an expression deserves a place in our tongue, hence I suggest that we adopt *Huparchōn* (UNDER-ORIGINER) as an essential part of our theological vocabulary, in order that we may avoid futile human speculations. The theologians, for centuries, have adopted *homoousian* (SAME-BEING) and *homoiousian* (LIKE-BEING) to express an unscriptural distinction between the Father and the Son, so it should not be asking too much to adapt or adopt a term to express a most important point in God's revelation.

The Authorized Version translates *huparchō* most inadequately by *after, be, have,* and *live. Live* belongs to another well-known word, *zaō,* as in our *zo-ology,* the science of living creatures. The *after* is a loose rendering (Ac. 27:21), not worthy of notice. Mere *being* is expressed by another word, *eimi* and its various forms, hundreds of times, so is quite inadequate here. This leaves *have.* As this is also better rendered by *echō* hundreds of times, and, in two cases (Lu. 23:50 and Ac. 3:2), the word is overlooked, it seems that the A.V. has failed utterly in giving this word any place in divine revelation. However, one form of the participle, *huparchonta* (which is usually treated as a separate word), they usually render the equivalent of *goods,* or *possessions.* This may give us a clue to its force elsewhere.

This seemed the best that could be done in the early editions of the C.V., but we were not satisfied that we had dug to the bottom. This dissatisfaction grew when we supervised the German C.V., although that language offered no better expression. Finally we settled on the word *inherent* for such passages as this, although *belong* or *possess* or *exist* are also needed in other connections. The *meaning* is the same everywhere, but the *usage* in English demands this variety.

Instead of considering the difficult occurrences where

it is rendered *inherent,* we will first deal with some easier texts where it is otherwise rendered. It is used to distinguish a *freehold,* or what we call actual ownership, as distinct from *tenancy.* The freeholds on the island of Melita *belonged* to Publius (Ac. 27:7). In Israel, the land *belonged* to Jehovah, so it was allotted each year to tenants. But there were some freeholds which could be sold. The early disciples sold these and laid the price at the feet of the apostles. Such a freehold *belonged* to Ananias by right (Ac. 5:4). One such field *belonged* to Barnabas (Ac. 4:36). A tenant is only entitled to use his land for a limited period for a given purpose. There is no permanent or essential bond which joins him to it. But an owner is much more closely and permanently connected to it. So we may deduce that God is the Owner, the Possessor, the Proprietor of the heavens and the earth, while we, His creatures, are only tenants who are granted its temporary use by Him.

Yet we not only have belongings but we may ourselves belong. Joseph of Arimathea *belonged* to the counsellors in Israel. He was actually a part of the counsel (Lu. 23:50). In Samaria the disciples *belonged* to the name of the Lord Jesus (Ac. 8:16) . Timothy's father *belonged* to the Greeks (Ac. 16:3). Paul *belonged* to the Jews (Ac. 16:20), and to the Romans (Ac. 16:37). The Athenians themselves, Paul told them a little later, *belonged* to the race of God (Ac. 17:29). Paul told his fellow passengers on the ship which seemed about to be wrecked, that nourishment *belonged* to their salvation (Ac. 27:34). An essential part of anything, of which it is composed, belongs to it. So it is with God. He, by His spirit, is the power of all that exists and the life of all that lives.

The Psalmist (33:6) knew this and wrote:

> By the word of Jehovah the heavens were made,
> And by the spirit of His mouth all their hosts.

And of the earth he said in psalm 104, verse 30:

> Thou art sending Thy spirit: they are created.
> And Thou art renewing the face of the ground.

THE TEMPLE OF THE UNIVERSE

No other building earth has ever seen compared with the temple of Solomon in magnificence and glory. But that was made by human hands and was destroyed by the same. Immediately adjoining the Areopagus, where Paul was speaking, was the Acropolis, which was crowned by the temple of Athene Parthenon. I have wandered and wondered among its ruins, for even in its decay it calls forth the admiration of the beholder. Perhaps it may be called one of the greatest of the temples which were built to house the heathen deities. But neither among God's people or the other nations was any habitation suited for the home of the God of grace and glory Whom we adore. His temple is the universe. His shrine is the hearts of His saints.

It is worthy of note that Paul, when he sought to reach the Circumcision, went to a synagogue, a house made by men's hands, but when he spoke to the Uncircumcision, he was led to an outdoor forum, on the top of a hill. The Circumcision worship is always connected with a place. God chose Jerusalem and the temple there as His abode. But the Uncircumcision have not been given a place or a building. Neither St. Peter's in Rome nor St. Paul's in London has God's approval, for they are examples of the achievements of men's hands, which is out of tune with the present evangel of grace, in which God alone is the one Who works. He even works in us when we do something acceptable to Him.

But *why* is it that God will not dwell in temples made with human hands *now,* when He did it in the past, and will do so again in the future? Because this alone is in accord with His present work. The glorious grace which

is ours in Christ now is utterly beyond what our hands could accomplish and would be ruined and retire if we so much as touched it with our futile efforts. God made the universe as His dwelling place, and we could no more save ourselves than make another like it. God has already revealed all that *man* can*not* do in other eras and administrations. Now He wishes to display what *He can* do, and starts by building for us a habitation so vast, so magnifical, that all men's houses fade into nothingness before His great cathedral of the visible universe. Let us not build it, but worship in it.

The Circumcision evangel locates God's worship in Jerusalem. There it was that He placed His name, and there they had to come with their offerings and sacrifices to worship Him. All altars elsewhere were an abomination to Jehovah and were destroyed by those kings who were faithful to Him. There Israel had to go several times a year to keep His festivals. The destruction of the temple and the city and banishment from the land, so that they could not go up to worship were tokens of His dire displeasure. Among the Circumcision God was local, and confined behind walls and doors and curtains. And the nations were shut out.

IN HIM WE LIVE AND MOVE AND ARE

I have been consciously reminded of God's presence on mount Moriah's hallowed height. In the Dome of the Rock with its many-sided magnificence and gorgeously colored windows, I saw the rock where Abraham offered Isaac, and later the fire descended from heaven and consumed the sacrifice of David. Upon it, still later, was the altar, before the temple magnifical wherein Jehovah's presence dwelt between the cherubim in death-dealing glory in the days of Israel's might. For me He still was there. Everything I sensed was pervaded with His immanence and eloquent of His presence.

Again, in the garden, not far from Golgotha's horrid death's head, above which my Saviour hung upon the cruel cross, with robbers and malefactors on either side, and became a sin offering for my sake, and when He had breathed His last, was buried in the tomb before which I sat, from which He rose triumphant on the resurrection day—there also I felt the presence of His God, Whose hand had raised Him from the dead.

But not only in these storied spots, some of which were sanctified by the actual presence of His glory in the past, has my spirit been surrounded by His presence, but also in the far reaches of the earth where His footprints were never seen. In the East and in the West, in the bazaars of Bagdad and at the golden gate of California, on the palm-strewn banks of the Euphrates and on the sandy shores of the Pacific I found myself enveloped in the halo of His presence.

In the crowded concourse of London, or riding in its dim bowels, or in the busy throngs of Berlin, or rolling along in its underground, in the canyons of New York or along the lake shore of Chicago, where man has done his utmost to impress us with *his* presence, there the contrast with His far more perfect workmanship has brought Him near.

But especially in the midst of His own handiwork, have I been awed by His pervading presence. In the mighty rollers of the Pacific as they rush upon the shore, or the heaving height of the Atlantic's swells as they toss about the largest of man's ships is His power present. The hovering heights of Yosemite or the dire depths of the Grand Canyon are almost too much for a sensitive soul, and one shrinks as those who are ushered into His august Presence.

I have been in the biggest and most magnificent cathedrals man has made for His worship, with every artifice to induce a solemn and reverential awe, with lofty arches,

beautifully colored ecclesiastic windows, which filtered in a dim, religious light, with crucifixes and candles, with ornate altars, and gilded and gorgeous trappings, yet my thoughts were distracted by the handiwork of man, and His presence did not pervade the place. I have seen many a lesser cathedral, and viewed the intricate spires of Cologne, the massive pillars of St. Paul's in London, and even kissed the brazen toe of St. Peter, in Rome, but I found less of His presence there than elsewhere.

In contrast to these, I am reminded of the church in Stepenitz. It was by no means small, and its ceiling was high, but its whole atmosphere was chill and deadening, especially the floor, which made my feet so cold that I dared not attend, lest I harm my health. But outside, in the cloister forest, there was an oval of large and lofty trees, just the shape of a cathedral, whose tops formed the roof. Here was a living church in which I felt the divine presence far more than in the handmade house not far away. I was often tempted to use it as such, and call the villagers together and speak to them about the true temple, our Lord Jesus Christ.

Yet far more awe-inspiring than these are the big trees of California. Imagine how it feels to stand before a tree whose top towers nearly three hundred feet in the heavens, whose base is over thirty feet thick, that weighs over six thousand tons, with wood enough for a village of a hundred fifty five-room houses! The largest living thing on earth, and still growing, sprang from a tiny seed as small as that of the mustard plant. Imagine making such a monster from a small flake! This big tree was hidden in it. And this tree is the nearest thing we know to eternal life. It began its course right after the deluge, and no one knows how long it will live. No *Sequoia gigantea* has ever died of natural causes in its native habitat, on the western slopes of the Sierra

Nevada, or White Mountains, between five and seven thousand feet elevation. Who would not bow and worship in the presence of such an achievement? Here is a temple grander than that of Solomon.

But it is impossible for a mortal to fully grasp all that is folded up in the seed of such a tree, for it bears millions of them for thousands of years and those, in turn . . . but here our senses reel, and we can go no further. If this tree were adapted to all soils and could grow in any latitude and every elevation, it would have covered the whole earth by now. How much greater is the tiniest creation of God than all the laborious makings of man!

THE DIVINE IMMANENCE

God is *inherent* in all His handiwork, so He cannot be far from anyone. As Paul told the Athenians in his memorable keynote sermon on the Areopagus, in Him we are *living* and *moving* and *are.* These are notable words. They divide His creation into its three stages, *matter, life,* and *movement.* All creation *is,* or exists. But some of it, such as plants, have *life.* Still higher creatures have independent *movement,* such as animals. There is *inorganic* matter, *organic* bodies, and *souls* that can go hither and thither. But all of this is in God.

It seems incredible that anyone should be blind to His presence in the soulish creation. The vast number of earth's fauna, their immense variety, their adaptability to their environment and how they complement each other, even in the present wicked eons where man has introduced his disturbing presence, His provision for their food and for their reproduction—before all this we stand overwhelmed unless we recognize the One Who has them all in His immediate presence. Without His spirit they all would perish in an instant.

But not alone in the realm of conscious souls is His presence seen. Even in plants, that cannot move or feel,

we see such astounding signs of wisdom and intelligence, not merely in their creation and adaptation to the ground beneath and the animals above, but in their sustentation and reproduction during all the eons since, that all sane souls are compelled, not only to acknowledge Him in this the garden of His temple, but should bow their heads and hearts in adoration. Should He neglect His plantation, they would wither at once. No gardener is so necessary as He to water and tend his plants, for He is their Sustainer as well as their Creator.

But living, organic matter is not the exclusive material for the dwelling place of the Deity. There are amazing wonders in the realm of dead, inorganic substance to reveal His presence to every anointed eye. A microscope will disclose such marvels as should acquaint everyone, not merely with the Creator, but with the One Who is immanent in the universe as a whole and every part of an atom of which it is composed. It may be dead, but it may also harbor a power which will blow the careless investigator to bits if he should ignorantly intrude. Everywhere, even in the inanimate realm, there is appalling power, which would soon annihilate the marvelous system which prevails if all were not in the hands of the great Disposer, Aleim.

The most awe-inspiring of all His works is found in the celestial spheres, the realm which belongs to the saints of this glorious grace. Our eyes are too restricted to see much of it, but even this is so marvelous that we would be constant worshipers were we not accustomed to it. The splendor of the sun is far too bright for mortal gaze. No wonder many men have worshiped it as the Deity. Its vastness and its power are beyond mortal comprehension. The moon, with its reflected light, is much easier to consider. Yet even its many mountains and craters fill us with wondering awe, especially when we approach nearer with a telescope. I have spent hours

tracing its shadows from peak to plain, and the greatest gain came to me in the thought that even this, among the smallest and dimmest of heaven's orbs, makes man so small and mean and low that he should not dare to lift his head.

But when we consider the stars, especially as brought to us on the photographic plate of the largest telescopes, we are appalled by their number and their variety and their motions. All is far beyond our powers of comprehension, superhuman and divine. Here we have the true temple of the Deity—His own sanctuary, the achievement of His hand and heart. He is the Architect and Builder, and here His wisdom and power is revealed to all whom He has endowed with sight to see. This is our place of worship, where we can approach the Shekinah glory without fear of its devouring flames. Here is the meeting place with Him Who dwelt on earth above the propitiatory shelter in the holy of holies, hid from the gaze of common mortals, and barred from their approach.

We who are sheltered from His righteous wrath by the blood of Christ and reconciled to Him by the death of His Son, are not held back by a "soreg," the central wall of the temple barrier. Even though we may not be members of the holy nation, we are not excluded from the holy place, where priests alone could go. Nor are we even held back by the curtain into the holy of holies, where the Shekinah glory dwelt, though we are not the chief priest. We have access into the most marvelous of all temples, the creation universal, which is not only His achievement, but in which He inheres, for in Him is its very existence, and its power and its life. This is our temple, the only place of worship which accords with His majesty and power and divinity.

No "church" building or assembly hall or meeting house can contain our God. He needs no walls to shield Him from the weather, no roof to protect Him from the

storm. It is not a "house of God," but a building for His saints, sanctified by *their* presence, not His, for He hallows all his handiwork, not that of man. The pitiful cathedrals and churches which house an "altar," and perform the "sacrifice," and sprinkle with "holy" water, and such feeble imitations of Jehovah's erstwhile dwelling place among His earthly people, the seed of Israel, are all too dim and dark and dead for the habitation of Him Who is the Light and Life of all creation. Ours is a greater, grander and more glorious sanctuary, which we will never leave, even when we ascend to the empyrean, and make known His grace to us among the celestial hosts. He will always be near and the continual theme of our worship and adoration. A. E. K.

A PARABLE

Have you ever heard that God created the heavens and the earth and the solid substance and the liquids and the gases, as well as the plants and animals and man, *but He did not create the molecules and the atoms and the neutrons* of which these are composed? Are these not too small, too insignificant, and unessential? Besides, could He not create them as He went along? Or, that He created only mankind, not the smaller animals or the mosquitos or the microbes, as they are not essential?

But suppose we ask God about it. To be sure, He says that He created the heavens and the earth, etc., but He does not say that He created the atoms. Or are these included when He affirms that "*all* came into being through" His word, "and apart from it *not even one thing* came into being which has come into being" (Jn. 1:3)? But is it not ridiculous to think of Him making all the dirt and filth which infests the earth and fouls the atmosphere? Did not we make that? Can't we have *some* place as creators in the world of matter? If so, why not make an atom, just to show that we can?

THE SPIRIT WORLD

THE WORLD MIGHTS of this darkness, the spiritual forces of wickedness among the celestials, know quite well that we are destined to rule over them, hence they are intensely concerned about us, and are our real adversaries at the present time. Just as Israel was sporadically at war with the nations in the land of promise, so we are waging a defensive fight against these celestial hosts. Too often we wrestle with blood and flesh, not realizing that these are not our real adversaries, but only the necessary human tools of these spirit powers. God gives us these conflicts in order to acquaint us with their *stratagems*. We may rest assured that an especially clever plot to hinder God's work, which is camouflaged as an attempt to help it, is not of human invention, especially if it is accompanied by showers of burning arrows, which can only be extinguished by the shield of faith.

It is evident that, as in the case of Adam, the adversary uses intermediaries to accomplish his ends. Those who are deceived by him and his hosts are the tools with which he works. Most saints shrink with horror at the idea that they could be used by Satan to hinder the Lord's work. Let such beware, for they are open to this very thing if they refuse to be on their guard. Judas was not the only one who was used by Satan. Even in his case we can see the strategy of the adversary. He could have found many men to betray our Lord, but how much better for his purpose to lure away one of those near to Christ, one of His chosen apostles! He works especially well within the ranks of accredited religionists.

Most Christians look for evidences of the adversary's activity among the ranks of the immoral, the profligate, the worldly. But that is a mistake. A spirit, without a physical body, is not tempted by the pleasures of the flesh. Indeed, he cannot even apprehend such matters, as he has no means of experiencing them. Mankind is tempted from within to such sins and excesses. But Satan is primarily concerned with spiritual affairs, particularly those which affect the purpose of God and His Christ. Hence he seeks to turn aside the saints from the role of suffering and humiliation which will prepare them to cope with him in heavenly realms, and bend their energies to world betterment before God's time, and by means similar to those to be employed by Christ, but apart from His personal presence.

This can be camouflaged into a most meritorious and glorious crusade against the powers of evil, even if it is the reverse. Christendom will be convinced that their cause is just, that they are doing the will of God, when they attack and destroy the non-Christian religions and set up a messiah who will unite the world under their banner. The important point is to see that all will be so cleverly accomplished by the powers of darkness that nearly all will be convinced that they are on God's side and are working for the welfare of one world, while they are really carrying out the behests of the powers of darkness. They will be thoroughly deceived because they will abandon the ground on which this gracious administration is based and the precious promises of Christ's return, and yield to the allurements of the adversary to take His place and perform His work before He comes.

Judas was not the only one who was influenced by Satan. Peter, the chief of the twelve, also was deluded by him (Mt. 16:21-23). He, too, wished to forestall God's time. Our Lord was revealing to His disciples that He must suffer and die. But Peter would have

none of this. Many, if not all, of us would have agreed with Peter. Here was a Man Who had unlimited power. He could have set up the kingdom at any time, and brought blessing to everyone. Yet now He speaks of suffering and death! Peter seemed to have no inkling of God's purpose in it all, or of the part of evil in bringing about the humiliation of man and the glory of God. Satan always seems to be on man's side, and wants to do him a favor, as at the first in the garden of Eden, Peter did not want his Master to suffer. But our Lord has short shrift for such thoughts. He knew whence they came. So He calls Peter Satan and a snare.

As the present is pre-eminently a *spiritual* administration, and we are destined to reign in the realms now ruled by the adversary, we may rest assured that Satan is far more opposed to us than to the Circumcision apostles. Only occasionally do we read of the parts that evil spirits played in the history of Israel. A very small fraction of the accounts of our Lord's life even refer to the spirit world. But a large part of the closing chapter of Ephesians, the charter of the present grace, is concerned with this phase of our conduct.

But we are not spiritists, who communicate directly with the spirit world by means of mediums, or ouija boards, or table rapping. Indeed, it is not a question of communication but of *warfare.* And it is not a question of physical *force* but of spiritual *stratagems.* Yet it is carried on *through* blood and flesh, for it is only by means of physical, soulish members of the human race that the spirits can reach us. Paul had warned the saints in Corinth lest somehow, as the serpent deludes Eve by its craftiness, it should be corrupting their apprehension also (2 Cor. 11:3).

The conflicts among the saints often have the appearance of wrestling. Too often they are merely the efforts of the adversary to oppose God's operations. We should

look beyond the human instrument to the power behind it, as our Lord did with Peter. Is it not notable that He never called Judas Satan, so far as we know, but rather Peter, His loyal disciple? No doubt it was a great help to the chief apostle in his future service, to recall how ready he was to act the part of the adversary. He wanted to *help,* not to hinder. Let us not imagine that this is a true test. It is through well-meant efforts to be of service that the adversary works. The great apostasy of the end time will be a Christian crusade to further His cause. We should be wary and wise and test all as to its concord with God's times and seasons, His plan and purpose.

Another test is the character of the opposition. Men in wrestling seldom hurt or harm each other very seriously. But when a missile like a burning arrow strikes you (in case your large shield is not up) you may rest assured that its ultimate source was not a mortal, but that it came from a spirit power behind him. A letter lately come to hand speaks of a note received from a brother as follows: "He may have held the pen, but Satan dictated the letter." Most saints are not clever enough to accomplish the damage they do, so we must look upon them as on Peter.

After the dais, one great change for the better will be our relation to the spiritual powers of darkness. Now they are enemies. It will be our privilege to transform them into friends. Few saints seem to realize what a powerful part they play in our experience today. But one who seeks to recover God's truth, and to stand for it, is in constant and cruel conflict, for to stop this is the great object of their enmity. Now they thwart and hinder every move, if they can. They transform helpers into hinderers. The trend of Christendom is proof positive how successful they are. They are far more clever than the saints, and use them freely, by means of misunderstandings and slanders, in harming any work that

threatens their domination of the "Christian" world.

"Dissensions and snares beside the teaching" were present even in Paul's day, for even then there were some who slaved for their own bowels and sought, through compliments and adulation, to delude the hearts of the innocent (Ro. 16:17-20). The apostle does not instruct us to deal with them, but rather to *avoid* them. Then he gives the real remedy: "The God of peace will be crushing Satan under your feet swiftly." He recognizes that much of the misconduct among the saints, especially among the leaders and teachers, is not due merely to their frailty, but to the influence of evil spirits.

In that day of illumination we will not need to contend with any deviation from the teaching. Neither will anyone need to make any provision for food. Adulation will be entirely ruled out. All this will follow from the change from mortal to immortal bodies. But, far more than that, Satan himself, the instigator of human opposition and dissension, will be beneath our feet. Now he dominates the actions of many a saint. But then his place and power will be taken from him, and we will be above him, able to subdue and control the one who, next to our flesh, was the cause of most of our miseries.

Just as the enemies of Christ will figuratively find themselves a footstool for His feet, so will the greatest of all our enemies be placed beneath our power. But, best of all, we will not retaliate. We will not use our authority to further alienate and estrange him from God or from ourselves. We, to whom conciliation was first presented, will be conciliatory to all, and be able to bring back all our enemies into the circle of friendship and conciliation with God. Doubtless due to Satan's machinations. we cannot now even bring about peace among ourselves, but then all our own differences will have been dissolved, and we will be able to bring it to our erstwhile enemy in the spirit world. A. E. K.

GOD'S DOUBLE DISPLAY OF HIS RIGHTEOUSNESS

GOD'S RIGHTEOUSNESS, *as displayed,* is the only basis of our justification. In Romans 3:24-26, we are given two methods by which His just character is manifested, one "before, in the forbearance of God" and one "in the current era." One is through "the *deliverance* which is in Christ Jesus," the other through "the *passing over* of the penalties of sins which occurred before." One is "being justified gratuitously by His grace," the other "a propitiatory shelter, through faith in His blood." The latter has usually been taken as God's present method, because we have not noted the contrasts between God's display before and after the sacrifice of Him Who was made a sin offering for our sakes, that we may be becoming God's righteousness in Him (2 Cor. 5:2).

We are apt to be unduly concerned with our *own* righteousness, either through our acts, or our faith in God. The first thing to be established is *God's* righteousness. If *He* is not just, our righteousness, even if we had any, would be of no avail. An unjust judge or ruler would condemn even the innocent. Let us fix it firmly in our minds and hearts that the sacrifices of old, as well as the sacrifice of Christ, were, first of all, a display of *God's* justice. He could not pass over the penalties due to sins, He could not forbear judging the sinner, without some sign of His displeasure and an indication that He would deal with him justly in due time. So the sacrifices were called a propitiatory *shelter,* for they could never take sins from about them (Heb. 10:11). But their Antitype, the sacrifice of Christ, really made a cleansing of

sin (Heb. 1:3), and provides a deliverance which is just and right.

God's reputation for righteousness was at stake when He *pardoned* lawlessness and *covered* sins and did not *reckon* a man's sin against him (Ps. 32:1-5). Yet that is what He did before Christ died. David, in the thirty-second psalm, tells of the happiness of the man to whom God is *reckoning* righteousness apart from his acts (Ro. 4:6-8). Therefore it was that He provided the sacrifices. They certainly did not justify the sinner, but they did display God's righteousness by pointing on to the one Sacrifice that does justify, not only the sinner, but God. Pardoning and covering and reckoning were only temporary expedients, which did *not* display God's *justice,* but His *forbearance.*

In order that God's apparent lenience or seeming slackness towards sin might not cast a shadow on His character, He provided a temporary *shelter,* by means of a propitiatory sacrifice, which displayed His abhorrence of sin by visiting the victim with death. This is often called an "atonement" in our Authorized Version. But the thought is sadly confused and darkened by the use of many other terms which convey entirely different thoughts, such as *appease, forgive, be merciful, pacify, pardon, purge, put off, reconcile, cleanse, disannul,* as well as *bribe, ransom, satisfaction, pitch and village.* Then the propitiatory is called a *mercy seat,* although it was never used to sit upon. This bewildering confusion in translation has served to cover up the truth rather than to reveal it.

The English term "atonement" originally meant at-one-ment, and expresses this in its only occurrence in later revelation in Ro. 5:11, "by whom . . we received the atonement" or conciliation. That is probably the sense the Authorized Version intended when it uses "atonement" of the sacrificial offerings under the law. But the dictionary says this usage is archaic now. Today

it is rather the satisfaction or reparation made by giving an equivalent for an injury. We atone for an evil deed by doing a good one. Moreover, the vicarious, substitutional, governmental, and moral theories of the atonement have so confused the meaning of the word that it should be shunned like an outworn, decayed wine-skin, which cannot be used any longer.

The meaning of kphr (which the A.V. usually renders "atonement") is commonly given as *cover.* It may be that this has arisen from their similarity in sound. But it is also substantiated to some extent by the translations *pitch* and *villages.* The sheltering coat which Noah put on the ark to protect it from the elements and keep out the water was a covering. So also were the villages mentioned in the Song of Songs. But they were more than this. They were a *protective* cover. *Shelter* will be found to be the central idea in all of the occurrences of this Hebrew word, whether used of the ark or of persons or sacrifices for sin. There is a shelter from the elements and from men and from the wrath of God against sin.

The distinction between *cover* and *shelter,* when applied to sins, will be found of vital value. The *covering* of *sins,* as well as *ransom, forgiveness, and reckoning,* may make the *sinner happy,* as it did David, but none of these *display God's righteousness.* All of these blessings, by themselves, brought God's justice into question. Even now, after the sacrifice of Christ, the use of such terms as "imputed" righteousness imply that we are not really just, but that God has falsified the record, or, to put it mildly, as He did in the time of His forbearance, passes over, or overlooks our sins *without warrant.*

God's indignation against sin could not be held back by a mere cover, nor by an undeserved ransom or forgiveness, nor even by altering the accounts. These had to have a basis which exonerated God in the era before they were warranted by the death and resurrection of

our Saviour, Jesus Christ. Even the shelter from His indignation, provided by the sacrifices, did not settle for sins. So-called "atonement," in the Scriptures, is not based on the sacrifice of Christ, but on the offerings under the law, which were so lacking in enduring efficacy that they needed to be repeated again and again. But this propitiatory shelter did *justify God* in *passing over* sin's *penalty,* it made it just for Him to *cover over* sins, it allowed Him to *ransom* or *forgive* the sinner, and to omit entering sin on the debit side of his account.

The problem of translating the Hebrew kphr (shelter) is complicated by the fact that the Greek equivalent is used only of its sacrificial aspect. The Greeks *propitiated* their gods by means of offerings, so the Septuagint usually used some form of the Greek stem -[*h*]*ilas-* PROPITIATE, where the Hebrew kphr shelter occurs in connection with their offerings. As it is absolutely essential that the two words be rendered the same in English, we have made them both "propitiatory shelter." We indicate, in each case, what word is in the original. "Propitiation" is the usual rendering of the Authorized Version (Ro. 3:25, 1 Jn. 2:2, 4:10). Otherwise they translated it "merciful" (Lu. 18:13, Hb. 8:12), "reconciliation" (Hb. 2:17), "mercy seat" (Hb. 9:5), "be it far" (Mt. 16:22).

It is worthy of note that all of the occurrences of this word are in the Circumcision writings, except Ro. 3:25. It is usually reasoned from this that, since it occurs in Romans, it must be truth for the present, and that justification is based upon it. But a closer consideration will show that Paul connects it with the *past,* not the *present.* Christ Jesus is the Antitype of the *Propitiatory shelter,* through faith in His blood, for a display of His righteousness because of the passing over of the penalties of sins which occurred *before* in the forbearance of God. The *deliverance* in Christ Jesus displays His righteousness in the *current* era.

Deliverance from sin, not passing over, or pardon, *nor even a propitiatory shelter,* or atonement, is the basis of God's righteousness now, after God's Christ has not only died for sin, but has risen and ascended to His right hand. Deliverance is a special term, and few realize its full import. It goes far beyond ransom and redemption. Even when used in the Circumcision epistles it refers, not to the past, but to the future coming of the Son of Mankind (Lu. 21:28), not to the old covenant, but to the new (Heb. 9:26), and, indeed, it negatives deliverance in the case of those who died in faith. They did *not* anticipate deliverance, but looked forward to resurrection (Hb. 11:36).

In contrast to the lack of deliverance on the part of the Circumcision, whose standing is in flesh, let us consider our own deliverance. As far as our *flesh* is concerned, we also are looking to the future, awaiting the sonship, the deliverance of our body (Ro. 8:23). This is true also of our celestial allotment, of which we enjoy only an earnest now, the holy spirit of promise (Eph. 1:14), by means of which we look forward to the day of deliverance (Eph. 4:30). But we are already justified as to *sins* through the *deliverance* which is in Christ Jesus (Ro. 3:24), and we *have* the deliverance through His blood, the forgiveness of *offenses* in accord with the riches of His grace, which He lavishes on us (Eph. 1:7-8), as well as what corresponds to the pardon of sins in the present spiritual kingdom of the Son of His love (Col. 1:14). Indeed, *Christ has become our Deliverance* (1 Cor. 1:30). God is justified and glorified in delivering His people and His entire creation. Our justification is entirely dependent on His.

Even the pardon of lawlessness, the covering of sin, the non-reckoning of sin, brought happiness to those who received it through the propitiatory shelter provided in Israel. David made this the subject of one of his psalms (Ps. 23:1-2, Ro. 4:7-8). These things, of course, were

confined to the Circumcision, for they alone had the law and the propitiatory shelter. Yet the non-reckoning was Abram's even before he was circumcised. But the *deliverance,* which comes through the accomplished sacrifice of Christ, brings the same sort of happiness, in a much greater degree, to us, the Uncircumcision, for it is only the basis for the greater graces of reconciliation and celestial glory. A. E. K.

IN MEMORIAM

Pauline L. Raffel, *nee* Kromann, was born August 23, 1867, and married August 15, 1900. She was the mother of three children, Lillian, Alvin, and Paul. She lived 45 of her 81 years in Dayton, Ohio. She passed away Dec. 15, 1948. Her husband, and children survive. H. J. RAFFEL.

MANSFIELD SAINT REPOSES

The Mansfield (England) class has felt deeply the loss of their dear brother, Frederick Froggatt, who was laid to rest there on Dec. 11th.

He had a slight seizure on April 6th, recovering afterwards sufficiently to take part in the fellowship meetings of the class, but a second attack abruptly cut short his busy life, and he fell asleep on Dec. 7th.

Bro. Froggatt was a well known and much loved man of God, in and around Mansfield for many years, and helped to form the I.B.S.A. class there 35 years ago. Later he and several other members of that class became interested in the transcendent grace and truth brought to them through the Concordant Version, and he had much to do with the blessed experiences which the present Mansfield class and kindred groups in the district have enjoyed during those last years.

His staid and lovable character; his sincere devotion to his Lord, the truth, and his fellow-saints, endeared him to all who knew him, and we shal miss him more than we can express.

May he soon be re-united to us all and the Lord.

H. W. JONES.

REPOSING

Brother Ernest Mellow, 84, of Philadelphia, was put to repose Dec. 15, 1948, after two months illness. He is survived by two sons in Philadelphia, two brothers in St. Louis.

He was English born, and after becoming a believer, was active in the Methodist church. Upon seeing better light in Pastor Russell's teaching, he was very zealous therein for years, handing out literature in front of churches and suffering much persecution. The last fifteen years of his life were the most joyful through contact with the Concordant Publishing Concern. Being a widower he sold his home and boarded out. But being bold in the faith, he suffered undue evictions. Undaunted, he continued faithfully on, often taking long trips far across the city in the endeavor to win some brother to true Concordant light. Rest—sweet rest, dear brother, until the morn when we hear the life giving, awakening voice of the Son of God. BROS. KENEDY AND FOX.

UNSEARCHABLE RICHES FOR MARCH, 1949
BEING THE SECOND NUMBER OF VOLUME FORTY

"BEYOND REDEMPTION"

REDEMPTION or *damnation?* Redemption or *deliverance?* Which alternative is the teaching of God's Word? So strong is the impression prevailing among church people that damnation is the only alternative to redemption, that it does not occur to them to check this conclusion by the Scriptures of truth. If they only had a superficial knowledge of the laws relating to redemption and the jubilee in Israel, they would hesitate, for, when a property was "past redemption" it was not *lost,* but *regained.* When a slave was "beyond redemption," he was not *tormented,* but *freed.*

THE LAW OF THE JUBILEE

Every fiftieth year in Israel was a jubilee. Then it was that they blew the trumpet and proclaimed liberty in all the land to all its dwellers (Lv. 5:9-10). Every mortgage was cancelled, and every man who had *not* been redeemed from bondage during the previous forty-nine years went out free. Those who could do so, redeemed the land of their relatives before this, or redeemed them from servitude without waiting for the jubilee. They had to pay the price of redemption, which varied according to the time left until the jubilee. But there was no price needed on the fiftieth year. Then they were too late. They were *beyond redemption!* Did they lose their heritage? Did they forfeit their liberty forever? By no means! They were *restored* to their allotment. They were *freed* from every bond.

Like all the laws and liturgy God gave His earthly

people, this also was a shadow of good things that were impending (Hb. 10:1). The short period of fifty years was only a type of the eonian times (commonly miscalled everlasting or eternal) in which God is revealing Himself as the Saviour of all mankind, especially of those who believe (1 Ti. 4:10). Those who believe are chosen and redeemed before the great jubilee at the consummation, in order to have the privilege of helping others, not to damn them. Those who do not believe are not *redeemed* beforehand, but are *saved* and *vivified* (1 Cor. 15:52) and *reconciled* (Col. 1:20). Just as the Israelite who was *not* redeemed, but went out in the jubilee year, so the sinner who is *not* redeemed gets no eonian (not "everlasting") life, but must be judged and suffer and die, and will not be restored to his inheritance until God's great jubilee at the consummation.

To be sure, the Bible not only teaches this in type and in the plainest of passages, but it also uses expressions that imply everlasting punishment (Mt. 25:46) or eternal damnation. Both cannot be true. An examination of the inspired Originals will show that, in every case, the opposing passages are faulty translations, while those that agree with the type of the jubilee are correct. The terms everlasting and eternal always refer to limited times, even when they speak of the life of God. To say that God lives during the eons, or ages, does not imply that He did not live before them, or that He will die when they are past. These texts register His relationship to the eonian times, in which death and sin reign, and in which He reveals His grace and love in saving and reconciling His saints.

No one is "beyond redemption" now, for grace is not needed for the good, but the bad, through the deliverance which is in Christ Jesus (Ro. 3:24). Yet even if they do delay until the day of deliverance is past, and suffer at God's judgment throne for their sins, they will even-

tually get past the day of redemption into the jubilee, when all who have not been redeemed will be restored to their patrimony, and be freed from the bondage of death and sin.

But how unutterably more blessed and glorious to be saved now by Christ, the great Redeemer, Who has overpaid the price of redemption by His suffering and death! How much more glorious to be associated with Him in His grand work of ruling and reconciling the universe to God! What is grander than to be ambassadors for Christ, and beseech, "For Christ's sake be conciliated to God!"? For He was made our Sin Offering, that we may become God's righteousness in Him (2 Cor. 5:21-26 C.V.).

THE HOOVER PLAN

The suggestion of ex-president Hoover, that the Tigris and Euphrates valleys should be repopulated by refugees, especially Arabs unsettled by the Jews in Palestine, is full of interest at this time. When I was there I took note of the possibilities, being especially interested in the rebuilding of Babylon. But Palestine is far too small for the Jews, so it is more than likely that they also will go hither. In fact the *promised* land goes all the way to the Euphrates, so the city would be near its border.

GENADE EN VREDE

We welcome a new Dutch magazine, with the above title, with the subheading, *A Periodical for Making Known the Evangel of Paul.* This is the subject of the leading article, followed by *Tardy of Heart to be Believing on All,* and *The Destiny of Mankind.* It may be obtained from R. Beintema, Strevelsweg 1106, Rotterdam (2), Holland.

PHYSICAL FACT *vs.* SPIRITUAL TRUTH

A brother once made the mistake of saying that Paul wrote Romans, and was corrected by another brother, who reminded him that it was *Tertius* who actually wrote the epistle. As a matter of fact Paul did not write any epistles, unless it be the salutations, which he added with his own hand (2 Thes. 3:17), except, perhaps, Galatians, which he says he wrote in sizable letters with his own hand (Gal. 6:11). But, if we wish to state the vital fact, Tertius did *not* write any copy of Romans which exists today. I wrote one myself, so I know. Most of them were not *written* at all, but were printed by all sorts of men, believers and unbelievers, few of whom understood it.

Nevertheless Paul seems to falsify these facts when he speaks of Romans as if he had written it (Yet more daringly do *I write* to you Ro. 15:15.) And he did write to the Corinthians (Not to be abashing you *am I writing* 4:14—Yet now *I write* to you not to be commingling with anyone named a brother . . 5:11—If anyone is presuming . . to be spiritual, let him be recognizing that what *I am writing* . . 14:27). He wrote the second epistle also (No other things *are we writing* 1:13—*I write* this same thing to you 2:3—out of much affliction and pressure of heart *I write* to you 2:4—*I write* also for this 2:9). And Galatians (what *I am writing* to you 1:20). And Philippians (*to be writing* the same to you 3:1). And second Thessalonians (thus am *I writing* 3:17). First Timothy (these things *I am writing* 3:14). Philemon (I Paul *I write* with my own hand 19—*I write* to you 21).

Although I myself pushed the pencil with which my Romans was written, I would never insist that I, not Paul, wrote Romans, even though that is literally a fact. The truth is that Paul's epistles originated in the heart of God, and that Paul was His chosen vessel to convey their treasures to us, even though Tertius and many others have written them or put them into printed form. The facts are not worthy of much note, but the truth cannot be overemphasized.

BURNING THE BOOK

THE CONCORDANT VERSION has attained martyrdom! Several pastors, we are told, were so convinced that it is a wicked book, that they have decided to burn their copies. One pastor, however, was expelled for daring to step into the light revealed by its exactitude. The principal passage which doomed it was Ro. 5:12, especially the phrase, "death passed through to all mankind," particularly the word *all.* That the C.V. should be singled out for this condemnation is difficult to understand, for we doubt very much if there is *any* translation of the Scriptures that does not use the word *all* or its equivalent in this passage.

The strange thing is that, in condemning it, they do not use the C.V., but the Authorized Version. The argument was as follows: "The word "All" in verse 12 associated with death, viz. 'so death passed upon *all* men,' cannot mean 'everyone,' because Enoch did not die (Heb. 11-5), Elijah did not die, and many in the rapture will not die (1 Thess. 4-17)." But the Concordant Version reads, "death *passed through into* all mankind," because the sublinear is INTO ALL humans THE DEATH THRU-CAME ON WHICH ALL missed. If the word "all" is wrong, then all Bibles are wrong, and they should have burned all of them, including the Original Greek, and all lexicons and commentaries that do not explain that "all" does not mean everyone.

The scriptural test is *not* "ON WHICH ALL *died,*" but "ON WHICH ALL *missed,*" or *sinned.* I do not expect to die, but to be snatched away to meet the Lord in the air (1 Thes. 4:17). Will this "prove" that I am an exception, that death has not "passed upon" or, *passed through into* me? By no means! No one can "prove" that I am free from sin. In fact, these dear brethren have accused me of the worst sin in the calendar, falsifying the Word of God, saying that *all* means *all!* This sin I will not attempt to repudiate or deny. But would

it not be a mistake for me to prove that I have sinned when a jury composed of all mankind would pass a unanimous verdict of "guilty"? Yes, my dear brethren, death has passed through to me, even though I may not die. Death is operating in us, as it did in the apostle Paul (2 Cor. 4:12).

There seems to be more misunderstanding, as to the word *death* than any other term in divine revelation. The A.V. gives the impression that sin brings death, by translating *"for that"* all sinned instead of *on which* all sinned. *In Adam's case it was the reverse.* Death Godward entered when he sinned, not when he died! It operated in him, as in us, during his mortal life. He was dying until he died. But this is a faded figure, not the literal meaning of death. The unbeliever is dead figuratively toward God, and will enter literal death when he dies. Even after he is roused he will be among the dead, figuratively, for the *dead* stand before the great white throne. Then he will enter the second literal death in the lake of fire. Death caused by fire is literal.

But what about Elijah? It would seem that he had not died in our Lord's day, for He appeared to Him on the mount of transformation (Mt. 17:3). But we can see how futile such reasoning is when we remember that Moses also appeared, and he *had* died! But how shall we prove that Elijah will not die? All the evidence seems to point to him as one of the two witnesses of the end time (Rev. 11:3-14). But that is by no means necessary. If we deny the universality of *all* here, we must do it elsewhere. Then all have *not* sinned (Ro. 3:23), and the charge that *all* are under sin (Ro. 3:9) is false, and the statement "not one is just—not even one" (Ro. 3:10) is a prevarication. Here we *can* reason, and "prove" its falsity, for Christ was a Man, and was *not* unjust! May God help us to believe that when He says *all,* He means ALL!

A. E. K.

THE GRACE OF GOD

A CHANGE came over God's ways with mankind after they crucified His Son and refused to repent, and Paul became the pattern of all those who should believe thereafter. It is fascinating to trace how God transformed him from a vessel of dishonor to a vessel of honor, from Saul of Tarsus to the apostle Paul. Writing to Timothy he says, "I am grateful to Him Who invigorates me, Christ Jesus, assigning me a service, I, who formerly was a calumniator and a persecutor and an outrager: but I was shown mercy, seeing that I do it being ignorant, in unbelief. Yet the grace of our Lord overwhelms, with faith and love in Christ Jesus. Faithful is the saying, and worthy of all welcome, that Christ Jesus came into the world to save sinners, foremost of whom am I. But therefore was I shown mercy, that in me, the foremost, Jesus Christ should be displaying all His patience for a pattern of those who are about to be believing on Him for life eonian."

Paul was the chief of sinners—far worse than Judas Iscariot, who is supposed to be the extreme example of human wickedness. He was a calumniator and a persecutor and an outrager in spite of his racial superiority, culture and training. Many of the disciples went in fear of their lives because of him. If any man deserved death, that man was Saul of Tarsus. But God, instead of pouring out His wrath, magnified His grace in him and turned him from the foremost of sinners to the greatest of all saints. Paul is the head of that very select company who stand "mature and complete in all the will of God." He is the only man who has ever lived who has

the right to say, "be ye followers of me as *I also am of Christ.*" Paul's simple explanation of this marvellous transformation is that, "it pleased God to reveal His Son in me." Paul was not a believer in free-will, but in the sovereignty of God.

Paul was the channel through whom God was pleased to reveal the full celestial glories of His Son. The Circumcision apostles knew all about His terrestial glories and a measure of His celestial glories as well. But to Paul alone was revealed the astounding fact expressed in Colossians 1, "He is the image of the invisible God, firstborn of every creature, for in Him all is created, that in the heavens and that on the earth, the visible and the invisible, whether thrones or lordships or sovereignties or authorities, all is created through Him, and He is before all, and all has its cohesion in Him."

Such words are fitted to fill weak mortals like ourselves with awe. But the next statement reassures us and compels our adoration and worship. "But He is the head of the body, the ecclesia, Who is sovereign, Who is firstborn from among the dead, that in all He may be becoming First, for in Him the entire complement delights to dwell, and through Him to reconcile all to Him (making peace through the blood of His cross) through Him, whether those on the earth or those in the heavens."

What a tragedy that the church has never wholeheartedly followed Paul as he followed Christ!

One shudders to think that many today, in all good conscience apparently, are proclaiming that the God and Father of our Lord Jesus Christ is an eternal tormenter. Others, shocked at the thought, tell us that He will annihilate all who do not bow to Him. Yet what glory would this bring to God, and what blessing to creation? It is a partial admission of failure, and we should not entertain thoughts of failure in connection with God and His Christ. Let us seek grace to follow in the footsteps of Paul, and fearlessly proclaim Him as the God Who,

through His Christ, will reconcile all unto Himself (Col. 1:20).

The good news of the glory of Christ which Paul proclaimed does away with physical distinctions. It is no longer to the Jew first. He exhorts to "be stripping off the old humanity together with its practices, and putting on the young, which is being renewed into recognition, to accord with the image of the One Who creates it, wherein there is no Greek or Jew, circumcision and uncircumcision, barbarian, Scythian, slave, freeman, but all and in all is Christ" (Col. 3:11).

In the first chapter of Ephesians, which is addressed to "all the saints who are believers in Christ Jesus," we learn that "all is in accord with the delight of His will, for the laud of the glory of His grace, which graces us in the Beloved." After making known the delight of God's will, he continues, "therefore I also, on hearing of this faith of yours in the Lord Jesus and that for all saints, do not cease giving thanks for you, making mention in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may be giving you a spirit of wisdom and revelation in the realization of Him, the eyes of your heart having been enlightened for you to perceive. . . ."

May we also pray for ourselves and others for this spirit of wisdom and revelation in the realization of Him! The unaided human spirit cannot rise to such heights, "according as it is written, that which the eye did not perceive, and the ear did not hear, and to which the heart of man did not ascend—whatever God makes ready for those who are loving Him. Yet to us God reveals them through His spirit, for the spirit is searching all, even the depths of God."

One cannot fully appreciate the grace of God without an intelligent understanding of His eonian (not eternal) purpose. During the eons there is a season for everything, as will be seen as follows:

"A time to be born . . . and a time to die."
"A time to plant . . . and a time to uproot that which is planted."
"A time to kill . . . and a time to heal."
"A time to break down . . . and a time to build up."
"A time to weep . . . and a time to laugh."
"A time to wail . . . and a time to dance for joy."
"A time to cast away stones . . . and a time to heap up stones."
"A time to embrace . . . and a time to be far from embracing."
"A time to seek . . . and a time to give up as lost."
"A time to keep . . . and a time to cast away."
"A time to rend . . . and a time to sew."
"A time to be silent . . . and a time to speak."
"A time to love . . . and a time to hate."
"A time of war . . . and a time of peace."

The eons are the times of evil. Death did not operate before the eons; at the conclusion of the eons, it will be abolished.

God gives men an experience of evil to humble them. All, with the solitary exception of His beloved Son, must learn humility through suffering. Of Him we read, "who being inherently in the form of God, deems it not pillaging to be equal with God, nevertheless empties Himself, taking the form of a slave, coming to be in the likeness of humanity, and being found in fashion as a man He humbles *Himself,* becoming obedient unto death, even the death of the cross. Wherefore, also, God highly exalts Him and graces Him with a name which is above every name, that in the name of Jesus every knee should be bowing, celestial and terrestial and subterranean, and every tongue should be acclaiming that Jesus Christ is Lord, for the glory of God the Father" (Phil. 2:9-11).

Death cannot praise God. So death must be abolished when it has fulfilled its purpose. It would mar, not en-

hance His glory. And, with the abolition of death, sin ceases to operate. Sin and death cannot be separated. Neither can life and righteousness.

The suffering of the eons will then be seen to have been an essential part of His eonian purpose. And what really is His eonian purpose? It is "to have an administration of the complement of the eras to head up all in the Christ." And "it is in accord with the delight of His will, for the laud of the glory of His grace which graces us in the Beloved."

But one may well ask, is there no difference between the believer and the unbeliever? At the conclusion of the eons, none. All will be perfect when the Son hands the kingdom over to the Father, that God may be All in all. But during the eons the difference is very great.

In this present secret administration believers have a prior expectancy in Christ. It is their privilege to wait for God's Son from heaven. If they are alive when He descends into the air, they will be caught up to meet Him, apart from death and resurrection. Yet they will not go before those who are asleep. The dead will be raised incorruptible, and the living will be changed.

And what next?

In the on-coming eons God will be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus (Eph. 2:7).

And what about the unbelievers?

There is no *eonian* life for them. They will not be raised from the dead until the end of the next eon. At that time they must stand before the great white throne, and will be condemned according to their acts. After that they will go into the second death and will know no more until the conclusion of the eons, when death will be abolished.

Peter, great apostle that he was, never fully understood the revelation Paul received from the risen Christ.

He concludes his second epistle with the words, "And be deeming the patience of our Lord salvation, according as our beloved brother Paul also writes to you, according to the wisdom given to him, as also in all the epistles, speaking in them concerning these things, in which are some things hard to apprehend, which the unlearned and unstable are twisting, as the rest of the scriptures also, to their own destruction."

Peter knew a great deal about the grace of God and the glories of his Messiah. Yet he did not know all. It pleased God to reveal the exceeding riches of His grace and the transcendent glories of His beloved Son through Paul, the foremost of sinners.

The future holds many delightful surprises for Peter, and even more delightful surprises for some of us.

Life, beyond the power of death, is a gratuitous gift. No one can do anything to earn such a priceless possession. No one deserves it. No one can do anything to forfeit it. It is God's oblation to draw His erring creatures to Himself. This is the glorious harvest of the eons. This is the true jubilee, of which the one in Israel was but a feeble type.

A. E. Cock.

EXTRACTS FROM CEYLON LETTER

I have been deep in the study of the C.V. right along, and it has been a great blessing, and opened up God's Purpose in a marvellous way.

I have proclaimed these truths in the two churches under my care in the Bible Study Groups. I believe many eyes are being opened; but there has been much opposition, and sometimes ridicule. However I go on looking to the Lord for power and guidance and patience and courage.

My great desire is to have a Bible Study Group in Colombo, that will be open to all denominations. I have been praying much about it, and hope that the Lord will open the way in His own good time. I have tried to do it amongst the ministers of our own Baptist denomination, but have met with only opposition. I have not give it up on that account; but shall prayerfully and patiently make other attempts. The tracts would be helpful in this.

The more I study the Word—rightly partitioning it—the more I feel a deep sense of responsibility about proclaiming the wonderful truths, that have been buried deep, so long; and I earnestly beseech the Lord to open the doors for me.

I am preparing magic lantern slides, so as to enable me to give connected studies in my own churches and elsewhere as the opportunity comes.

I have no words to describe what a new world has opened out before me in these precious truths.

THOMAS A. DESILVA.

REGRET OR REPENT, COMFORT OR CONSOLE?

WARMTH seems to be the underlying idea in words formed with the stem chm in Hebrew. It appears first in Gen. 8:22: cold and *warmth* are not to cease. When the last letter is doubled, chmm, it is used for be-WARM, as, in the case of the manna, when the sun became *warm*, it melted (Ex. 16:21). Also, as chm*mun* it is the name of a *solar image* (Lv. 26:30). Chume denotes a *wall* because of the warmth gathered by its side. Ch*u*m is the color, *brown*, which warmth suggests (Gn. 30:32).

Ichm also has this sense, as when David was not warmed (1 Ki. 1:1). If we add an—A or —*e*, the stem takes a figurative turn and means *fury*, because warmth is associated with this feeling. Finally, by prefixing an N we get a group which the A.V. renders *repent*, and *comfort*. The stem WARM is used by association for emotions which tend to produce a feeling of *warmth* in our hearts.

Hebrew verbs are modified to show whether the stem denotes *is* (or *has*), or *makes*, or *causes*, as well as their passives, or if it refers to *self*. This is lacking in English. For instance, abd means PERISH, but ab*b*d means *make* PERISH. For this we use *destroy*. So *make* LEARN is *teach*. Our Hebrew word for WARM has two changes, make-WARMed *and* WARM-self. The revered Authorized Version has used *repent*, as a rule, for the first, and *comfort* for the other two. The Greek version of the Hebrew is not so uniform in regard to the word *repent*. It often uses *regret* (*metamelomai*) in place of it. In view of its derivation from WARM, *regret* seems a necessary English equivalent also. Neither have any connec-

tion with *penance.* They do not suggest any *doing.*

The word *penance,* used in the standard Catholic Bibles, but now expunged in a late translation, was most misleading as a rendering of *metanoia,* after-MIND. The word *repentance* was meant to give the true meaning, and there does not seem to be another in English to denote a change of mind. But it has drifted very close to *penance* in the popular mind, for it is referred to *conduct* rather than to mental apprehension. We hope, by using it uniformly in the scriptural contexts, and putting the literal after-MIND in the sublinear, as well as pointing out its meaning in our concordances, to correct the usual misconception. It seems that this has been quite effective in the case of those who really study the Version.

In our German version we were forced to pursue a more drastic course. The usual versions, even such later translations as that made by those called "Plymouth" Brethren in England (called "Elberfelder"), still rendered this word *do penance,* although, in Protestant circles, it had taken on the sense of *be penitent.* The reason probably was that the translators could not find any word like the English *repent* which, at least, did away with any *doing.* The need for a clear expression was great, and so we determined to cut the Gordian knot by coining the word *unsinnen,* which denotes a change of mind. We were encouraged in this course, as another good translator had used this very expression, but only in his margin. So far there has been no serious objection to it, for most of our friends knew that *do penance* is altogether impossible.

This word gives us a good example of the fallibility of the *pointing* of the Hebrew text. The *text* is inspired, so far as it has not suffered from corruption and transmission. But the translators were forced, by the context, to ignore the points. They could not very well render as follows: Isaac *repented* after his mother's

death (Gen. 24:67); Judah's wife died; and Judah *repented* (Gen. 38:12); [David] *repented* concerning Amnon, seeing he was dead (2 Sa. 13:39); I will *repent* me of mine adversaries (Is. 1:24); ye shall *repent* concerning the evil that I have brought upon Jerusalem (Ez. 14:22); all that drink water shall *repent* (Ez. 31:16); Pharaoh shall see them, and shall *repent* over all his multitude (Ez. 32:31). For further confirmation, the student should consider the wider contexts of these passages, and convince himself that the A. V. was justified in ignoring the pointing of the ancient Jewish rabbis (which may have been altered in transmission), and translating to accord with the context.

Even the letters of the Hebrew text have evidently been altered in some places, judged by the evidence of the most ancient Greek translation, of which we have much earlier and better manuscripts than any of the Hebrew. In the following passages the Septuagint has *console* (*parakaleō*), and the A.V. *comfort,* in place of the usual *repent.* We will quote them as they should have been in the A.V., if they had consistently followed the Hebrew pointing: my soul refused to *repent* (Ps. 77:2(3)); Rahel weeping for her children refused to *repent* for her children (Jr. 31:15). Is it not clear, from the context, that these should read *comfort* in place of *repent?* These examples should show how impossible it is to cleave to the traditional Hebrew text, and the absolute necessity of restoring it in accord with the available evidence.

So it is with the Hebrew *nchm.* To the English reader the contexts in the make form seem to have almost the opposite meaning of those in the unmodified word. To transpose them would reverse the meaning. In Gen. 6:7 God "repents" or *regrets* (not *comforts*) in regard to the making of mankind on the earth. In Isa. 49:13 Jehovah *comforts* (not *repents*) His people. Yet they are the same "word" in Hebrew. Grammatically, the

form is different, as a rule, but in words with *a, o, e,* or *ch,* like *nchm,* the *letters* are the same. In Mandelkern's great concordance the citations are without points, and are just the same in the make form as in the simple. But *contextually,* a different sense is demanded. And this is confirmed in about forty occurrences of each form.

Some explanation is apparently needed as to the concordant method in Hebrew, or it may seem to be discordant. A Hebrew *stem* may be modified and used for many "words." A verb, moreover, often represents several English words, because it may be modified to include the *making* or *causing* as well as the *being* or *having.* Some English words are like this, as *be red, redden* (make red). But usually we use an entirely different word. Only the vulgar may say, "I'll *learn* you to read." Hebrew would double the *r,* learrn. But good English uses *teach.* Both *learn* and *teach* are one "word" in Hebrew. The common factor lies in the basic idea of acquiring knowledge. Indeed, it would be *dis*cordant to translate them the same in a version, and give an absolutely false impression in some contexts.

BOTH REPENT AND REGRET

In Hebrew *repent* and *regret* do not seem to be distinguished, except by the context. The Greek version translates *nchm repent* fourteen times, and *regret* in eight occurrences. These words are not needed for any other Hebrew word, so we will assign both to *nchm,* and use *repent* when dealing with a change of *mind,* and *regret* when *feeling* is uppermost, and note this in the concordance.

COMFORT AND CONSOLE

Similarly, as many passages deal with *consolation,* which soothes and sustains after the death of a relative or dear one, and others seem to include bodily *comfort,* both of these are necessary to cover the wide range of the Hebrew word. The A.V. never uses *console,* as a

verb, but it does use the noun *consolation* in Job 15:11, Isa. 66:11, and Jer. 16:7.

From the early days of the magazine up to the present, critics have objected to our using different terms to translate one "word" of the Hebrew, being seemingly ignorant that the Hebrew verb may be modified to cover a much wider range than one "word" in English. It includes the auxiliaries make, cause, and self, as well as the *be -ed* in English. As far back as 1925 it was used to prove that the concordant method is idiotic! One "word" in Hebrew was shown to mean both *borrow* and *lend, create* and *cut down,* etc. In that case there is an end to revelation. It becomes a means of mystification. May God grant that a study of this one word will help all to see that a concordant version takes account, not only of all the variations in the form of the Hebrew verb, but of the idiomatic usages of our English tongue as well! A. E. K.

THE TRUTH RETURNS TO GREECE

To our Elder Brother and all our Dear Brethren Who, in the Name of our Lord, are Fighting for the Good of our Souls.

Dear Brother A. E. Knoch:

Your brief, but by our Lord's love and spirit penetrated letter, has been duly received.

We were all very glad that a new manuscript of Isaiah has been discovered, and we are awaiting your communication of its examination, so that our hearts may dwell in joy.

I deeply regret my not knowing the English language so that I might correspond with you in a more direct manner. But now one of our Lord's blessing, made it his task to learn the English language, whereupon it will be our greatest delight to have your various studies which you make with the help of our Lord's blessed spirit.

The publication of our book HIDDEN TRUTHS, which we sent to you, and which brought to our people the joyful news of the love of our God for the first time, has done much for the glory of our God. Till this very day, we have received about 40 letters from different admirers of our Lord, for by this our book the eyes of many people have been opened to the splendour and greatness of our Lord.

In the said letters two are included which were sent by University professors of great fame and of many others of equally high rank. And a daily paper *Embros* (Forward) has issued a long column treating our book.

The letters that are daily received are written in such a manner that our hearts delight in our Lord's truth.

Old Christians, who have for forty years been reading the Word of God, are now glorifying our Lord for they have now understood the true meaning of the Holy Scripture, and can now adore and worship a God of love.

We are so deeply moved by the letters we receive that we let the tears of joy run freely. I am writing you this in order to share our joy with you.

Four days ago the French Academy in Athens has made a criticism of our book which was greeted with real enthusiasm on the part of the students, and it was furthermore sent to the Parisian Academy, so that they may give their criticism of it as well. One of the students has even the desire to translate it into the French language.

Blessed be the Name of Our Heavenly Father, Who has chosen us for His glory. He has even enabled us to publish a monthly periodical so that we may bring the truth to those who thirst for the profound studies of the unfathomable wealth of Christ, which He gave to us, so that we may help them reach a profound knowledge of God, which is the most beautiful thing in life. As soon as this will be published we shall let you have a copy.

We would very much desire that you would put us into touch with Greek brethren in the United States and all over the world, if possible through your magazine, so that we may send them our book HIDDEN TRUTHS as well as our monthly periodical. We feel sure that they would be delighted.

It might be possible that one of them might be prepared to assist the work of our Lord in Greece for, except myself, all other brethren are very poor. And this will happen if it is God's wish, for everything is through Him and for Him.

We also wish to let you know that the Holy Synod of the Church in Athens has declared war on us because of our book HIDDEN TRUTHS, and this has been done with such a rage that we are being dragged from one court of justice to another, but we are most certain that God will be glorified.

We greet all our brethren with a deep feeling of joy, and believe in the nearness of the arrival of our Lord through the air. All brethren are joining to send you the kiss of our Lord.

My heart is full of thankfulness for your office of God.

Your brother in His Name,

I. KOUNELES.

Our address: Ioannin Counelin, Athinas 29, Athens, Greece.

P.S. With God's blessing we shall issue a lecture in the large Synagogue of the Jews in regard to the promises of their fathers.

Let us join our Greek brethren in thanking and praising God for this manifestation of His grace. We urge our Greek friends especially, to aid their brethren in the homeland. EDITOR.

HET VREDESKLOKJE

The Dutch magazine, now in its 34th year, is now edited by our Brother H. I. De Smit, Evangelist, Valthermond, Holland. Among others, it contains, *Man versus God,* by Bro. de Smit, *The Problem of Palestine,* from U.R., *The Greek Scriptures,* by R. Beintema, *The Valley of Achor as a Door of Hope,* by F. H. Bodewitz, and *God's Eonian Purpose,* by A. L. We commend it to the kind consideration of our Dutch friends.

THE TIME FOR PRAYER

THERE IS A SEASON for everything, and much depends on doing everything in its appropriate time. So it is with praise and prayer. This not only applies to us in our daily life, but also to the conduct of God's saints throughout the past and future eras. What suited the saints under law is not at all ideal for us today. What was highly commendable in Daniel would be proof of apostasy in this period of transcendent grace. In the past prayer was occasional, intermittent, now it is vital and should proceed without cessation. Let us consider its exercise in the past, in Israel, and compare this with Paul's prescription for today.

In early Israel most prayers were occasional. Some need or crisis drew them forth. Not only so, but the temple was the official location for prayer. Either the people went there or directed their prayers toward it, wherever they were, as the Mohammedans do toward Mecca. I do not remember being in a mosque which did not have some indication of the direction of their sacred shrine, and the worshipers all prostrate with their faces toward it. In prolonged crises like the deportation, pious Jews seem to have had regular hours for prayer. Daniel opened his windows toward Jerusalem and knelt three times a day, and gave thanks. His prayer we shall consider later, but now it is helpful to see that there was no such thing as ceaseless prayer under the law.

In later Israel God was petitioned in the temple at the hour of prayer. There was a place and a time. At the ninth hour (about three o'clock) Peter and John went there and healed the lame man at the Beautiful

door (Acts 3:1). And it was at that time that the messenger came to Cornelius and responded to his petitions (Ac. 10:3, 30). This seems to have been the set time for the Jews and the proselytes to perform their religious obligations. There was nothing in the law which made it mandatory, but it was one of innumerable man-made customs which came to be almost as binding as God's revealed instructions.

But Peter did not confine himself to the customary hour. It was at noon, about the sixth hour, that he went up on the housetop to pray. By this act, he severs himself from the populace, and is prepared for the great change in God's dealings which is impending. Here we have the opening wedge which eventually led to the conciliation of the nations. As we shall see later, even the place was propitious, for Simon, the tanner, with whom Peter was staying, lived on the seashore. In biblical symbols, the sea stands for the nations, and the solid land for Israel. Peter, so to speak, is already at a limit of the land, and is about to be pushed into the sea. But that is no place for a man. Neither is the home of a "gentile" fit for the presence of a Jew. So it is at noon, when nature is at its brightest, that Peter is convinced that God has some scraps for the other nations, and he is prepared for the descent of the spirit on Cornelius. In contrast, Paul, who also prayed at midday on the Damascus road, was arrested by a light *above* the brightness of the sun, according as his ministry to the nations was above Peter's in celestial glory (Ac. 10:9, 26:13).

Nothing can impress us so powerfully with the apostasy of Israel as the tragic fact that they were saying their hypocritical prayers at the very hour when the Great Sacrifice cried out to the Deity, "My God! My God! Why didst *Thou* forsake Me?" Can we not visualize the scene as it appeared to the spirits above? All about were the religious Jews, holy hypocrites, seemingly

in the divine presence in prayer, although their sordid sins demanded that *they* be put to death on the accursed tree. And, on the other hand, the high and holy Son of the Supreme, Who alone had the right to enter the presence of the Deity, forsaken by His God! What a setting for His supreme sacrifice, the severance from the presence and smile of His Father! All the prayers offered by Israel at the ninth hour never could sanctify the time as His single petition for their forgiveness (Mt. 27:46).

Hitherto I have always pictured the so-called "transfiguration," or transformation, of our Lord in the dark shadows of the night. But there is no intimation that it did not occur in the daytime. In fact, as a symbol of the glory of the coming kingdom, it must have occurred during the day, for that eon is always intimated by such terms as the *day* of Jehovah, and the time when the sun arises with healing in its wings (Mal. 4:2). And, moreover, it will be the kingdom of the *heavens,* even though it will not be in heaven. Moreover the light of the sun is said to be sevenfold in that day (Is. 30:26). On a similar occasion, the call of Saul was at midday, and the light was blinding in its brightness.

To agree with the spirit of the law, our Lord labored during the day. He did most of His praying at night, when the physical conditions corresponded with Israel's spiritual state. Even if He slept, He arose while it was yet night to pray, in preparation for the coming day (Mk. 1:35). On one special occasion, when He was about to choose the twelve apostles from among His disciples, He spent the whole night "in prayer *to* God," as it is usually translated. I do not like the phrase "prayer *to* God." As we shall see, prayer originates in God. It is not telling Him what He already knows far better than we do, but communion with Him in regard to it. Hence it should be rendered, as in the inspired Original, "the

prayer *of* God." His Father was the One Who gave the apostles to Him (Jn. 17:24), and He was in the prayer of God in order to discern *His* will, not to press His own.

As the crisis of His ministry approached, when He held up the heralding of the kingdom and began to announce His rejection, our Lord spent the *evening* in prayer alone (Mt. 14:23). He had fed the multitude miraculously from a few morsels. As their bellies were filled they were about to make Him king (Jn. 6:15). This was utterly foreign to His program, and demanded a special session with His Father. As a result, the whole course of His ministry is reversed. "*Thenceforth* begins Jesus to show to His disciples that He must . . . be suffering much from the elders and chief priests and scribes, and be killed . . ." (Mt. 16:21).

The next great crisis was Gethsemane, and once again He retires in order to pray in the *evening*. It was the most agonizing prayer that the world will ever witness. It was terrible, indeed, to be told that His ministry to Israel had failed, but now He enters the deepest depths of despair in view of His desertion by God Himself, when all others had forsaken Him, and He becomes the great Sin Offering for the whole world. The evening was doubtless dark, but to Him it was only the symbol of the dense darkness that would cover the land and His own soul when He suffered for us the next day from mid-forenoon until mid-afternoon, when the brightest part of the day became as dark as the night (Mk. 14:32, Lu. 22:41, 44).

We have considered the times when our Lord prayed, and when Peter made his petitions. Now let us turn to Paul. It is very striking to note how many times he prayed, yet we are hardly ever told when it was. The significance of this will be apparent later. But there was one occasion which should be full of interest to us. Right after his Macedonian call and his contact with the gods

of the nations in the maiden obsessed by a python spirit, he and Silas are cast into jail, into the very dungeon, and their feet are secured in stocks (Ac. 16:24). How humiliating a beginning, and how discouraging to be stopped at the very start of their God-appointed task of making known the evangel to Europe! When Peter was imprisoned we read that prayer was earnestly made to God *for* him. But not so with Paul and Silas. They were alone in a strange land. But they had such a glorious vitalizing message that they not only *prayed* for themselves, but *sang hymns* to God. And it was *midnight.* Here we begin to see the place of prayer in Paul's evangel for the nations (Ac. 16:23).

In our very darkest experiences, in the most desperate circumstances, if our hearts are brimming with the evangel of God's grace, we will *praise* as well as *pray.* The whole atmosphere of this blessed deliverance is redolent with grace. This is further emphasized when we compare it with Peter's release. Paul was the means of *salvation* to the jailor, who considered himself lost. Peter was the cause of death to the guards who had done nothing amiss. Paul was *justified* by the city officials, who had to come and get them out. Peter had to slink away into oblivion even after he was released. Our midnight disasters are glorified by God's grace. They may seem the blackest black at the time, but prayer based on God's grace is superior to every mental state, and we should sing as well as pray. Even if our voices are unmusical, our hearts are enabled to hymn His praise in the deepest depths of despair. And if we can praise at midnight, when all is black, then we surely can pray at all other times when the day is not so dark, and when the sun shines in splendor in the sky.

Through Paul's epistles we read of persevering, unintermitting prayer. It is not an external, outer garment, to be worn on special occasions, but a vital internal

organ, essential to the process which carries on our spiritual life. Even our Lord, in His kingdom ministry, told His disciples a parable that they must always be praying and not be despondent (Lu.18:1-8). But the motive back of it was very different. Even an unjust judge may be wearied by a widow so that he will avenge her. Should not God by all means be doing the avenging of His chosen ones who are imploring Him day and night? Shall we follow this example? I trust not! We are in no position to ask for justice or vengeance. On the contrary, we are not avenging ourselves, but give place to God's indignation, for it is written, *Mine* is vengeance! *I* will repay! If our enemy should be hungering, we should give him the choice morsel, if he should be thirsting, we should give him a drink, for so we will heap embers of fire on his head. *We should not pray for vengeance at any time,* but conquer evil with good (Ro. 12:19-21).

But how can we pray without ceasing? Only a very few men are able to carry on more than one mental operation at the same time. Most of us can carry on a conversation while working, and that involves far more effort than communion with God. We must turn our thoughts into appropriate words and conform our lips and teeth and tongues to express the proper sounds and use our lungs to propel the air. It is really a rather intricate procedure to speak to our fellows. But we can do it without any great effort on our part. It is much easier for our spirits to take the attitude of praise and prayer to God, no matter what else is taking our attention, and no matter what other functions the body is performing.

Very few realize how many things the human body does at one time. No matter what our principal occupation may be, we keep on breathing; the lungs expand and contract, the blood absorbs the oxygen from the air and gives off the deadly carbon dioxide. At the same time

the skin is reacting and may be exuding moisture. Besides this, the complicated operations necessary to the digestion of food are going on in the stomach and beyond. Special fluids are added and churned into the mass, which, in turn, is separated so that a part is absorbed by the blood and the rest eliminated. It would take a considerable laboratory and a very able chemist to perform these operations properly outside the body. Then there are other organs, all operating at the same time. The heart pumps the blood throughout the body, so that the eyes may see, the ears hear, the nose smell, the tongue taste, and all goes on without a conscious effort on our part while we are working and talking to our associates. It is no great thing to add one more function, and keep in touch with God along with the rest.

How much easier it is to speak, or rather think, to God! How often we are at a loss for words to express some vague, but urgent, feeling of need, in view of our service, or of some crisis in His work! As we have already shown, we are ignorant as to what is best, for the future is hid from us, and we are not aware just what God has in view, so that we may conform to His will, for the life we live is far too intricate to be fully comprehended. Then we need only to lift our *hearts* to God in spirit, like music without words, and find ourselves in tune with His spirit, and rest in His peace, for He *does* know what we need, and will assure us that all is well, even when it appears to be unutterably ill. If we prefer, we may use words. In fact, in one case that I know of, the prayer, if we may call it so, arises spontaneously, and consists merely in the mental ejaculation, "Gracious God, if it please Thee—!" Nothing more is needed. No definite request is necessary. This comes up unbidden, in the midst of affairs, whenever the load on the heart needs to be lightened.

Praising and praying are not strange, abnormal

functions for which man has no organs. On the contrary, mankind was especially designed by its Creator for this very vocation. Man was given a tongue to communicate with his fellows. At best it is a stammering and imperfect method of making known his thoughts. Words are scarcely ideal as a means of expressing ideas. Too often they are misunderstood and falsely construed. Even the most perfect of all literature, the Word of God, which refines its own vocabulary, has led to innumerable interpretations. When speaking and writing I seek to keep the background of my hearers or readers in view, so that it will be intelligible to *them* rather than to myself. I use the devices found in Sacred Writ to insure apprehension. I often state a matter twice, using synonyms to more fully cover the ground. But none of this is required when communicating with the Deity. He Who made us *for Himself,* Who intends to be our All, understands our needs much better than we do ourselves, He reads our hearts, not our heads.

Like a musical instrument, man was made to praise the Deity. He has all the necessary equipment, so that he can do this at all times, without interrupting his vital functions. In fact the stomach and lungs and heart must continue to operate, just as they do when talking to others. It is better, of course, that we be alone, away from the distractions of human fellowship, but this is not absolutely necessary in this administration of spiritual realities. It may help to get *down* before God on our knees or face, as this is in accord with our spiritual posture before Him. But, again, today there is no need of this, if our *spirits* are prostrate in His presence. I would be much embarrassed if I should pray publicly, like a Moslem, but I do not hesitate to bow to the ground in spirit in the presence of anyone, at anytime, no matter how much I may be abashed to speak to them, or even to be under their eye.

But to reach such a vast variety, saints and sinners, young and old, spiritual minors and mature, from many different countries, with strange customs, and even more denominations and divisions—to reach them all with the same words is almost as difficult as to reach all mankind with the same language. My grandson, who was sitting on the front seat in a meeting, asked me afterward why I sometimes spoke "over his head." He was then too young to understand all that I said. So I told him that I had to do it to reach the others, who sat behind him! I am sure that they would not have cared for the milk he needed, for some of them had been mature before he was born, both physically and spiritually. This could be remedied very simply. All that is needed is for every listener or reader to *know all things.* Then they would easily catch my *meaning,* even if my words failed to convey it.

With characteristic confusion, earnest and devout movements today, not understanding the times, have adulterated grace with law even in praying. Prayer is held in "temples" without intermission, instead of at three o'clock, as in Jerusalem. In one such temple they boasted that prayer had been held without ceasing for many years. It was kept going in relays day and night. Like a watch in wartime, each group was relieved every so often, so that there should be no break in the continuity. I do not know how they explained our Lord's condemnation of prolixity or loquacity in prayer (Lu. 20:47), or the use of needless repetitions (Mt. 6:7). But we may be sure that the early church did not understand Paul to mean any such thing. It is little better than the prayer wheels of the heathen, who think that they can worry their gods into acquiescence with their own wills. It tends to cover up the fundamental truth that *every* saint is to keep in vital contact with God at all times.

Let us, then, pray without ceasing. Nevertheless let

us make an occasional special petition along the lines proposed by Paul, for the promotion of God's work in the world. Of this we will learn more later when we come to consider the special petitions that the apostle has offered for us, and those for him and all who follow in his ministry. May God Himself encourage us to have communion with Him at all times! A. E. K.

Obituary

ERNEST J. KNOWLES

Missed by the saints of the Minneapolis Ecclesia will be their brother in the Lord, E. J. Knowles, for many years faithful treasurer of the class, who passed away January 10th at the age of 65. He had rejoiced in a concordant study of the Scriptures for many years. Surviving are his wife Lydia, two daughters, Mrs. Don C. Hey of Minneapolis and Mrs. E. J. Taylor of Whittier, California, a son George of Akron, Ohio, brother George of England and five grandchildren. Evidently his work was finished until the glorious resurrection morn when he will awake unhampered by the bodily weakness which had been increasingly apparent during the last few months of his life.

JOHN MURRAY

We regret to announce the death of our aged Brother John Murdo Murray in his 86th year. Brother Murray was born in Stornoway, Isle of Lewis, in 1863, and at the age of 21 came to Glasgow where he was converted. He joined the Plymouth Brethren, later coming to know the truth of universal reconciliation (Col. 1:20) and the vivification of all mankind (1 Cor. 15:22). He gloried in proclaiming these grand truths to all he met in his every day life. He fell asleep on the 9th of February, 1949, was buried on the 12th in Tollcross Cemetery, Glasgow. Brother M. Docherty officiated at the funeral service. We mourn the loss of our dear old brother and will miss his ministry to the saints and also his counsel and his loving care for all, so good night dear brother John, till He comes (1 Thes. 4:13-18, Phil. 3:20-21).

On behalf of the ecclesia in Glasgow.

A. FORREST, *Secretary*

SISTER EMMA ANDERSON REPOSES

Always rejoicing in her Lord was our Sister Anderson, who was for many years a regular attendant at the Los Angeles Ecclesia at Studio Hall. Because of her advanced years, she had had to give this up recently, but always retained a lively interest in the truths she loved. Her death occurred on Jan. 25th. She is survived by her daughter, Mrs. Olga Jacobson of Big Bear Lake, California, four grandchildren and eight great-grandchildren. Good night, dear sister, until we shall meet in that day!

GOD REQUIRES NOTHING

How STARTLING is this statement when compared with the evangel of the Circumcision (Ac. 17:15)! And how it harmonizes with the glorious grace of the gospel for the Uncircumcision! It is especially impressive when we connect it with the divine service in God's temples. During the reign of Solomon Israel was burdened with the building of the holy house, and with the service and the sacrifices, so that they cried for relief when his son and successor began his reign. This was the ground given for the division of the kingdom. It was such a heavy load that the glories of His house and the richness of its ritual did not compensate for the toil and treasure that His people had to provide.

And this spirit is woefully present in Christendom today and in the past. The Lord's people have been burdened with the fancied requirements of His dwelling places. Peter's pence is only one example of the requirements of the temples made by hands, in which God does *not* dwell. It was the annual tax paid by every man in medieval Europe to the Papal see. Indeed, on one occasion Peter was robbed to pay Paul, we are told. But we may be sure that Paul was not consulted in any case of this kind. I was in St. Paul's, in London, but I saw no traces of God's presence, no, nor even of Paul's. I can imagine how he would feel in this temple made by hands upon which man has dared to place his name. Should he visit it, would he not write across its portals: "God does not dwell here," and on its contribution box, "God requires nothing"? But the police would not allow him a place in his own church!

To be sure, wherever I went, God was there, for each one of His saints today is a temple of God, and His spirit makes its home in us at all times (1 Cor. 3:16). We do not need to go to church to meet God. We do not need to go to Jerusalem, the place that He chose for the Circumcision, to place His name there. Indeed, that is why the temple was *destroyed,* and the false prophet has put his beautiful building in its place. While I made a pretense of reverence by covering my shoes with large slippers (I was glad that I did not need to take off my shoes, as if I really revered the site), the spirit within me rejoiced in the tawdry decay which mars the Mohammedan dome. Only the rock (which was *not* made by man) found a response, and that only because it knew God's presence in the past.

Jehovah certainly required the attendance of human hands in the service of the Circumcision. Not only were His temples made by the combined efforts of many human hands, but a whole tribe was set aside to serve Him in His temple, and to them were given inferior servants, called "Nethinim," or *Given-ones,* to wait upon them. He took a tithe from the people to support His service, besides the gifts and offerings for other purposes.

The Circumcision service was mediatorial, because the people dare not draw near themselves. We are the temple, because God wishes to be at home in us. The hand-made temples, even the tabernacle, were a system of barriers. There were curtains and walls, and laws and ordinances in order to keep the people *out.* These are all abolished or broken down now in order to let His spirit *in.* The people could approach only in the person of the priest, and he dare not enter the holy of holies, where the shekinah shone, except upon the yearly day of "atonement" or propitiatory shelter.

God was attended by many a human hand in the divine ritual. The priests were hallowed above the rest, so that they could approach Him without being destroyed, and bring near the sacrifices and offerings of the people. The billions of beasts whose bodies were burned upon the altar required the ministry of men to prepare them for the sacrifice. The Levites had many duties, so that they were spared the most menial tasks, which did not call for special holiness. Today men ape this ritual, and hire "priests" and "ministers" and lesser dignitaries for their hand-made temples to "sacrifice" the mass, to make the sign of the cross, and to teach the traditions of men, and to bless those who take up the collection.

We may be allowed to ask, Where did those who ministered to Him of old get the hands and the life and the sustenance and the wherewithal to serve Him? Can we not trace it all back to His beneficent hand and heart? Was it not a mere fiction that they gave anything to Him? They had nothing to give that they had not received from Him. In reality He needed no attendance even in that enigmatic era. Nor will He require anything in the future restoration of this ritual in the so-called millennium. All of this was not so much to serve Him as to expose them. It is not necessary in the case of those who have been crucified with Christ, who no longer see in an enigma, "through a glass darkly" (1 Cor. 13:12) but face to face. We know that we cannot even think of giving Him anything without the operation of the gifts which He has lavished upon us.

LIFE AND BREATH AND ALL

It is pure delight to examine a phrase like this that seems so casual and "unscientific." Science prides itself on being exalted far above the Bible and its writers. But in the realm of spirit and even of soul, the inspired

Scriptures are quite beyond the range of man's knowledge. Here we have three things which God gives men, and these correspond exactly with nature and revelation. Man was created of the soil (matter) and God's spirit, by breathing into his nostrils the breath of life, and man became a living *soul.* Matter, spirit and breath give man his life, his sensation and his body. This includes all that man is. Man is the great *getter.* God is the munificent *Giver.* Nothing can be given to Him that is not essentially His own. He lacks neither food nor shelter, neither riches nor honor, neither knowledge nor wisdom. All of these He imparts freely to His creatures. He *requires* nothing, but He *desires* the subjection, the gratitude, and the love which His gracious gifts inspire.

RELIGIOUS—POLITICAL

As occurs so often in God's revelation, Paul's discourse is divided and seemingly repetitious. God *makes* the *world* and the *nations.* He is *inherent* in *heaven and earth,* and not far from *each of us.* First we consider *His dwelling,* then the dwelling of *mankind.* Himself giving *life* and *breath* and *all* is complemented by we are *living* and *moving* and *are.* First we are told of *God,* now we are informed as to *man.* Broadly speaking, the religious section is complemented by a political. Our relation to *God* is balanced by our relation to our *fellow man.* The pivot is the word "Besides." He makes the *world* is followed by the making of *man.*

MADE OUT OF ONE

The miracle of mankind escapes most of us. How much easier it would have been to build each individual of the race separately, instead of making all of them in Adam! This is a far greater marvel than most "miracles" which stumble the unbelieving world. In fact, each one of us has a portion of the same potential

powers, for who can limit the number of our descendants or the latent qualities which we may transmit to them? All mankind is akin, to some degree, through Adam, not only because we all spring from him, but we inherit latent qualities which we, in turn, pass on to our progeny.

But the main point here is that the message of Paul is based upon the *unity* of mankind, for which he goes back to Adam as the common progenitor of all, whereas the Circumcision apostles stressed the *division* of the race, due to the severance of Abraham and Israel. Paul says, all nations are one: Peter says there is only one chosen nation. Were this essential difference understood by all it would call for radical revision of much theology, even that of evangelical Christians, many of whom wallow in the Circumcision writings and neutralize Paul by them, even when they do consider him. Indeed, there are movements which are based upon the idea that the saints are actually Israelites and receive their blessings through their relation to *physical* Israel and will enjoy them *in the flesh* on the earth. This is contrary to the great fundamentals of Paul's evangel for today, for it bases blessing on the flesh and makes a division in the race.

The oneness of humanity is fundamental to the evangel of today. There is the same glad tidings for all unbelievers, and the same glorious truth for all saints of every color, race and nation. In many matters there is a barrier between them, but in relation to God they are one, and as regards each other they are heralded the same evangel and believers are all members of the joint body. Indeed, the very phrase, *joint body* is the fairest fruit of the unity of mankind, for the nation (Heb. *body*) of Israel is no longer severed from all the other nations, in the ecclesia which is His body.

This has had several practical illustrations in the spiritual revivals of the last few centuries. Protestantism spread from Germany to many other states. The

"Plymouth" Brethren started in England, but are now in other countries. The Salvation Army is now known in many lands. The truths we teach have found a response in the United States, Canada, England, Iceland, Sweden, Denmark, Germany, Holland, Hungary, Switzerland, Italy, Greece, parts of Africa, Ceylon, China, Australia, New Zealand, and other places.

GROPING FOR GOD

Israel was given a *revelation* and a religion in order to acquaint them with God, nevertheless they failed fearfully, and did not walk in its light. The *nations* were left to *grope* for Him apart from a written scroll. But they were given the book of nature, which is a mighty manifestation of His invisible attributes. The creation ought to have been a bright and shining light to guide them to Him. But the knowledge thus gained did not profit them, for they did not glorify him as God, nor did they thank Him. Hence their mind was made vain and their heart darkened and they were given over to dishonor of body and soul, and will draw down God's indignation.

Much knowledge has been gathered in the realm of nature concerning matter and plants and animals and spirit. It has been classified into so-called "exact" sciences and reduced to writing and is taught to our youth in schools and colleges. But even without a formal education people who see God's achievements in the heavens above or on the earth beneath, cannot but apprehend, to some degree, His power and divinity. His sun gives light and warmth and should draw out their gratitude. His earth provides them with food and shelter so should fill them with thankfulness. His universe speaks to them of inexpressible power and wisdom, and should call forth His praise.

But, like Israel, they perverted the knowledge that

they had. They turned their backs to the light and groped in darkness. Head as well as heart do not deign to accept it. They still reason it away and refuse to act upon it. It never dawns upon them that all the wonders with which they are surrounded are there for a purpose. They are not there to swell up their little ego, but to reveal to them their great and glorious Creator. If they thwart this purpose, God will find it necessary to attain His end by a different method. That is why He has given them over to dishonor their bodies by means of vile passions. That is why He has appointed a Man to judge them, or set them right.

There is not an object in the universe but speaks to us of His pervading presence. There are marvels in a blade of grass which cannot be explained apart from His operation. Not merely is its structure and texture such as no man can make, but its life and growth utterly beyond anything that man can achieve. If such a simple thing calls for a present Deity, what shall we say of the myriads of beautiful flowers and their pollen and their seeds? If these do not humble us in the dust, their edible fruits should at least bring a grateful response. To sustain our useless lives we destroy daily millions of minute particles of food, not one of which we could make or endow with the life that they impart to us.

So long as God's revelation was confined to Israel, He condoned such ignorance, because men are ill equipped to find Him without a guide. Now, however, that the good news goes out to all mankind, He charges men everywhere to repent, by giving them the most marvelous and convincing evidence of His presence and power that could possibly be given. As the course of nature has not made Him known to them, He goes beyond all so-called "natural" laws and works a miracle that cannot be gainsaid. He raises Christ from the dead, and provides ample witnesses to certify to the fact.

But now God no longer expects man to reason out the truth concerning Himself. He has given the nations a much greater and grander revelation than Israel ever had. It is most remarkable that Paul did not mention the death of Christ for sins to the Athenians. That would probably have come later if he had been allowed to continue. But he did herald His *resurrection.* And he did not give them a series of facts from which to *deduce* this resurrection. He did not even mention the *witnesses* to Christ's resurrection. God is now tendering *faith* to *all,* and all that was necessary or possible is simple *belief.*

Here we have the shortest "gospel address" on record. It consists of the phrase "raising Him from among the dead." There Paul was stopped. Nevertheless some *believed.* That is all that is needed now. *Faith.* And if we believe that God raised Christ from the dead, then all the rest is involved, for nothing else can equal this.

If the most ignorant of mankind are defenseless, so far as a response to God is concerned, what shall we say of those who profess to be wise, whose lives are given to the search for knowledge and who have accumulated myriads of facts from study and observation? Human logic suggests that they are best qualified to tell us about the creation, how it commenced and how it operates. But, alas! the opposite is true. Those who claim to be wise are made stupid by their reasonings. In the face of all the evidence, they seek to eliminate God from His universe, and ascribe everything, not to an unknown *god,* but to an unknowable nothing.

EVOLUTION

One of the most glaring examples in our day is so-called "evolution." Without a single fact in all the universe to sustain its conclusions, and with abundant evidence to the contrary, scholars persist in illogical reasoning against all the knowledge that they have gath-

ered, and in defaming anyone who will not accept their false theories. Peter foretold their folly. Although the earth's crust has the evidence of tremendous cataclysms written all over its surface, they cannot read a single sentence, and blandly insist that all has continued without interruption from the beginning.

EVOLUTION AND MENDELISM

Not only are religious people astray in their explanation of revelation, but our scientists labor strenuously to deceive themselves in their interpretation of nature. Evolution insists that mankind did not spring from one man, but from the same primordial germ, together with all other animals. I feel that I must apologize for even mentioning such silly nonsense, and I would not if it did not distress many saints, especially those young in years and in the faith. Both my son and grandson were at a disadvantage in school because the popular verdict was that all educated people believed the dictum of science, that man is not distinct from the animals but evolved from the same slime as they.

Even before the time that evolution became well started among the falsely-named scientists of England, a poor monk, Gregor Mendel, in Austria, was performing experiments which absolutely disproved its fallacious findings. He did not credulously believe atheistic guesswork, but inquired direct from the God of nature. He found, in effect, that variations in plants were only temporary. They did not accumulate to form new species, but reverted to their original. God's revelation, in His creation account was demonstrated to be true by the present operative laws of nature. But Mendel's work went practically unheeded until after his death. And even today, when I asked a friend to get me a book on Mendelism from the vast public library in Los Angeles, there was none to be found. All they had consisted in

chapters in other works, mostly on evolution, in which it received the briefest mention, and often was treated as a mere phase of evolution! Man does not want God and His revelation in nature any more than in the Bible. The scientists deem it their duty to get rid of Him just as many theologians do in their interpretation of the written revelation of the Deity.

There is some slight excuse, however, in the discordant translations of God's Word. Concordantly rendered, it is in full accord with nature and the actual findings of science. For instance, immediately after we read of the disruption of the original creation, to which all geology and geophysics attest, we are told that the spirit of God *vibrated* (A.V. moved), and, as a result, there was *light.* Does not science define light as vibration? And so further, the heat generated separated the solids and the liquids and the gases, the land and the water and the atmosphere. We found over two hundred deviations from the concordant rendering, of which about a score were vital. The deliberate rejection of the phrase *living soul,* when applied to animals, and its use of mankind, is a most flagrant violation of ethics in translation, which has led almost everyone to conclude that animals are not souls, but only humanity are endowed therewith.

UNIFORMITARIANISM

The earth is a wreck. Not only is the surface continually being destroyed by the action of sun and air and water, by storms and earthquakes, in our own experience, but there are evidences everywhere of tremendous upheavals in the layers of rock and soil which cover its surface. Instead of level layers, they are broken and tilted and even upright. I once saw a finger-like rock which stood straight up about a thousand feet with the strata perpendicular. How such a mighty mass of stone could be formed in this position in the normal course of

events, demands more credulity than I can muster. It is a finger pointing up to heaven to the All-Powerful One Who alone can cause such a great convulsion.

For some years I lived in Eden, near mount San Jacinto, Riverside County, California. The hills back of the slope on which I built my house were largely composed of sediment. It is easy to understand when you find this in a lake bottom. In fact, the valley was largely filled with such sediment to the depth of three hundred feet. But how could *hills* be composed of sediment? Water could not stand above them. The only solution I could think of was that, during the deluge, waves of water swept over the place and were stopped by the mountains sufficiently to deposit this fine silt at their foot. So I had evidence outside the Scriptures that there must have been a great flood that covered the high mountains of this region.

REMAINS OF MAMMOTHS

In the far north, especially in Siberia, are found the remains of great mammoths, some of them frozen so suddenly that their flesh has not decayed and their food is still in their stomachs. Ordinarily no one would think of any explanation but a sudden catastrophe which overtook them so swiftly that they were frozen, just as they were, in an instant. This might have occurred when the earth became waste, as recorded in Gen. 1:2, or possibly, at the deluge. But scientists cannot accept so plain an explanation because it agrees with revelation, but present a number of unlikely theories, none of which account for the facts. Man persists in blindly groping his way *away* from God. He wants to *hide* from the evidence of His handiwork, as Adam and Eve hid from His presence in Eden.

The most serious effects of man's stupid reasonings are to be found in the falsification of God's revelation.

It is corrupted to confirm to his false deductions. I understand that theologians who have accepted the theories of evolution and uniformitarianism, who are deceived by science, falsely so called, which insists that all is continuing as it was from the beginning of creation (2 Pt. 3:4), are considering a new translation of the opening verses of the Bible. They would render it somewhat as follows: When God began the creation of the heavens and the earth it was without form and void, and darkness was upon the face of the deep, then the spirit brooded on the face of the waters, and God said "Let there be light."

That the early translators were also deceived by man's efforts to banish the Creator from His creation is evident from their rendering of *tohu va bohu* (or, better *theu u beu*), "without form and void." If the earth was formless and a void, how could it have any existence? Probably they intended this to express chaos, or something like a nebula. But even nebulae have a form and fill a void. The Hebrew knows of no such ideas. It *became waste* and *vacant.*

The Authorized Version has one grave defect which may be used to sustain this error. It reads as if the earth *was* "without form and void" *when* it was created, instead of *becoming* so, in accord with the plain statement of Isaiah that it was *not* created thus (Is. 45:18).

As we see that all in the physical realms is out of God, so that we cannot give Him anything that He has not given us, so also in the spiritual sphere, especially in this administration. Paul's inaugural address made it plain that *God requires nothing.* Now He is not attended by human hands. May the grace and glory of this transcendent truth enlighten our minds and fill our hearts with thankful praise to Him through our Lord Jesus Christ! A. E. K.

EVERY KNEE SHALL BOW

GOD'S GLORY is the grand goal of the eons. Every atom of the universe, every item of creation, every action in history is part of a vast plan to bring glory to God at the conclusion of the eons, and at the consummation, when the eons end. Then perfection will prevail, and His purpose will be fully accomplished. Gleams of this glory have already pierced the gloom in the visions of the prophets and the appearances of our Lord. But it is not until the end of the evil eons and the commencement of the good that there is any great public display of divine glory. The return of Christ is the signal for its manifestation among mankind on the earth. Even before this it will be revealed to His celestial saints in His presence. The dais will be the beginning, the prelude, to God's revelation of His glory to the universe.

Important as we may deem our own presentation at the dais and our loss or applause, or our rule among the celestial hosts, or even the exaltation of Christ to the highest place in the empyrean, all of this is only preliminary to the prime purpose of it all, which is the display of the Supreme in all of the perfections and excellencies of *His* wisdom, power and love. Our highest privilege will be, not the homage of others over whom we rule, but to bow the knee to *Him* in deepest adoration, and to be the means of bringing the heavens back to *His* feet in humble confession and high acclamation.

The earth is the stage on which the tragedy of the eons is enacted, and men are merely players in the drama of reconciliation. Not all of God's creatures are called

upon to endure the harsh winds of adversity, the smashing power of evil. We learn this lesson in ourselves through sad experience, but others are allowed to learn it through us and our sorrows and afflictions. Yet we are only the supporting cast, whose duty it is to act as the foil for the great Principal, Whose might and mercy, wisdom and love are the great theme of creation and revelation. The show is already going on. But the play is progressive. The first act, now on the stage, is a display of God's multifarious wisdom. The audience is composed of the sovereignties and authorities among the celestials. It would be a great help to us if we realized the part we play and the characters we portray. Then we also would see the wisdom, and worship the Wise One.

MULTIFARIOUS WISDOM

It gives us a tremendous uplift to realize that we are essential to the display of God's greatest exhibition of wisdom (Eph. 3:10). Blessing for ourselves, exhilarating as it is, cannot compare with a realization of being a blessing to the great Blesser. He has put us in a place where we reflect the highest form of wisdom. God not only knows all, but He knows how to *use* all, and to transmute temporary evil into eternal good. Most of us lack wisdom, hence continually fail to accomplish the object we have in view. God can turn the worst failure into the greatest success. This is what He has done during the past eons, and in this it is our privilege to have an important part.

The past eons seem to be replete with failures on God's part. Adam sinned and offended, and brought the whole human race into the service of sin and the doom of death. Could not God have presented this by prudent provision? Thereupon the race that sprang from him became so wicked that they had to be almost wiped out by a deluge. Why did not God foresee this and forefend the evil? Thereafter the nation of Israel was segregated

to be a blessing to the balance. But they became worse than the rest and even crucified God's Christ, so seemed to utterly fail to fulfill their function. Failure! Failure! Failure! All that God did seemed to end in futile failure. Both creation and revelation were full of evidences of God's infinite wisdom, yet His dealings with mankind apparently showed the reverse. He seemed to pyramid one failure upon another.

To the human, unanointed eye the present operations of the Deity are the greatest failure of all. In almost every avenue of life the mortals that He made fall short. They excel principally in evil and death-dealing devices. But the greatest of all failures is Christendom, His avowed representative on earth. Notwithstanding its immense privileges, its tremendous advantages over Israel, it has sunk even lower than the favored nation. Only the eye of faith on earth can see the multifarious wisdom of God in these apparent failures, for only those whose hearts have been opened to the secret which He concealed from the eons hitherto, are able to apprehend the vastness of the wisdom therein displayed.

Yet, now that the administration of the secret has been revealed, the sovereignties and authorities among the celestials can see that *these failures are evidence of His super-wisdom,* for they form the needed background for His present and future display of grace and glory, to His earthly as well as His heavenly creatures. I once saw and heard a similar plan used by a man who was lecturing on public speaking. When he first rose to talk he was ludicrously awkward and gawky and did not seem to know what to do with his hands and his feet. He hemmed and hawed and stammered and excused himself. Yet, all at once he was transformed, and explained that *that* is how one should *not* address an audience. To a limited degree we can see in this case how it is possible for failure to be justified in the interests of success. His

clownish capers at the start realistically revealed his later accomplishments.

TRANSCENDANT RICHES OF GRACE

Only by faith are we blessed today. We are "resting on the promises" of persecution for those wanting to live devoutly in Christ Jesus (2 Tim. 3:12). Our blessing is not only among the celestials, but in the on-coming eons. Then we will no longer be weak and weary mortals, but grand and glorious immortals, the special objects of God's kindness, whose former impotence and sinfulness are a perfect foil for the transcendent riches of God's grace. And this is not ours because of aught in us, but because of the glory which it brings to God, in the eyes of the celestial hosts.

Today we are self-centered. Our hearts are engaged with our rights or our wrongs, our fame or our shame, our pleasure or our pain, due to our mortal frame. At the dais we will put on immortality and be rid of our selfishness, for pain will be past, shame will be absent, and grace will replace right. There will be no need to concern ourselves with ourselves, so that our hearts may be God-centered, totally absorbed with His grace and glory, and fully engaged, not only in worshiping Him, but in His great plan of bringing every knee to bow in adoration. This will be revealed to the celestial realms not merely by words which we *speak,* but by that which we *were* and what we have *become.* Utterly unworthy of our high station in ourselves, we will be the prize exhibition of God's grace, the revelation of the power of His love.

This will be our felicitous function in the on-coming eons. During the millennium and the new heavens and the new earth which follow it—the last two eons—God will *display* His transcendant *grace* through us. This should humble us in the dust, for grace demands, not

our works or our worth, but our utter degradation. If we had any glory of our own, that would destroy this display. If we *think* we are at all worthy, that would only increase the grace, for it would show how ignorant and conceited we are.

But is not this grace already on display? By no means! There is very little outwardly visible of what God has done for us. Inwardly, our spirits may be exulting in the glory of His grace, but this is not apparent to the celestial hosts. Indeed, it is necessary *now* that they become acquainted with our mean estate, that they realize the depth of our degradation, so that the contrast will be apparent when we are glorified. This is why the flesh is still in us, why we fail so utterly in our walk, why the saints are often more unjust and ungracious than sinners. This does not excuse them by any means, but it is a relief to realize that God will use even this for His own glory in the eons to come.

Grace is much easier to grasp when we see it as an ingredient of God's glory. In our pride and self-righteousness we would like to *earn* the prize, which will be ours in the future, we would like to *pay* the price for our portion. This would contribute very little, if anything, to the display of God's heart to the celestial hosts. To them there would be nothing especially attractive in such justice. Their hearts could not be reached by righteousness, even though this is essential in God's government. It is only when God justly dispenses transcendant grace, through Christ, that the heart of these superior creatures will be stirred, and they will also fall down and bow the knee in fervent adoration. To be the means of this will be our highest happiness.

In my school days it seemed to me very odd that the *end* of the school course should be called a "commencement." But it now appears to me as a very good designation for the beginning of our career, after the time of

tutelage is past. So it will seem to us in the coming glory when we look back at the dais. It will no longer appear to us as the end of our mortal existence merely, but as the *commencement* of real life, the beginning of the career for which we were created and called, justified and reconciled, vivified and glorified. It will encourage our hearts in the midst of our present sufferings and persecutions to anticipate that future bliss, and compare it with our present state.

Let us keep God's grand goal ever in view, not only now, in the midst of our suffering and humiliation, but in our thoughts of the future. It will transform the dais from a "judgment seat," concerned mostly with the "punishment" of *our* "sins," to the grand celestial inaugural of the eons of the eons, in which God commences to take a public part in the affairs of His creation, through His Christ and His saints, in transforming the creatures of His hand into the comrades of His heart. The dais will prepare us to have a part in this the greatest and grandest achievement of the eonian times.

We are assured that the sufferings of the current era do not deserve the glory about to be revealed for us (Ro. 8:18). How this should help us now! In the midst of weakness and weariness, lack of recognition and much opposition, slander and reviling, not only from foes, but from false friends, how heartening it is to compare their weight with the transcendently transcendent eonian "burden" of glory! When Paul did this, his severest suffering was transformed into a momentary, light affliction (2 Cor. 4:17).

However, the highest happiness of heaven will not lie in our own blessings, but in that which we bring to others. Happy is it to *give* rather than to *get* (Ac. 20:35). The unveiling of the sons of God will free the whole creation from the slavery of corruption to which it has been subjected. Salvation and reconciliation, justi-

fication and vivification will be the portion of all at the consummation, not only the saints. But we are not only blessed with all this, as well as immortality and eonian glory, long, long before, but we are the *means* of blessing the rest, the *channel* in which all happiness will flow to the balance of God's celestial creation.

In the imperial palace in one of the European countries was a wonderful white hall, with magnificent decorations, and a place for the musicians. When visiting it I was struck with the thought that this was very much like the popular idea of heaven. No doubt many a young heart who was invited to this most exclusive place, thought it the highest happiness on earth. But alas, some of those who were there, with whom I am acquainted, found it shallow and transcient. There is a surface happiness in getting what we ardently desire, but it cannot compare with that which is based on giving to others what they greatly need.

In contrast with this it has been our privilege to send food and clothing to quite a few of the famished and exposed refugees of Europe, saving them from disease and death for the time. The overflowing expressions of thankfulness which reached us continually are the source of much joy. Not only that, but, for the time, we furnish many with spiritual food "without money and without price," because they are not allowed to send money out of the country. There is great and lasting happiness in such an effort, even though it means much toil and loss for the time being. The only drawback is our lack of means and strength, which prevents us from doing all we would like to do.

But in that glorious day we will not be hampered by our limitations, our lack of means, our feeble strength. We will be perfectly equipped for every task, amply provided to fill every need. No doubt but that we will revel in the appreciation and thankfulness of those to whom

we bring blessing and find in this a higher source of happiness than our own bliss, especially as all will bring praise and glory to the great Blesser of All. Let us, then, look upon the dais as the day of our deliverance from the infirmities of the flesh, when we will be empowered to bless others far beyond our present possibilities, and engage in that greatest of all endeavors, revealing to the celestial realms the glories of our God, so that every knee, from the north star to the southern cross, will learn of His grace and glory and bow before Him in ardent adoration. A. E. K.

MISSIONARY WORK IN CHINA

Brother Abraham Heidal, 915 South Huson Street, Tacoma 6, Washington, U. S. A., who has spent many years as a missionary in China, has published a booklet, *So Shall My Word Be,* telling of the power of God's Word among the Chinese people. Years ago we helped several missionaries, such as Stanley Smith, one of the Oxford Seven, and Doctor Dansey Smith, and Bro. McGillivray, and Bro. Bläsner, and Bro. Gasser, as well as others, before the Communists came. Several have worked upon a Chinese concordant version, but it was never finished. Almost all of them were persecuted, not by the Chinese only, but by the orthodox missionaries especially. In other countries we are still seeking to help with much opposition, even in America, from the earnest Christians, bound by tradition.

CONCORDANT RADIO PROGRAMS

A series of "shocking" messages is being put on the air by Bro. Victor E. Jacobson, the author of *Fifteen Bombs that Sank my Theological Ship,* from station WDGY, Minneapolis, Minn., Sundays from 8:30 to 8:45 A.M. Transcriptions are being made, and we hope to hear these startling addresses on many another station.

Station WKRZ, Oil City, Pennsylvania, is also airing a program known as The Concordant Bible Study Hour. Bro. C. L. Finley of Franklin, Pa., is responsible. Present hour is Sunday from 1:30 to 2:00 P.M., but we understand that this time will be changed during April. Please remember both of these efforts in prayer.

UNSEARCHABLE RICHES FOR MAY, 1949
BEING THE THIRD NUMBER OF VOLUME FORTY

EDITORIAL

WE WISH TO GOD, or pray, for all saints, and especially the reader of these lines, that he may be given the spirit of wisdom and revelation in the realization of Him, as Paul did in his day (Eph. 1:17). Later, we hope to have special articles on these themes. In this issue we have an introductory exposition on prayer in general, and seek to show that its real source is in God. We especially commend this to the hearts of our readers, for it is one of those really fundamental truths which transforms mortals into men of *God,* and helps us in all our ways to acknowledge Him, and to rest entirely on His power and love.

The root of prayer does not lie in our needs or distresses, even if these are used by God to bring it forth. It lies deep in the heart of the Deity, and springs from His desire for fellowship with those whom He has chosen to make Him known to all the other creatures of His hand and heart. His deep desire will be fully realized at the consummation, when He will become All in everyone. How much more must He long for fellowship now with the redeemed, who are only a feeble few, and who are being prepared by prayer for their celestial service in the future?

Once more we publish an article on *The Limitation of Figures.* Our experience shows that this is much misunderstood. We are seeking to help the saints by pointing out the main figures of speech in the International Edition of the Concordant Version. This has proved helpful in preventing unproven interpretations. But it has not always held back the student from carrying the figure far beyond the limits assigned to it by the context.

AVOID EVIL AND DO GOOD

The question has been asked, If God will transmute all evil into good by the alchemy of the cross, should we not approve of evil, and commend it in others? Why, then, expose and condemn false reasonings and unscriptural doctrines? Such altercations are not in accord with devoutness, and are evidence of a decadent mind, deprived of the truth (1 Ti. 6:1-5). God does not reason so illogically. He exhorts us to avoid evil and to do good. He bids us to expose the unfruitful acts of darkness (Eph. 5:11), and unsound teaching (2 Tim. 4:2-4). We refuse fellowship when God demands that we do so, no matter how much the saints may misunderstand and condemn us. We blame because God also blames (Ro. 9:19-25). He will judge the world in righteousness. We do *not* teach that we should be doing evil that good may be coming, as some accused Paul of doing because he gave God His place as God. We do not reason from the false premise that we are God.

A NATION BORN AT ONCE

The most marvelous and significant sign of the day seems to be quite hidden to even the most sensational of the sign seekers. A nation is being born so suddenly, that it is without parallel. The dislocation of the new birth, which seems so essential to the purveyors of tradition, from the kingdom evangel for Israel into the new creation of the secret evangel of today has closed men's eyes and ears, so that they do not observe the great miracle which is taking place before their eyes. Are we not witnessing the rebirth of Israel *as a nation* (Is. 66)?

The new pamphlet of *The Battle for the Bible,* notwithstanding all our efforts to hasten its publication, is not yet printed. We will announce it in the magazine when it is ready.

WHEN WAS JESUS BORN?

CHRISTMAS is popularly supposed to be the date of our Saviour's birth. There seems to be no doubt that it once was a festival connected with the winter solstice, the time when the sun begins to come back to its higher course, and the days start to lengthen. The actual point is three days earlier, but there is no apparent difference for a while. That is why we call it a *solstice,* or SUN-STAND. How the birth of the Saviour came to be connected with this heathen festival is not clear, but it was the custom in early times to continue pagan festivals, which were popular, and to change them into Christian celebrations.

There is no positive proof in the Scriptures that the birth of Christ occurred at this season of the year. Indeed, the circumstances are all against this date. It has been pointed out that the winters in Palestine are by no means mild. I can add my testimony to this, although I spent most of the winter months in Tiberias, which is below sea level, while Bethlehem is on a high mountain. We suffered considerably from the cold, especially at night, though we lived in a modern stone house, well protected from the elements. We heated bottles of water to keep us warm. The rain sometimes came down in torrents. I well remember an Arab tent, not far away, in which everything was drenched through on one occasion, and the sides were raised in order to dry it out. I could not understand how anyone could live in it.

One night there was almost a deluge. Something was wrong with the window of the kitchen in which our landlady lived. The rain poured in and flooded the floor. Something had to be done. So I climbed up on a ladder on the outside and closed the shutters, to keep the water out. I had a good raincoat on, but I had to bend my head forward. In an instant a small flood forced its way down my neck, and soaked my inner clothing. I could

not endure being out in such weather, or even in a tent.

On this account many have thought it most improbable that the shepherds would be out, or that Mary could come all the way from Nazareth, or that the census should take place at that time of the year. In a recent article in a popular religious publication the Roman emperor was severely blamed for fixing such a trying time for the taking of the "tax" on census. But, apart from his moral qualifications, it would be a very unwise and impolitic thing to do. He would like to make it as large as possible, and so would set a more suitable season. These objections would not mean much if the date were given us in the Scriptures, but they are worth weighing in view of the fact that there is no time revealed.

However, we are given a hint as to the time. Being inspired, it should weigh more with us than all else, although it does not definitely decide the matter. An ounce of Scripture is worth more than a ton of logic. John's account gives us no genealogy, like Matthew and Luke, nor does it omit it, like Mark. It recognizes Christ's preexistence. After presenting Him under the figure of the Word, or Expression, of God, we read, "And the Word became flesh and *tabernacles* among us." One inference from this is certainly true, and accepted, and that is that this makes Him the Antitype of the tabernacle. May it not also suggest that He is the fulfillment of the so-called "feast of tabernacles," or festival of booths (Lev. 23:34)?

There were three festivals in Israel, when all the males had to appear before the Lord (Dt. 16:16). These were unleavened bread, firstfruits, and ingathering. The last of these was in the Fall, near the first of October. It began the conclusion of the year. The harvest was in, and the festival of booths was celebrated. The work of the year was finished. There was more leisure and more

food than at any other season of the year. As Joseph and his wife were of the seed of David, they were obliged to go to Bethlehem to register. This was most convenient for them, for Jerusalem was on the way thither, only five or six miles beyond the holy city. At this time the whole neighborhood was crowded. No wonder there was no place for them in the kahn!

Spiritually, Israel had to *do* the things contained in the law in order to live. Physically they had to *work* for their sustenance. Spiritually Christ is the Bread of Life. They do not need to *do* aught to feed to satisfaction on Him. Physically their work was finished for the year when He came. Is there not a close concord between the two? Like the manna from heaven, God sent the Saviour to satisfy their spirits in this wilderness world. He supplied them with celestial sustenance at the same season as the ground had given them their physical food. They had filled their storehouse with grain for another year. Those who accepted Him were satiated to satisfaction for the eons.

CONTROVERSY

Controversies have been carried on with great vigor and learning for centuries without ever coming to a conclusion, because both sides relied on reasoning, and both were wrong. Calvinism and Methodism have neither arrived at the truth, because they resorted to irrational reasoning instead of a close consideration of divine revelation. Truth cannot be settled by human councils or conventions, but only by a microscopic examination of the revealed Word of God. Even then we may look it in the face and not have faith to believe it. Not long since I saw a passage of Scripture quoted, followed by the statement that it does not exist! This is far worse than blindness. Let us all believe God, and controversy will vanish.

REASON VERSUS FAITH

There are two ways of seeking a knowledge of nature. One is to listen to men's opinions. The other is to ask nature itself. Men said that, the heavier an object, the faster it falls. This sounds "reasonable," does it not? But, if we try it out, we find that nature is "unreasonable," and will not even argue the case. The weight has nothing to do with the speed.

There are two ways of seeking a knowledge of God. The most popular one is to get the opinion of an "authority," or, better still, the ideas of a number and seek to combine them. Their opinions, of course, must be "reasonable." The other way is to ask God Himself. This demands faith, which is not in line with reason any more than nature is. If we do so we will find that men have many and contrary opinions, and they cancel each other. Their opinions are futile.

DOUBLE MORTALITY

The question has been asked, Was Adam mortal before he entered the garden of Eden and sinned? The word *mortal* is indefinite, in English, and may mean either one who *can* die, or one who *is dying,* so we will not use it in this connection, especially as the Scriptures do not do so. That Adam *could* die even before he sinned seems to be settled by the fact that he eventually did die. That he was not *dying* is also clear from the fact that death came through sin, and it was the penalty imposed because of his sin. Nature is not sinful, and death is unnatural. Even after sin entered, Adam could have lived on if he had eaten of the tree of life. Apart from sin there is no death. Death, not sin, passes through to Adam's descendents, so that they are mortal in the sense of *dying,* and therefore they sin. When death is abolished, then none will sin, and all will be *im*mortal in the double sense that they are not dying and cannot die.

THE ECONOMICS OF "HELL"

During a period of mild temporal torment, I could not help considering the divine economic side of "eternal torment," the orthodox destiny of a vast section of the human race. It seemed to me, looking at it from this angle, a tremendous economic mistake to perform so great a miracle for so many mortals for so long a time, when it would be much simpler and easier to keep them alive in paradise. The fuel for the fire and the supply of vitality and nerve force to keep the victims from succumbing to its flames would cost immensely more than sustaining them in more livable surroundings.

Even a tiny touch of torment, if continued without let-up for some time, will tend to drain the life out of a mortal. Torment is devitalizing and death-dealing, and would soon end the career of anyone on earth unless a continuous miracle kept him alive. A much milder miracle, for a very brief period, according to theology, would suffice to save a sinner in this life. This would be a vastly superior method from the standpoint of economics. It would not be so expensive, entail so much effort or fuel, and would not need to be continued for eternity. From the side of time alone, it would cost infinitely less to produce one convincing miracle of pleasure, such as healing, than an everlasting miracle of pain, such as we are told will be the portion of the unbeliever in "hell."

Of course, if it is absolutely necessary, in running the business of the universe, to maintain an innumerable number of victims of divine indignation, and a countless multitude of haters of the Deity, this must needs be, but it is a most expensive operation, and inexcusably wasteful of fuel and human vitality unless such a dire necessity exists. No one seems to know just why there is this waste when, at far less expense, these mortals could be kept alive in comfort without the flames and without the miraculous supply of life needed to counter-

act their effect. Elsewhere, in God's operations, there is the utmost conservation of energy.

If men must be kept alive for eternity, a good manager would seek to supply conditions conducive to life, not those which bring sure death, and then interpose with extraordinary emergency methods to sustain the vitality depleted by his own operations. Why supply the fire for death and the miracles for life? Both are mutually destructive and counteract one another, and waste infinite amounts of cosmic energy which benefit no one, unless it be those few who are frightened by it to fear God and driven to obedience by this awful spectacle of loveless omnipotence. It certainly will never lead to reconciliation on the part of the victims, neither on the part of the spectators. Whatever element of love there might be in it cannot be apprehended by the human heart.

My own experience of temporary torment led me to wish for a release by any means. If I could only sleep or be chloroformed until the end of my pain! In "hell," this would be no problem. Withdraw the divine miracle that keeps the sinners alive, and they would all die forthwith. Even a very mild form of torment robs a man of his vitality. In flames he would not endure more than a few minutes. — And isn't that exactly what God does? The lake of fire is not the second *life*, but the second *death*. The human who has been judged at the great white throne *re*-enters the death state, from which he was called by resurrection to be judged. No miracle is performed to *keep* him alive.

Hitherto, in dealing with divine truth, we have steadfastly refrained from any appeal to reason or prejudice. But, now that the positive scriptural teaching is available on such themes as this, we may seek to show how untenable some theological traditions are, even from the standpoint of human logic and common sense. We lay no weight on such discussions.

PRAYER IS OUT OF GOD

GOD'S GRAND GOAL is to be Everything in every one of His creatures (1 Cor. 15:28). In order to accomplish this there must be intercommunication between them. God speaks to men in His *Word.* Men speak to Him in *praise* and *prayer.* Very few listen attentively to what He has to say, but He hears every syllable that they utter. Yes, He listens even to the inarticulate groanings of their hearts. This is even the case when they address themselves to Him, although they do not know Him and do it only as a form, and speak of, and to, themselves. How, then, should He not hear our petitions, who are acquainted with Him and His Anointed? To be sure, in a figure, He may not "hear," that is, even if He does perceive what is said, yet He does not hearken to that which is contrary to His ways and His will.

In Hebrew the word *prayer* is based on the idea of MEDIATION. In the A.V. Samuel says to his wicked sons, "If one man sin against another, the judge shall *judge* him . . ." Rather, he said, "the judge shall *mediate.*" This form of the word (phll) is seldom used. But, by prefixing *eth,* it becomes self-MEDIATION, or *prayer.* Usually a priest mediated between a man in Israel and Jehovah. Prayer takes the place of the priest. It is the *medium* of communication between God and His creatures.

The word *hear,* in Hebrew and Greek, is also used figuratively, to denote *hearken,* or obey. God does not hearken to all He hears, that is, do as each one wishes Him to do, but he hears and answers, that is, *responds,* to every word or thought which is directed to Him. Why,

then, does it *seem* as if He pays no attention to our prayers at times? Again, if He only answers prayer which accords with His intention, why pray at all if our petitions do not alter His plans? Some tell us that "prayer moves the hand that moves the world." But if a million saints in one part of the world pray for one thing and a million of His people in a different region pray for the opposite, how can He obey them both? Instead of compliance there would be collision. How much less can He submit to each whim of every petitioner? Is it not wrong for men to look at prayer from the human viewpoint instead of from the divine?

But, we may ask, If only prayer in accord with God's will is fulfilled, why pray at all, why persevere if it will not change anything? To the mind trained in human dialectics this seems a mere form and futile, without any reasonable basis. But to the man of God it appears otherwise. Realizing the vanity of reasoning about things divine, he falls back on *faith,* and *believes* what God says, rather than any inference which would be logical only if a man had spoken. The prophet Ezekiel, after giving the outlines of the restoration of the holy land in the day of Jehovah, includes this notable detail: *"For this I shall be inquired of by the house of Israel to do it for them"* (Ez. 36:37). Does not this show clearly that, not only is the answer to the prayer already determined by God, but *the prayer itself is a part of His planning.* How can we know now that the sons of Israel will pray if God does not put it into their hearts to do so?

THE DIVINE SIDE

Why should prayer have any place in the universe during the eons, when their course has been planned beforehand to the last detail, so that they are sure to end in a glorious consummation? If prayer cannot change this plan, why indulge in futile performances, when they

produce no tangible results? That is the human side, which surely should be sufficient evidence to show how utterly ignorant man is of God's great purpose. The answer is simple: *Prayer is an essential part of God's program.* God's heart hungers for the fellowship of His handiwork. If He wants to be All in all in the future, He must commence to be Something in some at the present. He reveals Himself to us through prayer in an intimate and personal manner which would be impossible if He alone stood back and allowed no one to speak but Himself.

THE OBJECT OF PRAYER

God is engaged in drawing His creatures to Himself by various means. One of the most effective of these is prayer. It is especially needed in the training of the saints in their special function of revealing Him to the rest of creation Text books are good, but they must be supplemented by practical experience. God could not leave minute directions in His Word for every step in the lives of billions of His saints. Besides, that is not His goal. We need His *Word* now, in our ignorance. But there is no written revelation for the time after the consummation, because each one will be so attuned to God Himself, Who will be Everything to them, so that no written record will be needed, and no prayer will be contrary to His will. That will be ideal then, but now the experience of ignorance and evil is needed to bring it about.

Let us be clear on this point. The object of prayer is not to dictate to God what He shall do, or to get Him to alter some detail of His plan to conform with our wishes. Sober reflection would soon convince us that this would lead to confusion unutterably worse than we already have in the world. One saint wants this, another that, and if both pray for their own way, one, at least, must be refused, or, more likely, both. But if both close

their prayers with "not my will, but Thine be done," they will be heard, they will be blessed, God will be glorified, *and they will gain in the realization of His will by their fellowship with Him.* This will usually humble them or confirm them in His ways, in view of their future work in making God known to the rest of His creatures. But the main gain will be God's, Who will be more to them through this experience than before. His great purpose to draw all to Himself is greatly advanced through such fellowship with the saints. *The prayer itself, whether in accord with His will or His intention, is a vital part of His plan, rather than a means to amend it through the ignorance of conceited mortals.*

THE LONELY SAINT'S PRAYER

In my early ignorance of God's great goal, I was much exercised about His apparent failure to answer the prayer of some of His saints who seemed most pathetically deserving. Take the case of a widow, left alone with many children, for each of which she agonizes in prayer, that they should accept the Saviour, yet not a single one responds to her entreaties. Some of them die before she is put to repose, and those who survive are not reached by the gospel. There, you say, is a clear case of earnest petitions and many prayers which were not answered! I do not blame you. I thought so myself once. But now that I have believed that God is the Saviour of *all* mankind (1 Tim. 4:10), and look ahead to the consummation, I have changed my mind. The poor widow knew nothing of the future beyond the grave, so she should have stopped praying, if she had been logical. But she kept on *because she could not stop.* I am inclined to think that each of her prayers for her children was a "prayer *of* God" (Lu. 6:12), in a very special way inspired by His spirit in her heart.

Can you imagine what joy will be hers when she is

reunited with all those for whom she prayed, at the consummation? Will it not be magnified by the tears and prayers which she thought so weak and futile before she died? And who will insist that these had no part in preparing for the eventual reconciliation of her offspring? And who will assert that the apparent delay was not better, from God's standpoint, than if they had responded to her supplications? It is evident that God's plan calls for an experience of distance from Him on the part of all. Hardly any are called from their birth, or before, like John the Baptist. All of us are estranged from God in our youthful years. Those who are not reconciled in this life have only an extension of this experience. All must be consciously lost before they are saved, in order to realize the direness of being at a distance from Him.

A serious stumbling stone, in the eyes of the world, is the opposing prayers of Christians in time of war. Both appeal to God to give them the victory, when, superficially, at least, only one side can have it. In practice it seems to be "answered," as a rule, but on different planes. On the physical, the power of one side may prevail, and history records a victory, but the spiritual results are often worse than a defeat. Success in battle may breed self-righteousness and pride and domination. But this is quite contrary to God's ultimate, which does away with the righteousness of man, and leads to humiliation and submission. So it is usually a Pyrrhic victory, far higher in price than in profit. On the other side, defeat has its spiritual advantages. It may produce self-searching and humility and submission, just the effects which God is seeking, in view of His ultimate goal. So, in a way, the believers on both sides of a battle are "answered." Yet the one who thinks it *was* answered does not receive nearly the benefit as the one who thinks it *wasn't!*

The "logical" deduction from these apparent premises would lead us to cease from praying altogether. If everything is cooperating for our welfare anyway, why even try to spoil it by our ignorant and selfish petitions? Alas, how illogical is human logic! It usually leaves God out, or reduces Him to human proportions even though He is the Major Premise in all things. God is using all our experiences in order to fit us for fellowship with Him, so to become Everything in us, and through us to become All in all His creatures. This calls for the exercise of faith in Him, and doubt and distrust in all that is of man. We must learn by experience how futile are all our wishes unless inspired by God's spirit. As sin in humanity is a background for God's grace, so are seemingly "unanswered" prayers a necessary test to expose us to ourselves and lead us to rely only on Him and His love.

PRAYER OUT OF GOD

All is out of God. Strange as it may seem at first thought, prayer does not originate with us, but with *Him*. Before we explain the why and the wherefore of this, let us confirm it by actual examples, of which there is no lack in the predictive prophets. Jehovah has not only promised to restore Israel to their land, but has foretold that they would pray for it. He even puts the actual words into their mouths. Does not this show that the prayer as well as its fulfillment is due to the operation of His spirit? It may, of course, be partly through His Word, in which the blessings are promised. But even that is not enough, for many of His ancient people do not believe them. A special work of His spirit is needed to stir their hearts to ask for the gifts He will bestow (Jer. 31:19). It was after Daniel learned from the prophecy of Jeremiah that Jerusalem would be restored after seventy years, that he made his confession and petition (Dan. 9:2, 3).

Perhaps every reader of these lines is convinced of the blessing of Israel, as a nation, in the day of Jehovah. Reason would say, then there is no need to pray for it. But prayer is hyper-rational, or superrational, if we may be allowed to use a rare but much-needed expression. Perhaps it were better to expose "reasoning," as hypo-rational, because it bases its syllogisms on inadequate premises. A sounder syllogism would be this: Since God seeks the fellowship of His creatures in view of their future, He not only reveals His plans to their minds, but engages their hearts in His proposals by means of praise and prayer. Already much praise has ascended to Him in view of the glories He has promised His ancient people. And much prayer will go up to Him, especially in the dire days preceding the fulfillment of His predictions. Even a cursory reading of Ez. 36:21, will show that the prayers of that day will be inspired by Him, for they were predicted thousands of years ago.

God's dealings with Israel in the past were based on law, therefore there was such fearful failure. His dealings with them in the future will be founded on favor, hence there will be such a fine fulfillment. In order to guide them in their prayers He begins His predictions with an emphatic negative: "*Not* on your account am I doing it, avers the Lord Jehovah." Their prayers will not be based on ignorance in this particular. What a contradiction! When they sought to earn their blessings, they failed to get them, yet when they do enjoy them it will *not* be because they keep the law! Though we enjoy the acme of transcendent grace, to which they cannot attain, nevertheless they also are dependent on God's favor for the fulfillment of their prayers. Rather, they are blessed in spite of their wayward ways, and cleansed notwithstanding their depravities. This knowledge enables them to pray the prayer of God.

When Israel has learned the futility of their own

failures, the spirit of Jehovah leads them to praise Him and to pray for salvation at His hands. Their deliverance seems long delayed to those who do not apprehend God's purpose in the prolonged period of preparation. The lesson taught to Israel through their wilderness journey was of the utmost importance to prepare them for the land. In the desert they experienced their vital dependence on Jehovah for their very existence. Neither food nor water nor shelter could be had except it come directly from His hand. And the same lesson is being taught to Israel today, for the trials of the wilderness were but a type of their present plight. When they no longer have hope in themselves then they are turned to Jehovah to praise Him and pray for His promised salvation.

The evils in the wilderness were planned by God. He would not allow them to go by the travelled highway to the promised land, so that they must find their all in Him. So with Israel now. Most of them would much prefer to take the travelled road, by automobile, or by airplane, figuratively speaking, in order to enjoy the promised paradise. But, for their own sakes, and for the sake of the other nations, as well as for the benefit of God's creatures everywhere, they must perform their part of the play, which portrays the path of independence from the Deity until the moral is plain and patent to all creation: *The creature is accursed when estranged from the Creator!*

It is popularly supposed that prayer is essentially begging for something that is outside of God's will or intention. It is argued, What is the use of praying for a thing when God has already promised it? How far this is from God's thoughts may be shown by one example. Jehovah has assured Israel that He will restore them to their land and that it shall become as the garden of Eden, so why pray for it? But Jehovah has also re-

vealed the fact that *they will.* His heart yearns for the fellowship of His people. That is more important to Him than their blessing. If His kindness to them will not bring Him praise, of what use is it in His purpose? And this is greatly intensified by previous fellowship in His plans.

Not only will the land that was deserted and desolate be filled with cities and luxuriant gardens, but the nations round about will be impressed by the fact that they did not do it, but Jehovah, their God. Hitherto, under the law, self-righteous Israel was wont to war with their neighbors. Now that they are really right, they illuminate them, and reveal the true God to them. Perhaps no passage of Scripture uses the emphatic I so excessively as Ezekiel 31:36. Even the Authorized Version has three capital I's. The Concordant makes a special effort to carry over the emphasis of the Original. And here this cannot be adequately accomplished without using *five,* and two of these *emphatic.* Israel, in that day, will no longer be egocentric, engrossed with their own blessing, but world-centric, the center from which blessing will radiate to all the other nations of the earth.

But all this will not be forced on an unwilling and antagonistic nation, out of harmony with God's plans, and opposed to His purpose. Before He blesses them in fact He engages their faith. He not only foretold their fate, but predicted their petitions. For thousands of years before the millennium, the wandering Jew has inquired concerning their coming bliss in the day of Jehovah. The believing remnant emptied out the longing of their hearts before Him, and prayed, "How long, O Lord!" In fact the years of prayer have been much longer than the era of blessing. It may be that this prolonged preparation may do more for Israel to prepare them for their final function in God's universal purpose than the much desired millennium itself. Prediction does

not dispense with prayer, it draws it out. Moreover, it helps to mould it to conform with God's heart.

God does not need to wait until we pray before He replies. This is shown clearly in another passage concerning Israel's future. This accords fully with the fact that we already know many details of that glorious day. Prayer can neither hinder nor help the fulfillment of the most minute item of these numerous predictions. Neither can it change a single one in the least particular. This is farther elucidated for us by the fact that, *ere they are calling, while they are still speaking,* Jehovah is answering and hearkening (Isa. 65:24). The days of Jehovah's people will be as the days of the tree of life, and the work of their hands will not wear out. Their efforts will not be futile, as they seemed to be in the past. Then there will be peace—real peace—not only among men, but even among the wild beasts. The lioness and the wolf will live with the animals upon which they had preyed in the past. Evil and ruin will no longer have the place it now has in the human race.

I once had a startling experience as a very young believer which impressed me powerfully, and opened my heart to the truth we are considering. I was much burdened about my relatives, most of whom were unsaved. Some were skeptical and a few were downright derisive. In fact, one of them spread the idea that I was congenitally deranged, although none of our family suffered so, and they certainly did not consider themselves affected! My parents plea was that, if I was bound to be "religious," why didn't I join a *respectable* church? They did not consider the Plymouth Brethren in this class.

We were at relatives, eating a meal. I was praying for an opening to speak to them about Christ. But before I could finish framing the sentence in my mind, the most contemptuous of my opponents asked the very question which I most desired to answer. I was quite taken aback

for an instant, but, full of thankfulness, did my best. I suppose I should add, as a sequel, that he, or someone else, believed, but that was not the fact, and it caused me much questioning. Now I know that all will be saved, and I have no doubt that my words will be used by God to that end eventually.

THE SPIRIT OF REVELATION

Perhaps the most important example of prayer for us in this administration is the petition for *a spirit of wisdom and revelation.* Paul prayed that we should have it, and God puts this desire into the hearts of those of His saints to whom He wishes to reveal Himself through a knowledge of the secrets which underlie the present administration (Eph. 1:17). These are all clearly set forth in Paul's epistles, yet have been so smothered by tradition that very few of the saints have more than an inkling that there are some inexplicable "mysteries" which may be revealed to us in heaven. And this is quite right, if we are not graciously given the spirit of revelation in order to apprehend them beforehand.

First God, awakens in us a *wish* to know what these mysteries conceal. When this wish is directed to Him it becomes a prayer, even though it be too vague for utterance. The spirit of revelation is the spirit of God which reveals Him and which inspired Paul to record the revelation of the various secrets of which the truth for the present is largely composed, for these unfold the fullest and highest revelation of the Deity. The spirit that is imparted to us, in order that we should understand it, is that same spirit that wrote the record. It is a special installment of that life-giving spirit which all the saints possess in limited measure as an earnest. It will reveal these things to all when they are vivified. Now it is the portion of those who are led to ask for it, in order to know God fully.

This prayer it was, more than any other, that led to

the study of *The Divine Mysteries* which afterward appeared in pamphlet and book form. Along with the light came a deep conviction that all was of God, not of us. So that we look upon the revelation of the spirit to us as a manifestation of God's grace, just as the written revelation is an unfolding of the exceeding riches of His favor to those of the nations who believe. They deserve the opposite, yet this makes them the best means for displaying the overwhelming wealth of His grace and love.

GOD WILLS AND WORKS AND PRAYS IN US

The prayer of God carries His will into effect. Not only has Jehovah foretold His will for the future, and predicted the prayers which precede its execution, but, in this administration especially, God is carrying out what delights Him through His saints, and is preparing for it by putting His prayers into their hearts. He not only operates in them to *work* according to His pleasure, but prepares for this day by implanting in them the *will* to do it, and the *prayer* which precedes its accomplishment. In the course of our meditations we will consider many different patterns for prayer, yet all will agree in this, that they have their origin in God and are the operation of His spirit in humanity (Phil. 2:13-18).

The works of God, when performed by His creatures, are always due to the energy provided by His will, and preceded by the prayer of God. Usually this is so obscure, so hidden in the subconscious mind, that it does not reach the realm of consciousness, so cannot be known or understood. But, in the saint of the present era this should be clear to all, for it is the privilege of maturity to be consciously controlled by His spirit, and cooperate intelligently in His affairs. May it be the precious portion of all who read these lines to realize in their experience the high honor and happiness of praying the prayer of God!

A. E. K.

HE IS LIVING

How PRECIOUS must this knowledge have been to Mary Magdalene, from whom Christ had cast out seven demons! Yet, as she reports to others who are mourning and lamenting, we read that "they, hearing that He is living, and was gazed upon by her, disbelieve" (Mk. 16:9-11).

It is of interest to note in John's account, the fourfold mention of *"the other disciple of whom Jesus was fond."* Peter then, and the other disciple, came to the tomb, and the two raced alike. But, the other disciple runs more swiftly before Peter, and came first to the tomb. Yet, he did not enter. The impulsive Peter, however, did. We then read, "the other disciple also, who came first to the tomb, then entered, and he perceived and believes, for not as yet were they aware of the Scripture that He must rise from among the dead" (John 20:2-10).

He is living! An exultant thought. Heartening and energizing to all God's believing people. It means so much! Even to Job, so long ago, it was the very essence of his faith. "I know that my Redeemer lives . . . Whom I shall perceive for myself, and my eyes shall see!" (Job 19:25, 27).

How much more in our day should the accomplished fact be to us an abiding thought! The Lord Christ is Himself our Expectation, the coming, returning One, Fulfiller of God's august purpose of infinite grace. And in God's great vision, the day is near. That He rose from among the dead, and ascended to God, should be the inspiring urge to our life Godward down here.

As we enter into the great thought that now our life is in Him, the risen and living One, there comes to our hearts a wondrous enlargement of outlook. We recognize in a very real way that our citizenship is above, where Christ is. "For our realm 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).

So great a prospect can even now transform our lives. It can impart strength and consolation in whatever may come to us of trial and sorrow. And in all circumstances it is a wondrous standby. But what of the event itself? This is beyond all theory and philosophy. It is a God-wrought marvel. For, "we all shall change, in an instant, in the twinkle of an eye, at the last trump." And we shall see Him, all glorious, meet Him in the air. "And thus shall we always be together with the Lord" (1 Thes. 4:18).

What a change that will be! And how much it will mean! This body of ours, so often humiliated by thought and deed, this frame of flesh, so affected by things of time and sense. Never completely and at all times in true control. But then 'twill be transfigured and wonderfully conformed to the body of His glory. A change in very truth! No longer a missing of the mark, a coming short of His glory Who created us for sublime uses. For then will there be the full stature of Christ, below which down here, we so often come.

Think, too, of the power so transcendently shown. And Christ is the power of God. This is but the beginning of such power. There is more to follow. For we read that it is "in accord with the operation which enables Him even to subject all to Himself."

He is living! Therefore, "as in Adam, all are dying . . . in Christ, shall all be vivified." And in a life com-

mensurate with the power and wisdom of God. In perfect accord with His purpose of the eons. And this life, though maybe after travail in spirit, will indeed be an exultant one of true homage to the Lord of the universe. As the poet well expresses it:

"Is the pathetic minor but for earth,
And will the heavens resound with joy alone,
Tho' sadness often wakes a deeper tone?
Must all of life fall off that cannot show
Some fruit that did to full perfection grow?
The tottering steps, the pause, the fall,
Will not God's rare design have room for all?
And in the circle of infinity
Must not all moods of life unfolded be,
But all complete—the weak within the strong,
And the one verse become a perfect song;
The bud, the blossom, the fruit-laden bough,
Seen by the light of the eternal *now?*
May not all discords to one concord lead—
Whose every missing note would leave a need
Vast, unimagined as a world untrod—
An infinite harmony whose name is God?

To all these questionings may we not say, *He is living!* He is "the Resurrection and the Life." And what meaning there lies in such expressions! For not alone are these words relative to those "who are Christ's in His presence." What of the vast number who yet shall be subject to Him in full acquiescent life? Will not these, too, realize the ecstasy attendant upon sight of His grace and glory?

"In Christ shall all be vivified. Yet each in his own class." Here, surely, we have defined that great assemblage who in this life were not drawn to the Christ of God. But the noble Paul holds out, even for them, a prospect which gives completeness to God's purpose.

From time to time we see this distinguishing quality

in Paul's writings. For, though always intent on the instruction and upbuilding of God's people, he gives us rare glimpses of God's ultimate goal—the salvation of all. Thus, although he stresses God's choice and calling of the few, yet he shows clearly that even their high destiny is but a part of God's purpose for the whole creation.

Christ died for all, and is living for all, that they may be, in God's time and way, drawn to Himself. Such a mind picture of God's ultimate is the true background, and an illuminating horizon, as it were, to every enunciation of God's evangel of grace. Since God is the Saviour of all mankind, it follows that human beings not drawn to Christ during their earthly lifetime, will, nevertheless, be brought to a saving knowledge of Him as the illustrious Mediator of God and mankind.

Indeed, at sight of Him in His kingly glory, they will, we fain believe, be humbled and reverently subdued, will see convincingly that He is, truly and marvelously, the Lord of life and glory. It is good, then, to remember that the great change which awaits the faithful in Christ Jesus is "in accord with the operation which enables Him even to subject all to Himself."

Therefore, in a rare way, we "who are Christ's in His presence" lead, as a glorious vanguard, a mighty following who acknowledge and acclaim Him as Lord of the universe. Let us think then, what high conceptions should be ours of the Christ of God, Whom to know is life indeed. It has been said that "what we never know we do not miss." This, however, is beside the truth. For, how great is actually the loss to those who in a long earthly life, live day by day unknowing, blind, and unconsoled, as to the knowledge of the living Christ, in all the majesty of His illustrious being. Loss, tragic loss!

How few there are, too, who think of Him as now living, living in divine expectancy of God's great hour, when He will move to carry through to a sublime ulti-

mate the Father's purpose of grace. In view of this, however worthy our attachments, whether domestic, social, or national, they should not become exclusive, engrossing, or clannish, as to shut out God's goal for the human race.

And this goal is that *all,* at long last, may find God to be Everything to everyone. Living then, in the foretaste of such a goal, will illuminate our lives, causing us to be carriers of blessing to many. An evangel lacking this ideal, will always fall short of the fullness it should display.

Christ is living, not alone for the members of His body, rare truth as that is, but for the entire universe, since He is "Head over all, to the ecclesia which is His body, the complement by which all in all is being completed." Here, we have a true illustration of the greater, including the less, or as it is sometimes expressed, from the general we move to the particular. But how many dwell so much on the particular, as to overlook the importance of the general! The smaller circle occupies their thought and activity to the exclusion of the larger.

Christ is living for the utmost and greatest good—the drawing to Himself of all! So then, we count no one as ultimately lost. He ransomed all. And on the highway of God's grace there shall ensue a vast and complete expression of all that is meant by the momentous word, salvation. Who shall frustrate, when God wills? Who defeat so supreme a purpose when the Son Himself gloriously rules to effect such purpose?

He is living! Living that all may have life, and live exultant in joy and peace. Can we not then leave the grand meaning of it to Him Who has so designed and counseled? And blessedly, in wise and happy abandonment, live in the grandeur of the Word of His grace.

WILLIAM MEALAND.

Obituary

MISS LOVICA OLIN REPOSES

The Hebrew work has lost a faithful and painstaking assistant in the death of Miss Olin. For many years, together with her close friend Miss Edna Parr, she helped on the revision of the version and the sublinear. Whenever a better rendering was found it was their task to keep a record of it and enter it in every occurrence. They also worked on distinguishing the various forms of the verb. Miss Olin's death was very sudden, from heart failure. We are thankful that she did not suffer much. She was exceedingly eager to get God's Word in its purity, and greatly appreciated and enjoyed the light that came to her through concordant renderings.

She memorized precious portions, especially from Ephesians and Colossians, concerning the grandest glories of God and Christ, and directed that these be read at the service when she was laid to rest. May the Lord Himself reward her in that day for the long years of selfless drudgery and untiring toil devoted to the work which she deemed the most important and most beneficial that could engage a mortal—bringing the people nearer to God through a closer rendering of His revelation. A. E. K.

H. B. KILLAM

Bro. Killam was an earnest champion of the salvation of all. When I first met him he was about to debate the subject with an opponent of the truth. That was long ago, and he has stood for it ever since. He sent word that, in his last days, when he had more time to study, he had enjoyed his Concordant version and the magazine as never before. His last years were spent in Van Nuys, California. A. E. K.

BROTHER D. C. PLUMB

Another one of our old, dear friends has fallen asleep. Bro. Plumb has been interested in spreading the truth for many years. He was nearly eighty when he died. For some time he had been staying near the ranch of Bro. Earl Irey, one of the workers on the version, near San Diego, California. Good-bye, dear brother, till we meet again in His presence! A. E. K.

CONCORDANT BIBLE STUDY HOUR

Bro. C. L. Finley's radio ministry over Station WKRZ, Oil City, Pa., will continue during the summer months from 12:30 to 1:00 P.M. each Saturday. 1340 on the dial. Covers Western New York State, Northeastern Ohio, and Northwestern Pennsylvania.

CHARISMA

For some time helpful pamphlets have been issued under the above name by brethren in England. Now they propose publishing a quarterly, the first number being January, 1949. It contains an introduction to the book of Romans, and an essay on Conscience and Instinct. There is no subscription price. It is published by Charisma Committee, 5 Handley Arcade, Mansfield, Notts., England. May the Lord bless their efforts to spread the truth!

SAMPLE COPIES OF THE MAGAZINE

The January number has been received with considerable appreciation, so we have printed an extra number for use as sample copies in introducing the magazine. So long as they last we will gladly supply these for judicious distribution, or send to addresses of those who are likely to subscribe. Let us hear from you if you can help with their distribution.

DISGRACING THE WISE

ATHENS, the headquarters of human philosophy in his day, heard Paul's magnificent exposition of the basic facts which underlie all true philosophy and real wisdom. The Athenians had derided him by calling him a rook, a bird that babbles incoherently, not knowing what it says. His address showed clearly that *they* deserved such an epithet, rather than *he*. Had they really grasped merely the groundwork of wisdom, they would have welcomed his words and made much of his message. But the evangel of today is not based on man's reasoning, but on God's revelation. Despite all their lofty pretensions, *they* were the rooks. They were still groping in the dark. And they did not even recognize the truth when it was presented to them.

Just as the highest exponents of religion, the Jewish chief priests, rejected their Messiah, so now the leaders of human philosophy among the nations spurn the evangel when presented to them by Paul. They thought it was only another cult, to be discussed and reasoned about endlessly, for they never reached a definite conclusion in their debates, so they put him off until another occasion. It is characteristic of our evangel that only a few believe. In Athens, the chief seat of human learning and culture among the nations, which has handed down even to our day some of the most enduring of man's achievements in the realm of thought, all their high mentality and deep philosophy did not prepare them for belief of the truth.

Acts gives us none of the words of the evangel that Paul proclaimed in Corinth, but there is much to be

learned concerning it in his deeds. Even the doings of Claudius, the emperor of Rome, and those of Aquila and Priscilla are filled with significance. Claudius prescribed that all Jews depart from Rome. Does not this give us the hint that they, instead of ruling over the nations, are deprived of their political rights, and that the kingdom heralding is going into reverse? Rome was the center of political power, and *they were forced to leave it.* Instead of ruling in Jerusalem under their Messiah, and dictating to Rome and the other nations of the earth, they are expelled. This is an important way-mark in the history of the kingdom (Ac. 18:2-3).

It is also a help in understanding the Jewish problem. Recently the Jews have attained political independence, a government of their own in Palestine. Yet some of the other nations are still opposing, even if many among them are sympathetic to the Jews. But the tide is still against them, and will continue to be so until they, as a nation, are taught by affliction to welcome their King. Many individuals, however, seek no political power, but are subject to the superior authorities (Ro. 13:1), as were Aquila and Priscilla.

These not only had no permanent home on earth, but they were tent makers by trade, as was Paul also. Our Lord was an artisan, a builder of permanent structures, such as will last through the thousand years. In contrast to this, we are only sojourners, for our realm is inherent in the heavens. Paul's trade was in keeping with his message. Only a temporary shelter is ours on earth, while God does not dwell in temples made with hands. The kingdom evangel calls for artisans to build a temple for Him of gold and silver and copper and costly stones and incorruptible wood with their skillful hands.

But the most remarkable thing of all is that Paul *worked* at his trade. He toiled with his own hands (1

Cor. 4:12). As in Ephesus, these hands subserved his needs, and even those of his helpers. How could the greatest of all the apostles stoop so low? He himself implied that the other apostles did not do this, but exercised the right which belongs to all who are in God's service. The Levites and priests were supported. The Lord had prescribed that those who are announcing the evangel are to be living of the evangel (1 Cor. 8:14). Yet he goes on to say, "We do not use this right . . . *lest we may be giving any hindrance to the evangel of Christ.*"

Paul worked, not because he had no right to be supported, not because he lacked faith in God, but because, in his manner of life, even as in his call, he exemplified the *grace* which characterizes his evangel. He, as a beloved child, imitated his Father. God gives gratuitously. So did Paul. He did not press *his rights.* He was concerned for the *evangel,* that it should *prosper.* He did not seek *theirs* but *them* (2 Cor. 12:14). His motive was *gracious.* He evidently thought that it would hinder the work if he claimed anything for his support. And did not the results prove him correct? God honored his motive and method, so that many were reached during his stay in Corinth. The same grace, operating in his hearers, led them to send him gifts, so that he did not always need to work.

And is not the opposite of this course a great hindrance today? In London I was shown the palace of one of the great church dignitaries, and told that his salary was only seventy thousand pounds a year, if I remember correctly, but, as he was a bachelor with no wife to support, he managed to exist on it. The evangel has been much hindered all down the present administration by the grasping attitude of those who should have been an example of the gratuitous character of the evangel for the nations. Personally, I take much pleasure, not only

in writing for the magazine, but in doing a part of the mechanical work in producing it, and thus saving a considerable sum each issue for further gratuitous giving. Indeed, the mere thought that in so doing I am not merely serving God, but pleasing Him because it conforms to the dictates of His own heart in this era, brings far more satisfaction than any material gain.

PETER AND PAUL

Much has been made of Peter's statement that, at the beginning, God chose him from among the apostles, that through his mouth the nations are to hear the word of the evangel and believe (Ac. 15:7). But a superficial view of this, apart from its context, is very deceptive. A consideration of the facts which underly his claim will show that he by no means clashes with Paul, but brings up the case of Cornelius because, through it, God had taught him to look at the nations in a very different light than he had done before. God had given them the holy spirit and cleansed their hearts by faith, altogether apart from circumcision and law keeping. None of the others of the twelve apostles had gone through such an experience. Hence it was incumbent on him to speak.

Peter was chosen at the beginning to bring the evangel of the *kingdom* to the nations (Ac. 15:7). It should help us much to see the great gulf between his dealings with Cornelius and Paul's method in Corinth. Peter limited himself to a proselyte and his household, a devout man who feared God with all his house. Peter is sent to him in response to his prayers and alms. He received the pardon of sins. But Paul did not limit his dealings to the proselytes in Corinth. He did not seek out the devout and God-fearing, but included criminals and immoral characters whose deserts were judgment.

Peter's vision taught him that God is not partial, but in every nation, not only in Israel, *he who is fearing God*

and acting righteously is acceptable to Him (Ac. 10:35). But Paul's gracious gospel included the irreverent and unrighteous and immoral dregs of society. After much urging Peter condescended to contact Cornelius, whose conduct doubtless shamed that of many of the Circumcision saints. Paul needed no urging, but, after a hard week's work, went to all who would hear among the nations, even if they were the worst of outcasts.

There are tremendous contrasts between Peter's and Paul's ministries to the nations. Peter had to have a special vision to break down his prejudice before he would even consider going to the aliens. Paul went eagerly and paid his way. Peter was sent for and taken to the centurion. Then he had to excuse his action and defend it before his brethren. Paul traveled over much of the known world in order to bring the message to the nations in the face of opposition and persecution. He was even left for dead. Peter acted in accord with *law*. It was *right* that such a good man as Cornelius should be blessed with Israel. So it will be in the kingdom. But Paul conforms his acts to *grace*. It was unutterably more than right to bring God's righteousness and friendship to some of the worst elements of the aliens.

God does not deal with the nations today according to the rules of righteousness, but on the ground of grace. Israel sought after righteousness and did not find it. The nations receive divine righteousness gratuitously. Our conduct should conform to this. We are not to demand our rights, for we have none, apart from God's grace. Anything else is apt to be a hindrance to the evangel. Work on the sinner's part only denies grace. But work on *our* part to bring the evangel to men free of expense only emphasizes grace. Like Paul, though we know our rights in regard to the evangel, we should prefer *not* to use them.

Corinth was a striking contrast to Athens. After re-

citing a long list of immoralities, Paul tells them that some of them had been such sordid sinners (1 Cor. 6:9-10). It was on a much lower mental and moral plane than Athens, nevertheless he was assured by God that "there are many people of Mine in this city" (Ac. 18:10). Let us note that He calls them "Mine" even before they had been reached by the evangel. This, along with their character, shows how *gracious* is His call. Human pretensions, or even worth, are not adapted to display such grace. Hence the self-satisfied philosophers of Athens are not reached, but the degraded mortals of Corinth are called.

AN EXPERIMENT IN HEBREW

The restoration of the Hebrew text is partly based upon the fact that the Syriac or Aramaic alphabet, in which it has been written since the return from Babylon, is composed of letters some of which closely resemble others. This can be seen on the flyleaf of the International Concordant Version. As the concordances used need much room I have spread them out on our large living room table. But the light is sometimes rather poor there, especially on cloudy mornings. If necessary I can turn on the electric light. I first thought of moving them to a better location, but, as any error in spelling immediately becomes apparent in the next step of the work, I have left them there in order to determine in a practical way, what letter is liable to be mistaken for another. This has been quite a help, and put the work on a surer basis. As I work on the veranda, outdoors, as well as in my study, and in my bedroom at night, and wheel the rest of my books around with me on a tea cart, this means I must often make a small journey to consult the concordances, but I find this an advantage, as it provides the needed exercise, which is quite a relief from constant mental exertion.

THE SHAPE OF NOAH'S ARK

THE SHAPE of Noah's ark does not seem to be indicated in God's instructions to him. The *dimensions* are plain enough. It was three hundred cubits, or about four hundred and fifty feet long, fifty cubits, or about seventy-five feet wide, and thirty cubits, or about forty-five feet high. With nothing but these figures we are almost compelled to shape it like a box. I have never seen it pictured thus, nor were the models I have observed merely an oblong crate. What authority is there for the usual ship shape? To be sure, it is one which commends itself to everyone who thinks the matter over. Now a further investigation of the ancient text seems to confirm the idea that it was shaped like a modern ship, narrow at the ends and at the bottom. The length given refers only to the top, the width to the center (Gen. 6:14-16).

The Authorized Version, after giving the length, breadth and height, goes on to say: *A window shalt thou make to the ark, and in a cubit shalt thou finish it above.* What does this mean? Is the window or the ark to be finished above in a cubit? We have never yet found any clear explanation of this statement, which, from its position, is evidently intended to show how the ark was constructed. It seems out of place to speak of a window right after giving the size of the whole. The Septuagint, the earliest Greek translation, is quite different. In place of the windows it says that the ark is to be made ON-TOGETHER-LEADING (*episunagōn*). We can see the word *synagogue* in this expression. It denotes a *leading together,* a *converging,* as when the members of a meeting

get together in one place. This tells us *how* it was made, not that a "window" was framed in it. And is this not what we should expect after the dimensions were given?

It is likely that the Jewish rabbis who made the earliest Greek translation had a different Hebrew text before them than that used by our A.V. translators. This becomes certain when we consult the original itself. The word rendered window in the A.V. is tzer. Its stem means CLEAR, and it is always rendered *noon* or *noonday* in the more than twenty occurrences elsewhere (Gen. 6:16). Noah could hardly make the *noon,* so it has been rendered variously in order to make some sense. It is not the same word, rendered *window* later on (Gn. 8:6). That is chlun, PERFORATION, and is always rendered *window* in its more than thirty occurrences. The problem is this: Is there a Hebrew stem similar to tzer in sound or appearance which agrees with the Greek rendering, that could easily be mistaken for it?

There is one in which the central e is changed to uu. It would look as much alike as the letter H and II (two I's) in English. The tz and the r remain the same. It is tzuur instead of tzer. It means CONSTRICTING. Here it would be rendered best by *narrowing* or *converging.* It tells us that the shape of the ark was not oblong, but that the sides *come together.*

But even this is rather vague. Where is this converging to appear? Is there any indication in what follows? There we find the word *above* (in a cubit shalt thou finish it *above*). Is there any other term, such as *below,* or *end,* that looks like some word in this context, that will give us a clue as to where this narrowing or converging is to take place? Strange to say, such a word immediately follows.

The stem of our English word *ark* is thb in Hebrew. It is very much like thk, because b and k in modern "Hebrew" or Aramaic, are easily mistaken one for the

other. There is no more difference than between our C and G. The stem thk means MID. There is no need to repeat *to the ark* (though the Hebrew often does that) as the context implies it. Should it not read to, or toward *the middle,* or since we look at such things from the opposite viewpoint from the Hebrew, as a rule, *narrowing* or *converging* toward *the middle.* The width of the central portion was about seventy-five feet. But the ends narrowed down to a point, as in modern sea-going vessels. One objection to this would be that the name of the ark is thb*e* and MID is only thk, without the *e.* But a final *e* is often used to indicate direction, and rendered -WARD, (to)ward. Such a sign of direction is almost indispensable here. It already occurs in the prefixed *to* (Heb. l). But the *to* is sometimes strengthened by the added -WARDS, as in our word *to-ward* (Ez. 8:14 *to-northward*).

Now comes a severe test. The following sentence, "and in a cubit shalt thou finish it above," gave no intelligible sense in previous renderings. Will it yield any now? The Greek has not simply *above,* but *from above* (*anōthen*). The Hebrew likewise has *from* in front of *above.* "*In* a cubit" is *to* a cubit, in Hebrew, and *into* a cubit, in Greek. So we should render it, *and to a cubit shall you make it* [converge] *from above.* That is, the keel was made of eighteen-inch timbers, and the sides were converged from seventy-five feet in the middle, to meet it. Here a single cubit makes good sense. But what would there be *above* of that size?

Is it not remarkable how the Greek version changes all to agree with words which are almost the same as those in the Hebrew text? The ancient copies were evidently different from the modern text, and we are fully justified in going back to them when they give a much more intelligible and vigorous sense. This shows what problems present themselves in preparing the new Con-

cordant Version. The Septuagint, by God's providence, has preserved for us much that has been lost in the Hebrew text. Hitherto it has not been given the attention it deserves. We hope to use it to restore the ancient Hebrew original by means of it in many places where parts are missing or meaningless.

THE ARK STILL ON ARARAT

There are persistent rumors that the remains of the ark are still on the mountains of Ararat (Gen. 8:4). As we have no intimation in the Scriptures to the contrary, that may well be the case. As Noah had no further use for it, and it could not very well have been taken elsewhere, we should expect to find it there, if it is still intact. Several efforts have been made to substantiate the rumors, but, so far, we know of no report so reliable as would warrant our using it in restoring the text. Even if we had the full particulars, we would be exceedingly backward in introducing anything into the sacred scrolls, unless it is evident how corruption crept in, and there was complete accord with the context. It is, however, hard to draw a definite line, so we humbly beseech our gracious God to guard us in our effort to restore His written revelation.

It is encouraging, however, to learn that the rumors all seem to insist that Noah anticipated the form which, after all these years, would be considered the best adapted to ride out the dangers of the deluge, and which agrees with the restoration of the text which we have proposed. Such matters are not vital in themselves, if they were in some secular account. But in God's holy Word, each letter has a value far greater than all the volumes that man has ever written on the subject. We tremble before Him, and implore Him to help us to *restore* His holy Word. A. E. K.

THE LIMITATION OF FIGURES

FIGURES OF SPEECH are of much greater importance than is usually supposed, so that it may be worthwhile to point out the part they play in the interpretation of God's Word. Many of the persistent controversies concerning the Scriptures are never settled, because the saints do not understand the figure involved. Most saints are not clear in their own mind on various themes, on this account. Not only trans-substantiation, but the Trinity, the denial of death and resurrection, God's deity, and even the confusion that persists in some quarters as to present truth, exist largely because figures have been taken literally or have been made the basis of illogical deductions.

The Western mind is sadly lacking in figure-consciousness as a rule, hence is bewildered and unbalanced when it deals with an oriental book. It is not that it finds no figures, but that it has never been disciplined by experience to distinguish figures from facts. Many find far too many figures. This leads to so-called "spiritualizing," and allows us to utterly distort God's revelation, and gives rise to many schools of opinion which differ from one another, because they are all based on false premises. On the other hand, clear-cut figures are ignored, because they do not agree with false deductions founded on other figures.

This condition is not confined to the ignorant and unspiritual, but is a cause of friction and division between those who are well taught in other ways. Those who are equally advanced in most lines of truth, and who honestly claim to believe implicity what is written,

find themselves on different sides of a question which ought to be clear and unmistakable. This leads perilously near to discrediting the Bible. If it teaches one honest seeker one thing, and another, equally sincere, the opposite, what confidence can we have in its revelation? We do not wish to impugn the honesty or sincerity of anyone, but simply to insist that the Scriptures are clear. They know no duplicity. The variance lies frequently in our mishandling of figures of speech. We are accusing ourselves of this, for we were often guilty of it in the past. Now it is our desire to help others to avoid this pitfall.

A few concrete examples will serve to show the value of this knowledge better than a long discussion in general terms. We all know that one of the most disastrous religious feuds hindered the course of the reformation, and that this would never have done its deadly work if Luther, that mighty man of God, had been acquainted with one of the simplest figures of speech, the metaphor. He thundered against those who sought to pervert the Word of God by changing the word *is* to *represents*. When we see how many passages there are where is *has* this meaning, we wonder how so sincere a student of the Scriptures could have taken such a stand. Yet very similar mistakes are made today on all sides, and especially by more advanced students of the Word, for this is vital to the solution of many problems.

Many years ago, in seeking clarity on the subject of death and the intermediate state, a book was recommended to me, which was held to be the best ever written on this theme. It was entitled, "Facts and Theories of a Future State," or something similar. I devoured it eagerly, but found that its whole method was wrong. It began with the *figurative* occurrences of the word death, especially in Paul's epistles, and sought to establish its meaning from such passages as "she that liveth in pleasures is dead while she liveth" (1 Tim. 5:6 A.V.). With

this false start all the rest was distorted to suit. Then the testimony of demons was brought in by going to Endor with King Saul. Other passages foreign to the subject, such as Paul's visions, were used to clinch the conclusion. All was false, but yet most convincing to one who had no acquaintance with the nature of figurative language.

So with the deity of God. There is only *one* God. That is a tremendous fact which we should never sacrifice to any theological theory. Yet the Scriptures very clearly apply this title to others. Even Moses is called a god (Ex. 7:1). Shall we *reason* about it, and make a trinity, or a congregation of gods of equal rank and power and glory? How far astray have men gone, simply because they were not clear as to the figure here used! Everyone who exercises any function like God can be so called in relation to this particular. But this by no means destroys the vital and essential *fact* that God is One, and there is *no other beside Him.*

In almost all parts of the Scriptures we can find evidence which *seems* to prove that all is *not* out of God, but much is out of Satan and out of men. Few, indeed, can actually believe Paul's declaration, though it is so plain and so utterly sensible and essential, if God is really the Deity Who created all. We have become so accustomed to thinking superficially that we do not realize that the great bulk of the Scriptures are the figure of *enigma,* in which the *appearance* from our standpoint is given, rather than the actual underlying fact. We have a very clear example of this in the expression of the sailors when they were nearing the island of Melita where they were wrecked. The Greek (and C.V.) read that "the mariners suspected some country to be nearing them" (Ac. 27:27).

Although Paul's epistles go to the very bottom of the *facts* in regard to God's Word and work, they also are full of splendid figures. For instance, in one passage he

tells us that we are made alive and roused and seated among the celestials (Eph. 2:5-6). Yet, in the very same epistle he exhorts us to rouse and rise from among the dead (5:14)! And, in Colossians, we are to *seek* what is above, and to put to death the members on the earth (3:1, 5)! Such a mixup would make anyone dizzy if he should take it literally. Yet some do so, with a crop of confusion as the consequence.

Because figures are so important, we point out many of them in the text and concordance of the keyword version. In this way we hope to make the reader figure conscious, and help him to recognize and use intelligently this marvelous feature of God's revelation.

LIMITATIONS OF FIGURES

These examples should suffice to show the importance of this study. Let me add a caution which would have saved me many a mistake, had I known it earlier. I may repeat it time and again, but experience has shown that it cannot be too strongly impressed upon our minds. A figure, especially one of likeness, must be *limited to the demands of the context.* The very same figure may illustrate entirely different things in two diverse contexts. Take the figure of the race. In Corinthians (9:24) only *one* obtains the prize. In Philippians (3:14) *everyone* may obtain it. *Words* must mean the same thing wherever used, but figures may have entirely different points of contact.

We will repeat, for it is most important. Do not apply any point in a figure except that demanded by the context. In parables press only those parts which are repeated in the explanation. Avoid details which are not expressly shown in the figure. The figure of the trees—the fig, the olive, and the vine—will never be understood clearly unless they are confined to the particular points for which they stand. Only in the olive tree may the nations, as such, find a place, and then, not as individ-

uals, or even as political units, but as light bearers. Figures have been expanded so far, that they have become the cause of confusion instead of clarity.

Everyone should study the introductory paragraphs of the section on figures of speech in the International Edition of the Version. They are followed by further remarks on figures in general, and by a classified list of about 138 different named figures, with a list of their occurrences in the most important cases. More than this, those figures which occur often and which are vital to the understanding of the text are, in many cases, indicated right in the version itself, a small ᶠ being put for the constantly recurring Implication (Hypocatastasis) because it is usually spoken of merely as a "figure," an ᴹ for Metaphor, a ᴾ for Parable, a ᵛ for a Vision, and ᴵ for an Impersonation (personification) and a ᶜ for Condescension.

Those letters have been made very small and inobtrusive, so that the ordinary reader will not be disturbed by them, for many will find nothing in them at first, and will skip over them as if they were not there. But we are convinced that they may be of vast service to the saints, hence we publish articles in our magazine, intended to explain this theme, and to illustrate the value of paying close attention to these "pictures" in the Bible as well as the literal text. All that we wish to do at this time is to make a few general observations, intended to show why we press this matter on the attention of the saints, and to help them to appreciate and profit by the helps that we offer them in the version, for we are convinced that, in time, many will value the version for this feature alone, apart from its other advantages.

In the Hebrew Scriptures we are seeking to work systematically and thoroughly. Two assistants seek for figures and make a record of them. One works from the text, the other chiefly from a concordance. The findings are checked and recorded in card index form, so they

may be arranged in any desirable order. This is of considerable help in classifying the figures and harmonizing and testing our work.

Let no one confuse this effort to deal with the figures of speech in the Scriptures in a systematic manner with that vague method of interpretation which makes almost everything "symbolic." That is purely a matter of individual interpretation, which varies with almost every interpreter, as there is no clear method of procedure, and the results depend on the bias and bent of each one and is largely influenced by his particular ecclesiastical connections. This cannot have a place in a work which aims to keep clear of all such idiosyncracies. Figures of speech are definite literary features of any writing, like spelling and grammar, and, like the latter, may be of tremendous importance in fixing the sense.

Some of the most malignant mistakes in Bible study lie in the domain of figures of speech. The context always limits the likeness of one thing to another. It shows that, in certain particulars, there is a similarity. Nevertheless, most of us have little hesitancy in including every possible likeness, without regard to the scope of the passage, or the point to be pressed. Appalling confusion is the result. It is the shame of modern education that so little is known or taught concerning the use of language. It should be introduced in the lower grades. Every Bible student should have at least an elementary knowledge of the basic laws that underlie figurative language.

This point, in connection with figures, is so important that we would like to emphasize what we have written as to the *limitations* of figures. So much mischief has been wrought by stretching figures of likeness beyond their proper limits that we can hardly warn against it too much. Even those whose attention has been called to it, wonder why a figure does not "fit" in *all* points, when it does in one. The simple fact is that it would no

longer be a figure if it fully agreed in every particular. A figure is like in no other details except the expressed points of resemblance. Only a few days ago I was asked why the olive tree did not fit every person in each nation. The answer is that it deals only with the *one* point in which other nations may become like Israel—that of producing light-bearing oil. Further details do not and cannot fit. Nor is it at all desirable that they should.

As a few examples may serve better than much abstract instruction, we will point out some flagrant abuses of the basic fact that *figures do not identify* that which is compared. There is never a likeness in all respects, but only in a single point of contact as a rule. One aspect of our Lord's coming is to be like that of a *thief*. But this does not prove that He takes what does not belong to Him, or that He will steal anything when He comes. Only the *manner* of His approach is in view. It will be without any warning, or, as we say, *stealthily*.

Paul, in order to show his jealousy for the Corinthians, desires that they should be *single* toward Christ. He illustrates this by the figure of *betrothal* (2 Co. 11:1-4). The whole point lies in the *singleness* or *purity* which a betrothed virgin should have for her intended. *The marriage relationship is not in view* in this figure. Yet it is seldom, indeed, that this passage is not produced to show that the church in Corinth was the *bride*. Such a thought is entirely outside the scope of the context. Even betrothal must not be pressed beyond the two points, *singleness* and *purity*. All attempts to use the figure of betrothal in a wider sense is mere speculation and is sure to mislead and mystify.

Our Lord is a lion. May we, then, attribute to Him all the characteristics of the king of beasts? The lion roars, seeking whom he may devour (1 Pt. 5:8). This we know from Scripture. We also know that Satan is a lion. If both are like a lion in all respects, then they themselves are alike! The fact is that each has *some* of

the qualities of a lion. But they are by no means the same.

The holy spirit is not compared to water merely, but to *living, running* water (Jn. 7:38-39). It is a figure of refreshment and satisfaction. But we have no right to say that, on this account, it is like water in all other ways. Under another figure, baptism, water is used for *cleansing,* but this is not true of this figure. Water has many functions which are foreign to the holy spirit. Let us not leave our imaginations run riot in interpreting these fine figures. Water and fire are by no means alike. Yet spirit is not only likened to life-giving water, but to death-dealing fire. The seven torches of fire burning before the throne symbolize the seven spirits of God. Both elements possess some characteristics of spirit, even if they are so antagonistic.

Some parts of the Scriptures, such as Paul's second epistle to the Corinthians, are so full of figures that we find them difficult to understand, because we are cold, calculating Westerners. Paul there calls himself imprudent (12:11), yes, actually unjust (12:13), when the very opposite was clearly the case. This is the figure of *irony.* It is thickly clustered about the cross. The enemies of our Lord said many things which they did not mean at all. Even before this, when His adversaries came to Him and said "we are aware that you are true" (Mt. 22:16), our Lord did not believe that they meant it, and did not take their words at their face value.

Almost everyone who studies the Scriptures has an indistinct impression that all is not to be taken literally, yet how few have a clear-cut apprehension of the figures, such as they have of the grammar! Most of us are groping in the dark in regard to this section of biblical knowledge. Even those who have attained to an eminent degree in other spheres of Scriptural study have never really entered this or found the rich satisfaction which comes from further and clearer light. The greatest gain

lies in the part that figures play in deciding debatable points, in clearing up otherwise inextricable mazes and apparent contradictions. Next in value to concordant renderings and the correct cutting of the truth we may place a close acquaintance with figurative language.

Almost all of the questions which have never come to rest, which are continually being discussed, where the saints are ever learning and never able to come to a knowledge of the truth, yes, where even individuals who thought themselves established have retreated from the truth—the most of these are made uncertain by the presence of figures of speech, which, if taken literally, contradict and deny what is plainly revealed elsewhere. The whole province of truth suggested by such themes as life, death, the soul, resurrection is necessarily replete with figurative language, hence it is seldom believed or understood because figures are mistaken for facts and made the basis of deductive errors.

Indeed, almost all of the contradictions of Scripture arise from the fact that one statement is figurative, the other literal. "There are many gods . . . there is one God" (1 Co. 8:6). He ascended (Ac. 1:9), and will come again (1 Cor. 4:5), contrary to the Lord's present nearness (Ph. 4:5). Judged by illogical logic there are irreconcilable contradictions scattered throughout God's revelation. Some of them, such as the Lord's presence and absence at the same time are usually explained by making one "spiritual" and the other literal, which gives an indefinite satisfaction. But we can hardly say that the one God is literal, and the rest "spiritual." This term "spiritual" is misleading. It deals with the whole, the essence, whereas figures, as a rule, deal only with a section, a partial likeness. The many gods are so called, because they are like the One in some particular, not because they are any more spiritual than He.

So far as we are aware, this fruitful field of study has been sadly neglected by the church as a whole. It

seems to be deemed a sort of unnecessary and trivial avocation for those who have no more serious business to engage them. We hope to show that it is a vital feature of God's revelation, necessary to its understanding, and simple enough for the meanest mind with a heart for God's Word. We hope to bring the subject into the place it deserves by putting the facts where they can be seen and appreciated and enjoyed. We realize how difficult it is to do this at first, so have actually indicated thousands of figures right on the face of the keyword edition, as well as in our concordance. Besides this we have called attention to many faded figures which are not marked.

As we publish studies in figures of speech in our magazine, we hope to waken interest in the theme, so that, gradually, those who use the version will note these figures and others which are not indicated, and it will become to them a source of much satisfaction and joy, especially in clearing up contradictions, deciding controversial questions, dissolving doubts, and driving away the fog that lies over the Scriptures in the minds of many dear saints of God. But it is a vast subject, and only long experience and much diligence is able to master it, while some are so constituted that it is almost impossible for them to entertain it. Those who are "logical" are especially inclined to neglect and ignore these rich fields of thought, for it is outside the sphere of reason, and moves in the richer realm of imagination.

In conclusion, let me express my sincere wish that all may experience the satisfaction and delight that has come to me through this study. It has not only cleared away the clouds from God's revelation, so that I could see more clearly, but has brought much joy and delight, akin to that which comes to those who explore the beauties of nature, and find rare and gorgeous flowers; or one who spends the night in searching the heavens, and discovers a flaming comet passing through the empyrean.

All these are works of the same Hand, and all express the thoughts of the same Heart. Yet in His Word we may come far nearer to Him than in His works. They are far more worthy of our most eager and loving contemplation.

We therefore commend these studies and the apparatus in the version to our friends and readers with the prayer that they will find much treasure. I once spent weeks gathering flowers on the hills about lake Galilee, in order to press them and send them to my friends. It proved much more work than I had anticipated, as the ground seemed very low after having reached down hundreds of times. Many of my cherished anemonies were not good enough to press. So with this work. I have spent much labor in seeking out these figures, with the help of some assistants. Yet I have offered you only the choicest. Much of our labor does not appear in the result. Now, however, we invite all to accompany us and gather freely of the glorious blooms in the elysian fields of God's Holy Word. A. E. K.

BRISTOL BRETHREN REJECT THE TRUTH

Brother E. A. Lumber, of Bristol, England, who fellowshipped with the so-called Plymouth Brethren for many years, is eager to share the great light received through concordant study with his brethren, but, as usual, the official heads prefer "the truth" to the Scriptures, and have refused further fellowship. May God give him grace to stand for God's Word, and be the means of bringing many into the true light of Paul's epistles.

MISSIONARY OSTRACIZED

As we go to press, word comes from our brother W. L. Rodriguez of Aurora, Zamboanga, Philippine Islands, that he has been dropped from the missionary roll of the church which had been supporting him, because of his stand for universal reconciliation. He had previously been dropped from another missionary roll and had affiliated with the second church which has now dropped him because they had stated in their literature that they allow liberty of thought and speech in the church.

That our brother intends to continue his stand for the truth is evidenced by the fact that he asks for more concordant literature, which we will of course supply as needed. Our brother has been placed in dire straits and we ask your prayers that the Lord will supply his needs and those of his family. E. O. K.

THE USAGE OF "FOR THE EON"

THE PERIOD OF TIME covered by the word eon depends upon the context. Some seem to think that it must include the whole of a given eon. On the contrary, when an action occurs in an eon it, usually refers only to the rest of it. Our Lord spoke to the barren fig tree, "No longer, by any means, may fruit come of you *for the eon.*" Did He forbid fruit from the deluge to His coming? The tree was not even planted until a thousand years after the flood, and it *did* produce fruit in this eon, but was to do so *no longer*. See also Mark 11:14, John 13:8, 1 Cor. 8:13.

So also in the plural. "For the eons" does not denote the whole of them. Christ shall reign over the house of Jacob "for the eons," yet only two of them will be left when the kingdom commences (Luke 1:33). This passage also shows that the rendering "*unto* the eons" is impossible, for then He would not reign at all!

The same is true of the phrase "for the eons of the eons." We read that the saints will be reigning for the eons of the eons (Rev. 22:5). But some of these saints will not be alive at the commencement of the millennial eon. We cannot delay this eon after the advent of the Messiah. Yet Daniel and the dead circumcision saints are not raised until seventy-five days later. Part of the eon will be past when they commence to reign with Him the thousand years (Rev. 20:6). The same usage is found with reference to the torment of the Adversary. Although the wild beast and the false prophet have been in the lake of fire a thousand years before him (Rev. 19:20), only one phrase is used for both—the eons of the eons (Rev. 20:10). How much of that eon still remains, we do not know, but no matter how little, so it was that our Lord and His apostles spoke, and we should follow His example. This *usage* of the word *eon* does not affect its *meaning*. The limitations are in the *context*, not in the word.

A. E. K.

UNSEARCHABLE RICHES FOR JULY, 1949
BEING THE FOURTH NUMBER OF VOLUME FORTY

EVOLUTION DESTROYED BY AN ATOMIC BOMB

EVOLUTION has been hit by an atomic bomb and smashed to smithereens! Only old fashioned, out of date scientists now believe that Darwinian fairy tale about the gradual development of all things from a primordial germ. Only old fogies now contend that the process took millions of millions of years. The latest, according to two physicists of one of our leading universities, is that creation needed only about three hours! From one extreme they have gone to the other. But neither the theologians nor the scientists seem to realize that God has not given us the time He took to *create all,* but only the time He occupied in *restoring* the *earth.*

The scientists, we are told, based their findings on the life span of the neutron and abundance of certain elements. They concluded that, at the moment of explosion there were no elements, only separate particles. From then on, they figured, it took from one to ten thousand seconds for protons, neutrons, and electrons to group themselves into the known elements. From these were formed the earth, sun, stars, and galaxies. They consider the long ages demanded by evolution not only unnecessary, but absurd. The evolutionists, alas, are "unscientific"!

But we fear that nuclear fission is also a poor substitute for creation. It presupposes the "separate particles" which preceded "elements," and then makes the earth and the celestial bodies by an "explosion." We suggest that an explosion is better adapted to do the reverse. Everyone that we have experienced *destroyed,* rather

than *created.* We might suggest that the second verse of Genesis, which records a *disruption* of the original cosmos, comes nearer to their idea of creation.

But the subsequent events, which *restored* the *earth,* were not accomplished by a sudden chemical explosion, but by a gradual physical process, due to *motion.* As shown in a concordant version, the spirit of God *vibrated* over the mass and *separated* it into a gas and a liquid and a solid, air, water and land, rather than *combined* it into *elements.* The direct result of the vibration of God's spirit was *light.* The heat it produced acted just as it does today. Take a mixture like crude oil and heat it, and you will repeat the process used in the restoration of the earth, and in the same order, first gaseous, then liquid, then solid—gas, oil, and asphalt. But let us not confuse this with creation.

Oil is not refined in a second by an explosion, nor can you do a vast quantity in three hours. The time given in the Scriptures is no strain whatever on our faith. Considering all the factors, a day seems a suitable period for each phase of the work. There is nothing in the world today which conflicts with the account unless we confuse creation with restoration. A day's sunlight still changes enormous quantities of hydrogen combined with oxygen from ice to water and from water to steam. When we see the same process going on all about us continually, it should not need much faith to believe God's own account of His work in the Scriptures.

CREATOR AND DISPOSER

THE DISPOSER *created* the heavens and the earth. This shows that the title *God,* in English, or *Aleim,* in Hebrew, or *Theos,* in Greek, all of which denote the DISPOSER, is broader and more comprehensive than *Creator,* and includes it. But the DISPOSER is by no means limited to

creation. In the first chapter of Genesis He goes on to *vibrate* by His spirit, and so inaugurated all *motion,* which resulted in the light and the atmosphere and the waters and the dry land. In other words, His power was exercised in disposing or placing all the elements He had created to prepare the earth for the living souls which He was about to create.

May we not take this as a primitive example of His way of working? There is to be a future new creation. Is the Disposer idle meanwhile? Is He not doing as He did in the beginning, operating in the present creation in preparation for the new? By His spirit He has already introduced His saints into the new creation, in anticipation of that which is to come. This should show us that God is far more than Creator. He is the *Operator,* the Controller of that which He has made. Otherwise how could He make any advance toward the consummation?

All intelligent creatures are overwhelmed with awe when they contemplate the innumerable, immeasurable, infinitesimal, incomprehensible marvels of creation. Nothing so great and nothing so small but it reveals the wonders of His workmanship. We cannot except the tiniest atom from His attention, for who else could create it? Nor can we excuse Him from the task of making such an incalculable number, for no one has the power or the skill to form even one. It is well for the saints to contemplate these things, and meditate upon them, for they are tangible and material, so present no problem to faith. These marvels of the *Creator* should prepare us for the more marvelous movements of the *Disposer,* Who *operates* the creation in order to work out His will.

OPERATION EASIER THAN MANFACTURE

It is generally supposed that, even if the Deity, as Creator, does make everything without exception, it is quite beyond His capacity to *operate* the universe in all

its detail. That would involve the control of every *movement* of every living soul. To a mortal, in his tiny contemptible treadmill, this is altogether beyond his comprehension, yet it should not appear unreasonable. Man finds it much simpler to *operate* a mechanism he has made than to *manufacture* it. It sometimes takes many minds and much skill to make a modern machine. Very few of those who operate one would ever think of even trying to build another like it. Operation is a mean matter compared to invention, and nothing compared to creation. Why should we acknowledge the Disposer as the Creator of the universe, yet balk at His insistence that He is Operator of all?

A period in my experience has helped me to grasp this fact. In the days when the "horseless carriage" was still considered an absurdity, I was about to settle on a ranch at the fringe of civilization. I had once had an Indian pony and had come to the conclusion that I did not understand animals. But machines were in my line. So a friend built me a truck, the first on the Pacific Coast, I was told. We called it the "Farmobile," as we hoped to use it in plowing and cultivating as well as in transportation. I put in several months helping him to build it. I certainly never could have made such a machine! But it took very little brains to learn to operate it. How many of the millions who drive an automobile today could build one? God's operation of the universe, though far beyond our humble comprehension, is a simple matter compared with its creation.

If God, the Disposer, had simply flung the stars into space, and did not hold them to their orbits, all would soon be confusion, and chaos. Their *movements,* as well as their creation, are due to His disposal. If He did not regulate the times and seasons on the earth, life would soon vanish from its surface. His revelation tells us very

little about creation. It is almost altogether concerned with His operations among the sons of Adam. The unbeliever does not see His hand, or realize His presence. Although the Scriptures are full of examples of His directive and corrective influence, few of the saints fully realize the pervading power of His spirit. Indeed, it was not fully revealed until Paul's full and final unfoldings show us that the God and Father of our Lord Jesus Christ is operating *all* in accord with the counsel of His will (Eph. 1:11). May He give us grace to receive it and believe it!

THE BATTLE FOR THE BIBLE

The conflict between the Bible and science rests as much on faulty translations as on false science. The inspired Scriptures and a knowledge of nature are in complete accord. A concordant version of the creation account conforms accurately with the record written in the rocks. After the great catastrophe by which the earth *became* waste and vacant, the spirit of God *vibrated* over the resultant chaos, and separated the gases from the fluids and these from the solids by means of *light* and *heat*. Thus the *atmosphere* and the *seas* and the dry *land* were made.

To battle for the Bible, and to commend concordant research and the Concordant Version, we publish a pamphlet for free distribution with this title. It will contain the first four chapters of Genesis, with about two hundred improvements over the Authorized Version, twenty of which are of vital value, and give a reason for each change, with an Introduction and Skeleton Index to the Hebrew Scriptures. A specimen column of the recently discovered manuscript of Isaiah will be shown. This has been called "the greatest manuscript discovery of modern times." Along with it will be printed the same passage in modern Hebrew and the Concordant text and

version, with a sample of the proposed Hebrew concordance in English.

We present this to our friends freely, "without money and without price." The only string tied to the gift is the hope that all who receive it will make it known to all within their reach, those who are fighting to defend God's Word, as well as those who are attacking it. Loan it out freely to your friends, to Christian workers, ministers, Sunday School teachers and officers, and to school teachers, scientists, and atheists. Ask for reviews in local newspapers and other periodicals. Many will be thankful for the light and relief it gives. Ministers are free to use the facts in their battle for the Bible.

Some are most interested in the scientific controversy, others in the Isaiah manuscript, and others in the skeletons, for these clearly reveal the superhuman structure of the living Word. Find out, if you can, what appeals to each, and press that point.

Send it to those whom you know will be interested. We will supply them, or send them, in case you cannot do so. Our staff is small, hence we must send them out gradually, so be patient if there is some delay.

A NATION BORN AT ONCE

A NATION has suddenly come into existence, and has been recognized by most of the other governments of the earth. The sons of Jacob have again assumed a *national* role among the *political* powers of the warring world. I have long assumed that there would be no public fulfillment of prophecy so long as we were still on earth and have not been snatched away to meet the Lord in the air, notwithstanding the fact that, at the beginning, the sixth of Isaiah was finally fulfilled more than twenty years after the call of Saul on the Damascus road, who may be considered the first member of the body of Christ (Ac. 9:1-9, 28;25-28).

There were believers among the nations, members of the body of Christ, before the present administration was publicly revealed from Rome, through the perfection epistles. The change was a gradual one, and difficult to clearly understand, because, in that transitional era, two different acts were going on at the same time, the retirement of Israel and the entrance of the present ecclesia. The question is whether, to some extent, we may be living in the midst of a similar state of things today —the closing of the ecclesia's course, and the commencement of Israel's career, as well as that of the nations, in the time of the end. While we are still on the stage, they seem to be changing the scene for the next act.

We are hoping to publish a pamphlet containing most of the prophetic passages in the predictive prophets, possibly with brief notes to aid in interpretation. While working on the last chapter of Isaiah, I was startled by the beginning of the seventh verse:

> "*Ere* she is travailing she bears,
> *Ere* a cramp is coming to her, then she effects
> the escape of a male."

The emphasis on the time is very striking, and shows that this is not the same occurrence as the birth of the male son in the Unveiling (Rev. 12:5).

The passage goes on to say, verse 8:

> Who has heard a thing as this?
> And who has seen things as these?
> Shall the land be made to travail in one day?
> Shall a nation be born at once?
> For she travails, Zion bears her sons.

God's earthly people have suffered much since they rejected their Messiah, especially during the last decade, but this must not be confused with the *great* affliction, when all the nations turn against them and God pours out His indignation upon them. That is still future.

The suddenness with which the land has been restored to the sons of Jacob, and the speed with which a national government has been organized and recognized, has astonished everyone. True, it is some time since Herzl started the present movement with the publication of his book, *Der Judenstaat*. Even when I was there, matters were moving, but with nothing of the speed which followed the close of the war. Since then the development has been unprecedented. True, the Jews were persecuted during the war, but that was by no means the terrible cramp that is still due when the male son will be born. They have warred with the Arabs, but they conquered without great afflictions.

It is always important to distinguish between the religious and the political aspects of Israel's history. Mount Zion, contrary to the general belief, brings the secular side before us. The temple is connected with Jerusalem, but the king's palace, the seat of government, was on mount Zion. It is well, then, to confine this passage to this aspect, and shut out all ideas of a spiritual renewal, like being *begotten* anew (born again Jn. 3:3), or even the male *son* which will come later during Israel's torment travail (Rev. 12:1-6). This aspect may, however, be found in the next couplet (verse 9):

> Am I causing to hope, and not *begetting?* says Jehovah.
> Am I begetting, and then restrain? says your God.

The figure of *birth* is connected with Israel, but the *begettal* with the Deity.

The sons of Jacob have brought forth a nation, but it is very evident that it is not that which will be given the kingdom of God and bring forth its fruits (Mt. 21:43). That will come only after severe travail. Many have gone to Palestine to escape persecution, but, to use

a homely figure, they have jumped from the frying pan into the fire. But that is just what is needed in order to produce a *spiritual* regeneration. Then the same people will bring forth the male *son* (not infant, as at present), who will rule all nations with an iron club. At present they cringe before the nations, and beg only for a minor role in their counsels.

For more than half a century we have been looking for the return of Christ, not only to snatch His saints to the air, to be with Him there, but to bring to Israel and the nations the longed for millennium. We have considered much chronology, and many dates, but have found none based upon the inspired original, so have never set the time for His advent, and we will by no means do so now. Only, during most of this long period, with gradually increasing intensity, we have watched, with high hopes and a heaving heart, the *national* resurgence of unbelieving Israel, and their return to Palestine. We have often said that these things do not belong to this administration of the secret. Now we are investigating the Hebrew prophets to see if they throw any light upon this early phase of Israel's return to Jehovah's favor.

We have just begun this investigation, and do not wish to draw any definite conclusions until we have finished. But we know how interested our friends are in these things, therefore we anticipate a little and *suggest,* that the *national* recrudescence of Israel which we have just witnessed *may* be foretold by Isaiah near the close of his prophecy. We may revert to this again as we continue our restoration and concordant translation of the predictive portions of the Hebrew Scriptures. Our present versions are far too inaccurate to base anything upon them. But the methods we use give great promise of the recovery and clarification of God's purposes for the future, of which the present seems to be the beginning.

NEW ADDRESS FOR BUSINESS OFFICE

For prompt service on orders, subscriptions or other matters pertaining to the office, or personal mail for E. O. Knoch, address to Concordant Publishing Concern, Route 1, Box 296D, Saugus, California, U.S.A. The Editorial office will remain at 2823 East Sixth Street, and personal mail for A. E. Knoch should be sent to this address as heretofore.

During July orders may be delayed, as we will be engaged in moving a portion of our stock to our new location. This will have the advantage of protecting a portion of it in case of fire. It will also save a great deal of time wasted in commuting, which could be put to better use. I will move with my family to this location, to which we feel that the Lord has led us. It will enable my son David, now seventeen, to spend part of his time helping with the work, to which he has determined to devote his life. Please pray with us that the Lord will continue to lead in this move.

ERNEST O. KNOCH

MANY ARE OPPOSING

When God opens a door for the truth, there are likely to be many opponents (1 Cor. 16:9). The era has come when the saints will not tolerate sound teaching and are turning away their hearing from the truth (2 Tim. 4:4). We do not wish to defile the pages of UNSEARCHABLE RICHES with the false and futile attempts of the adversary to destroy our work. But some may be deceived by a specious show of learning, and we are concerned lest many be led astray by the stratagems of the adversary. We are considering the occasional issue of a bulletin, IN DEFENSE, which will deal with adverse criticisms briefly, yet ignore the vicious and destructive spirit in which they are written, and show how contrary they are to the truth.

As this will entail added labor and expense, we will not commence unless there is sufficient interest and support. To save expense we may use the chain system, in which each issue is sent to a number in rotation.

UNITED GATHERINGS IN ENGLAND

Friends in England will be glad to know of two conferences which we find mentioned in "Charisma," to be held in the late summer. These are at Mansfield August 14th and at Beeston September 18th. No program is given but those interested in attending should write Charisma Committee, 5 Handley Arcade, Mansfield, Notts., for further information. We take this opportunity of extending greetings to the friends assembled to fellowship and study His Word, and to wish His blessing on the meetings. E. O. K.

THE LAST DAYS

PERIL AND PRIVILEGE characterize the present period in which we live. The danger is double, for the perils are without and within. We may suffer from the failings of others, and we may fall into the faults ourselves. But the reward will be all the greater, either if we suffer or keep ourselves free from the failures of the last days. We do not wish to minimize the peril, but we would like to magnify the privilege, for this will encourage our faith, which alone can carry us through this perilous period in safety and serenity (2 Tim. 3:1-5).

This we must believe and acknowledge, or we will never be able to face the facts fearlessly and unafraid: mankind as a whole, including many of the saints, will be desperately depraved. This is the exact opposite of the popular idea that man is evolving into a better being as time goes on. Mankind has never been perfect since Adam sinned and was banished from the presence of God. Then it deteriorated so rapidly that, after a few generations, God wiped it from the face of the earth. Noah did not give the race a very good start again, and it has degenerated ever since. We are on the brink of another great cataclysm, which will purge the earth with fire and fury, and prepare it for the reign of Messiah.

Those of us whose lot is cast in happy homes with congenial companions, who are blest with loyal friends and faithful associates, will have more trouble believing this (unless some of these are caught in the current of evil), than those who are closely connected with the world without. There is a tendency to overlook the bad and emphasize the good. Indeed, this is one of the pop-

ular philosophies of today, to shut the eyes to all that perturbs, and see only that which pleases. But faith is not distressed by the evil in the world, because it sees the good that God will bring out of it. And it does not dare to deny the increasing depravity, for this is according to God's plan, and it presages a speedy deliverance.

In this study of the last days we will view them from a number of fresh standpoints, which may help us in our walk and encourage us in our service. First of all, there is the divine aspect, that, terrible as they are, these times are essential to God's purpose, and will be used by Him to bless His creatures. Our hearts should continually overflow in gratitude for this, and for the realization of it that He has given us. Nothing else can so soothe our souls, and strengthen our spirits as to see His loving hand in everything.

Secondly, let us learn to appreciate the *privilege* of living in such a perilous period. When I was young the whole world was at peace and nothing interesting was going on. When I read of the stirring times of the past, I wished that I had lived then and could have taken part in the perilous exploits and daring dangers of those days. Since then we have had two world wars and thousands of smaller conflicts, and I am thankful for the experiences which they have brought. God is giving mankind the experience of evil, and when have the lessons been better, the lectures more practical?

Instead of morbid introspection and regret, rather than looking within or looking back, I would suggest keeping our eyes on Christ, as our Model, and peering ahead and planning a course that will recognize and avoid the fearful faults that characterize the last days, in which we live.

In the church and among the saints there has been even more evil stirring. Protestantism has been split into innumerable fragments by internal explosions. In many

cases, the motive, at least, has been good, and there has been a return to revelation, and a revolt against tradition. Since the earliest days there has not been such a recovery of God's truth. But, along with it, have come innumerable sensational developments and deceptions, such as spiritism, pentecostalism, and a relapse into kingdom teaching that makes this the most perilous period for the sincere saint as well. At the same time there is the greatest opportunity to hold fast the faith and to help the Lord's people.

Even in his day Paul contended the ideal contest. He kept the faith in the face of opposition. Hence there was reserved for him the wreath of righteousness (1 Tim. 4:7-8). Is it not much harder to keep the faith today? Indeed, we must *recover* it first. Is it not a challenge which calls for a special reward? We have entered the era when they will not tolerate sound teaching, when they heap up teachers in accord with their own desires and turn their hearing away from the truth, and are turned aside to myths (1 Ti. 4:3-4). We are called upon, not only to herald the word, but to stand by it (1 Ti. 4:2-3). Is it not the most precious of privileges, not merely to believe God's word, but to suffer for it at the hands of the false teachers of the last days?

Paul, in his picture of these times, repeats many of the charges that he had brought against mankind as a whole in the beginning of His epistle to the Romans (1:30-32). In both passages we read of people that are *proud, ostentatious, stubborn to parents, without natural affection,* and *implacable.* Is he merely saying that men are *still* bad? Or does the different setting suggest that, while these fearful failings characterized men apart from God in Romans, they are now applied to men like Hymeneus and Philetus, who subvert the faith of some (2:17-18) or Alexander, who even displayed much evil to Paul himself (4:14)? Had not Paul prophesied to

the Ephesians, while he still was with them, that burdensome wolves would enter among them, not sparing the flocklet? And, said he, "from among yourselves will arise men, speaking perverse things to pull away disciples after themselves" (Ac. 20:29-30).

The whole epistle seems to be addressed to Timothy to help him in his service among the *saints.* He limits fellowship to those who invoke the Lord out of a clean heart (2:22). Stupid and crude questionings were to be *refused.* There were *antagonists* (2:23-25). The *Adversary* had trapped these saints (2:26). Would he think it necessary to warn Timothy to shun men of the world who were guilty of the sins enumerated? Then, as he says elsewhere under similar circumstances, he (and we) ought to come out of the world (1 Cor. 5:10). We could hardly get along if we inquired into the character of every tradesman. How many of them are unselfish? How many have even a *form* of devoutness, let alone its power? Is it not evident that this passage is concerned with those within the nominal ecclesia?

In the second epistle to Timothy the church is viewed as a great house which has utensils, not only of gold and silver, but of wood and earthenware also, some for honor and some for dishonor. And it is up to each one of us to *purge himself* from the dishonorable utensils, that we may be holy and useful to our great Owner, and ready for every good act. God knows those who are His, but we do not. We can only judge by their acts (2 Tim. 2:19-21). However strong may be our longing to have fellowship with *all* who seem to serve our Lord, we cannot do so and remain ourselves fit for His service. This condition of affairs seems to have arisen during Paul's last days. They give us a clue to what follows, when he writes of these last days. He is not speaking of the unbelieving world, but of those who name the name of the Lord, the nominal church.

More than that, he distinctly states that wicked men and swindlers shall wax worse and worse. If they were bad in those times, what must we believe as to the last days? All of us are inclined to shut our eyes to the possibility that we, also, may be snared by the Adversary, and that we may fall into the faults which afflict the ecclesia in these closing days of the era of grace. This is a dangerous attitude to take. Even if our Lord does graciously preserve us from these sins, it will do no harm to be on our guard against them. And even those who are comparatively free are called upon to fend themselves from fellowship with the abounding evil.

SELFISHNESS

We know that in us, that is in our flesh, dwells nothing good. We should place no confidence in it, but crucify it. Not that we should be unduly occupied with ourselves. Nevertheless, it is well to weigh carefully every word which describes the men of the last days, not merely to see whether we are included, but to make a positive effort to walk in the opposite direction (1 Tim. 3:1-5). Are they *selfish?* This seems to be the mainspring of all activity in this world. It is wise to recognize it in our dealings with others. They are seldom interested unless they can see some benefit to themselves. In a business transaction it is important to consider the interests of those with whom you are dealing. But we should be careful lest we make this the primary motive of our own lives. Real happiness lies in imitating God and His Christ. Let us seek to help and bless others.

Few of us are able to do very much for others in a material way, but it is surprising how God blesses even such efforts. By what seems like a miracle, we have been enabled to do about twenty times as much for starving and shivering refugees as we imagined possible with our limited strength and meager means. But in the sphere

of spirit, the saints of God are in the enviable position of being able to bring untold blessing to others, far beyond the possibilities in the physical sphere. A single leaflet, such as we furnish free, may bring someone more real riches than if we presented him with a million dollar oil well. We are the real philanthropists of this time. We have the true riches, in unlimited abundance, which do not diminish when we deal them out.

We should regulate our giving by God's revelation. There we see that luxury leads away from God, hence we should never sacrifice ourselves for the soulish satisfaction of others. We and they will lose rather than gain. We will hinder rather than help. Money lavished on expensive clothes and fancy foods may be lost to both giver and getter. A father will not give his son a stone if he requests bread. Neither will he give him a scorpion if he requests an egg. But I fear that many a gift has been given to the church, for a beautiful stained glass memorial window, or to build an ecclesiastical edifice, which will harm rather than help the saints. In essence, they are selfish, as a rule, especially when a name is attached to the gift.

The world sees nothing wrong in a certain amount of selfishness. If a man doesn't look after his own interests, who else will? He must demand his rights or be wronged. Instead of "do unto others as you would have others do unto you," a wag has suggested, "Do others, or others will do you." The church is very little behind the world in its "ethics." By mixing in the law and the ritual, they have practically eliminated grace or unselfishness. Indeed, some who know the outlines of Paul's evangel cannot abide the central reality in their own experience. Self dies hard.

Selfishness is the antithesis of love. Love is not self-seeking (1 Cor. 13:5). It seeks the welfare of others. In doing so, it realizes the real object of selfishness. We all

imagine that happiness lies in getting. And there *is* a certain amount of satisfaction in owning that which contributes to our well-being and comfort. No one can object if we strive hard to obtain food and shelter for ourselves. But back of this is the *motive.* If we seek a competence so that we may be free to serve others, that transforms it into a source of blessing, not only to those whom we serve, but to ourselves as well. The world knows little of this. And the charities of the church are largely lacking of this flavor. Let us seek to realize it in our service for the Lord. He did not *save* Himself, but *gave* Himself a correspondent ransom for all (1 Tim. 2:6). May we be given grace to avoid selfishness!

The evangel of God's glorious grace cannot live in an atmosphere of selfishness. Probably that is why it vanished so soon, and why it is so unwelcome in these last days. There is so little selfless incentive to make it known. And where it is put upon a commercial basis, it soon disappears. The spirit of it may vanish long before the letter. O, that God would raise up men who are eager to sacrifice self for the evangel! What a splendid example Paul gave us! To the Corinthians he wrote, "With the greatest relish shall I spend and be bankrupted for the sake of your souls, even if loving you more exceedingly diminishes your love for me."

FOND OF MONEY

A root of all the evils is the fondness for money (1 Tim. 6:10). After selfishness it is the outstanding characteristic of the present period. What crimes are not committed to satisfy the greed for gold! Even in our Lord's days on earth the sanctimonious Pharisees were fond of the unrighteous mammon (Lu. 16:9-13). He told them they could not slave for God and mammon. They scouted Him, so he tore away the veil of pretense from their hearts. Although money gives a high place

among men, its possession often is an abomination in the sight of God. Not that there is anything evil inherent in the silver of which money was usually made in those days. The tabernacle, where Jehovah dwelt of old, had a silver foundation. It is a type of redemption. It is *fondness,* the inordinate affection for it, which is so obnoxious in God's sight.

Men crave *security* in this perilous period. Hence it is easy to understand why they seek safety and certainty by any means within their reach, except the only real Source of security, confidence in God. Men have made money, even millions. and have used it in God's service, thereby multiplying its intrinsic value. In this way they made it plain that they were not making it an idol on which to lean, or a god to worship, hence were not fond of it, but rather fond of God. So should it be. This is why no one should be a supervisor in the ecclesia who is fond of money (1 Tim. 3:3). Too often he is given a place of honor because of his wealth, instead of being excluded from the supervision. May the Lord preserve us from being fond of anything that seems to make us independent of His grace!

OSTENTATIOUS AND PROUD

Heartfelt humility should be the disposition of every mortal who realizes his own depravity and impotence in the sight of God, and revels in the love of Christ which led Him from the heights of glory down into the depths of human degradation to suffer the shameful death of the cross to deliver us from it. In ourselves we have no cause for pride or for its pretentious display. This world is full of the achievements of man, and many exhibitions and fairs are held to cultivate his inordinate opinion of himself and his accomplishments. This is especially the case in these last days. Many machines make man's work lighter and magnify the power of his hand. But none

of this brings him the real contentment and blessedness that is found only in nearness to God. Men should be ashamed that all their efforts have brought so little real profit. May we avoid all ostentation and all pride, lest we be carried away on the current.

Knowledge puffs up: love builds up (1 Cor. 8:1). Those who are graciously granted a deeper insight into God's great purpose are especially tempted to boast, and look down upon those not equally favored. Let us exult in every fresh view we have of Him and His glory, but let us beware that it does not degenerate into self-exaltation. We have nothing that has not been given to us, even if it has cost us much toil and drudgery. And it is not ours to hoard, but to dispense. May we never disparage or revile those who are honestly seeking for the light, but have not yet attained to maturity. Pride on our part can keep men away from the truth. May we be given grace to present it in a spirit of meekness and humility!

CALUMNIATORS

Enough evil can be spoken of us all, in truth, without going beyond the facts and using slander and vilification in order to defame another. Yet calumniation has been developed into an art, a systematic science, and is used to foster hate, not only between individuals, but between nations and races. In the United States one group "smears" another by well planned campaigns of insinuation and slander. It has become an important implement in fomenting war. It is to be hoped that few real saints are involved in such practices, yet it may well be that it is used even more in the sphere of religion than in politics. How sad it is when those who have tasted of God's grace eagerly grasp at every rumor in order to vilify a servant of the same Master because of envy, or jealousy, or wounded pride, or even fall back on an ut-

terly mistaken accusation! Sir Robert Anderson, among others, is said to have suffered severely at the hands of his fellow believers, because of a false report. Let such of us beware lest we are involved in this grievous sin!

The Adversary has developed calumniation into a fine art. His strategy is so appealing to the hearts of the saints that they themselves fall into this fault without even being aware of it. In fact, if we seek to carry out the injunctions as to fellowship in this epistle, and elsewhere, we will be in danger of the charge of lovelessness, and be severely condemned. This can be easily fastened on those who have some knowledge and understand some secrets. The reasoning seems to be that these lead to lovelessness (1 Cor. 13). If that is so, how hateful the apostle must have been! Christ and Paul did not only excel in knowledge and faith and self-sacrifice, but also in the greatest of all virtues. The possession of these does not lead to lovelessness.

Obedience to God's Word almost always lays us open to the fiery arrows of the Adversary, especially in these last days, because it so often has the outward appearance of harshness, even when the motive is clearly the blessing of those who are concerned. The Adversary is especially successful with novices, who have not had a mature experience of his strategems. Such, we are told, fall into the judgment and the trap he has prepared (1 Ti. 3:6-7). His methods are too subtle for them. They may even try to teach others, even those more mature than themselves concerning his wiles, while they are in his trap! The spiritual saint can easily detect this, for they use insinuation and detraction and other refined forms of calumny, while professing perfect love.

On the other hand, let us always remember that all discipline is temporary, and will be discontinued when it has effected its object. If a calumniator, or one guilty of any other sin that separates, shows genuine signs of

regret and repentance, we should change our attitude, and reverse our conduct. But when such a one actually seeks to justify his course by spreading more false accusations and graver charges, then we can only marvel at the cleverness of Satan's strategy, for that, alas! is what appeals to the saints in these last days. They prefer a spurious "love" to obedience to the God of love.

STUBBORN TO PARENTS

This is a well-documented sign of the last days. It is treated very lightly by the world, which does not realize its implications. One of the oldest and most popular comic strips in the United States is entitled "Bringing up Father." Even the secular newspapers are appalled at the amount of juvenile delinquency due to disobedience to parents. All sorts of social expedients are being tried, but the hands of the fathers are not strengthened. I have even heard a Bible teacher explain that his father wished him to work with his hands, but he would not, even though the Scriptures said the same thing. He felt he should do "the work of the Lord"! Even eagerness to be in God's service is used as an excuse to disobey parents, contrary to the divine injunction for this administration, "children, be obeying your parents, in the Lord, for this is just" (Eph. 6:1). If a man has not learned to obey his own parents, he is not likely to obey others whom the Lord has placed over him in the ecclesia. May we be *subject* to all whom God has set over us!

UNGRATEFUL AND MALIGN

We all are the recipients of many benefits, both from God and man. Although God's goodness was apparent on every hand, men did not glorify or thank Him, according to Paul's indictment of humanity in his epistle to the Romans (1:21). But matters are much worse now than then. Man imagines that he is entitled to the blessings God showers upon him, so accepts the gifts of nature

with a callous heart. Even "Thanksgiving" day, in the United States, has been deformed from an expression of gratitude to God, to a time of feasting and surfeiting of the soul. Far worse than even this is the blatant babble of the atheist, whose malignant curse is all he gives to requite God for His goodness.

Those of us who revel in great spiritual riches should not only be thankful to God, but also to those whom He chose to channel His treasures to us. Some of us have learned much from patient plodders who have delved deep in order to bring these spiritual stores to the surface. Their value to us is beyond reckoning. Have we merely "appropriated" them as a matter of course? Or are we duly grateful? Have we sought to express our gratitude in our attitude and acts? Alas, have not some even stolen the treasures unearthed by others, adulterated them, and sold them to the saints? More than that, have they not sought to calumniate their benefactors? This is the height of malignity, worse than anything in the world. May all of us search our hearts lest we are found, not merely ungrateful, but malign!

WITHOUT NATURAL AFFECTION

In this matter many of us are guilty. This may be due to the confusion of *natural* with *soulish* in the Bible. The *natural* man is *not* opposed to the things of the spirit of God (1 Cor. 2:14). Nature agrees with conscience and God's law (Ro. 2:14). Extreme religionists would have us be unnatural, affected, artificial, in family and social life. Nature is a very different matter than the flesh. Paul crucified the flesh and discarded the advantages that came to him through his physical connection with God's earthly people. Nevertheless he had unintermittent pain and sorrow of heart for his brethren according to the flesh (Ro. 9:1-3). His new spiritual relationships rather heightened his natural affection for his people. So it should be with the Jew today, even if he

is a member of the body of Christ and has a celestial destiny. His higher allotment makes his heart even more tender toward his unbelieving kin.

Let us not suppress our natural love for our relatives. Not only the great churches have erred in this by founding convents and monasteries, but some of the most ardent holiness people have wrecked their family life by a mistaken desire to "wholly follow the Lord." Even if we cannot find fellowship in spirit, and are more drawn toward those of like faith, it should not lead to estrangement. This is especially true in the family. The natural love between husband and wife, parents and children should rather be strengthened than set aside by the saint.

IMPLACABLE

As if to help us to understand and believe this charge, a letter has just come which seems a perfect illustration. An elder in an ecclesia was misunderstood to say that he made charges of immorality against a brother, when, in fact, he was seeking to defend him at the time. This led to such violent outbursts that he found it impossible to even be heard. Nothing that he has been able to do has conciliated his false accusers. On the contrary, the rumor is still being spread by those who wish to harm him. The letter bitterly breaks off all correspondence. The accusers are *implacable.* As the accused is an elder they should not have even *assented* to any accusation against him outside and except before two or three witnesses (1 Tim. 5:19). None were produced. All the actual evidence was to the contrary. But these are the last days. It must needs be that such offenses come. But let us all seek to avoid this implacable spirit, which is so contrary to the conciliation, the characteristic truth for this administration.

ADVERSARIES

Adversary is one of the titles of Satan (Rev. 20:2).

How is it possible that a saint can be in the same class with him? That it may occur is evident, for even Peter, the chief of the twelve apostles, was called Satan by our Lord (Mt. 16:23). Let us not be too sure that we never deserve a similar title! Peter certainly did not mean to go against Christ. He was really speaking out of regard for Him. So it may be today. Well-meaning saints may easily go counter to God's will and contrary to His word. Today the church is full of adversaries, helping in the work of the Adversary. Any attempt to restore God's Word to His people, or to recover His truth will be met by adversaries on all hands. Religious leaders, great and small, will warn against it. Their dupes will oppose it as the rankest heresy. Here is one of the greatest opportunities in the course of the eons, to stand true to God in the midst of slander and opposition. May we have a share in the reward in that day!

UNCONTROLLABLE

The present world or system of things began after the deluge, and is based on submission to *human* authority. Before this the lack of restraint led to utter corruption and incurable conditions, so that mankind was wiped off the earth. In these last days there is a recurrence of this curse. Not only in the world and in the church is lawlessness rampant, but even the saints are restless under divine restraints. Although God has charged every soul to be subject to the superior authorities (Ro. 13:1), they quote, "One must yield to God rather than to men" (Ac. 5:29), although this was not spoken of the civil authorities, but of the apostate religious rulers. In the ecclesia control is in the hands of the elders. They preside and admonish *in the Lord* (1 Th. 5:12). The saints cannot say that they will not obey the elders, but the Lord, for the elders control *in the Lord.* Let us recognize the human authorities that God has ordained.

FIERCE

In the inspired original, fierce denotes UN-MILD. We are to pray for all and for those in authority, in order that we may lead a mild life. From this it seems that fierceness follows when men are uncontrollable, when they refuse to be subject to constituted authority, but take matters into their own hands and use force to fulfill their own will (1 Tim. 2:1-2). It is almost unbelievable how fierce some saints can become especially in intolerance, in false accusations, in reviling others, especially if these are sensitive in their desire to please the Lord. It is usually disguised as holy zeal, and used by the Adversary to hinder the spread of the truth.

AVERSE TO THE GOOD

The good are fond of the good. Most latter-day saints and sinners are not fond of them. They are not congenial. They do not fit in with the times, and are often considered hypocrites, even if they do not parade their good deeds.

TRAITORS

The Scriptures charge Judas Iscariot with being a traitor (Lu. 6:16), and widen this to include the Jewish nation (Ac. 7:52), and now bring the same charge against the men of the last days (2 Ti. 3:4). Judas was very near to our Lord as one of His chosen apostles (Jn. 6:70). Indeed, he had a special honor, for he carried the coffer (Jn. 13:29). So also was the nation of Israel. They were the depositories of God's gifts. So also with the saints of the latter days. The unbelieving world cannot betray Him, for they are not chosen and have nothing of His to take. But the saints can. Not only that, but they may fail in loyalty to one another. It is not impossible that they feign to be loyal in order to steal, like Judas (Jn. 12:6). It need not be money, for friends and reputation are far more precious than pelf. Like Judas,

they seek to profit by their treachery, but, unlike him, they seldom regret it sufficiently to go and hang themselves. May we never take advantage of another's confidence in order to profit by it ourselves!

RASH

Unconsidered, precipitate action is usually wrong, and comes from a lack of composure (Ac. 19:36). The mob in Ephesus, which sought the life of the apostle Paul, was in confusion and the majority did not even know what it was about. They were finally composed, so that little damage was done. This should show us how unwise it is to do anything in unnecessary haste, without a full knowledge of the facts. If we do, we are very apt to be wrong. We should beware of anyone who inflames our feelings, and urges us to immediate action. Let us wait until all concerned can consider the matter calmly.

CONCEITED

According to this inspired prophecy, men are conceited, that is, they have a very favorable opinion of themselves and of their knowledge. That this is true of mankind as a whole needs no proof. But we are concerned with ourselves and our fellow-saints. This charge should have a very sobering influence upon us, for who would care to claim that he is free from it? In my younger days among the so-called Plymouth Brethren I would not have hesitated in asserting that we were the only ones who were true to the Scriptures. As I came into contact with the Original, that conceit was gradually drained out of me, and now I dread any such claim, although I have a thousand times as much to base it on. We may know more than some others, but we know nothing as we ought to know.

FOND OF GRATIFICATION

Fondness is based on pleasurable experience. Gratification is a soulish, agreeable sensation. Many enjoy a

tasty meal, a lovely picture, beautiful music. But how few have pleasure in intercourse with God! They do not realize that even sensual gratification is due to His goodness. That, and the far greater blessings which come through His grace, should make us extremely fond of His presence. We should rest satisfied and pleased with all *He* is and does, rather than in the catering to our sensual pleasures, for these are of the flesh, not the spirit.

FORM WITHOUT POWER

Christendom is full of the form of devoutness, yet it knows little of its power. In Europe I lived in a little village with a church so large that the whole population could probably be present at once. And they came, with few exceptions, on five special festivals, Christmas, Good Friday, Easter, Pentecost, and the Day of Penitence. Although Protestant, there were many forms, such as the sign of the cross, which I thought had been done away with at the Reformation. Yet I sought in vain for a sign of living faith. Even the pastor did not give any evidence of divine life. Yet I could not be sure that none of them were believers. Nearly all talked as if they believed the Bible, but a better version did not interest them. It did not even disturb them. God alone knew those who are His.

May the Lord give us grace to shun these characteristics as well as these characters of the last days!

THE HOUSEHOLD OF ONESIPHORUS

The corresponding section of the epistle (2 Tim. 1:16-18) brings before us a refreshing contrast to the conduct of these days, and is an example which we may copy with profit. Indeed, his name means PROFIT-CARRYING, and he will doubtless have a great reward at the dais. It is significant also, that he was an Ephesian and went to Rome. This suggests that he knew the truths of Ephesians, which were written in Rome. He refreshed

the apostle and was not ashamed of his chain. If we follow him, in spirit, we will be in little danger of falling into the faults of our times. The grace which pervades the Ephesian epistle is the best bulwark against the Godlessness of the last days.

To Timothy Paul gave this prescription (2 Tim. 3:10). Follow *my teaching, motive, purpose, faith, patience, love, endurance, persecutions, sufferings . . These,* and these only, will enable us to escape the evil of these closing days of human depravity. But there is no possibility of evading persecution, for all who even want to live devoutly in Christ Jesus shall be persecuted. We should not look upon it as a strange and discouraging experience. On the contrary, it may be an evidence that we are going against the tide of wickedness, and it should encourage us to further efforts for His glory. We should deem it the highest privilege accorded to mortal man, to suffer for His sake. A. E. K.

WHICH IS IN HEAVEN

It has been suggested that our Lord did not tell Nicodemus that the Son of Mankind "is in heaven," but that this was inserted later by John, when writing his account, so that the quotation marks are wrong in the C.V. and should be moved from the end of verse 21 to the end of 12.

The difficulty arises from failing to see the metaphor in the verb *is.* If it were literal, it would not need a verb, as in Mt. 5:12, which reads THE HIRE OF-YOU MUCH IN THE heavens, *without* any *is.* Like THIS IS THE BODY OF ME (Mt. 26:26), it does not affirm the the literal presence of the Son of Mankind, but a figurative one. The Father is literally FATHER OF-ME THE IN THE heavens, *without* the verb *is* (Mt. 7:21).

In the Scriptures, heaven is very near to the earth. The birds continually pass from earth to heaven (Mt. 6:26). A voice from heaven was heard on earth (Mt. 3:17). Christ was not only *from* heaven, but He remained heavenly. All He needed, even on earth, was to lift up His eyes and speak to His Father in heaven (Jn. 17:1). Practically, He brought heaven down with Him, and lived a heavenly life on earth. This is the force of the metaphor. If we may now consider ourselves seated among the celestials, how much more could He speak of Himself as in the heavens!

Nicodemus came to our Lord to learn. Can we imagine Him simply telling the seeker such incomprehensible things as that they must be begotten anew, and rebuking him, because he could not understand celestial things, without further explanation? No, indeed! And the first celestial fact that could help him was that the Man he came to visit was not merely a prophet on earth, but a heavenly visitant. Only His heavenly life on earth could help Nicodemus. With that as a basis our Lord goes on to teach Nicodemus the great truth of His mission to reveal God's love and judgment. Correct punctuation depends upon a full knowledge of the facts. Without this a critic can only corrupt the version, not correct it.

THOSE WHO BELIEVE

"FAITHFUL is the saying and worthy of all welcome . . . that we rely on the living God, Who is the Saviour of all mankind, especially of those who believe." These words of Paul to Timothy are phrased in a most telling manner. The language is so distinctive and positive, and so all embracive, too.

It comprises a statement worthy, indeed, of all welcome, a counsel of great import. We are enjoined to rely on the living God, Who is the Saviour of all mankind. What a magnificent salvation is this! What majesty of purpose, both in design and effect! See how the greater includes the less, yet the honor and blessing, too, of the seeming few who now believe. Is not the emphasis beautifully put—*"especially of those who believe"?*

The statement that God is the Saviour of all mankind, so supports and sustains the rare value and virtue of the fact which follows. For in a wonderful fashion, and in His own wise way, God is indeed the Saviour of those who believe. And to what a wondrous extent! To begin with, He effects a marvelous deliverance, a great rescue "out of the jurisdiction of darkness," and the many things which are against us, of the world, and of self. Saved in countless ways, could we but know them all! But how we forget, and maybe lack the discernment to perceive all the occasions of our deliverance!

It will be of rich profit to note the fine sequence of Paul's words in this unfolding of truth. So much is gathered up in clear and concise language, as to make the apostle's statement a vital expression of faith. *We rely on the living God.* On the Supreme Being of light,

wisdom and love—the God of grace, and Father of glory. Before such an One, self reliance may well be "gone with the wind." Look to Him, then, in daily thankfulness, mindful of small benefits, and it will be found that there are many situations in life where such reliance brings results of great good. Such a course makes for repose, a quietude within which is a source of strength and a blessing to others.

A certain Lord Craven, who lived in London when the last great plague raged, made all preparations to leave for the country. His coach was at the door, when he overheard a servant say to another, "I suppose, by my lord's quitting London to avoid the plague, that his God lives in the country, and not in town." The speech made him pause. Then he reflected, "My God lives everywhere, and can preserve me in town as well as in the country. I'll e'en stay where I am." So he stayed in London, and was remarkably useful among his neighbours, and never caught the infection. "Them that honor Me, I will honor."

Just for one day our work and rest are simple.
And one by one we conquer sins, or fall,
But oh, we could not ever hope to baffle
Hundreds of ills which come to each and all.
So He Who knows the best, most wise and loving,
Prepares us thus for His eternity.
Then be not anxious, leave the unseen future
Veiled—as God meant it for our good to be."

Even so should we rely on the living God.

The living God, Who is the Saviour of all mankind. What a magnificent statement of grace and truth! How God-like and divine! Well may the Psalmist write, "Our God is the God of salvation." Man, now so marred, will be made anew, for unto God shall all flesh come, and

not for judgment alone. That is but a part and process of God's high purpose. And, whatever there may be of correction and adjustment, in future experience, it will all be for an exalted end—even the acclaiming of Christ as Lord, for the glory of God the Father.

Less than this would be insufficient as a perfect conclusion to God's purpose. Suffering is a chastening agent of God, whether for the believer in the life that now is, or for the unbeliever in a life to come. But it is never purposeless. Even the Son "learned obedience from that which He suffered." And it all had to do with the efficacy of His sacrifice, His ransom for all. Indeed, such a sacrifice is measureless, for God is not only the Saviour of all humans, but the Reconciler of all beings in every domain of living intelligences.

The taint of sin of every kind, as it affects us humans, and other beings in the realms of space, will be touched and transmuted by the all powerful Christ of God. And the grace of God, in full display, will know no limiting bounds beyond which it cannot flow. Thus, in the whole stretch of God's creation, will all experience the rare virtue of Christ's transforming power. So will His reign and rule bring every realm to complete acknowledgment of God. Then, in every sense of the great phrase, and in truest understanding, God will be All in all.

Surely, then, we cannot but see the positiveness of the clear statement that God is the Saviour of all mankind. Yet note how finely the expression is qualified—*"especially of those who believe."* So then, right here and now there is an intense application of this great and precious truth. Those who believe. Believe God, daily going by His Word, and notably the unfoldings of Paul, His slave. For these assuredly hold teaching unique for all who would be vessels for honor in the service of God. To realize day by day the privilege and value of being in the rare company of His choice, is in itself a won-

derful blessing. For we have so many causes for thankfulness, and above all, a right of way, an access by faith into a marvelous grace, and expectancy of the glory of God. A full salvation indeed!

How much of exquisite meaning there lies in the distinctive words so emphasized by Paul. *Especially of those who believe.* They supply a needful note, wisely qualifying the statement as a whole.

"Faithful is the saying and worthy of all welcome, that we rely on the living God, Who is the Saviour of all mankind, especially of those who believe" (1 Tim. 4:9-11). We who realize God's salvation, so prove its worth, do we not? Men like Renan cry, "O God, when will it be worth while to live?" But we join with those who fain would say, "O God, how glorious it is to live!" To prove how much Thou art, and canst mean to us. And how excellent the pathway of proven grace! It is of God that we are in this way, and of God, too, that at long last, all mankind will know, indeed, that He is their Saviour.

But how blessed to be of those who believe now, while here below. What an ever mounting volume of thanks and praise we are able to ascribe to His wise and discerning grace! God has made peace in the Son of His love, and through the blood of His cross, effected a limitless salvation, even the reconciliation of all to the Father of glory. What grace to contemplate, and glory to enjoy!

WILLIAM MEALAND.

PLACE AND POSTURE IN PRAYER

"HIGH PLACES," or fane heights, were sacred as sites for prayer and worship in Israel up to the time of Solomon. These had been so used by the alien nations before them. Balak took Balaam to a fane height devoted to Baal, in order to get him to curse Israel (Nu. 22:41). When God's people entered the land they were to destroy all evidences of idolatry, including the fane heights where the Canaanites worshiped (Nu. 33:52). If Israel should ever use fane heights to worship other gods beside Jehovah He threatened to destroy them (Lu. 26:30). During the period of the Judges the fane heights were used as a place for sacrifice. Saul found Samuel when he was about to offer sacrifice at a fane height. Soon thereafter he was anointed Israel's king by the prophet (1 Sa. 9:12-10:13).

Even Solomon, the builder of the temple, sacrificed a thousand ascent offerings upon the altar in a great fane height in Gibeon (1 Ki. 3:3). In his old age he even went so far as to build a fane height for Chemosh, the abhorrent god of Moab, on the hill before Jerusalem, and for Molech, the detestable god of the sons of Ammon, and likewise for other gods of his foreign wives (1 Ki. 11:7-8), even after the temple had been erected. From that time on it was a sign of apostasy from Jehovah to worship in the fane heights. Acceptable prayer, praise and sacrifice could be offered only in the place in which Jehovah had put His name, that is, the house of God in Jerusalem. Fane heights became a token of departure from Jehovah. If these were not broken down there was

trouble. If they were restored it was still worse. Jehovah was exceedingly jealous of other places than the house in which He homed in Israel.

In order to protect his ten-tribed kingdom, Jeroboam would not allow his people to go to Jerusalem, so he made fane heights for them and appointed priests to officiate. This was frequently referred to as the sin of Jeroboam, the means by which he caused Israel to sin. It finally led to the defeat and deportation of the ten tribes, long before Judah was carried to Babylon. What seemed to be political prudence turned out to be the seed of destruction. It is difficult for us to realize how important it was, under that administration, to worship in the right *place*. Even in the deportation this is impressed upon us by the action of Daniel, who opened up his window in the direction of Jerusalem when he prayed.

THE FIRST "JEWS"

The place of prayer made a permanent division in the holy nation. Those in the ten tribes who would not bow down to the gods of Jeroboam, left the land of Israel and came to Judah, in order to worship in Jerusalem. As a result, the allotment of Judah was inhabited by members of all the tribes, not only the descendants of Jacob's royal son. No matter what tribe it was to which they belonged, in respect to worship they were called "Jews." It was a *religious* division which superseded the social segregation into tribes and the political one of two kingdoms. This has continued to the present day. The term Jew does not imply that Solomon Levy or David Simon are descended from Judah, for they sprang from Levi and Simeon, but that they are one with Judah in worship of their God Jehovah, at Jerusalem.

THE TEMPLES DESOLATED

The fact that the temple in Jerusalem was the only place to worship acceptably did not depend on the place,

or the buildings, or the silver and gold which was so lavishly used in its construction, but upon the manifest presence of the divine glory, the shekinah, in the holy of holies, upon the propitiatory shelter, between the cherubim. When the depravity of the house of Israel became unbearable, the glory left its place in the holy of holies and took its stand over the sill of the door, and thence moved to the right of the house, thence to the east gate, thence to the mountain east of the city, from which it ascended (Eze. 9, 10, 11). This magnificent shrine, as well as later temples, remained desolate until Christ came and replaced the shekinah glory with His own. During that interval the Jews did not all worship there, for many were deported and the house was demolished. The temples built by Ezra and Zerubabel and by Herod, were only an outward shell, from which the divine Presence was absent.

Even at the time of its desolate condition, with the glory departed, the Samaritan woman, who worshiped in the fane height of their mountain, knew that the Jews claimed that Jerusalem is the place where one must worship. Yet our Lord knew how empty these two places were, so he replied "Coming is the hour, and now is, when the true worshipers will be worshiping the Father in spirit and truth" (Jn. 4:23). As a matter of fact, when do we find our Lord worshiping in the temple? He went there, indeed, but not to worship, for the simple reason that He was the shekinah glory Himself, yet was rejected by the very priests who should have led in His worship! He was the true temple in His day, and many a prayer was directed to Him and received its blessed answer.

PLACES TO WHICH HE WENT TO PRAY

Like every other action of our Lord, the places to which He repaired to pray are in fullest harmony with spiritual truth. As a rule He retired from the company

of mortals and communed with God alone, in a desolate location, or in the wilderness, or on a mountain, as far from man as possible and as near to God as He could get on earth. He advised His disciples to do likewise. He told them, "Now you, whenever you may be praying, enter into your storeroom, and, locking your door, pray to your Father in hiding." Again, "You shall not be as the hypocrites, for they are fond of standing in the synagogues and at the corners of the squares to be praying, so that they may appear to men" (Mt. 6:5-6). The principal point was to be alone with God, and secluded from human distraction and interference.

At the commencement of His ministry, after the first strenuous day, before the sun had appeared on the scene, He came away into a *desolate* place, and there He prayed (Mk. 1:35). It is easy to understand that He wished to have *privacy* in prayer. But He could have had that in a storeroom, near at hand. Why did He not follow His own advice to His disciples, and lock Himself in there (Mt. 6:6)? Is it not clear that He wished to bring His physical environment into harmony with the spiritual? God's house of prayer was desolate, so He seeks a desolate place. The time, also is significant. His evangel heralded the coming of the kingdom, the day of Jehovah. But that day had not yet become apparent. It was still night. It is best to pray when all the physical conditions about us are in accord with the spiritual state in which we find ourselves.

GETHSEMANE

How appropriate is the name Gethsemane! In Hebrew it speaks of the olive, the source of light, and the pressure needed to produce it, and the trough into which it ran. It is a perfect counterpart of the appalling spiritual pressure under which our Lord implored His God to "Carry aside this cup from Me!" (Lu. 22:42). Not

only drops of agonizing blood clots fell to the earth from His bitter brow, but, along with it came the oil. The illumination which that soul-sickening scene shed on God's heart is surpassed only by the sorrows of the cross. It has enlightened millions and will continue to shine for all the eons, until everyone of God's intelligent creatures has basked in its beams. What other place would have been more appropriate than the site of an olive trough, where the crushed berries supplied the light which lighted every home throughout the night?

At other times our Lord retreated into the wilderness (Lu. 5:16) or into a mountain to pray (Mt. 14:23, Mk. 6:46, Lu. 6:12, 9:28). A great height is suggestive of a spiritual state above the low level of mankind below, and points forward to the kingdom of the heavens upon the earth. Such prayers often followed some miraculous sign connected with the coming millennium. After feeding the multitude with a few cakes and fishes, and seeing their soulish satisfaction, He went up to commune alone. After restoring a withered right hand in a synagogue, and noting the false reasonings of the scribes and Pharisees, He goes above.

THE TRANSFORMATION

Contrary to His usual custom, He took along Peter and John and James when He went to pray and to be transformed, for this needed witnesses. Again, to conform to the kingdom, He ascended a mountain, for the prayer and transformation were a preview of the coming kingdom (Lu. 9:28). It was, in a sense, the fulfillment of the so-called "Lord's prayer," which commenced with "Thy kingdom come." Indeed, this thought was doubtless uppermost in the prayers of those days, for His preaching filled the hearts of His disciples with a longing for His kingdom. But only His three chosen apostles saw its glory on the mount.

"PLACES OF PRAYER"

Christendom has failed utterly in regard to the place of praise and prayer. In this administration of grace, God does not dwell in temples made with hands, but His spirit makes its home in the living tabernacles of His sanctified people, or saints. No one who is not the home of God is a saint, for His presence alone can hallow mortal man. It is for this reason that true believers are always in "church," for we carry it about with us. We are not sanctified by any earthly edifice. We, like our Lord, hallow every building into which we enter, for God goes with us. When we are not in a "church" it is no more sacred than any other building. Yet every shelter which we enter, be it a hovel or a castle, is sanctified by the immanent Deity Who indwells us. I have lived in a tent and in a palace, but the tent was more filled with God's presence than the stately pile of marble, with its magnificent furnishings and costly paintings.

I have visited many of the magnificent piles of masonry dedicated to the worship of the Deity, but in none of them did I perceive the divine presence. The greatest of them all, St. Peter's at Rome, was disfigured with brazen statues of some distinguished saints. I kissed the toe of St. Peter, but he paid no attention to me. If he had been alive he would have been astonished that I would show him so much affection, when I was so partial to Paul. The worst defect of all, it seemed to me, was a row of brass lines set into the floor, showing the size of most of the other competitive cathedrals. These were there, evidently, to prove to all that St. Peter's was the biggest and best, that the others were inferior to Rome, the self-styled *catholic* (Greek DOWN-WHOLE) or universal church. No other sect has such a grand edifice at its headquarters. Such pride is enough to shut God out of this dank and dim imitation of God's dwelling places in the past.

But I also went to St. Paul's, the chief competitor of St. Peter's. Not only was God absent from its dim interior, but not even Paul was there, and I did not even get to kiss his hand. It is good that Paul is no longer alive, for if he were to go to the cathedral which bears his name in London, and he were recognized as the heretic that he is, they might put him out. Big as it is, it is far too small for a saint of his stature. In neither St. Paul's nor in St. Peter's was there a place to rest. You had to stand. And that is quite in keeping with the atmosphere, for Christ is not there to give men rest.

I also visited other, lesser shrines, among them the cathedral at Cologne, with its delicately carved spires. I found nothing there that I cared to carry away, but across the street I bought some scented water for a friend. That smelled better than anything the cathedral had to offer.

In Venice, St. Mark's was different and interesting on account of its glass mosaics. I am not as much in sympathy with Mark as I am with Paul or even Peter, yet not even he was there, not to speak of the Deity.

The Dōm in Berlin is not even a cathedral, I suppose, and is not nearly so imposing and ornate as the others I have mentioned, but, at least I heard a sermon in it, such as it was, and it was pervaded with a profound spirit of reverence which was not due to the building, but to the purpose for which it was used. Of course, had they known what a heretic I am, I might have been made very uncomfortable, to say the least, but my profound respect for Martin Luther, notwithstanding our differences in doctrine, helped me to overcome, to a considerable degree, that innate aversion with which I view all hand-made temples for the Deity. As if He could be housed in these oversized mausoleums, some of them actually filled with dead men's bones!

Let us be candid and confess that the Mohammedan

mosques are treated with far more reverence and fear than Christian churches. I would warn my readers never to trespass carelessly on anything held sacred by the sons of Islam. They take their religion seriously, and will not brook the insolence of the infidel who treads their sacred sites without due signs of reverence. I well remember once, in Jerusalem, I had an appointment to visit the Dome of the Rock (commonly called the Mosque of Omar), the area on which Solomon's temple once stood. The day before, as I was near it, I thought it prudent to make sure of the way hither, so that I would know how to find it on the morrow. But, as I strode along thither, I was surprised and appalled by the scowls on the faces of the Arabs as I passed by their shops. I never would do that again. It seems that the area was closed at this time, and foreigners were forbidden to enter. I had no idea of going in, but the Arabs thought I was arrogantly flouting their sacred customs. It might have caused a riot.

When we did go in next day, we had to wear large slippers over our shoes and were in charge of a guide who could speak English. As he was very friendly (probably to please his purse) we were very well treated, and learned much about the place. The mosque was tawdry, and in need of repair, but the colors in the windows were richer than any I had seen elsewhere. The rock itself occupied the center, and, although it was nothing but a bare stone, with a cave in it, on which is supposed to be the site of the great altar where millions of animals shed their blood in order to foreshadow the precious blood of Christ, this spot awoke more reverential awe in my heart than all the cathedrals put together. God was not there, in the midst of a Mohammedan mosque, but there was an authentic memorial of that which spoke of the greatest event in universal history, the bloodshedding of the Christ of God, Who put away sin by the sacrifice of Himself.

Other and larger mosques I visited made no such impression upon my heart. There was much of interest to see in the great mosque in Cairo, an imitation, I was told, of the church of St. Sophia, in Constantinople. In Damascus there is a very large building. It was too late to see it when I arrived, so I told my guide that I would not risk it. He laughed, and said that he knew a way which was perfectly safe, only it would cost a few piastres. Sure enough, we were welcomed by the caretaker and shown all the objects of interest. Of course this duplicity rid it of all reverential awe for me. I had to revise my previous estimate of Mohammedans. Although *baqsheesh* was the chief object in the life of many of them, they did not even persist in this if you told them in Arabic, *God will give to you!* Then the worst villain's hand was held. But here, in the very house of their God, they were selling their sanctity for silver.

THE TEMPLES OF GOD TODAY

God's *spirit* is the sign of His presence today, not the visible glory of the shekinah. He *homes* in His hallowed permanently, not, as in Israel, so long as His people were faithful to Him. Of old God's spirit imparted a temporary *power* by *coming on* a favored few, now it gives *life* by *homing in* all who are hallowed. Here is the true place of prayer and worship today. Hearts hallowed by His spirit need no external house, no ornate furnishings, no aspiring steeples, no soul-satisfying windows or musical instruments, to keep in constant communion with the indwelling, life-giving spirit of God. Anywhere, anyway, without visible "means of grace," without audible expression, our spirits may always abide prostrate in His presence in perfect affinity with His spirit, and constant communion, to praise and pray according to the promptings of Him Who is our All.

In the orient much is made of conforming the body

to the spirit in prayer. Most men grovel in the dust, quite literally, before some high and mighty potentate. Even the direction toward which they face is important. Daniel had his windows open toward Jerusalem (Dn. 6:10). Today, in a Mohammedan mosque, there is always some indication of the direction of Mecca, and all pray facing toward the sacred city. I well remember a venerable and impressive-looking Moslem on the train from Jaffa to Jerusalem, who performed his prayers before a whole car full of passengers, at the prescribed time, and, as nearly as possible, toward Mecca. This was difficult to do, as the roadway is a series of curves, and he could hardly have been correct most of the time. Old as he was, he knelt and bowed clear to the floor, again and again. I could not help admiring his perfect indifference to the many eyes that watched him in his genuflexions.

We are so accustomed to democratic manners that it does not strike us as the height of arrogance for the Pharisee to *stand* while presumably in the presence of his God, in the sacred precincts of the temple (Lu. 18:11). He came quite close, but the tribute collector did *not* even dare to *lift up* so much as his eyes to heaven. Our Lord labelled as hypocrites those who were fond of "praying," *standing* in the synagogues and at the corner of the squares, so that they may be appearing to men. The good opinion of the audience was all the reward they got from their prayers! It is quite helpful to note the posture of anyone, when this is specially mentioned in the Scriptures. It is usually an expression of his spiritual attitude as well. It is a mark of high dignity when anyone may stand in the presence of God (Rev. 8:2). Those who are worthy will be rewarded by being stationed in front of the Son of Mankind (Lu. 21:36).

Solomon, richly endowed with the gift of wisdom, before he begins his memorable prayer at the dedication of the temple he had built for the worship of Jehovah

in Jerusalem, undoubtedly placed his body in a posture concordant with its contents. He *kneeled* on his knees in front of the assembly of Israel and spread out his palms heavenward. The way he prayed conformed to his words. When the people *saw* him, even if they could not catch every word that he *said,* they were impressed by his attitude of abasement before Jehovah, his God, and by the outspread palms, which suggested to them the offering of his work to the Deity.

KNEELING IN PRAYER

To KNEEL, brk in Hebrew, also means to *bless.* Abraham's servant, when he came to the city of Nahor, in Mesopotamia, caused his camels to *ebrik,* which may mean either *cause to kneel* or *cause to bless.* We have lost the significance of this act, but Israel was always reminded of it by their language. So the very attitude of prayer, as a rule, signified the first requirement, that there must be blessing in the heart of the petitioner. We seldom read of this in the Hebrew Scriptures. Ps. 95:6, A.V. "Let us kneel before the Lord," may be the only other occurrence, yet the word is rendered *bless* hundreds of times. In Chaldee, however, we have one other example. When Daniel knew that the decree was signed that forbade him to make any petition to God for thirty days, he went into his house, his windows being open toward Jerusalem, and he *knelt* on his knees three times a day (Dan. 6:10).

Our Lord seemed to take it for granted that, if anyone fell on his knees to Him intuitively, that one was well disposed, and He, on His part, blessed him. The first occurrence in the Greek Scriptures is the man whose son was an epileptic (Mt. 17:14). The second was when the soldiers of the governor mocked His kingly crown with a wreath of thorns (Mt. 27:29, Mk. 14:19). Besides, there was the leper, whom He cleansed (Mk. 1:40), and

Peter, after the miraculous multitude of fishes (Lu. 5:8). Only the rich man did not receive a *blessing* from his *kneeling.* He wished to know what *he* should *do* in order to acquire eonian life. Doing is deadly, and does not lead to life, even when he *seemed* to come in the attitude of blessing. If *he earned* life by *doing,* why should he bless the *Giver* of life eonian?

Only once do we read of our Lord kneeling in prayer (Lu. 22:41). This was the time when He approached nearest to us in our infirmities, and the ordeal before Him seemed insupportable. Then it was that he cried, "carry aside this cup from Me." But, both before and after, He abased Himself by making all subject to the two great operative principles that must ever characterize the true Deity—His intention and His will. Christ did not set Himself up as a rival Deity, with a purpose and a plan which is irrevocable. Rather, He took His place in acquiescence to the Father's intention and will. He bowed the knee to Him, and made no move to overrule Him when their wills did not coincide. He is always subject, and will be even at the consummation, after He has brought back the universe to God, the Father's, heart (1 Cor. 15).

Twice we have kneeling associated with the Circumcision in Acts. First we read of Stephen. When he was stoned he knelt and prayed for blessing on his assassins (Ac. 7:60). Saul of Tarsus saw this. Peter knelt when he prayed and revived the body of Dorcas (Ac. 9:40). This was followed by the housetop vision which led to the blessing of Cornelius.

Paul speaks of kneeling and blessing more than anyone else in the Scriptures. Twice we find him kneeling with the saints at the sea shore, a type of the boundary between Israel and the nations. Why did he send to Ephesus for the elders instead of going there? Their spiritual position was the sea, so they had to come down

to Miletus. Kneeling with them all he prayed. Later, they received all the blessings of the so-called Ephesian epistle. Again, when he was about to leave Tyre, they knelt on the beach, presaging the blessing of the nations.

Bowing the knee is a fine figure indicative of blessing, either as desired or as appreciated. We have lost its significance in the western world, and think of it as a token of reverence or submission. It will, of course, include these qualities, but submission, in the Scriptures, is more clearly and picturesquely shown by placing the foot or the hand on the scruff, the nape of the neck (Gn. 49:8, 25, 22:41). Reverence is really a far deeper emotion, and demands more than genuflexion. Abram fell on his *face* when God spoke to him (Gen. 17:3, 17). Daniel even fell on his face before Gabriel. The prone position is the lowest that a mortal can take, and is specially fitting when in the presence of the Deity, for then the spirit is also prostrate. In my own experience, in the most agonizing of my prayers, I unwittingly bury my face and lie prostrate. Unless this is done naturally, from the heart, it is a mockery. But it may express the deepest reverence of which our spirits are capable.

On four occasions Paul uses the phrase "bow the knee." Not realizing its proper import, most of us lose the full weight of these words, and make them a mere symbol of unwilling, forced surrender. That this is very far from its force may be seen when Paul uses it of himself (Eph. 3:14). He bows his knees to his *Father,* asking for *blessing* for the saints. If Paul was *compelled* it must have been the compulsion of love, for his whole petition is replete with his desire for supernal blessing for the saints.

Bowing the knee to Baal was also done in order to receive blessing. Baal means POSSESSOR, and was used freely for a woman's husband (Gen. 20:3) or owners of animals or houses or land. Those who bowed to Baal

hoped to come into the blessings he possessed, instead of seeking them from the hand of Jehovah (Ro. 11:4).

The two other occurrences in Paul's epistles have much in common. They look forward to the time when *every* knee shall bow, either to the Lord God (Ro. 14:11) or in the name of Jesus, for it will be the name above every name, seeing that it presents Him as Jehovah the *Saviour* (Phil. 2:10). In the future few things will so pitilessly expose the hardness of the human heart, as the orthodox perversion of these precious passages. Those who have already been blessed in Christ Jesus should exult to learn that, in the future, there will be bliss for *all,* not only for themselves. Above this, they should revel in the thought that God will not lose aught by the tragedy of the eons. Rather they are the needed background for that future bliss, which will enable all His creatures to enjoy the blessings which were stored in His heart from the beginning.

In contrast to the glorious, eternal Pauline evangel, we read of the paralyzed knees of those of the Circumcision who hoped for the coming of the kingdom (Hb. 12:12). By basing blessing partly on themselves, their conduct and continuance, they forfeited the bliss that comes only from God, apart from human interference. May we never do this! May our knees never be paralyzed by building our bliss on our behaviour, rather than on the exclusive, unfathomable, all-victorious grace of God!

PRAISE AND PRAYER IN THE ECCLESIA

Our Lord told His disciples, "Where two or three are gathered into My Name, there am I in the midst of them" (Mt. 18:20). If that was true of them, how much more so of us, in each of whom God's spirit homes! This He said to them in reference to requests in which several are agreed. The members of the present ecclesia have much more in common than they had. Fellowship in

praise and worship, especially in the recollection of the Lord's death, as well as mutual edification by teaching and exhortation is a very precious privilege none of those should forego who are vitally united by the same spirit. To join with others in psalms and hymns and spiritual songs (Eph. 5:19, Col. 3:16), making melody in our hearts, and voicing it with our tongues, is a form of worship which warms the heart of God and His Anointed.

One reason why the praise and prayer in our churches is so soulish or insincere is because the ecclesia as a whole, as evident in its local expressions, is so ignorant of the riches of His grace, and fails to appreciate the wealth of His favor. That is why, in these days, a teaching ministry should be encouraged. The prime object of such a service should not be an accumulation of facts, or mere knowledge, but such a revelation of God's grace and love as will bring the saints into constant fellowship with God in prayer and fill the hearts with overflowing praise for His grace. Teaching should bear fruit for God in worship and adoration.

As an ecclesia we have unutterably more for which to praise and adore our Saviour and our God than Israel ever had or ever will have. The blessings of the Circumcision on the earth cannot compare with our spiritual blessings among the celestials. Our praise should far exceed theirs in its fervor and elevation. Let us give it full expression when we gather together. Let us not make the mistake of the Corinthians (1 Cor. 11:20-22) of debasing the spiritual fellowship we should have as saints into a social gathering or a soulish feast, which may indeed give pleasure to our souls and feed our bodies, but is far beneath the spiritual bond which makes us one. These things are necessary, but should be kept in their proper place.

The place of meeting of an ecclesia or the posture of

its members is of little consequence today. God probably gets more worship from a few handfuls in halls or homes than He receives from all the great congregations in our churches and cathedrals. And the broken utterances of a humble heart that feels free to stand before Him in Christ's worthiness is much more coveted by His heart than an oratorical invocation accompanied by deep genuflections and prostrations. Approach to God is not a matter of place or posture in this dispensation of spirit, when the outward and material is eclipsed by the inner essence. Place and posture play no part in our praise and prayer today, either alone or in the ecclesia, for God is spirit, and must be worshiped in spirit and in truth.

A. E. K.

THE WORK IN HUNGARY

From Mr. A. Ungar, Harsfastr 33
Budapest VII, Hungary

Concordant Publishing Concern,
2823 East Sixth Street, Los Angeles, Calif., U.S.A.

Dear Mr. Knoch: Although I know how busy you are and perhaps somebody else will read this letter, I venture to tell you some details about myself. Born as a Jew, I became convinced about my sins when a lad of 19 and came to Christ when I heard the Gospel the first time. It was the Salvation Army, and I became an officer and worked for eight years with the Army. Then I left and joined the Brethren, where I continued in fellowship for the last 17 years. I am a bookseller, I have an evangelical bookshop, I am secretary of the Hungarian Evangelical Alliance. In my entire time I am travelling and working amongst the different denominations and am engaged for the whole summertime to speak for pastors, young people, believers and to all classes of people. I am also a lecturer on the Bible School in Budapest, and, occasionally, at theological seminaries.

Years ago I came in touch with the Concordant teaching. I was struck by its immense importance and I have started to study. In Switzerland I made acquaintance with Mr. Winteler. Not only do I study the concordant truths, but also I started to speak about, and to inspire others to do so. I have tried ever since to speak always on this line of Scriptural teaching, and as I am connected with the translators, or, better to say, with the revisors of the Hungarian Version of the Scriptures, I tried to impress them with the importance of a concordant translation. Only one of the ten confessed to me, that he is trying to work along this line. I gave him a copy of the Concordant Version, and hope to have more conversation with him about things.

I am in very close connection with Mr. Alexander Vida, of Fot, Hungary, who is well known to you. He is working on a concordant translation of the N.T., and we speak and rejoice often together.

I want to tell you, dear brother, how grateful I am to you and your fellow workers for the great work you render for the Church of God. May God keep you for continuing it to HIS glory.

Yours, in Christ. A. UNGAR

UNSEARCHABLE RICHES, SEPTEMBER, 1949
BEING THE FIFTH NUMBER OF VOLUME FORTY

EDITORIAL

OUR gracious and glorious evangel, with its celestial destiny, is clearly set forth in Paul's epistles, so that all may see and delight themselves in the prospect that it imparts. Yet how few have a clear conception of its message for today or its high hopes for the future! Many of God's dear saints are "disposed to the terrestrial" (Phil. 3:18), and some are distracted by a kingdom message far inferior to the celestial realm which is ours in Christ Jesus. We have already written much to clarify this theme by direct exposition. It seems well to try a different method, to help the saints to see their celestial blessings in Christ Jesus (Eph. 1:3).

The book of Acts does not directly teach the truth for today, but it sets forth the transition from the kingdom message to the higher hopes that are ours, in a series of living pictures in the life of the apostle Paul. The stage setting for the principal acts are located in three cities, Jerusalem, Rome and Ephesus. In the holy city we find the headquarters of the kingdom message, for it is the capital of the realm that will rule over all the nations in the day of Jehovah. But why did not Paul go there right away, and stay there and join forces with the previous apostles in the heralding of the Messiah? He always was in trouble there, and thence it was that he was carried in chains to Rome.

Unlike the other apostles, Paul was a dual character. Like the nations to whom he was sent, he was an alien politically, being a Roman citizen by birth, even if he was a Jew (Ac. 22:3). He did not go to Rome until the close of his career, but he had it as his background

throughout his ministry. His Roman citizenship helped him much in his contacts with the political powers of that day, and prepared him for his part in the evangel of the conciliation.

In Ephesus he stayed a long time at first, but later he by-passed the city. Why? Yet to it he sent the chief exposition of present truth. It was the religious center of the nations, and in spirit, the epistle sent to it makes it so today, although it lies in ruins.

At the climax of his career Paul repudiated his connection with both, Jerusalem and Rome, for he became the ambassador of a celestial realm, and proclaimed *peace.* The kingdom message demands the destruction of other human governments. This calls for *war,* but, at present, we are here as ambassadors of peace, who must be *withdrawn* as soon as the kingdom message is heralded again.

In this issue we start a series on this subject, beginning with *Paul in Ephesus.* It will be followed by one on *Paul and Rome,* and another on *Paul in Jerusalem.* It is hoped that these will give a clear picture of the great change from the terrestrial to the celestial blessings which are ours in Christ Jesus.

PROGRESS OF THE TRUTH IN HOLLAND

Years ago we were warned that the Dutch people were too conservative to open their hearts to fresh truths. Yet even then a secular paper carried a column devoted to concordant truth. Now there are three magazines, *Genade en Vrede,* issued by R. Beintema, Strevelsweg 110b, Rotterdam-Zuid, who writes that some of God's children are beginning to see His glorious grace. Besides, there is *Het Vredes Klokje,* by H. I. DeSmith, Evangelist, Valthermond, a monthly, and *Onnaspeurlijke Rijkdom,* by J. Oosterhuis, Meidoornsingel 39, Rotterdam-N. May the Lord richly bless the work of these brethren to the people of Holland!

CORRECTION

The reference near the center of page 111 and 113 of this volume should be Ezekiel 36:37 instead of 36:21 and 31:36. For these corrections we are indebted to our good friend, Bro. H. J. Raffel.

PAUL IN EPHESUS

THREE CITIES dominate the latter part of the book of Acts, Ephesus, the religious center of the nations, Jerusalem, the religious and political headquarters of Israel, and Rome, the political capital of the nations. Paul's experience in each of these is a living portrayal of the great change in God's attitude toward Israel and the nations. We will consider this revolutionary crisis under the headings, Paul in Ephesus, Paul in Jerusalem, and Paul and Rome. We will seek to trace the significant public events which concluded the evangel of the kingdom and commenced the evangel of God's grace to the nations.

Ephesus is especially notable, if we include Paul's epistle, because of the gradual fading of the physical and the ascendency of the spiritual. At first Paul stayed there in person for a longer period than anywhere else of which we have any record. Then, instead of stopping there on his way to Jerusalem, he calls the elders to him at Miletus, and so avoids a physical presence in the city. Moreover, he assures them that they will see his face no longer. They were especially pained at hearing this (Ac. 20:17-38). Later he returns to them all, in spirit, when he writes the charter of the ecclesia, which puts Ephesus in the place of Jerusalem for the nations, in relation to spirit.

Both the first and the last time Paul came by Ephesus, he was on his way to Jerusalem. But there is a vast difference between the first visit to the holy city and the last. In the beginning his mission was purely Jewish, for he had shorn his head in Cenchrea because he had

a vow (Ac. 18:18, Nu. 6:18, 21:23). Vows were quite normal in Israel under the law, but they are not even mentioned by our Lord. They involved considerable ritual, which could only be performed in Jerusalem. That is the basis of Paul's first return to the city.

It is significant that, of the three occurrences of the word "vow" in the Greek Scriptures, two appear in connection with Paul, and his two visits to Jerusalem. We can understand its use in James, for he writes to the twelve tribes, and is altogether on the side of the Circumcision. The word never appears in Paul's epistles, to be sure, but its two occurrences in Acts are very plain signs which indicate the course of events. First of all, Paul himself vows a vow, and was compelled to go up to Jerusalem to fulfill it. But the second time he had *not* vowed, but simply went through the ritual in a futile effort to avoid a riot, because of his teaching that all ritual had been fulfilled in Christ.

Even when Paul had left Ephesus to carry out his vow, he left his spirit there in the persons of Priscilla and Aquila, the tentmakers with whom he had lived in Corinth (Ac. 18:3), and who came with him to Ephesus (18:18). When Apollos, the scholarly Jew of Alexandria, came to this city and taught accurately what concerns Jesus, then they expounded the way of God to him *more accurately*. He, however, knew only the baptism of John, who baptized in water, in contrast to Christ, Who baptized in spirit (Lu. 3:16-17). Later, when Paul came along, he found that they had not obtained holy spirit on *believing*, neither had they heard of holy spirit. Their baptism had been to repentance. So Paul placed his hands on them, the symbols of his special ministry, and the *holy spirit* came on them. This was an introduction to and an intimation of the character of his ministry to the nations (Ac. 19:1-6).

The Jewish brethren in Jerusalem explained the sit-

uation like this: "You are beholding, brother, how many tens of thousands there are among the Jews who have believed, and all are inherently zealous of the law. Now they were instructed concerning you that you teach all the Jews among the nations apostasy from Moses, telling them not to be circumcising their children, nor yet to be walking in the customs. What is it, then? Undoubtedly a multitude must come together, for they will hear that you have come. This, then, which we are saying to you, do. With us are four men having a vow on them. Taking these along, be purified together with them, and bear their expenses, that they should be shaving their heads, and all will know that what they have been instructed concerning you is nothing, but you also are observing the elements and you yourself are maintaining the law."

The full force of these words is usually overlooked or ignored. Paul's former visit to Jerusalem, when he came to fulfill the vow that he had made in Cenchrea (Ac. 18:18), could only be construed by the Jewish believers that he was still teaching the kingdom evangel and was loyal to the law of Moses, which was not the case. To the Jews he became as a Jew, in order to gain them, to those under law as under law (not being himself under law), to gain those under law (1 Cor. 9:20). Not so the last visit. He had made no vow, and he was not allowed to fulfill the pretense forced upon him by the advice of his Jewish friends. Instead of convincing the believing Jews by his action, his very presence in the temple precipitated the crises, and they cried out, "Men! Israelites! Help! This is the man who is teaching all men everywhere against the people, and against the law, and this holy place."

More than that, they said, "He led Greeks also into the sanctuary, and has contaminated this holy place." Before this, Trophimus, the Ephesian, was seen in the city with him, whom they inferred that Paul led into the

sanctuary. Here is where Ephesus came to clash with Jerusalem. Spiritually and essentially, the people were right, although, as a matter of fact, they were wrong. Trophimus was barred out of the hallowed precincts of God's earthly dwelling place. But, with anointed and enlightened eyes, we can see that, although his *flesh* was shut out by walls and curtains from the empty temple in Jerusalem, he did have access into the very holy of holies in the heavens *in spirit,* through Paul's evangel. He could worship the true God in Ephesus, but was not allowed to approach Him in Jerusalem!

In Corinth, when the Jews resisted Paul's message, he left the synagogue, but remained as close as possible to it in the house of a reverent proselyte, Titus Justus, which was adjacent to the synagogue. These seemingly trifling matters are not inserted needlessly, but are given to illustrate the spiritual situation by means of the physical. Paul did not get nearly as far from Judaism in Corinth as in Ephesus. When the Ephesian Jews were stubborn, Paul withdrew and *severed* the disciples and went to a public meeting place, the School of Tyrannus, of whom there is no hint that he was even a proselyte. The place was a school, and Paul commenced a teaching ministry which culminated in his epistle to the saints he had gathered, written later from Rome (Ac. 18:7-8).

Here it was that Paul *completed* his early ministry in which he acted, in Israel's place, as a priest of the evangel of God. Here Christ wrought through him, in the power of signs and miracles, in the power of God's spirit (Ro. 15:16-19). But his authority over wicked *spirits,* which infested the nations, was especially marked. So successful was he that some wandering Jews, the sons of a chief priest, sought to imitate him and his methods. In one case the wicked spirit acknowledged his power, but defied and defeated the Jews. So it was that Paul gradually shifted his ministry from the physical to the

spiritual. Then we read the notable statement that *these things were fulfilled* (Ac. 19:21). A new phase of his ministry was about to commence.

The first significant, outstanding event after Paul closed his kingdom ministry was a clash with a god of the nations. Ephesus was the sexton, or temple keeper, of Artemis, the great goddess of nature, which the silversmith Demetrius claimed was revered by the whole inhabited earth. In Rome she was called Diana. Paul himself, in the introduction to his Roman epistle, shows that nature was the revelation God gave to the nations, but the knowledge derived from it failed to teach them to glorify or thank Him, so their hearts were darkened, and they became stupid, and changed the glory of the incorruptible God into an image of corruptible things. It is said that the idol which the scribe of the city claimed had fallen from Zeus, was like a pillar, broadening toward the top, with feet, head and arms and many breasts, and overloaded with symbols, a most unworthy representation of a Deity, or even of nature.

How much Demetrius revered Artemis we are not told, but we may be quite sure that his real god was gain. He worshiped his silver income. There was much money to be made in making shrines. He was not concerned with the glory of the goddess, but with getting gold for himself. I do not doubt that he would have done anything else, even for the true God, if he could do it at a profit to himself. Is not this the spirit that still pervades the nations? It is not confined to idol worshipers by any means, especially in these last days, when the first and leading characteristic of even the saints is selfishness (2 Tim. 3:2). What will they not do to further their own fortunes! They will even join those who seek to destroy the truth if it seems to their advantage. But this must needs be, seeing that it is written. May God preserve us from this spirit!

The Thessalonians turned back to God from idols (1 Thes. 1:9). Only Israel had the true God, so that the first step, in God's dealing with the nations, was to turn them from their false gods to Him. That is why this incident is related so fully in introducing the *worship* of the present day (Ac. 19:23-41). In Athens Paul encountered the *wisdom* of the world. In Ephesus it is not a question of wisdom at all, but of *worship*. There was fury and confusion, and most of the mob did not even know what it was all about. That is characteristic of religion. This is emphasized by pushing forward a Jew, the religious man of that day. But he is powerless. Judaism, apart from the presence of Messiah, has not done, and cannot do anything for the distracted peoples in this era. What little has been done is due to the fact that God has taken rule away from Israel and turned it over to the authorities among the nations. A member of the city government composed the throng and ended the riot. Even today the civil authorities are safer than the ecclesiastical.

When we ignore the spiritual significance, it seems very strange that Paul should pass by Ephesus on his way back to Jerusalem. Although the city was not on the sea coast, it was so near that there was a port for ships in the city, connected with the Aegaean by a canal. Miletus was quite a little distance down the coast. Paul had given so much of his life to Ephesus that, humanly speaking, it would have been the one place he would not have missed, specially as he was aware that he would never have another opportunity. But he was doubtless also aware that thenceforth his fellowship with the saints there would no longer be in accord with flesh, but with *spirit*. Hence he makes no physical contact with the most of them. Only the elders are called to Miletus to hear his final message in the flesh. Today we should lay no stress on soulish social contacts, but rather on fellowship

in *spirit*. They did not see Paul with their eyes then, but later their hearts were greatly enlightened by his spiritual presence in his epistle.

First Paul appeals to them on the ground of facts with which they were acquainted (Ac. 20:18-21). He reminds them of his service for the Lord, with all humility and tears, and of the trials which befell him by the plots of the Jews, and that he did not shrink from informing them of anything which was *expedient*. This word should warn us that Paul did *not* tell all he knew, even to them, to whom he had probably revealed the most during his long stay amongst them. In that transitional era, when everything was in flux, when Israel was gradually losing her place and prestige, and the nations were coming into favor on the ground of pure grace, it took much wisdom to know what to give and what to withhold, in view of the immaturity of the saints and the mutability of the times. It was only after Israel, as a nation, was set aside, and the salvation of God definitely dispatched to the nations that Paul could write his epistle and send it to the Ephesians.

The evangel Paul preached in Ephesus *while he was with them in the flesh* could not be that of which he later wrote to them, for he calls the latter a *secret* evangel (Eph. 6:19). As it anticipates the setting aside of Israel, it could not be openly declared. The apostle told the Corinthians plainly that he could not speak of God's *secret* wisdom except to the mature. That which is spiritual can be revealed only to those who are spiritual (1 Cor. 2:1-16). It was only in his epistles (a spiritual means of communication), that Paul made these secrets known. And so it is throughout this administration of spirit. We have no prophets in the flesh to reveal these secrets to us. Beware of them! Even Paul did not do this. His *record* is the spiritual basis for the truth of this administration.

Paul then explains his present plans (Ac. 20:22-24). Had he been at all soulish, he certainly would not have continued his journey to Jerusalem. His spirit binds him to his course, notwithstanding the true and trying predictions by the same spirit that it would lead to literal bonds and afflictions. The secret of his predicament seems to be revealed in his epistle to the Romans (9:1-3). His heart had great sorrow and unintermittent pain for his brethren according to the flesh, the nation of Israel. It was not easy for a Jew like him to see them rejecting the grace of God and His salvation. He must make at least one more effort to round out his career as far as his physical relationship to the holy nation is concerned. The underlying thought seems to be that the evangel of the kingdom must be rejected in Jerusalem, the religious center of Judaism, and in Rome, the political capital of the empire, before the evangel of God's grace to the nations is fully revealed and given free course.

Now that Paul has dealt with his physical bonds with Israel, he turns to his spiritual relationship to the Ephesians (Ac. 20:25-27). First of all he announces that all physical connection is at an end. He has heralded the kingdom to them in person, but his future much greater and grander revelations will come through his epistle. They probably thought that the loss of his personal presence would cost them much light and blessing. If they did, they were greatly and gloriously mistaken. As for me, I would rather have Paul's epistle to the Ephesians than all the rest of revelation put together. Of course that is silly, in a way, for it could never be understood without the balance of the Bible. But it brought to the Ephesian saints such a wealth of celestial glory that all the previous years he spent with them in person were eclipsed by its splendors.

The counsel of God is that part of His will which is revealed. It does not include secrets which He has with-

held. Paul, in his long stay in Ephesus, probably went to the limit in giving them God's counsel as to the kingdom. But he himself writes of ineffable declarations which it is not allowed a man to speak (2 Cor. 12:4). These probably included the secrets later revealed through him. But, until the close of God's dealings with Israel, as recorded at the end of the book of Acts, his mouth was closed. It is notable that the higher and later revelation was sent to an ecclesia which had been fully informed of the preceding counsel of God. That was necessary for an understanding of the secrets. In fact, in his epistle, he appeals to their knowledge of this era, when they were apart from Christ, alienated from the citizenship of Israel, having no expectation, and without God in the world (Eph. 2:11-12).

Next Paul turns to the future of the Ephesian ecclesia, of which his hearers were supervisors. He himself, as an apostle, had looked after their spiritual welfare. Now, however, he would be out of reach. There would be no apostolic counsels, such as were held by the leaders of the Circumcision (Ac. 15:6-31). With the prescience of a prophet he predicts their course, and, doubtless, the course of the whole ecclesia from that time till the end, for Ephesus, like Jerusalem in Israel, is the pulse of the ecclesia in Christendom. They will suffer from ravaging wolves from without and from perverse teachers within. Does not this summarize the course of the ecclesia until this day? How many have suffered from the world! How many have been pulled away after some leader with perverted doctrine! Very few indeed escape the fate predicted in this passage.

The apostle lived long enough to record the fulfillment of his prediction. But he widens its scope. Not only all in Ephesus, but all in Asia Minor, the very ones to whom his highest revelations were first made known, including Colosse as well, were turned from him, by the

perverse teachers presumably, with few exceptions, such as Onesiphorus, who had served in Ephesus (2 Tim. 1:15-18). If apostasy and division set in so soon, it is surprising that there is any truth or unity left on earth today. Many a pope on a throne has usurped the place of Paul in jail, in Rome. But Ephesus is a ruin, like the ecclesia it represents. The ecclesia which took the place of apostate Israel is itself apostate, and far more guilty because it has sinned against light and love immeasurably greater than Israel's shadowy law. Onesiphorus means PROFIT-CARRY. He represents those who get great gain in spirit by cleaving to Paul and his teaching.

And what did Paul propose, in view of such a dark future? He committed them to *God* and to *the word of His grace.* These are our last refuge amidst the deepening declension. We need not despair so long as we have faith in God. Indeed, we have such confidence in Him and His wisdom, that we do not doubt that He will transmute the very ills of this evil eon into good which will glorify His name and bring blessing ultimately to all His creatures, in the heavens as well as upon the earth. But that is no incentive for us to take any part in the prevailing wickedness. Rather it presents us with a precious opportunity to stand for God against the surrounding sin, and to use His grace as the means of glorifying Him by purging ourselves from the popular apostasy.

THE WORD OF HIS GRACE

The only practical means to this end is *the word of His grace.* It alone can edify and give us the enjoyment of the allotment among the saints (Ac. 20:32). There are many methods of meeting the outer and inner enemies that menace the ecclesia. They are all man-made and make the matter worse. There are numerous nostrums for the illnesses of Christendom, but none of them begin to meet the need. For the ecclesia as a whole there

is no remedy except the Lord's presence, when He comes. For the saint who seeks deliverance from personal implication in the evils that abound, Paul's prescription for the elders of Ephesus remains the one and only relief. It lies alone in His inspired *Word.* It is found only in His *grace.* Let us make the word of His grace our chart and compass. The star by means of which to steer clear of the rocks that threaten us with making shipwreck of the faith.

It has even come to this, that the believer who seeks to cleave close to the Word in his conduct will be condemned by his fellows for want of those qualities which the world has set up as standards, and has camouflaged under such false faces as "love," "fairness," "right," etc. Especially in these last days, if we shun those characters which the Word would have us avoid, we are likely to be dubbed "narrow," or even classed with those who do not keep the unity of the spirit. Desperate diseases such as abound in the church body demand drastic drugs. If God's Word prescribes that a saint be isolated, it is for his good, and is an exhibition of genuine love, and those who obey it are his true friends. Those who ignore the Word, and fellowship with those that it shuts out, are false.

Paul's closing words to the elders at Ephesus are much needed in these last days, when the nominal church has accumulated great wealth, and its "priests" and "clergy" are a privileged class whose position depends to a great measure upon the amount of money they can amass for the "Lord's service." Their happiness ebbs and flows along with the collection. Paul undoubtedly *preached* grace to the Ephesians, but he did far more, he *practised* it. He was not boasting when he said, "these hands subserve my needs and of those who are with me" (Ac. 20:35). He had not only been telling them of the grace of Christ in their salvation, but was preparing

them for a further outpouring of such magnitude in his epistle, that only such magnanimous behavior on his part could open their eyes and heart to receive it.

As a further measure to aid them in the reception and appreciation of God's groundless and boundless grace, he urged them, not only to toil for their own needs, but to support the infirm. That will help them to see how grace operates. It will bring more happiness to them than to those who get what they give. And this will show them God's great gain in gracious giving. We are made happy by His gifts, but we are not made as happy as He! In fact we cannot give God anything except the happiness that comes to Him when we accept His gracious grants with thankful hearts. All of us are infirm and helpless apart from His beneficence. When we give to others who cannot reciprocate, we taste a little of the happiness which He enjoys as the fruit of His grace.

PAUL'S EPHESIAN EPISTLE

Paul's last visit to Ephesus, in spirit, was by means of his inspired epistle. In sphere it is far beyond the record in the book of Acts. There Paul still associates the saints with soulish blessings in the kingdom of Israel on earth. In his letter he transmutes this into spiritual blessings among the celestials. As the heavens are higher than the earth, so is the portion of the saints among the nations elevated above their previous place down here, subordinate to the chosen nation. Indeed, the highest in the earthly kingdom are beneath the lowest in the heavens! Such is the truth taught by Paul in his Ephesian ministry. Ephesus has replaced Jerusalem. It is now the spiritual center of the saints among the nations.

A. E. K.

TO WHOM AND THROUGH WHOM

ALL is *out* of God and *through* Christ, hence prayer is *to* God, the Father, *through* our Lord, Jesus Christ. If Christ Himself were the Deity, and we directed our prayers to Him, we would lack a channel, a means of approach to God. That is why some turn to Mary, His mother, and put their prayers through her to her Son, and call her "the mother of God." But she has no fitness for such a function. Christ is the antitype of the Hebrew ritual. He is the Way to God because He is the true Tabernacle, in Whom God dwelt, and He is the one Sacrifice of whom all the others were but shadows. Even as the Israelite could draw near to God only through the ritual and the offerings, so we cannot approach except in the name of our Saviour and Lord, Christ Jesus.

In prayer to God, moreover, it is well always to remember that He is related to us in various characters, and we should use the name or title which is appropriate to our petition. Literally He is the *Disposer,* Who is operating everything, and *Jehovah,* Who is arranging all in the eonian times. He is the *Deity.* Figuratively, in contrast to His creatures. He is the *Supreme,* far above them all, and the *Almighty* or *All-Sufficient,* because He depends upon none, yet all depend upon Him. Figuratively, He is also likened to humanity in the title *Lord,* because all men are merely slaves. But, best of all, He is the *Father* of the faithful now, and will become the Father of all at the consummation, for He it is Who loves us as an earthly father his own offspring, and who provides for all our needs during the time of our infancy

and childhood and minority, as an earthly parent for his progeny.

Therefore, if we desire to have something *done* which is beyond the power of mortal man, our prayers should appeal to *God,* or the *Deity* (which is only a shorter form of the same word in Hebrew), for He, in the beginning, was the Creator of all, the font of all power and wisdom and love. Indeed, it is seldom that we can pray without mentioning the Deity, for He alone is or has or can do all that we desire. All others are creatures like ourselves, impotent and poor and dependent upon Him for all their needs as well as we. Even if we receive aught from one of His creatures, they can only channel to us, what they have received from Him. So we should go to the Source, that we may give Him the thanks and the glory that should be His alone.

TO JEHOVAH

In Israel, the eonian nation, with a special mission to fulfill during the eonian times, God was revealed by a special name, *Jehovah,* as the One Who is, and Who was, and Who is coming (Rev. 1:8). This was most appropriate for the nation to whom the promises of earthly glory and supremacy were made, for these looked back to the past, through the present, to the future. A large part of Israel's prayers consisted in reminding Jehovah of His promises and in beseeching for their fulfillment. The name Jehovah is the seal that guarantees that all His covenants with them and promises to them will eventually be carried out. For this He has set a day, and, most appropriately, has named it the day of Jehovah. But we will have no part in that earthly millennium. That is reserved for the favored nation.

In his precious little monograph, "A Plea for Reverence," Sir Robert Anderson protests against the line, "Safe in the arms of Jesus," because it is unduly in-

timate, too lacking in reverence. In this we heartily agree. He suggests that it be changed to "Safe in *Jehovah's* keeping." But we cannot fully endorse this, not because it is not true, but because the title is not appropriate at the present period. We are reminded of the time when Israel prayed to Jehovah, yet *God* it was, Who answered by dealing with another nation. Even our Lord did not answer the cry of an alien woman when she addressed Him as Son of David. Only when she appealed to Him as her *Lord,* (which He was), did He attend to her needs. I would suggest the song be changed to "Safe in our Saviour's Keeping," or "Safe in the Father's Keeping." This is reverent, and the terms used are in harmony with the thought of safety, and conform to our relationship to God and His Christ today.

THE PERSONAL NAME, JESUS

Jesus means *Jehovah is Saviour,* and is the *personal* name used to identify God's only begotten Son during the days of His humiliation and death. It is used alone, without any title, very seldom in Paul's epistles. It is almost always accompanied by *Lord,* or *Christ,* or both, in acknowledgement of His inherent and official dignities. When a ruler is addressed by his personal name it may easily be taken as an insult, or a denial of his place and power. Among his family or relations the president of a country might be addressed by his private names without giving offense, but it would be very unwise for those over whom he rules to omit his title. And shall we, His saints, fail to give Him His proper place in our prayers, and not call our Master Lord, and our Saviour Christ?

There are times when it is quite fitting for us to use His personal name alone, as in commencing the preceding paragraph, but these are very rare. Whenever we wish to isolate Him as a private Man, apart from His offices and glories, it is proper to omit His titles. For

instance, when the apostle speaks of the faith of Jesus (Ro. 3:26). It is especially felicitous when the name refers to the depth of His humiliation, when all His high honors were in eclipse, and when He, as the suffering Sacrifice, gave it a glory which exalts it above every name, that, at His name every knee should be bowing and every tongue acclaiming that Jesus Christ is *Lord*. Let us not fail to note that, though the name of His degradation calls it forth, the acclaim adds the titles which it deserves. He is both Lord and Christ.

When it is a question of earthly rule or worship outside the nation of Israel, the proper title, by which God was given His proper place, was "the Most High," or the *Supreme*. In the days of Melchizedek there were many gods, with many priests. So each nation usually had its own gods, but high above them all was the Supreme, and He had only one priest, who officiated for all the nations. Abram recognized him and gave him tithes. It was the Supreme Who apportioned to the nations their allotments (Deut. 32:8). As this title has to do with supremacy of the nations and their rulers, it is hardly fitting in our petitions today.

The *Allmighty* or *All-Sufficient* is another title which is hardly appropriate to the present. It occurs often in the Unveiling, but only once in Paul's writings, in a quotation from the prophet Isaiah (2 Cor. 6:18, Is. 52:11). He appeared to Abram after the latter had tried to help Him fulfill the promise of a seed, and had generated Ishmael. This title was to assure Abram that God had sufficient resources to carry out His given word. Hence it reappears again in the Unveiling when He fulfills the promises. This would often be appropriate today, were it not that we have a much nearer and dearer relationship to God since Christ has come and brought us into God's family, and we can call Him our Father. As such He not only supplies all our needs, but the loving

care which even a poverty stricken father may lavish upon his children.

GOD AS FATHER

Before His Son was manifested, God as Father was almost unknown. Isaiah puts into the mouths of the people a prayer in which they appeal to Jehovah by this figure, and combine with it His character as Potter and Maker (Is. 64:8):

> And now, Jehovah, our Father art Thou.
> We are the clay, Thou art the Potter,
> And the doing of Thy hands are all of us.

But this was not so much a personal relationship as a national one, for it did not take in all mankind, yet included those against whom He was wroth, for their depravity.

In the Psalms, where we would expect this endearing term, it seems to be entirely absent, except by way of contrast (Ps. 37:10:

> In case my father and mother forsake me,
> Yet Jehovah will gather me in.

In Malachi the figure of father is used, but rather to show that Israel did *not* act accordingly. Jehovah expostulates with them, saying (Mal. 1:6): "A son glorifies a father, and a servant his lord. Yet, should *I* be a Father, where is My glory?" They *failed* to glorify Him for His care and provision, as they should. He was not acknowledged as a father.

Again the prophet charges them with conduct incompatible with God's fatherhood and creatorship, and asks, "Is there not one Father for us all? Is not one Deity our Creator?" (Mal. 2:10). But of appealing to God as a loving and affectionate Father, Who provides for their needs, and cares for their welfare, there is not the slightest intimation.

The oft-quoted occurrence, in Is. 9:6, which makes the *Son* the "Everlasting *Father,*" is most confusing, for the figure of "father" is the complement of "son," and cannot well be applied to the same one in the same connection. One of the Greek versions reads abi (father) as abia (bring) which is far more suitable. The line should read, Counsel to the mighty shall He *bring,* instead of "Counsellor, the Mighty God, the [Everlasting] Father."

In contrast to this the term father is used many times of the forefathers of the nation of Israel. To them Jehovah made great promises, and these were used in prayer to Him in order to bring down blessing. The patriarchs, the physical, literal progenitors of that people, stood between them and Him. This seems to have hindered a closer spiritual relationship, such as now exists, between God and His saints by faith.

After God's Son had appeared in flesh, in the so-called "New Testament," the term Father is used of God twice as often as it is used of men. This is an eloquent commentary on the fact that God Himself has literally begotten a Son, and as a consequence, He is related to mankind by a new tie, which will eventually include the whole race, at the consummation. The Son, as His Christ, or Anointed, will rule as King, but when the kingdom is handed over to God, He does not become King but Father (1 Cor. 15:24). The final relationship of all will not be a kingdom, but a *family.* This is the perpetual name which will keep on gathering hearts into the circle of God's love until all are found within its embrace at the consummation. It is the full-flavored fruit of the eonian times, with all its evil and suffering, for mortals learn by sad experience only how helpless they are in themselves, and how to value and appreciate His loving care.

I have heard of some who refer to God as Father at all times and all occasions. Some have actually gone through their Bibles and changed God to Father throughout. I have much sympathy for this, but deplore its lack of intelligent appreciation of other aspects of God's character, especially His deity. He is related to us by other ties as well, such as Creator and Saviour. And Father limits Him to us and our needs, while God connects Him to all His creatures, even those who do not know Him in this filial relationship. It is *God* Who loves the *world.* The Father is confined to the family. In our *service* we should acknowledge Him as our *Lord,* and our prayers in regard to His work should be prefaced by this title.

The spirit of sonship that we have received causes us to instinctively cry "Abba, Father!" (Ro. 8:13, Ga. 4:6). And this leads us to add to the title, God, the further fact that He is our Father, when appealing to Him in prayer. We not only have a much closer relationship to Him than the title "God" implies, but it expresses a tenderness and sympathy which men do not usually associate with the Deity. As God He is related to all His creatures, but as Father He is restricted to those of mankind who have received His spirit. To some extent we appreciate His provision, and thank Him for His blessings. We anticipate the grand goal of all, in spirit, long before all are made alive and reconciled to God at the consummation.

It is well, at times, to enlarge upon the name or title that we use by adding the special attributes which are uppermost in our hearts at the time. Paul, in the midst of his trials, blesses Him as the *Father* of *pities,* and the *God* of all *consolation* (2 Cor. 1:3). In view of the transcendent grace which has come to the nations, so that we have a much nearer and higher place than He gave to Israel, the favored nation, we may address Him as the glorious Father, or *Father glorious* (Eph. 1:17).

GOD AND FATHER OF OUR LORD JESUS CHRIST

We have considered the direct approach to our God and Father, based on *our* relationship to Him. Yet, in our highest efforts to bless Him, we should remind Him of the One *through* whom alone we can approach into His presence. He is not only *our* God and *our* Father, but *the God and Father of our Lord Jesus Christ.* We may rest assured that it is no great honor that we confer upon Him when we acknowledge God as our Father. We are persuaded that, in ourselves, we are a disgrace to Him, and have no right to claim Him as either Father or God. But what a contrast when we think of our Saviour, Who brought infinite and endless glory to His name through His mediatorial work! He is the God and Father of our Lord Jesus Christ. That means much to Him!

He is the *God* of our Lord Jesus Christ. He is not the great Unknown, Unloving Creator and Operator of all, but the God Who has revealed His heart through a Mediator, *through* Whom He will save and reconcile all to Himself. What can be more acceptable to Him than to be reminded of the fact that He is the God of the One Who, through his humiliation and shame, as well as His glorious reign, will restore sevenfold what seemed to have been utterly lost? On several occasions, Paul commences an epistle with this, the fullest and finest of all the titles of the Deity (2 Cor. 1:3, Eph. 1:3, Col. 1:3). It has a richness and preciousness which appeals to all who would like to look beyond their own happiness and revel in the blessings which our Lord, Jesus Christ, has brought to our God and Father.

What vast values and high honors are expressed by the full name and title of our Saviour! Whenever we think of Him as *our* Lord, let us remember that, in serving and obeying Him, we are also pleasing His God. And whenever we adore Him as Jesus, that is, Jehovah the

Saviour, let us not forget that it was His Father Who sent Him, and His God Who forsook Him for our salvation. And whenever we exult in the glories of His anointing, may we discern that He was *God's* Christ first of all, His Messiah, as Prophet, to make known His mind to all His creatures, as King to rule, not only the earth, but to reign in the heavens as well, as Priest to bring back mankind to Him and reconcile the universe to God.

I am persuaded that it pleases our God when we, in praise and prayer, remind Him, not only of *our* relationship to Him by grace, but of His glorious place as the God and Father of the One through Whom all our blessings come. This seems most fitting at the beginning of our prayers, when we preface them with praise, and bless His name, before we descend to petitions and requests which lie upon our hearts. And at the close, if we intelligently realize the vast value of His work, and the deep desire in the heart of God to honor Him, we will close our prayer and clinch our petition by disavowing any right or worthiness of our own, but base all on the name of our *Lord, Jesus Christ.* Through Him, to God, be praise and glory for the eons!

FIGURATIVE APPELATIONS

The title *Lord* is taken from the social inequalities that have arisen among men. It is often used of kings, or masters of slaves, of the head of a household, or even as a polite recognition of superiority, as when Jacob called Esau his lord (Gen. 32:18-19). The Hebrew literally refers to an ADJUDICATOR, the Greek a SANTIONER, but, in usage, it was applied to any social superior. Hence it is most appropriately applied to the *Lord* of lords (Rev. 19:16). Socially, our Lord, Jesus Christ, is superior in rank to all men and messengers. As His slaves, in spirit, it is peculiarly appropriate that we recognize Him as our Lord in every prayer connected

with *service,* and pray to God in the name of our *Lord,* Jesus Christ, when we wish to have fellowship with Him in His work.

PRAYING TO ONE'S SELF

We instinctively present our wishes to the one who is capable of fulfilling them. There is a colorful contrast between the Pharisee and the tribute collector in this regard. Our Lord told the story to those who had confidence in *themselves,* so really could not pray at all, except as a formal religious exercise, in order to be seen by men, and to earn a reputation for piety among the people. Every particular mentioned in connection with the Pharisee was characteristic. He *stood.* He was even *thankful* because he was so good! Yet He did not pray to God, but to *himself.* He had no need of a God, or a Father. Perhaps we should not include this in our study of "prayer." But, alas! how much that goes by this name is directed, like a boomerang, to come back to the one who prays! It is the lowest depth to which a religionist can sink, for he puts himself in the place of God. Let us beware that not the least of this spirit ever enters into our petitions (Lu. 18:11). There is always the danger that we consider ourselves sufficient without God in some regard.

THROUGH OTHERS

Few who read this will even think of approaching God through the interposition of some so-called "saint," or, worse yet, seek to reach Jesus through the mediacy of His mother. But there may be some who pray *to* Jesus, with the mistaken idea that He is more approachable than the Deity, and that He will present their petitions to His Father. All of this puts God in an altogether false light, and is most unacceptable and offensive to Him. Moreover, it fails utterly to appreciate the value and efficacy of Christ's sacrifice, which has opened a way

right into the very presence of God. His Name, with all that it implies, is a full and perfect passport into the divine presence. We should not praise or pray without using it, but we should always acknowledge His high honors as God's Christ or our Lord at the same time. Even among mortals it may be an insult to address a man by his bare name, without his proper title.

THROUGH CHRIST JESUS

It is especially appropriate at the present time to speak of Him as *Christ* Jesus, putting the office first, just as we do with earthly dignitaries. We speak of *King* George the fifth, and *President* Truman, when we refer to their social or political elevation. So it were well to call Him Who was once Jesus Christ in His humiliation, now rather Christ Jesus, which suggests His exaltation. Almost all our blessing comes to us through His death and glorification. Hence it is especially fitting to remind His Father of the place which is His at God's right hand. We should be like the retinue of an emperor, who always display their loyalty by the titles which they employ in referring to his majesty.

There is only One *to* Whom we should pray, and only One *through* Whom to approach the Deity. May it be our blessed privilege to give each their proper place, and ascribe to each their appropriate glory! In our praise it is especially pleasing to Him when we recognize and remind God of the many excellencies of His Son, and this can be done by approaching Him in His name alone, for He is the only Way into the divine Presence, and by applying to Him those appellations and titles which, in themselves, crown Him with the glories and graces granted to Him by God and gained by means of His gracious condescension into the dust of death, in order to reveal God's heart and to restore His creatures to His bosom. A. E. K.

SR. FLORENCE A. STURGEON REPOSES

Sister Florence A. Sturgeon was born in Cambridge, Mass., July 31, 1870, and fell asleep April 26, 1949, in her 79th year.

She with her husband, the late Brother Menta Sturgeon, who was put to repose approximately fourteen years ago, was instrumental in the organization of the Pittsburgh Ecclesia, and she has been a regular attendant all these years, ably assisting as pianist, until her health failed some time ago.

The immediate cause of her death was pneumonia, and she was confined to the hospital only four days. She was of a sympathetic nature, and was always anxious to be of service to others as the opportunity presented itself.

On April 29th her remains were placed to rest beside those of her husband in the South Side Cemetery, Pittsburgh, Pa. We mourn her loss, but look forward to the time when we shall all meet at the feet of our loving Saviour Christ Jesus.

The Pittsburgh Ecclesia,
Per GEORGE C. GARMAN

REPOSING

Adam McLardy, husband of Elizabeth McLardy of Ocean Grove, New Jersey, passed away July first after an illness of several months. Sister McLardy has been one of the staunchest supporters of our work for many years, as was her father before her. He was John Phillips of Scotland. We extend sympathy and love in the Lord to our sister in Him.

TRACTS IN UKRANIAN

Brother P. Bodnar announces that he is issuing some timely tracts in Ukranian. They may be had from him direct, at 14225 Montrose Road, Cleveland 11, Ohio, U.S.A.

recorded was made concerning another high dignitary by the an-
lars, as 75 is 15 times 5 (the approixmate value of the pound twenty
the feet of our loving Saviour Christ Jesus.
entitled "Il Cambiar Religione," consisting of a dialogue between
free distribution. Please order direct from Bro. Cardone.

TRACTS IN ITALIAN LANGUAGE

Brother Primo Cardone, of 823 Rockaway Avenue, Brooklyn 12, New York, reports that he has on hand a quantity of Italian tracts entitled "Tl Cambiar Religione," consisting of a dialogue between "The Concordant Student" and "The Philosopher." They are for free distribution. Please ordert direct from Bro. Cardone.

A CORRECTION

The Archbishop of Canterbury desires us to state that his salary is £15,000 a year, which covers all charges and expenses and salaries of assistants. After Income Tax and Super-tax, it leaves only £5,200. This is to correct the impression received by some that we referred to him, and to his present salary in our May number. The statement recorded was made concerning another high dignitary by the announcer of a sight-seeing bus in London about the year 1932, and was given only to show how the adversaries of Christianity were influenced by the wealth of the clergy.

[Without in the least excusing myself for my bad blunder, it seems that I had converted the English *pounds* into American *dollars,* at 75—15 times 5 (the approximate value of the pound twenty years ago), and so made the regrettable error.]

THE TRANSFORMED LIFE

Who would not desire the transformed life as set forth by the apostle Paul? To be satisfied, as so many are, by what they call "the simple gospel," is never conducive to a healthy and truly developed spiritual life. And where does the trouble lie? Is it not in an undue love of soulish things, the transient, passing pursuits of this world, the desire to be entertained by its many seductive presentments?

It is the life of God we need, so that with Paul we can say, "we have the mind of Christ." And how much this means to our outlook upon life as a whole! For, to be spiritually minded is the great thing. To be in line with Paul in his counsel to the Corinthians:

"Now we obtained, not the spirit of the world, but the spirit which is of God, that we may be perceiving that which is being graciously given to us by God, which we are speaking also, not with words taught by human wisdom, but with those taught by the spirit, matching that which is spiritual with those who are spiritual" (1 Cor. 2:12, 13).

How emphatic the contrasts! "*Not the spirit of this world, but the spirit which is of God.*" And, entering into the depth and fullness of such an expression, we begin to live that life which is truly transformed. We may well read on: "Now the soulish man is not receiving those things which are of the spirit of God, for they are stupidity to him, and he is not able to know them, seeing that they are spiritually examined. Now he who is spiritual is, indeed, examining all, yet he is being examined by no one."

If then, we would be receptive to those things which are of the spirit of God, we must needs break with the soulish. But let us remember, this is neither to be unnatural nor eccentric in any way. It does, however, mean that we walk at liberty, and in a freedom from many things and ideas which enslave the mind. We are to "be walking in newness of life," alive to God in many ways hitherto undreamed of. Not configured to this eon, but rather as transformed by a thorough renewing of the mind. Growing in grace, we mature as graduates in God's school. Not that we reach perfection, for we find that "the spirit of life in Christ Jesus" involves an ideal which always outstrips attainment.

The pilgrim path is a never-ending process for we are always learning. Yet how rewarding is the path! Looking through chance and circumstance we trace all to the directive ordering of our God, and to rest in such ordering is wisdom indeed. In the words of another, "I am not happy necessarily because I am in health, but I am happy if I am content to be out of health when God wills it. I am not happy because I am wealthy, but I am happy if it pleases me to be poor, because it pleases God I should be. I am happy, however, if being all unknown, I count it my highest fame to be accepted in the Beloved."

How ideal is such an attitude and disposition! For is it not the disposition of the spirit? Living thus, we may sincerely echo the saintly desire of Dr. Bonar, in a hymn of true feeling.

"Fill Thou my life, O Lord my God,
In every part with praise,
That my whole being may proclaim
Thy being and Thy ways,
Not for the lip of praise alone,
Nor e'en the praising heart,
I ask, but for a life made up
Of praise in every part."

God's aim is that His people be Christ inspired, and that they be conformed to the image of His Son. What honor then, to be companions of such an order! Undistinguished in the world's regard, but "vessels for honor" in the esteem and sight of God. Such then will be the transformed life.

And it is one so wonderfully free from things which bind and enslave. We shall not need, as some, to be continually entertained as, for instance, by film or radio. These give so false and unrestful a picture of life. They play upon the emotions in ways that are not good, unfitting audience and listeners for a simple, wholesome order of daily living. Purity of life is but little encouraged, and time wasted in excitement of the feelings. God's handiwork, however, will tone and refresh the mind, even as the word of His grace and truth will edify and instruct, and also strengthen the spirit.

Christ taught men to use their capacities to the full. He did not, therefore, decry the intellect. He would have us think intelligently, but not as being in captivity to the world and its god, as Paul well expresses it, *"who to the terrestrial are disposed."* And how many are thus lured! But we are to "be disposed to that which is above, not to that on the earth." Let us think then, what such a disposition involves. It is the spirit which counts in the new creation.

The tendency, not only in the world at large, but in the circle of religion, is to sublimate soulish things which today are subtly powerful. And it is so easy to forget that we are pilgrims, and but passing through, not permanent residents to be in love with everything around us. We are *in* the world, but should not be *of* it, as to its spirit and wisdom. Things of God, especially the depth of them, are so very different from the things of this passing world. Indeed, it is more than likely, we shall court its censure as we seek to live in God's will.

The life of the spirit is so at variance with the life

and outlook of this unrestful sphere below. More and more do we need the wisdom which is from above, and grace too, that we may "be citizens walking worthily of the evangel of Christ." And what a citizenship! And so difficult at times to maintain the bearing and spirit which truly accords with it. Yet, let it always be our aim to demean ourselves as becomes the spirit and mind of Christ. Above all, let us "be testing what things are of consequence" (Phil. 1:10).

What things are of consequence. So many things are of no consequence. Not, that is, in the sight of God. God give us wisdom, that we may know how to interpret this counsel. To wisely differentiate between things of little and of great importance, truly marks our celestial citipenship. Again, there can be habits and interests not altogether in keeping with our high calling in Christ Jesus. And these, being of this world, can sap our aspirations Godward.

The wisdom and spirit of this world provides nothing for the life of the spirit. Excitement of the senses, yes, lavishly. Yet, what thirst is left! As plants thirst for rain, then vital sunshine, so we too, thirst for the living God, that life in very deed may be ours. For we would be like Christ, Who in all things was Godlike. We see, then, that the transformed life is of a quality to be maintained and continued by daily renewal of God's grace, wisdom, and spirit.

"O Christ of God, grow Thou in me
And all things else recede;
My heart be daily nearer Thee,
From sin be daily freed."

The Christ of God—Lord of a glory invisible, yet to be revealed. And our eyes shall behold its unutterable grandeur, till an emotion not of earth, finds expression in worship and praise. Till then, may we live in calm and joyous expectation of His glorious return.

WILLIAM MEALAND.

THE GENEALOGIES OF GENESIS

THE FIRST ELEVEN CHAPTERS of Genesis may be described as a preface to God's revelation of His ways with Abraham and his posterity. They sum up into brief form the history which was a prelude to God's later direction of progression in the affairs of the earth. God's subsequent activity proceeded from the roots set in these chapters, and from them emerged God's people and nation through whom Jehovah, the God of Israel, will yet establish righteousness and peace on the earth. God's Rescuer will yet turn away irreverence from Jacob, to whose descendants these chapters are introductory.

Two chapters, five and eleven, each give a genealogy of the persons involved in the prior happenings. Each of these chapters also serves to show how the persons enumerated therein converge to the one individual who is to become the subject of the epochal event recorded in the chapters which, in each case, immediately follows. Chapter five gathers together the progenitors of *Noah*. He became the one by whom God preserved humanity through and beyond the deluge. God brought the deluge upon the earth, and so closed the history of that period. The subsequent events are very briefly recorded, and they come to a climax through another genealogy of persons specified in chapter eleven. This chapter prepares for God's command to one, the details of whose descent are there set forth. God's command to *Abraham* is a focal point. It serves to commence the twelfth chapter and records Abraham's obedience to it, leading up to God's promise. The implementing of that promise commences

forthwith, being developed throughout the remainder of this book of God's Beginning, and receiving more and more elaboration and increased definition during the history recorded in all the succeeding scriptures, until we find the correspondence and complement in the book of the Unveiling, which shows God's promises in actual establishment.

THE GENEALOGIES

The brevity of these genealogies shows them to be purposive. They display the unity of mankind and the origin and relationship of God's one nation to the whole race. In them we have the only sources of information from which to build up a dated history of these patriarchal eras. The difficulties and queries which arise are much the same in both chapters. The duration of the life of the patriarchs, particularly before the deluge, seems to be most extreme. This is chiefly because we judge by comparison with present day circumstances. Again, the imagination is not satisfied because these chapters do not allow a great antiquity to man, and yet by no other historical records can they be corrected. Among other problems is the question of the generative age, and consequently the age of marriage in these times. Also what was the length of the year or unit in which reckonings and statements are made. The details of the year, that is, its calendar, is also a matter about which there is inquiry.

HEBREW AND SEPTUAGINT B.C. TIME

Chronology has attracted many persons. Generally the interest has been from the viewpoint of computing a dated historical outline. The disagreement between the figures of the Hebrew, Samaritan and Septuagint texts is a matter that cuts clean across this path. It is a problem that should be considered, and it ought to be decided before any formulations are made on the subject of

chronology. For example, the Hebrew text gives the period before the deluge as 1656 years, whereas the Septuagint indicates 2262 years. This gives a difference of 606 years. After the deluge, down to the promise to Abraham, in the Hebrew is 427 years, but the Septuagint fills out to 1207 years, a difference of 780 years. Thus B.C. time by the Septuagint is 1386 years longer than the Hebrew, requiring 5390 rather than 4004 years, accepting the latter tentatively.

The differences in the period before the deluge arise because in the Hebrew figures six individuals show 100 years less at the birth of a son than do those of the Septuagint. The length of life totals are the same, except Lamech, for whom the Septuagint has 753 years.

The Samaritan agrees with the Hebrew as regards the age of Adam and Seth at the birth of a son, but in the case of Jared, Methuselah and Lamech it agrees with the Septuagint. Yet in these cases the Samaritan also disagrees as to the life totals, and gives them as considerably less, though still of great duration.

THE FUNCTIONS OF THE HUMAN BODY

The details of ancient history given in the Scriptures call for our faith. They require to be examined with sympathy. We should not judge that God-formed humanity by mankind as we now see it, and with its present limitations. Nor ought we to think that, with the entry of sin and death, humanity was immediately diminished to its present condition. The record is against the idea, and it is evident that in this early period of history the life expectation is not to be judged by what is now. Moreover, the environment of those times corresponded with the aptitude and thus gave ideal conditions, such as would produce what is indicated in the record. The very great duration of life that obtained prior to the deluge, as well as subsequent to that event,

though with decreasing measure, intimates to us much difference in the economy and potentialities of the human body. It must have been that the period in which a human grew from birth to the adult stage was longer than we know now, and in consequence the age for marriage was much higher. The generative powers of the body also continued to a much greater age. It was doubtless some centuries after the deluge ere the length of life, and corresponding bodily powers, became settled to the present limits. Jacob remarked to Pharaoh that his years did not overtake those of his forefathers. The slower growth of the human body in those times is seen in the details around Hagar when Abraham sent her away along with her son Ishmael (Gen. 21:14). Ishmael would be well into his teens when these arose, and yet the record seems to indicate that Hagar carried her son. The other details also given are agreeable to this.

CONTEMPORARY GENERATIONS

In the period from Adam to the deluge we see how longevity led to contemporary generations being much greater in number than our present experience. From Adam to Lamech, the father of Noah, are nine generations, and all are contemporary, for ere the death of Adam occurred, Lamech had reached the age of 56 years. This longevity is observed again subsequent to the deluge, for Noah is contemporary not only with his sons but with eight generations. In each period we have this feature emphasized by the differing and irregular generative ages of some members in the genealogy. All this is according to the figures given in the Hebrew scriptures, upon which our Authorized Version is based. On the other hand, the figures of the Septuagint, even with those considerable ages, lower the number of generations existing at one time. The number comes down to five, with six on two occasions. Today, four generations, with

an occasional five, are the possibilities. Later we will have more to say regarding other features resulting from the Septuagint figures.

CHRONOLOGY

The three sources of information are the Hebrew, Samaritan and Septuagint texts of the Scriptures. The value of any decision regarding the differences in the figures of these records is dependent upon a direct examination. The merits of one source as against another can best be estimated by an investigation which weighs the internal evidence, and then considers the results. We must keep within the Scriptures for the purpose of drawing our conclusions. The controversies around this problem, in the early centuries of our era, afford little, if any, satisfaction. They seek a conclusion based mainly on human controversy, and handling of the Scriptures, rather than an understanding coming from immediate consideration of the facts and evidence within God's Word.

One writer, who has examined the history of the early controversies, makes a decision in favor of the Hebrew. To reach this conclusion he rejects Luke 3:36, which gives Cainan as the son of Arphaxad. The name is omitted both in the Hebrew and Samaritan texts. This is a crucial point. We insist that it is not a detail, and that acceptance or rejection of Cainan goes to the root of the whole question as to the respective worth of these figures. Unfortunately the above writer's rejection is on the scantiest of evidence; in fact, it cannot be so termed. The explanation put forward is too flimsy, since it actually questions the foundation of inspiration.

Kennicott shows, from Eusebius, that some *Hebrew* copies, having the *larger* numbers of the Septuagint, existed in the fourth century. Others, on the authority of Jacobus Edessenus, found them as late as the year 700,

whilst others, much later, are mentioned in the Chronicle of Ecchellensis. Nevertheless we prefer to put aside the conclusions of others, either of approval or of disapproval, and seek firsthand evidence from the sources themselves. For example, the name Cainan is given in Luke 3:36. This at once proves the *Septuagint* of Genesis 11:12 to be genuine. We cannot escape this and must accept the name and details into our conclusions, and adjust the Hebrew text to accord. Thus 135 years must be added to all chronologies.

GENERATIVE AGES

The Hebrew and Samaritan texts agree in regard to the generative ages of Adam (130 years) and Seth (105 years). After these the Samaritan decreases each generation, reaching 53 years in the case of Lamech, that is, through seven generations. In these generations the Hebrew has the first three with generative ages as 90, 70 and 65, which are the same as the Samaritan. They are then followed by one of 162 years, yet in the next decreasing to 65, finally increasing to 187 and 182 for the next two persons. Thus we have three generations in which the Hebrew and Samaritan differ by 100, 120 and 129 years. In these cases the Samaritan reduces the final ages by 115, 249 and 100 years. At the time of the deluge Noah's sons had no children, yet were each about 100 years old.

Subsequent to the deluge, for eight generations, further, Arphaxad to Nahor, the figures of the Septuagint and Samaritan agree in all cases, except in regard to Cainan as the son of Arphaxad and father of Shelah, for Cainan is not contained in the Samaritan. These figures are in every case 100 years above the Hebrew, for the Hebrew figures range from 35 to 29 years. Yet the ninth generation, when life has shortened, in the Hebrew it rises to 70 as the age of generation. In the

figures for the life totals there is general agreement between Hebrew and Samaritan, despite the conflict between the generative ages.

In the figures of the Septuagint referring to the time before the deluge their consistency is very evident, and those for the time subsequent to that event very definitely indicate a trend of life which is agreeable as a transition to the uniformity to be reached in later times. For instance, we note that Terah had no son until the age of 70. To this both Hebrew and Septuagint agree. Yet in the Hebrew the two prior generations of Serug and Nahor are 30 and 29 respectively. The Septuagint makes these 130 and 79, so that we get a sequence of 130, 79, 70, with 60 in the case of Isaac. It is with Nahor that the generative age becomes distinctly decreased.

MARRIAGE AGE

This question is not of great importance, but, since it bears a relation to the generative age, then we may gain understanding which will correct or confirm our conclusions in that direction. As to the antediluvians we have no statements other than those for ages at the birth of a son. We can but conclude marriage to have taken place at an age comparable to what is stated with regard to the birth of children. With the post-diluvians we have more information, yet because we find a changing age for the birth of children, so it would seem to be that the age of marriage also changes. In our consideration of this matter we will put aside the figures of the Hebrew and follow those of the Septuagint, since they show a much better harmony with other details about which we have briefly spoken under the last heading.

The age at which Terah would marry was probably around 60 years, since he was 70 when his son Haran was born. He was also the father of Nahor and Abraham, beside a daughter, Sarah, who is also named.

Haran died whilst his father Terah still lived. This does not enable us to settle his actual age, but it means that at his death Haran was under 135 years. To him were born Lot, Milcah and Iscah. The circumstances suggest that he married at a similar age to his father Terah. Terah moved from Ur of the Chaldees after Haran's death, and he took along with him, Abram, as well as Sarah, the wife of Abram. At this time Abram would be about 70, and Sarah 60. Then is it mentioned that Sarah is becoming barren. So that it would appear that Abraham also married at an age similar to Terah.

Nahor, born between Haran and Abram, married Milcah, the daughter of his elder brother Haran. To Nahor were born eight children, one of whom, Bethuel, was the father of Rebecca, whom Isaac married. Rebecca's brother, Laban, was the father of two daughters, Leah and Rachel, and these Jacob, the son of Isaac, married.

The differences in the ages of Haran and Nahor would be such as to allow Haran's daughter to be of a comparable age to Nahor. For example, Lot may have been a little older than Abraham. Thus, at the destruction of Sodom, the children of Lot were of marriageable age.

We may perceive some confirmation of the marriage age around Abram by noting that from the birth of Terah to the marriage of Isaac is 270 years. Now from Terah, through Nahor and Bethuel to Rebecca, is four generations, which divided into the years easily gives us 60 years, and an allowance of 30 years for say the late birth of Bethuel. There is also the fact that Isaac married at 40, which would give us more years.

Isaac was of the second generation from Terah through Abram. He married Rebecca, who was of the third generation from Terah through Nahor, one of Abram's brothers. This possibility is explained by the

statement regarding Sarah's barrenness, together with the late birth of Isaac. With the marriage of Isaac at forty, and later of Esau, one of Isaac's sons, we see a younger age than hitherto amongst these patriarchs.

ABRAHAM AND SARAH—DEADENED OR OLD

The details around Abram, in the matter of the generative powers of his body, seem to be hazily understood amongst us. It is thought that such powers were the same to Abraham and his contemporaries as those which obtain today, and have obtained during many centuries. When it is said in Romans 4:19 (C.V.) that Abraham considers his body already deadened (being inherently somewhere about a hundred years), do we not think from our own viewpoint of the impossible position which is presented to Abraham because he is a man aged about 100 years? In fact, does not Abraham, in Gen. 17:17, strike the same note concerning himself and Sarah? And, moreover, is not this idea taken up by Sarah herself in Gen. 18:12? Yet, in such a view, are we not missing altogether the point that Abraham was born when his father was 130 years old, and also that Sarah was born to Terah when he was 140? So that, ought we not to perceive that the mere age of Abram and Sarah was not the cause of their being childless. It would scarcely be a remarkable thing to Abram for a man of his own age, that is 100 years, to beget a son, for was not this the case all around him?

The explanation of the experience of Abram and Sarah is to be discovered in God's dealings with them. And their experience was not simply a question of the deadening of the matrix of Sarah, but also that Abram's body was deadened. In neither case was the deadening the effect of the action of time, but of God directing His ways. It was not the simple case of God reviving bodily powers in old age, but that He took away virility and

later He restored it. In Gen. 17:17 Abram indicates that his own vigor was passed when saying: to one a hundred years of age is a son being born? And this he stresses in the next verse by the words, Oh, that Ishmael shall live before Thee! And not only so, but Romans 4:19 says of Abram's body that it was already deadened. And again in Hebrews 11:12 it is said that he who begets is deadened. The facts around Sarah have been recognized, so that we need not stress them. The plain situation comes to be that at the time when Abram lived, human generation was not confined within present-day limits, nor was the duration of life reduced to what now obtains. In the scriptural records these were changing since the deluge, and, broadly speaking, they continued to change and to be adjusted during the remainder of the years covered by the book of Genesis, and even somewhat beyond.

Though the condition of the bodies of Abraham and Sarah was not the result of age, yet there are in the recorded words of Abraham and Sarah some details which, when judged from the experience of the present, seem to argue that they were indeed old. In Gn. 17:17 Abram was not stating, nor was he thinking of, conditions which were general to all the peoples then alive, but he referred to circumstances peculiar to himself and his wife. And so also is it that Sarah in Gen. 18:12 spoke in the same sense. In uttering these words, Sarah was fully aware as to the fact predicated of herself and Abraham in 18:11 that they were old, coming into days. This position was particular to them, and Sarah did not view the renewal of vitality as possible. Sarah spake of her own decadence, and, corresponding to this decadence in herself, her lord was *old.* Their bodily powers were disintegrated. This was a *sign* of old age apart from the actual matter of years.

When we examine the Hebrew word meaning old

(zqn), we see that its usage is not only in reference to the aggregation of years due to the passing of time, but also to indicate a condition as to bodily vitality. This condition, though requiring the passage of time, is termed old, since it bears definite comparison to the feature as associated with the aged. Thus the word is a relative term. Its intention can be much emphasized by the use along with it of such a word as *very* (1 Sa. 2:22). We ought thus to see that in Gen. 18 it is used of the condition of the bodily powers of Abraham and Sarah rather than their age in years. Approximately forty years after Isaac's birth it is still said of Abraham that he was old and come to days (Gen. 24:1). Yet Abraham lived a further period of over 35 years. God's renewal of Abram's virility was such that, after the death of Sarah, he married Keturah, and to him were born six sons. Then of his death it is said, he was in a good gray-haired age, old and satisfied with days. Of Isaac (Gen. 27:1, 2) it is also said that he was *old*. Yet he lived a further 60 years or more. This was said in reference to the eyesight of Isaac, which had become dimmed.

Lot was of a similar age to Abraham, his uncle. It may even have been that Lot was a little the elder, for Haran, the father of Lot, was 60 years of age at the time of Abram's birth. The unmarried daughters of Lot, who escaped with him from Sodom, referred to their father as *old* (Gen. 19:31), yet Lot became father to their sons at that age. This happening occurred around the time of the birth of Isaac.

HEBREW AND SEPTUAGINT RESULTS CONTRASTED

Genesis five has reference to those born before the deluge. Adam died in the year 930, and, apart from the slain Abel, his death is the first recorded. As Adam approached the time of his death, his pre-eminence amongst his descendants was gradually declining, and we reach

a point (Gen. 6:1-4) when he had become just a man, one of the race, hardly discerned as the one created and formed by God.

The Hebrew of chapter five makes Enoch, who was the seventh from Adam, to be born in the year 622, and so Adam and Enoch would be contemporaries for 308 years. Enoch was transferred 57 years after Adam's death. Jude speaks of Enoch prophesying during his life of 365 years on earth, and this is agreeable to the statement that Enoch walked with God. By these figures Adam would hear the proclaiming of Enoch!

On the other hand, the Septuagint shows that Adam died before Enoch was born. In fact, Enoch's birth was 192 years after Adam's decease. So the two were not contemporary. It seems that God did not specifically place Adam under anyone's dominance, and that he had the fullest freedom during his lifetime. The witness of Enoch was introduced later and was more in point when Adam had passed off the scene.

By the Hebrew figures, Seth died 55 years after Enoch was transferred. Seth's son, Enosh, feared Jehovah, and though wounded by one of his fellow men, yet, acknowledging God's authority, he called upon the name of Jehovah (Gen. 4:26). (This is discussed in U.R. vol. 33, page 111 to 118.) Enosh lives a further 98 years beyond his father, and thus 153 years beyond the transference of Enoch. It seems clear that Seth's son, Enosh, by his action and attitude, witnessed against the evil of his contemporaries. The Hebrew figures cloud any relationship or system around Seth's son and Enoch, but the Septuagint figures put Seth's death 20 years after Enoch's birth, and Enosh died when Enoch was 218. This leaves 147 years before Enoch was transferred. Thus it seems that Enoch carried on the witness begun by Seth and his son Enosh. We submit that this gives a view which lends importance to these brief details, for,

starting with Seth, and to his son, Enosh, followed by Enoch, we have a continuous witness for God, which was later confided to the hands of Noah.

In the Hebrew Methuselah died in the same year as the deluge; in fact, only a few days before. But the Septuagint shows his death as six years earlier than the deluge. Enoch's son was certainly named Die-send to accord with the proclaiming of his father, yet it would seem more appropriate that there should be a period of waiting after his death rather than that it should happen in the closing weeks.

The length of Methuselah's life is an outstanding example of the patience of God (1 Pt. 3:20). Enoch connected the coming judgment with his death. As God waited long, as usual, before venting His wrath, Methuselah could not die until the deluge was nearly due.

We turn to Genesis eleven. Due to the decreasing length of life and the early generative age given in the Hebrew text, following the deluge we have a number of seemingly peculiar features. This is readily realized by a little reflection, for if Noah lived 350 years beyond the deluge, and Noah's descendants were mature around the age of 30 years, then this, with a shortened life, made Noah outlive the son of Eber, Peleg, by 10 years. Yet Eber lived four years beyond Abraham! If we work out the contrasts of the Hebrew figures as against those of the Septuagint, we venture to think it will be seen that the figures of the Septuagint give a chronology not only much to be preferred, but with greater inherent consistency. We append a list designed to show details of Hebrew and Septuagint for ready comparison.

The Hebrew figures give Noah's death but two years before the birth of Abram. This does not seem to be very apt, for Terah would be the contemporary of Noah for 128 years. When we turn to the Septuagint we note that Noah died 782 years before Abraham was born. Do

CHRONOLOGY

Septuagint							Hebrew		
Name	Chap.	Years lived	Father's age when born	Year (A.M.) born (B.C.5390)	Year of death A.M.	Father's age when born	A.M. Year born (B.C.4004)	A.M. Year of death	
Adam	2,7	930	.....						
Seth	5,3	912	230	230		130	130		
Enosh	5,6	905	205	435		105	235		
Cainan	5,9	910	190	625		90	325		
Malaleel	5,12	895	170	795		70	395		
Jared	5,15	962	165	960	Adam 930	65	460		
Enoch	5,18	365	162	1122	Seth 1142	162	622		
Methusaleh	5,21	969	165	1287	Enosh 1340	65	687		
Lamech	5,25	753	187	1474	Enoch 1487 Transferred	187	874	Adam	930
								Enoch (transferred)	987
Noah	5,28	950	188	1662	Cainan 1535	182	1056	Seth	1042
								Enosh	1140
Shem	11,10	602	502	2164	Malaleel 1690	502	1558	Cainan	1235
					Jared 1922			Malaleel	1290
Deluge	7,6,11	.....	600	2262	Lamech 2227	600	1656	Jared	1422
					Methusaleh 2256			Lamech	1651
Arphaxad	11,10	438	2 after deluge	2264		2	1658	Methusaleh	1656
Cainan	11,12 Lu.3,36	460	135	2399		.....	.....		
Shelach	11,13	433	130	2529	Noah 2612	35	1693	(Present date 5390 and 1948=7338	
Eber	11,14	404	130	2659	Arphaxad 2702	30	1723		
Peleg	11,16	239	134	2793	Shem 2764	34	1757		
Reu	11,18	239	132	2923	Cainan 2859	30	1787		
Serug	11,20	230	132	3055	Shelach 2962	32	1819		
Nahor	11,22	148	130	3185	Peleg 3032	30	1849	Peleg	1996
Terah	11,24	205	79	3264	Eber 3063	29	1878	Nahor	1997
Abraham	11,32 12,4 Ac.7,4	175	130	3394	Reu 3142	130	2008	Noah	2006
					Serug 3285			Reu	2026
					Nahor 3333			Serug	2049
Isaac		180	100	3494	Terah 3469	100	2108	Terah	2083
Jacob		147	60	3554	Abraham 3569	60	2168	Arphaxad	2096
				(B.C.1836)	Isaac 3674		(B.C.1836)	Shelach	2126
					Jacob 3701 (B.C. 1689)			Shem	2158
								Abraham	2183
								Eber	2187
								Isaac	2288
								Jacob (B.C. 1689)	2315

we not recognize this length of time, indicated by the Septuagint, as being more in accord with the necessity for God to turn to Abraham as the channel through whom He would move forward? God does not introduce new factors, or make fresh moves, until the situation shows the reason for doing so. Noah was the man of faith to begin this period. Was he still living and failing in faithfulness to God? Rather does it appear that Noah was reposing many centuries before Abraham was called from his perishing position.

If the confusion of language occurred in the days of Peleg, and this seems most likely, then Noah, by the Hebrew text, lived some 200 years amidst it, but by the Septuagint, Noah had died some 200 years earlier. God called attention to Himself by the confusion of language, and later by His call to Abram, seeing that the nations persisted in their course even after that judgment.

Peleg was a notable person; in his days the earth was distributed. By the Hebrew text his birth was 101 years after the deluge, and this would make him, during the whole of his life of 239 years, to be the contemporary of Noah, for he died 10 years before the decease of Noah! But the Septuagint indicates the death of Noah as 182 years before Peleg was born. Noah did not witness God's further judgment, but died ere it fell on the nations of the post-diluvians.

From the Hebrew figures in regard to Shem, we find he lived 150 years contemporary with Abraham. Where was Shem during God's dealings with Abram? Why should it be necessary for God to call Abram from his idolatry? The Septuagint shows Shem's death as 630 years before Abraham's birth, and thus we see the way is clear for God to call others through whom to deal with the conditions on the earth.

By the Hebrew Shem lived 401 years amidst the parting of mankind and the confusion of language. The

Septuagint shows him to be dead 29 years earlier. Shem would see the state of human society ere he died, but he did not live a long period coeval with God's judgments upon it.

Similarly, according to the Hebrew, Shem lived 50 years beyond the birth of Isaac, which would be 10 years beyond Isaac's marriage as well as the death of Isaac's mother, Sarah. This does not seem at all agreeable or likely. The Septuagint makes Shem to be dead 730 years before Isaac's birth.

Abram's birth was, by the figures of the Hebrew text, 352 years subsequent to the deluge, but the Septuagint shows it to be 1132 years later. This is much more likely as a situation which required God's activity around Abraham.

There seems to be some incongruity around Eber, for by the Hebrew text he was born 285 years before Abram, and thus he lived four years beyond the death of Abraham. If Abraham died in a good grey-haired age, then what would we say of Eber? The figures preserved by the Septuagint are much more likely, for by them, at Eber's birth, 735 years were required to that of Abram, and at Eber's death, 331 years are still needed to Abram's birth.

THE CALENDAR

The calendar has been a problem to the nations of the earth right down the course of the centuries. Even to English speaking countries the adoption of the present form of the calendar is a comparatively recent event.

The length of the year is the time between the spring or the autumnal equinox of one year to that of the following year. The period of the deluge, as indicated by the dates of the commencement and conclusion, together with the details and dates which fill up these limits, covers a period of 360 days, which is obviously the length

of one year, since, as shown by the Septuagint, the period stretches from the 27th of the second month of one year to the 27th of the second month of the following year. *It is difficult to understand why these dates, and this period are used, except on the basis that 360 days was the duration used by Noah for the year, and that this was the length of the year prior to the deluge.* In this we also are able to perceive a reason for the use of 360 days for the so-called prophetic year. God continues to use that length given by Him to the year which He instituted in the six days work of restoration, even though, due to changes connected with the deluge, the year subsequently became 365¼ days. Such changes were not simply ecliptical, giving rise to the seasons, but also orbital, lengthening the year.

When speaking of the calendar, we should note that the second month of Genesis seven is not the same as the second month of the year required by the Passover institution. Genesis seven requires a year commencing around the end days of our September, but the Passover requires a year commencing around the end days of our March.

CONCLUSION

How shall we formulate our attitude to the preceding consideration of these matters? Can it be other than that the Septuagint has retained the original text? And, if so, then ought we not to accept them for translation in our proposed Concordant Version? E. H. C.

MISSIONARIES

Please continue to remember in prayer, those missionaries who have the courage to give out truths which cause them to be shunned by their former friends. We are thinking especially of two native missionaries, Bro. Fred Johnson of Oraibi, Arizona, who writes of great interest among the Hopi Indians, and of their need for a more adequate building in which to hold services; and of our Bro. W. I. Rodriguez of the Philippine Islands, who was recently "put out" of fellowship with the group which had been helping him. We shall be glad to forward contributions to either of these brethren. E.O.K.

THE AGES OF THE PATRIARCHS

In making the version of Genesis, I was perplexed by the differences between the figures given in the genealogies and determined, in this case, to publish the readings of both the Hebrew and the Greek version. But which shall I put in the text? At first I put in the Hebrew, as a matter of course. This attitude was shared by my assistants. But gradually we were more and more impressed by the Septuagint renderings. Finally Brother Clayton made a special study of the subject, which is published herewith. Its importance will be seen when it is realized that it affects almost all chronological records of past time. We commend it to the serious consideration of all. Although the version will give the revised figures in the text, it will also give the traditional data in small superior numbers along with them.

The change in these dates, which makes the creation more than fifteen hundred years earlier than the commonly accepted figures, is an important advance, but it is not the greatest gain which has come from this research. It has shown that the Septuagint is worthy of very serious consideration in restoring the Hebrew text. As a consequence the Concordant Version will introduce thousands of readings which are not found in the Masoretic Hebrew text, as well as many alterations due to the mistakes of Hebrew copyists. Some of these are shown in the booklet, *The Battle for the Bible.* In many cases the context is sufficient evidence for their correctness.

Scientists are spending enormous sums and untold efforts in physical research. But real research along spiritual lines in the Scriptures is badly neglected, although the real rewards are much greater. We hope to do our utmost to promote research into God's greatest treasure trove, divine revelation, and hope that the Concordant Version, as it works along scientific lines, will lead to constantly expanding light and blessing.

UNSEARCHABLE RICHES, NOVEMBER, 1949
BEING THE SIXTH NUMBER OF VOLUME FORTY

EDITORIAL

FORTY is a notable numeral in the Scriptures. As we conclude a ministry of this length with the current issue of our little magazine, we are reminded of Israel in the wilderness, with its trials and testings, but especially with its heavenly provision, the manna that unfailingly fell from above for their needs. So have we been supplied with celestial ambrosia. But much more gracious has God been to us than to them! Each one could gather only enough for his own use, but we have the great privilege of sharing our finds with others through these pages. And how much richer is our fare than theirs! We have been privileged to revel in the untraceable riches of Christ, which far transcend those revealed to Israel for the earth.

With them the manna stopped at the end of forty years, but we hope to go on from glory to glory. We desire to be able to present still richer fare to our friends in the future. Many are revelling in the relief brought to them through a knowledge of God's plan and purpose, and exult in His wisdom and love. With the help of our faithful friends we are seeking to share these riches with many more, who so sorely need the comfort and consolation which they impart, and who would be greatly enriched by the truths which have been recovered from God's inspired Word. What grander work is there than making His glories known? And is there anything that will bring a greater reward in that day?

FINANCIAL BLESSINGS

The Lord has provided marvelously for our German magazine. When the war started we had to stop publication in Germany, but the Swiss brethren took it up and continued to issue it until the present. They printed an extra quantity so that readers could be supplied at the close of hostilities. But, up to now, the magazine has been sent free to those who have not been able to pay. We wish to acknowledge our heartfelt gratitude to the Swiss brethren who have so signally exemplified the glorious grace for which we stand by supplying the spiritual needs of their brethren gratuitously.

We hope to be able to deal likewise with those in other lands who cannot afford to pay for the English literature, and pray that God will put it into the hearts of his saints to help so that it will be possible for us to deal graciously with those who are unable to remit. To avoid confusion, we will hereafter quote prices only in dollars, and those who wish to do so may act accordingly. If we should raise the price to $2.00, to accord with the doubled cost of everything else, and also comply with the current exchange rate, it would cost our friends in the sterling block approaching a pound for a year's subscription. This seems outrageous to us. The whole spirit of our work is to *give,* not to get, and we put a price on our publications only to take advantage of low postal rates and to give an idea of the cost to those who wish to pay.

We have made earnest efforts to buy some of our supplies in other countries, in order to preserve a balance, and will continue to do so. Just now we are reprinting the large colored chart in Great Britain, as it has been sold out. When the time comes to reprint the version, we hope to make arrangements to have it done elsewhere, as there is no duty on bibles imported into this country.

The duty on other literature is practically prohibitive, at our low prices. Even in this country the present rates are too high, so we are waiting until there is a change, so we will not be compelled to raise our prices.

BEFORE "THE BEGINNING"

God willing, we hope to have the pleasure of sharing with our readers a series of articles now appearing in our German magazine on the Origin, Development and Goal of the Ecclesia and the Kingdom in God's Plan. The opening articles are exceptionally good, as will be seen from the title of the first part. The Primordial Revelations of God and Christ concerning the Origin of the Ecclesia in the Pre-Creation Universe. A glimpse of what this involves is shown by the sub-titles: (*a*) God Alone. (*b*) All in God. (*c*) The Creation of God's Son. (*d*) All in Christ. (*e*) Our Choice in Christ. (*f*) The Pre-Eonian Grace Gifts of the Present Ecclesia.

There is no surer foundation on which to build the truth for today, nor better means to apprehend the grand consummation of the future than a good grasp of what is revealed concerning the pre-eonian times.

WITHOUT HOPE

The unbeliever has no hope (1 Thess. 4:13). Therefore all mankind cannot be saved (1 Tim. 2:4, 4:10). This is the gist of the latest argument against the reconciliation of all (Col. 1:20). As such "reasonings" are based on unbelief and are the evidence of a depraved mind which disqualifies for the faith (2 Tim. 3:8), we usually ignore them. But this example may help others, so we will consider it briefly. First we will reason further. All mankind, including believers, were once without hope, therefore all mankind will be damned (Eph.

2:12). But the text on which this is based (1 Thes. 4:13), has no reference to *salvation.* It deals with the character of the *sorrow.* Believers expect to rejoin their dead in a glorious resurrection. Unbelievers will also be raised and judged and vivified at the consummation. But they do not believe this, so it cannot soften their sorrow.

In the positive passages the subject is the *salvation of mankind.* God wills it, and Christ Jesus has given Himself a correspondent ransom (1 Tim. 2:4-5). God Himself is the Saviour of all, but *especially* of those who believe. There is eonian salvation for believers, and, after the eons, for unbelievers. The word *specially* is not exclusive, but inclusive. Paul exhorted that each should provide for his own, *especially* his family (1 Tim. 5:8). This did not exclude those outside his family. All elders who preside ideally should receive double honor, *especially* those toiling in word and teaching (1 Tim. 5:17). Paul wanted Timothy to bring him a valise and scrolls, *especially* the vellums (2 Tim. 4:13). Did he not want the scrolls? Is it not clear that God will save both the believer and the unbeliever, but on different grounds, and at different times? We have a *special* salvation *now,* the rest must wait until the consummation.

PRAISE AND PRAYER

The articles on "Praise and Prayer" will be continued in our next volume, and will be concerned chiefly with prayers for *today.* Later on we hope to consider the great prayers for other times, such as Solomon's Prayer at the dedication of the temple, and the Disciples' Prayer, given by our Lord to His followers at their request, and Our Lord's Prayer to the Father, at the end of His earthly ministry.

Notice! Business Office is back in Los Angeles

ZECHARIAH'S PROPHECY

LIVING in imminent expectation of the return of Christ and the fulfillment of the ancient prophecies concerning Him and the nation of Israel, we are vitally concerned to understand the prophetic predictions which deal with these matters. Already it seems as if the clock which gradually came to a stop, as recorded in the book of Acts, is starting to slowly tick, as a premonition of the resumption by Israel of its proper and predetermined place in the history of mankind. In order to be of service to the saints in their efforts to get a clear grasp of predictive prophecy, we hope to examine the original text of important passages and seek to clarify their interpretation.

Correctness of interpretation is largely a matter of context. The same statement, in one connection, may mean the opposite in another. Before seeking to understand or explain any portion of the Scriptures we should locate its place in God's revelation. In "The Battle for the Bible," we have given a general skeleton index which should enable anyone to see the special subject of each book in the Hebrew Scriptures. There we have shown that, in the main, the Law, the books of Moses, give us the divine aspect of the nation of Israel, while the Literature gives the human. Joshua to Kings are the historical prophets, and Isaiah to Malachi the predictive ones, with which we are particularly concerned.

The predictive prophets again fall into two classes, those dealing with Israel's deportation (Jeremiah during it and Ezekiel thereafter) and their restoration or salvation, Isaiah and the Minor Prophets. It is in these, espe-

cially, that we will find light on the future, although there are important passages in Ezekiel also.

The Minor Prophets are in pairs, which are concerned with various aspects of Jehovah's dealings with Israel, two of them, Zechariah and Joel, with the day of Jehovah. Both are much concerned with the other nations, Joel with their destruction in the vale of Jehoshaphat, and Zechariah with their opposition to Jerusalem.

The Day of Jehovah is the subject of Joel and Zechariah, which emphasizes the *religious* side in contrast to Joel, which is *political* in its outlook. Both deal with the *nations* and with a particular place in the land of Israel, Zechariah with *Jerusalem* and Joel with the vale of *Jehoshaphat*. The greater part of Zechariah is predictive, partly literal, but largely symbolic, using such figures as horses, horns, a flying sickle, an ephah, the lampstand, and the Sprout, or "Branch."

Zechariah seems to have sealed his testimony with his blood (Mt. 23:35). As he was murdered between the temple and the altar, he may have been a priest, and one of many men of God murdered by the chosen people.

The prophecy commences at a notable time, which is in close accord with its message. The seventy years' *servitude* to Babylon had ended some sixteen years before, but the seventy years of *desertion* of Jerusalem (Dan. 9:2) had just come to a close. The city wall had been built, but the *temple* had not been completed. Under Nebuchadnezzar the whole world had not only been united under one head, but he was like a great oak which furnished food and shelter for all (Dan. 4:18). This tranquil period persisted and was resumed when the Medo-Persian empire arose in place of the Babylonian. Only, during this era, Jerusalem and the temple of Jehovah were deserted, which was the very opposite of the ideal which Jehovah had set for His people.

Zechariah, or, more accurately and fully Zkrieu,

means Jehovah-remembers. This should really be the title of the prophecy, for it was not merely given through a man with this name, but records the fulfillment of previous promises of Jehovah. It has been pointed out that the names of his grandfather and father, together with his, express this more fully. As the name Iddo, in the revered Authorized Version, is used for seven different Hebrew names, Adu, Ioddua, Oddua, Oddu, and Oddia, we distinguish these by the above spellings, Oddua being that of Zechariah's grandfather, which means *further.* The sense of all three is: *In the future Jehovah blesses, Jehovah remembers.*

Zechariah was sent to encourage the rebuilding of Jehovah's house in his day, but much of his mission applies to the future, when, once again, the sacred nation will be restored to their own land after a longer deportation than they then experienced. Therein lies the prophecy's greatest value today, when this restoration has already begun. Then Jehovah commissioned spiritual forces in various parts of the world in order to bring about the ends He had in view. This is what He is doing today. It will greatly help us in our desire to work in harmony with His will if we recognize these spiritual currents and see them shaping the course of events to accord with His revealed intention.

The time the word of Jehovah came to Zechariah places him among the last of the prophets. Only Malachi came later. Haggai started two months before, in the sixth month, but does not seem to have continued as long (Hg. 1:1). At that time the Samaritans had hindered the building of the temple, but the king who made this decree had died. When Darius became king, the Jews were allowed to proceed, but other hindrances arose, and the people themselves had lost the holy zeal which characterized them at their return. They built their own homes luxuriously, but neglected the rebuilding of the

house of Jehovah (Hg. 1:4). To remedy this, as we shall see, a spirit of resoluteness was sent to help them preserve the worship of Jehovah in the land.

Zechariah is constructed like most of inspired revelation, in that it has three main subjects, repeated in inverse order. At the beginning (1:1-6) and the end (12:1-14:21) we have literal prophecies. Within these are symbols in visions (1:7-6:15) and, in parables (11:1-17). In the center are predictions which balance (7:1-8:23 with 9:1-10:12). Two sets of Symbolic Visions (1:7-2:13 and 4:1-5:10) are each followed by sections concerning the Sprout, or "Branch" (3:1-10 and 6:9-15). They balance each other, Jehovah's Purposes being divided into the Lampstand (4:1-14) and the Measuring Line (2:1-13); and the External Enemies into the Flying Sickle (or "Roll") with the Ephah (5:1-11) and the Horns with the Artificers (or "Carpenters," 1:18-21); the Spiritual Currents into the Horseman (1:7-17) and the Chariots (6:1-8). Because of their special interest at present, we present an article on the spiritual currents, "The Horses of Zechariah" in this issue. It may be followed by others of like tenor, from time to time.

In praying to God we should always address Him by the name or title which accords with the character of our petition. If it concerns Him as the Disposer or Placer, Who is operating all according to the counsel of His own will, we should call upon *God*. If it especially concerns His eonian dealings with Israel, *Jehovah* is appropriate. If, as usually is the case, it concerns His care, or provision, or affection, we should pray to our *Father*, Who takes the place of our earthly father in spiritual affairs. We are His sons, or His children. But if our petition concerns our service for Him and His saints, and our needs in connection with His work, then let us give Him His title, *Lord*. We are His servants or slaves.

THE HORSES OF ZECHARIAH

THE TWO VISIONS of symbolic horses found in Zechariah's prophecy, which the skeleton shows to be complementary, should be considered together. The object of the first is to show that the world is at peace while the temple of God is still unfinished. This is contrary to God's mind. So the second vision shows us the spiritual currents set in motion to disturb the calm contentment and false complacency of the peoples, while still at enmity with God. As a similar situation exists today, and now, as then, there are strong spiritual surges which threaten the peace of the whole world, it is of extraordinary interest and profit to see how God wrought His will, and how the prophecy found its fulfillment in the past. So also will His prophecies for the future be fulfilled. The spiritual forces are already at work.

The first vision (1:7-17) falls into two complementary parts, the symbols (7-8) and their interpretation (9-17). The first symbol is simple. It is *night*. Darkness covers the earth. As it is today, the nations sit in darkness and the shadow of death (Is. 9:2, Lu. 1:79). In a broad sense the whole action of the two visions is calculated to dispel this darkness and bring in the day of Jehovah. There is no night of Jehovah. Then His illuminating spirit, unlike the horses of this vision, will spread the light over all the earth, and His hand will be visible to all. In Zechariah's time, however, as it is today, the spiritual forces at work in the world operate behind a curtain of darkness that few can penetrate. May Jehovah give us light so that we will be able to see through this black

curtain, and observe the spiritual currents that carry out His intention!

Not only is it night, but the rider on the red horse, who is first to appear in the vision, stands in the *shade,* between mountains. Does not this give us the place of Israel at that time? They should have shed light by their blessedness through obedience to Jehovah, as, indeed, they did in the days of David and Solomon. But their defeat and deportation cast a shadow on the character of Jehovah, and changed them from being the highest mountain on the earth to a depression between the mountains, so that they were in deeper darkness than the rest. As they had no temple, there was no public worship of Jehovah. And a God who seemingly could not maintain His place of worship against the petty opposition in the land was in eclipse, and the people were in the dark shadow along with Him.

The Hebrew text and the A.V. read *myrtles* (eds) instead of mountains (erim). But the Septuagint makes it mountains. These do not look much alike in English letters, but in Hebrew the *d* and *r* differ very slightly, and are often confused. The end *m* is so like the *s* that, in writing it, I exaggerate the difference. Indeed, I was told that the character for *s* on the fly leaf of the version is an end *m,* so I corrected it. But afterwards I found that it is the usual form, so I had to retract my correction. The fact that the companion vision also has mountains adds considerable to the conviction that *mountains* is correct. Besides, no satisfactory interpretation of "myrtles" seems to be possible. At least we have never seen one. Mountains, on the contrary, are clearly symbols of political powers, and these overshadowed the little band of Jews who returned from deportation.

THE COLORED HORSES

Symbols in the Bible must not be interpreted by west-

ern standards or customs, but according to the mental attitude of the orient. There the horse was seldom used as it is with us, to carry burdens or draw loads. That was done by the ox and the ass. The name of the horse is *sus,* which means *swift.* Even today the Arabian strain is noted for its speed. This was not at all necessary in the ordinary life of Bible times, hence horses were not used by the poor. The Assembler noted it as most incongruous to see servants riding on horses, and chiefs going as servants on the earth (Ecc. 10:7). So the horse may symbolize high rank or authority, especially if it is white in color.

The horse is usually associated with war in the Scriptures. In Proverbs we read that a horse is prepared for the day of battle, yet of Jehovah is salvation (Ecc. 10:7). Nearly all of the occurrences, from the horses of Pharaoh (Ex. 14:9), and the many horses of the kings (which were forbidden, Dt. 17:16) speak of their use for warfare. But the symbol is by no means confined to that. It may stand for any widespread calamity, such as a black horse for famine (Rev. 6:5), and a greenish horse for the pestilence or death (Rev. 6:8). Only the red horse is distinctly a symbol of war (Rev. 6:4).

We have the key to the literal meaning given us in Zechariah's companion vision. In response to his questtion, "What are these, my lord?" he is told, "These are the four *spirits* of the heavens faring forth from their station with the Lord of all the earth" (Zech. 6:5). Perhaps we would call one of them "the spirit of the times," for men do not know or recognize the lord of all the earth. They imagine that the spiritual currents among mankind are causeless, casual, adventitious, a mere matter of chance. They have never learned the lesson taught to Nebuchadnezzar, that the Supreme is in authority in the kingdom of mortals (Dn. 4:25), and, even now, "the heavens do rule." In the kingdom of the heavens this

authority will be recognized, now it is practically denied.

THE YELLOW HORSE

The significance of the *yellow* color is not so easily determined as that of the red and white. This word is so dubiously rendered in our revered Authorized Version, that we must go to the original to make sure of its meaning. The A.V. translates it *fine* (flax Is. 19:9), *choicest vine* (Gen. 49:11, Is. 5:2), *noble vine* (Jer. 2:21), and here *speckled* (or *bay,* margin, Zech. 1:8). The color common to raw flax and muscat grapes and palomino horses is a shade of *yellow.* This is found in a later Greek version also (*xanthoi* yellow). The Septuagint has *psaroi* variegated, but it is rather discordant in such matters. There is no other word which demands *yellow* in the Hebrew Scriptures. Those so translated denote *greenish* (Ps. 63:13(14)) and *glisten* (Lv. 13:30, 32, 36, Ezr. 8:27). We cannot object that horses are not a true, bright red either, unless especially described as a fiery-red.

As the Scriptures seem to give us no clue to the part assigned to the yellow horse, we must go to nature for such illumination as it may give. This, however, is only suggestive, not conclusive. The white horse is really a compound of all the colors. Hence it is not confined to any specific calamity, but speaks of authority from heaven to inflict any or all of them. The red horse is associated with armed conflict. The three colors which make up the white are red, yellow and blue, the so-called primary colors, of which all others are composed. It is a remarkable fact that blue is nowhere mentioned in the Scriptures, but is seen in combination with other colors in the tabernacle, which is a representation of that which is in the heavens (Heb. 9:23-24). The "blue" (thklth) of the A.V. is really *amethyst,* a bluish violet, a combination of red and blue, like the eleventh foundation of the New Jerusalem (Ex. 25:4, Rev. 21:20).

If we leave out the blue, representing heaven, then the red and yellow will cover the rest of the spectrum. It is quite possible, then, and most appropriate, if we consider the yellow horses as representative of all the opposing spirit forces on earth except the one definitely devoted to warfare. As, however, the greenish horse of the end time (Rev. 6:8) is very similar in appearance (green is a combination of blue and yellow), we may be quite safe in concluding that it is a symbol of death, whether by the sword or by famine or by pestilence, or by the wild beasts of the earth.

These were sent by Jehovah to *walk* in the earth. This is startling, for a horse is built for speed, and is supposed to be swift. The reason is soon seen. They did *not* start wars, or famines, or kill, or exercise authority. They may have prepared for these by their presence, but they report that all is quiet in the earth. We might think that this is an ideal condition of affairs. Not so Jehovah! Peace is, indeed, His ultimate goal. It will come with the Prince of peace. *But not before!* Until Jerusalem, the "Tenancy of Peace," will spread it over the whole earth, all tranquillity is false and temporary, and the sooner it is disturbed the better. Jehovah is jealous for Jerusalem and for Zion with a great jealousy (1:14). He is angry with the nations and promises to return and rebuild Jerusalem and the cities round about (15-17). This was fulfilled in the era before the coming of Christ.

THE SECOND VISION

The second vision is evidently the sequel to the first. Horses and chariots invoke the false peace that prevailed. These, however, take their stand between two mountains of *copper*. This gives us a clue as to the time. Nebuchadnezzar took peace from the earth when he conquered it. He was the head of *gold*. The Medo-Persians again disturbed the peace by taking over world rule. They were

the chest and arms of *silver*. Now that the earth is quiet again, the next great conqueror is due. This will be Alexander the Great, of Macedonia. His kingdom is the belly and thighs of *copper* (Dan. 6:32). Zechariah is being shown the preparatory spiritual currents which will lead up to the next great world dominion, as well as Jehovah's provision for the furtherance of His worship in the temple.

As in the parallel vision there are mountains, but here they are metallic, made of copper. In the great image seen by Nebuchadnezzar, the succeeding kingdoms were represented by metals, gold, silver, copper, iron and clay. The Babylonian empire had passed away, and the Medo-Persian was declining. But the Grecian was in process of formation. It was the next conqueror of Israel. Most of the military history of the time centered there. Athens and Sparta carried on the Peloponnesian war about this time (410-404 B.C.) These may be represented by the *two* mountains. Two of the chariots went to the land of the north, which would be their general direction from the land of Israel. One team goes southward, and one *walks* in the land, and so slowly prepares for the wars of the Maccabees. As a result the spirit of Jehovah, which is the spirit of peace, is stopped in the land of the north and the copper kingdom of Alexander conquers the earth.

HORSES AND CHARIOTS

Horses and chariots were associated with human might, and independence of God, and with warfare, in Israel, ever since Pharaoh lost his in the Red sea. When the subject of a king came up, Jehovah directed that he should not multiply horses for himself (Dt. 17:16). When the great combination of nations came against Israel under Jabin, king of Hazor, with very many horses and chariots, Joshua defeated them. He did not keep their

horses, but felled them, and their chariots he burned with fire (Jsh. 11:4-6). When Absalom prepared his insurrection against David he prepared horses and chariots. The Psalmist says (20:7(8)): These in a chariot, and these on horses, yet we the name of Jehovah are mentioning. They are a symbol of strong spiritual currents among the nations and in the land.

The differences between the horses in the first vision of Zechariah and those in the later one are notable. In the first they have returned from walking in all the earth and report the state of quietness that exists at the time. In the second they are hitched to chariots and fare forth to specific regions in order to stir up the conflict called for by the future plans of Jehovah for the nation of Israel. By the different directions in which they are sent there is a clear indication of a great change in the center of earthly dominion. Hitherto it had been in the east. Now it veers around to the north. The introduction of the phalanx, in which several rows of soldiers presented a solid front of spearheads, gave the Greeks such an advantage over their foes, that they swept all before them.

THE COLORS OF THE HORSES

As in the previous vision, the red horses indicate conflict and the white authority, yet, being harnessed to chariots, they do not report the lack of these, but foretell their prevalence in the future. In fact, the action seems to be going on, and the red horses seem to be going everywhere, for no particular region is assigned to them. They probably symbolize Alexander's conquests, which were world-wide. In full accord with this is the destination of the white horses. They go to the north, which is the general direction of Greece. World power had been in the east, under Babylon and Persia. Now it was to be transferred to the north, giving world dominion to the copper kingdom of Alexander the Great.

THE BLACK HORSES

The A.V. says that the horses of the second chariot are *black,* and in this it is confirmed by the Septuagint. But the Hebrew reads otherwise. The stem, meaning DAWN (which they translate *morning* as a rule), has an adjective which might be rendered *dusky*. The two words are very similar in Hebrew. Black is shch*l* and dusky is shch*r*. The *l* is formed much like the *r,* but has an added upright stroke above it which, if faded or indistinct, makes it look very much like an *r*. In my copy of Wigram's concordance the top of the *l* is gone, so it looks like shch*r,* in one case. This likeness, along with the Septuagint reading, seems to show that the A.V. is right, and the horses are *black,* not merely *dusky*. Either way the symbol would probably be very similar, as the colors are so nearly alike.

Black horses are the symbol of famine (Mt. 24:7, Mk. 13:5, Lu. 21:11, Rev. 6:5-6). This was to be expected, after the red horses had been there, for war is almost always followed by famine. At this time military history was made by Athens and Sparta, who carried on the Peloponnesian war (410-404 B.C.), and, in turn, were conquered by Alexander of Macedonia, who rode the chariot with the red horses everywhere. In other places, however, there was no prolonged conflict. His progress was swift. Hence there was not the lack of sustenance that almost always follows a long drawn out warfare in other regions. In Judea, although the high priest had refused to obey Alexander, and had aroused his anger, nevertheless supplication was made to Jehovah to save them. The priests, with the high priest at their head went out to meet him. At sight of the chief priest Alexander worshipped him because of a dream he had at the beginning of his triumphal march, in which a person dressed like the high priest had promised him success. So there was no fighting in Judea.

THE DAPPLED HORSES

The "dappled" horses present a problem until we have some idea of the color of the spots. The Hebrew provides this, for the stem of the word is used of *hail* (Ex. 9:18). This suggests that the spots were *white.* As the horses do not all leave at the same time, for the white ones left "after" the black, so the dappled may go *after* the white. As they go southward, this may explain why no great empires have ever arisen south of them after Egypt had been subdued. There, authority was confined to comparatively small districts for a long time. From the standpoint of the land, the spirit of world authority was henceforth confined to the north. It had once been in the *south,* when Egypt enslaved Israel and would not allow them to worship Jehovah. Then it was transferred to the *east,* and deported them and destroyed their temple. Now it was in the *north,* and would eventually destroy the temple again. But this was beyond the scope of the vision.

THE RESOLUTE HORSES

The A.V. calls these "bay," that is, reddish brown horses, but it puts "strong" in the margin. It sometimes translates this Hebrew stem *courage* (Dt. 31:6) and again *steadfastly minded* (Ru. 1:18). The term *resolute* combines these thoughts. These horses do not seem to be sent away anywhere, but to walk up and down in the land itself. This suggests that they represent that *resolute spirit* which energized those who rebuilt the temple in spite of the opposition, and those later heroes, like the Maccabees, who defended it. Zechariah's prophecy was sent to foster this very spirit. The sheiks of Judah said in their heart, "The resoluteness of the dwellers of Jerusalem is in Jehovah of hosts, their God" (12:5). Something of this spirit persists today among the repatriated Jews in the land.

The designation "resolute" in place of a color, and the distinct statement that the horses represent spirits, so that these stand for a *resolute spirit,* should help us in grasping the import of this vision, and all others of like nature. It should also help us to intelligently understand the spiritual currents which are moving mankind today. Once we know from God's Word what the future has in store we will most probably find that the spiritual currents are carrying men in that direction. Like the currents in the sea and the movements of the wind, they are irresistible and far beyond human control.

THE CURTAIN OF DARKNESS

The situation in Israel today corresponds in many points to that in Zechariah's vision of the horses. They had recently returned to their land after the seventy years' deportation, and had rebuilt the wall of Jerusalem. So now they are back in the land after a much longer and more widespread deportation, and they have built up a military force to protect themselves. They are well called "Zionists," for Zion, rather than Jerusalem, is the symbol of their *political* power. At that time they were recognized by the leading nation of the world, so now they are backed by the strongest of the nations as well as the so-called "United Nations."

But the temple had not been built! That was the principal point in Zechariah's day. And *that is the vital lack today.* Politically the Jews are vigorous. Spiritually they are dead. Jehovah does not manifest Himself among them. The shekinah glory has not returned. Their Messiah is still absent. Yet there are religious and even spiritual movements in their midst. Indeed, there are so many orthodox Jews among them, who wish to restore the old biblical laws and traditional customs, that they are a powerful restraining influence which will keep them from drifting into modern forms of government for a while.

There is even a small but notable group of real "Christians" among them. This term was first used of Jewish believers who accepted Christ as their Messiah (Ac. 11:26), not of the nations who accepted Paul's teaching, and never should have been applied to them. Peter was a "Christian" (1 Pt. 4:16). Paul never uses the term in his epistles. These Jews have been informed that believers today belong to the body of Christ, with a celestial allotment, but they reject this and claim the right to retain their Jewish place and portion. Their leader has written an article in his magazine, seeking to show that there is no essential difference. This seems to be the very reverse of the apostle Paul's position. He counted all his physical advantages as so much refuse, to be thrown away, rather than held fast (Phil. 3:8).

Today there are invisible spirit forces at work in the world with the same object in view as the horses in Zechariah's vision. There is peace on the surface almost everywhere. The powers of darkness are as busy today as they were then, and on a much grander scale. We sometimes wonder why men and governments seem so powerless to carry out their plans. If we knew God's program and the powers behind the scene, we would not hold men responsible. We have definite information that the very opinions of the ten kings of the end time will be formed for them (Rev. 17:13, 17).

Quite a remarkable example in my own experience has helped me to see through the curtain of darkness for many years. Having learned from the prophet Daniel that the east will be at war with the west *before* the great dictator of the end time unites all peoples into one, I have followed with much interest the various efforts to form a union of all the nations. The first league of nations seemed to contradict my stand for a while, but it did not last very long. Now we have the "united" nations, but this effort has only emphasized the *chasm be-*

tween the east and the west, not only in the political, but also in the religious sphere.

For quite a few years I lived, first in Palestine itself, and then near what might be called the dividing line between the East and the West, in Europe, so that the difference between the two was impressed upon me. Now this line is fairly well stabilized. Instead of the desired "one world," there are two. The spiritual currents that divide it are becoming clearer, the animosity more pronounced, and the territory more nearly in accord with divine prediction, notwithstanding great efforts to make it otherwise. Let us take heart. The blundering diplomacy of today is not merely the result of human incapacity to rule. *Its course was indicated by God* long, long ago.

China, of course, belongs to the east. When the chief eastern nation began to overrun it ideologically and militarily, it seemed to the interest of the western nations to interpose. One man after another was sent to help, but it now appears that their well-meant efforts were a hindrance. A spirit of futility has influenced the leading western power, so that it despairs of preventing the eastern coalition. This shows how little public opinion and even powerful government policy can do in the face of the divine intention. Whatever they do, they cannot stop the spiritual currents which are employed by God in fulfilling His Word.

At the same time the opposite current, which insists on one world, is running strong, for this also has been predicted in the word of truth. Both will fulfill God's intention to unite the nations under a false Messiah as the result of the conquest of the East by the West.

The opinion that all the governments on the earth should be in the hands of one man has already been advocated by sober and sensible men who are alarmed at the power which the atom bomb has put into human hands. They fear that the race will destroy itself unless they all

get together and are subject to a single source of authority. Ordinarily they would oppose any dictator, especially a world ruler, but now they are afraid that the lack of one is more dangerous still. All that is needed is a man who can gain the confidence of all. But this must be at some time in the future.

While we see these things coming to pass, let us rejoice, for the day of deliverance draws near, not only for us, but for all mankind. Man's day is nearly done. Still nearer is our deliverance, for we, as ambassadors of peace, must be withdrawn before the day when divine indignation deluges the earth. Soon will the white horse of the great world ruler sally forth, with the fiery-red steed of war and the black of famine and the green of death. Then peace is temporarily past. The cry of our hearts is no longer, *How long?* How can it be very long? Therefore we change it and implore, *How soon! O Lord, how soon?* A. E. K.

WHAT IS THE GOSPEL?

Preaching the gospel on the street in Los Angeles, many years ago, the thought suddenly struck me, "What you are saying is not true!" I was repeating to the people what the Brethren had taught me, that Christ had died, and their debt had been paid. All they needed to do was to *believe* it. Till that moment I thought this a very clear gospel, for it made Christ alone the Saviour, and demanded no works, only faith. But what struck me on the street, was the thought that, *if their debt had been paid, they owed nothing, even if they did not believe!* A righteous God could never demand payment of a debt that had already been cancelled.

Then and there I made up my mind I would find out what the gospel really was. I searched the Scriptures in the original several years before I was fully satisfied. I found that I had to discard many unscriptural expres-

sions, such as *substitution,* the sacrifice of Christ *instead* of the sinner. We had been very free with the phrase, "in our room and stead," but I could find no confirmation for this in the inspired text. Christ suffered *for, in behalf of* those He saves. Moreover, salvation is not limited to those who believe. He is the Saviour of *all* mankind, *especially* those who believe. They receive a special, eonian salvation during the eonian (miscalled eternal) times. The rest do not enjoy it until the consummation.

Now, however, it is only for those who believe. But *what* shall men believe? If they do not accept it by faith they will be raised in the judgment, and suffer for their sins. So we dare not tell them that their debt is paid. What we should stress is the change that the death of Christ has wrought in the attitude of *God. He* was in Christ *con*ciliating the world *to Himself,* not reckoning their offenses to them. Salvation today consists, first of all, in *recon*ciliation with God through the death of His Son. *God is conciliated.* Our main message is, *Be conciliated to God,* for *He* has made Him a Sin offering for us (2 Cor. 5:18-21). By faith we become conciliated to Him, and the result is mutual reconciliation.

This is primarily concerned with our *offenses,* our *enmity* to God, which was dealt with by the death of God's *Son.* His *Christ,* the Anointed, died as a sacrifice for our *sins,* which brought *justification.* This, I found, is much more than the pardon or forgiveness of most of the Bible, and is found only in Paul's epistles to the nations, and is in force only during this administration of *grace.* It could not find a place under law, hence is not revealed by our Lord or the twelve apostles, only through Paul. Our evangel is far grander and more glorious than anything outside Paul's epistles.

WITH THANKSGIVING

THANKFULNESS for favors *received,* for prayers *answered,* for benefits *enjoyed,* should arise from every grateful heart. But this falls far short of our privileges for today. Prayer should be *accompanied* by thanksgiving, *before* the answer comes, along *with* the petition. That is the faith that honors God! Let us be grateful that He will *not* blindly obey our behests. Let us give thanks that He will do only what is for His glory, which alone is our good. If we realize only a little of our own folly and feebleness we will be overwhelmingly grateful for every apparent failure to get what we want, for there can be no doubt that it would have been bad for us and against the glory of God. We are instinctively appreciative of receiving what we want, but let us thank Him in advance for sending only that which accords with His intention.

Thanksgiving is not based on a thing or a theory, but on *life, experience, action* and *rejoicing.* Like the vivifying revelation which God has given us, the very form in which it is expressed conforms to its vital message. As it is such a brief and beautiful example of the divine mode of expression, we will set forth its literary structure, or skeleton. Read *down* the left side and *up* the right. The center only calls attention to the theme of each line, which is repeated in reverse (Phil. 4:4).

[READ DOWN]		[READ UP]
Be rejoicing.....	[what]	.....be rejoicing!
in the Lord.....	[who]	.....I will declare,
always!.....	[when]	.....Again,

WHAT

Joy is the beginning and end of God's eonian operations. In anticipation, the morning stars sang together at the start, and at the close all creation will exult in the consummation. If the cosmos has such glorious boundaries, why should not we microcosms have a similar experience? I have been told that every atom is a miniature of the material world. Let us rejoice in remembrance of God's choice of us and His call and the salvation He has provided, and the place we have in His Christ. Let us enjoy the prospect of the glory that lies before us, for we surely will exult when the fulfillment comes. So shall our thanksgiving be the link between the joy of anticipation and the rejoicing of realization. And therefore it should always accompany prayer, not as a delayed and non-essential afterthought, but as the leading feature. Every petition should commence with thanks or worship.

The two most important prayers for us are those imbedded in the first chapters of Ephesians, which are the models for our imitation. In the first chapter, before he prays, Paul begins by *blessing* God for His grace (verse 3), and, after having detailed our blessings, he *gives thanks* (verse 16) *before* he prays that the saints may enter into a realization of their bliss. There is rare rejoicing in what God has done for us in the past and what He proposes for the future, with Paul's petition in between. Prayer is but the link between past and future joys. If this is realized in our hearts, it will always be flavored by grateful praise of Him to Whom it is directed.

WHO

The second point of importance in this sentence is *Who*. We may rejoice briefly in many things and in a multiplicity of persons. But the chief source of genuine joy for us will center about two, One the Source and the other the Channel of our greatest and most lasting bless-

ings. Only in God and His Christ is the spring perennial of perfect and eternal bliss, and only through the apostle of the nations comes the transcendent grace to us, the least deserving of all God's creatures. It is to Paul's declarations that we must turn if we wish to fully enjoy the special and supernal blessings in store for us among the celestials.

But the bliss here bestowed is not alone that which comes through a realization of our *place* in *Christ,* but that which is connected with our *service* in the *Lord.* It is comparatively easy to be happy in Him, but may seem beyond us to rejoice in the performance of His work, for then we come into contact, if not collision, with our fellows. Then we are likely to have ample cause for sadness and sorrow and despair, due to the persecutions and calumnies, not only from the world, but from our fellow saints, as well as the fiery arrows of our spirit Adversaries. Here is where most of His people fail. As they do not believe God creates evil, they cannot well rejoice when it jolts them, for they think it must come from the devil, and is contrary to God's intention. It is only when we see that God uses evil as well as good, for His eonian operations, that we can rejoice in very much that befalls us in this life.

Paul is the only pipe line which will convey to us the wine which works in us to produce the joy ineffable wrought by the transcendent grace of God's present operations. Whenever the vintage of this economy is adulterated by the admixture of other times, it deteriorates, and nothing so marks the difference as the lessened measure of delight which it produces. And the flavor, too, is different. The soulish cheer of other eras tends toward sensuality, but the purely spiritual satisfaction and felicity which is poured out for us by Paul charges our spirits with celestial nectar prescient of that which will be our portion in His presence. If any of God's crea-

tures should be glad, we should rejoice more, for we alone are the subjects of grace transcendent. No others were so undeserving, and none have received so much. We are at the summit of God's climacteric plan to reveal His heart.

WHEN

We should have no difficulty in fixing upon the proper season for rejoicing. Israel concentrated most of its joy upon the harvest festival of tabernacles, beginning on the fifteenth day of the seventh month. For seven days they were to rejoice (Lev. 23:40). Yet at some other times they were to afflict their souls (32). They were to be cut off from among their people if they did not afflict their souls on the tenth day of the seventh month (Lev. 23:27-32). So must it be under that immature, enigmatic administration. What a contrast with us! When are we charged to afflict our souls? *Never!* When shall we set aside a time to rejoice? Holidays? Sundays? Birthdays? Anniversaries? *Why not?* But these, numerous as they may be in some lands, are far from enough. We should rejoice *always! Again and again!*

WITHOUT THANKSGIVING

A most remarkable feature of Biblical Hebrew is the absence of a distinct term for *thanks.* The words so rendered in our Authorized Version are translated more consistently by other expressions. The most of them should be *acclaim,* although they render this word by *praise* in a number of instances, and *praise* is used by them mostly for *ell* IRRADIATE, idiomatically *praise,* especially in the phrase, "Praise the Lord!" or Jehovah. It is sad that such a significant fact should be hid from us because of a discordant version. The law did not generate thankfulness, but self-acclamation. Even when the Pharisee had a word for thanks in Greek, he misused it. He thanked God that he was not as the rest of men, when he should have *confessed* that he was far worse,

though in a decent and religious way. The word *bless* seems to have done duty in place of thanks, in Hebrew.

Such an incredible fact needs all the confirmation it can get, so I turned up the Greek concordance of the Septuagint, and called a witness to confirm my findings. Sure enough, the verb *thank* (*eucharistein*) occurs no more than six times in the whole book! And the noun (*eucharistia*) only four! Hold! All of these are in the Apocrypha! There are only two other forms, each with a single occurrence. One is also in the uninspired books. Only one, *thankful* (*eucharistos*) has a Hebrew equivalent. In Prov. 11:16 it is used for the Hebrew GRACE (*chn*), rendered, "a *gracious* woman retaineth honour" in the Authorized Version. Tentatively, the C.V. reads: "A gracious wife is upholding glory." If this is the only place the Greek translators felt the need of using the word *thank* in the whole Hebrew scriptures, we may be sure that the thing itself was very scarce.

Confession and *acclamation* are variants of the same word in Hebrew. It is simply the verb of the noun HAND. We use the same idiom in English when we say, "Give him a *hand!*" Then we all clap our palms in approval, as an *acclamation.* But in Hebrew it is most significant and suggestive that *self*-acclamation denotes *confession!* Literally rendered Leviticus 5:5 would read: in case he is guilty as to one of these, then he is to *acclaim himself* in what he sins. And, in 16:21, Aaron lays both his hands over the live goat, and *self-acclaims* (confesses) over it all the depravities of the sons of Israel, and all their transgressions and all their sins. May we all learn the lesson of the Hebrew language, that *the only self-acclamation before God must be confession!* (Lv. 5:5, 16:21, 26:40, Nu. 5:7).

Under the law, the very nature of things demanded confession when approaching God in prayer. So we find, when Israel was manifestly under the displeasure of

Jehovah, in the deportation, that Ezra and Nehemiah and Daniel prefaced their prayers by *confession,* rather than thanksgiving. Their prayers are most instructive and helpful, but we must not imitate them on that account, for we are not under law, and are not unduly concerned with ourselves, now that *we want no righteousness of our own,* and have the righteousness of God. We should put *thanksgiving* for deliverance from sin in place of confession.

When Ezra prayed he *confessed,* weeping and falling before the house of God (Ez. 10:1). Coming together to him from Israel is a very vast assembly of men and women and children, for the people weep with increased weeping. Then one of the men of Israel said to Ezra: "We have offended against our God and dwell with foreign wives, from the peoples of the land. Yet now, forsooth, there is expectation for Israel on this account. And now we will contract a covenant with our God to bring forth all the wives and the children from them, by the counsel of Jehovah and those who tremble at the instruction of our God, and according to the law shall it be done."

Under the law confession was not enough. There had to be a rectification of the wrong and a forsaking of the sin. Israel's principal sin had been the taking of foreign wives. As the law specifically forbids this (Ex. 34:16, Deut. 7:3-4), they were forced to put them away.

Nehemiah is a refreshing character, the political counterpart of Ezra, the priest. The priest's principal business was to deal with the sins of others, and so Nehemiah might have confined his confession to the sons of Israel, for he was seeking to recover them from the effects of their transgressions. In accord with the era and God's limited revelation at the time, he wept and mourned for days, and fasted before he prayed. But there is no *grace* in his words. He prays to the *great* and *fearful* God, Who

keeps His covenant and has *mercy for them who love Him and keep His instructions.* First he beseeches for an audience, for he feels that God would not hear his prayer which he prays day and night, for the sons of Israel, His *servants.* Then he confesses the sins of Israel, especially he and his father's household, and claims an answer on the ground of their conduct (Neh. 1:4-11).

Daniel is also in full harmony with the times in which he lived. He prayed, confessing to the great and fearful Jehovah, Who keeps the covenant and kindness *for those who love Him, and for those who keep His instructions* (Dn. 9:4). He confesses the sins of the people as one of them: "We sin and are depraved, and we are wicked, and we revolt, and we withdraw from Thy instructions and from Thy judgments. And we do not hearken to Thy servants, the prophets, who speak in Thy name to our kings, our chiefs, and our fathers, and to all the people of the land" (Dn. 9:5-7). It was the seventy years' of deportation from their own land which wrought repentance and prayer in the heart of Israel, as expressed by their spokesman, Daniel. Grace is well-nigh absent. Even confession is not enough. Hearing and blessing depends on *their conduct, not on God's grace.* Is not that the reason why *thanksgiving* is not there?

THE LORD IS NEAR

It is a blessed truth that Christ may appear at any moment, and that the Lord may soon descend to call us away to His presence where rejoicing will fill our hearts forevermore, but that is not all. In spirit the Lord is near *now.* If we realize this, it will help us greatly in our relations with others, especially in their unjust dealings with us. If we stood alone, with no hope of righting our wrongs, it would tend to make us bitter and severe. But, with Him at hand, we know that all will be adjusted in due time, and, in the meanwhile, is part of His plan for

us, hence we are able to be lenient and forbearing. In these last days of inordinate selfishness it is very difficult to make our lenience *known,* for the most flagrant wrongs are considered rights, so that our very lenience may be denounced, or used as evidence against us. But this must be expected in a period which is perilous (2 Ti. 3:1), when men are *ferocious* like the demoniacs of the Gergesenes (Mt. 8:28). How much worse would it be if the Lord were not near!

THE WHY OF WORRY

Why should we not worry? The saints have read these words again and again throughout this era, and still many kept on being fretful and fearful, sad and concerned for the future. They failed and still fail to grasp that *God* is for them, so that nothing *can* be against them. They still imagine that they are heard for their much speaking, or, perhaps, lack blessing because of their lack of prayer. Some even express their anxiety in "persevering" prayer, afraid that all would go wrong if they should cease to worry the Deity with their supplication and intercession. Such prayer is not based upon rejoicing and seldom commences with genuine thanksgiving. It is not the prayer of faith, but of unbelief.

THE PEACE OF GOD

All of the saints have some consciousness that Christ died for their sins and that they are saved, but they may still be afraid of the Deity. Some have gone further and have peace *with* God by receiving the conciliation, and are reconciled to Him through the death of His Son for His enemies. Beyond that are those who enjoy justification as a result of His resurrection. But few, indeed, have entered into the peace *of* God, that tranquillity which is His because He is guiding all to His predetermined goal, and uses evil as well as good in the course of

His operations. From the very beginning He knew the end, and planned every detail in between. Nothing ever has or can go wrong. Everything today is just as He foresaw it. For Him the future is as settled as the past. What has He to worry about?

With us it is otherwise. Apart from God, we do not really know the past, let alone the future. Very little of it is according to our plans. Perhaps much of it was contrary to our wishes and expectations. We have no guarantee whatever of the future, except gradual dissolution and death. The young and the careless may have much to rejoice in, and to distract their minds, so that they do not worry. But the aged and thoughtful may well fear for the future. Many seek freedom from worry by various diversions and try to drown their dread in drink. These should have our heartfelt sympathy. Let us not look askance at worry. Like all other evil it has a part to play, and a very important one, in God's plans. Apart from God it is no proof of superior mentality not to worry. In fact it is illogical not to do so.

Our mail is flooded with announcements of philosophies which promise happiness and health, wisdom and wealth to all who will comply with the conditions and pay for the instructions. Some of them even claim to get their "principles" out of the Bible. They all promise success by developing something inherent in man. Some of them may even contain hints that would help if mankind were not mortal. As I pay hardly any attention to them, I speak only of the general impression that I receive from their propaganda. I cannot remember any that did not look upon failure, or sin, as an excrescence which ought to be removed, instead of a divine provision for humiliating and teaching mankind in preparation for *future* "success."

Once we see that *all* is of God, sin as well as success, and that He is using *all* to bring about that perfect con-

summation, with not a single deviation from the preordained plan, we will be able to understand that He, at least, is at perfect peace, so far as the course of the universe and the creatures in it are concerned. *This is the peace of God. This may be ours.* This will enable us to refrain from worry and to pray with thanksgiving. In the midst of the warring factions of this world it will guard our hearts like a garrison of soldiers. Even when our minds fluctuate and vacillate with the vicissitudes of existence, this peace will rise superior to every change. Without it, proper and acceptable prayer today is hardly possible. With it, every petition will be crowned with the halo of thanksgiving.

JOY IN GOD

The following, from a foreign correspondent, shows how God is graciously revealing Himself, and bringing joy to the hearts of the distressed.

"This morning early I found a half frozen little bird. It recovered in my warm hands, and, with a joyous twittering, it flew away. That is just the way I felt after I had read the pamphlet on "Evil." Everything is of God. I had never really followed out this thought to its conclusion. And now I saw it with a clarity and logical exactitude, which I, as a mathematician, especially appreciate. I will work through the pamphlet once more and turn up all the passages. I used the comparison, that God needs a blackboard in order to inscribe His grace with white chalk, in a lecture before religious teachers, and it found widespread acclaim."

PAUL AND ROME

POLITICALLY, Paul was a *Roman,* even though, religiously, he was a *Jew.* He did not go to the city of Rome until late in his career, but he was born a Roman citizen, and spent all his life within the Roman empire. These facts are not merely incidental to his personal history, but are vitally interwoven with his special mission to the nations, and form the backdrop for those grandest of all divine revelations which were penned by the apostle in his Roman room. His birth, long before his call on the Damascus road, made him a citizen of Rome and prepared him for his mission to the nations. But when he finally arrived there, he changed to a celestial citizenship, yet remained as the ambassador of the realm celestial.

The apostles of our Lord were all prepared from their birth for the part they were to play. Those with a Kingdom commission could not possibly be taken from the Romans, the political enemies of Israel. Paul, with his Roman citizenship, could never qualify. Besides, they had to be trained for their task by association with Christ for the whole period of His earthly ministry. There were others besides the twelve who had been with Him all the way from His baptism by John the Baptist, such as Joseph bar Sabbas and Matthias. The latter was chosen to fill the place of Judas, for there had to be one for each of the tribes of Israel (Ac. 1:21-26). But Paul was severed from his mother's womb to evangelize God's Son among the *nations* (Gal. 1:15-16). That is why he inherited the citizenship of Rome.

Citizenship in Rome was not conferred by the mere accident of birth. Anyone born on Roman soil or in one

of her conquered provinces was not, therefore, a Roman citizen. Paul was not a Roman because he was born in Tarsus, under Roman rule. All of the thirteen apostles of our Lord, yes, even Christ Himself, were *subjects* of the emperor, but this did not confer the special privileges of citizenship. The captain of the squadron in Jerusalem, who held a very responsible position, had bought his citizenship with a vast sum of money, for it was deemed a most valuable possession, with many precious privileges (Ac. 22:27-28). But such an acquired franchise was never deemed as high as one received by birth. Paul was equipped with it by God for his apostleship among the nations of the empire, and it often stood him in good stead.

Although Paul belonged to the Circumcision, and was of the race of Israel, of the tribe of Benjamin, as to ritual a Hebrew of the Hebrews, and as to law-observance a Pharisee, he never claimed citizenship in Israel. In this one thing he was like the outsiders to whom he was sent, who were "alienated from the citizenship of Israel" (Eph. 2:12). Only these two citizenships are mentioned in the Greek Scriptures. But when Paul actually came to be in Rome he repudiated both. What he had in Christ Jesus was far superior to the privileges of Judaism, and he was more than content to forfeit them. And even his Roman citizenship went overboard, with all its terrestrial privileges, for our realm or sphere of citizenship (A.V. conversation) is inherent in the heavens, out of which we are awaiting a Saviour, and for which we will be transfigured when He comes (Phil. 3:4-21).

ROME AGAINST THE KINGDOM

The clash between the citizenship of Rome and that of Israel forms the background of much in the accounts of our Lord's life. Even as a child He had to flee into Egypt, due to the efforts of Herod to murder Him (Mt.

2:7). This led to the massacre of the boys of Bethlehem (Mt. 2:16-17). There was no concealing the fact that, if Jesus was the Messiah, and He should set up the Kingdom which He heralded as near (Mt. 4:17), Rome must be driven out. Even the adversary knew that it would displace *all* the kingdoms of the world, of which Rome was the most powerful, and the one most concerned, as it held sway over the land of Israel and Jerusalem, the capital of the coming world kingdom.

The chief priests and the Pharisees, gathered in the Sanhedrin, put the matter very clearly. "If we should be leaving him thus, all will be believing in him, and the Romans will come and take away our place as well as nation" (Jn. 11:48). Nationally, the Romans had stripped Israel of their sovereignty, but they had left them their temple and their ritual. Should these also be taken from them, the priests and elders would be stripped of all their privileges and power. There had been attempts of this kind before. Rome was definitely antagonistic to the mission of our Lord and His apostles, for His kingdom was to pulverize and terminate all such kingdoms, and fill all the earth (Dn. 2:44). There was a citadel with a garrison stationed in Jerusalem, ready to put down any insurrection. They were very suspicious, and the captain thought at first that even Paul was leading a rebellion against the government (Ac. 21:38).

Under these circumstances we can understand Paul's reply, "I, indeed, *am* a Jewish man, a Tarsian of Cilicia, a *citizen* of no insignificant city." The captain evidently did not get the full force of this, for he ordered him to be scourged, an indignity to which no citizen of Rome should be subjected. Our Lord could make no appeal on this ground (Mt. 20:19, Jn. 19:1). When the captain knew that Paul was a Roman, he was afraid, for he should never have even bound him (Ac. 22:24-29). This contrast should show us how different Paul's ministry was from

the Circumcision evangel. Rome must needs be the deadly enemy of the kingdom on earth, and those who heralded it, but it *protected* Paul from the murderous opposition of the kingdom disciples.

It was the *Romans* who enabled Paul to fulfill his testimony to Jerusalem, and speak to the Sanhedrin! That was evidently the climax of his witnessing to the sons of Israel (Ac. 9:15), for, the ensuing night, the Lord said to him, "Courage! For as you certify to that which concerns Me in Jerusalem, thus you must testify in Rome also" (Ac. 23:11). And it was the *Romans* who enabled him to stay two more years in the land to testify before governors and King Agrippa. They treated him very well, although he was a prisoner. Even on the trip to Rome, Julius, the centurion, treated him humanely, permitting him to go to friends for casual care (Ac. 27:3).

PAUL IN PHILIPPI

Long before this the Macedonian call brought Paul to Philippi, which is called a "colony." The Greek word *kolōnia* has no equivalent in English which could give us the full significance demanded by our present study. It is also a good example of the fallacy of translating "exactly," or rather literally. It is Latin, and derived from *kolōnos, farmer.* It began as a colony of veteran Roman soldiers, which was founded in a subject district, as a precaution against revolt. The important point is that these veterans did not forfeit their franchise, but were counted as citizens of the capital of the empire. To all intents they lived in Rome, with the laws and privileges of the great city itself. It is helpful to know this, for Paul's privileges as a Roman citizen had great weight in such a place.

Probably Paul could have protected himself, and avoided the flogging and the stocks if he had been given an opportunity to make known that he and Silas were

Roman citizens. But that would have been contrary to God's purpose. It was not yet the era for Him to smash the empires of this world, but it was time to give a little pre-view of His power, not only to the Romans, but to the authorities of darkness which had been the prime cause of the trouble. What a loss would it be to us, were we to lose the picture of Paul and Silas in the stocks, praying and singing hymns to God, with the other prisoners listening! None of the gods of the nations would be worshipped under such circumstances!

I have experienced severe earthquakes, where there were jails also, but none of them shook the foundations in such a fashion that the doors were opened and all bonds were slacked! The warden clearly saw the hand of God in this, a power far greater than that of Rome. But this alone would have created a very awkward situation. The laws of Rome were sometimes very harsh. To disobey the officers and treat prisoners as he had treated Paul and Silas, when they should have been kept securely, might cost him his place, if not his life. So God's spirit countered the python spirit, and put it into the minds of the officers to release them. So they sent word to this effect. Now we have the situation to which all was only preliminary. *Paul refuses to leave without a public demonstration of his and his companion's righteousness!*

Here we have a picture of the justification which Paul preached. It is not without reason that his great exposition of justification was sent, first of all, to Rome. It was first made known to Abraham, *in uncircumcision.* But the Mosaic law made it practically inoperative. Those under law cannot possibly fulfill it, or *justify* their transgressions when they failed to do so. They were given a propitiatory shelter in the forbearance of God. They were pardoned or forgiven. But, whatever the mercy of God provided for them, they were not exonerated, exculpated, absolved, cleared, acquitted, vindicated, justified.

In God's sight this can only be done by *faith,* apart from the law. After showing the inability of the law, Paul expounds the grand doctrine of justification by faith in the death and resurrection of Christ Jesus, our Lord.

Let us suppose that Paul had accepted the offer of the officers at Philippi, and had gone forth free. He would still have the stigma of the jail upon him. If they had covered up his case, or pardoned him, or forgiven him, the only possible implication would be that he had actually been guilty of some iniquity. Even a single arrest can ruin a man's reputation. There was a time when I boasted that, with one exception, I was locked in jail oftener than anyone else in town. But I always was quick to add that I went there every Sunday to preach the Gospel. Paul had quite a jail record (2 Cor. 11:23), but it would not do to start his ministry in Philippi with a crime against the *Roman* authorities. So he made known to them his Roman citizenship, and demanded a public acknowledgment of his acquittal. The officers realized that *they* had broken the law, rather than he. So they came, and he was vindicated, justified, and thus provided us with a perfect moving picture of that great grace.

PAUL IN ROME

Paul had already written his epistle to the saints in Rome, so was well-known to them. At Puteoli, near modern Naples, he stayed seven days with some brethren. Others came to meet him on the way to the city. In Rome, instead of being incarcerated in a jail, he is allowed to remain by himself, with a soldier to guard him. He could even call together the foremost of the Jews and speak to them. Then, for two years, he had his own hired house, free to teach all who came to him. He was, indeed, a prisoner in Rome, but suffered few restraints or indignities, doubtless due to his Roman citizenship.

He had closed his kingdom testimony to the Jews in

the land when he spoke to the Sanhedrin in Jerusalem. But most of his ministry had been to the dispersion, to the Jews outside the land. Rome was the appropriate place to put an end to the ministry, for it displaced the kingdom in a large part of the earth. If the kingdom had not been rejected by the Jews, he could have appealed his case to Christ, not to Caesar. The mere fact that he was compelled to do this by the Jews themselves shows, more eloquently than words, that the kingdom heralding had failed. After one more attempt to convince the Jews, he closes the kingdom message by quoting the sixth of Isaiah, just as Christ Himself had done (Mt. 13:14-15). Their sin against the holy spirit's testimony, as recorded in the book of Acts, could not be pardoned, either in this eon or in that to come (Mt. 12:32).

FACTS AND FAITH

The book of Acts is founded on *facts.* Paul's epistles are found in the sphere of *faith.* This accounts for the seeming discrepancies. For instance, in the eleventh of Romans we read of the casting away of Israel and their callousness. This was long before Paul went to Rome. Yet when he arrives there, he takes up the matter with the Jews just as if it had not been settled long before. In Romans it was offered to faith, but was not yet a fact. In Acts the faith is fulfilled.

In the epistles to the Corinthians some statements are made which have not materialized even yet. We are told that there is a new creation (2 Cor. 6:17). As a matter of fact this will not occur until at least a thousand years in the future. And yet it is a spiritual reality in our hearts already. We cannot experience it as a fact, but we can enjoy it in faith. Then God and mankind will be at peace (Rev. 21:1-4). Now it is confined to the individual believer. Notwithstanding our anticipation by *faith,* it will not come until after the millennium in *fact.*

As a result of our entrance into this new creation, where God is conciliated to all mankind, we are made ambassadors to the rest of our fellows, who have not been conciliated to Him. The term ambassador is a figure of speech which must not be stretched to include every phase of such an office. As we go to *individuals,* there is none of the pomp and circumstance which accompanies the representative of a foreign *government.* Our whole activity may be concentrated in two words, *peace* and *conciliation.* The kingdom evangel declared war on the kingdoms of this earth. It will destroy them by means of terrific exhibitions of power. They will be conquered by force and it will establish a political sovereignty. We have no such aim. We use no physical force. We beseech men. We must be withdrawn before the kingdom can be heralded once again.

PAUL'S PRISON EPISTLES

So long as Paul had any connection with the evangel of the kingdom on earth he must reckon with the opposition of Rome. If Peter had come to Rome, as was confidently asserted by some when I was there, he might have found himself in conflict with the political authorities, even as he had been with the religious leaders in Jerusalem. But now that this phase of Paul's ministry is over, the book of Acts closes, and the way is wide open for the salvation of God to go to the nations, and the time is ripe for the revelation of those secrets concerning Christ's *celestial* glories which could not be made known before. On the surface it looks as if Paul's activities were over, and that he is laid aside, but, in reality, events have just cleared the deck for the greatest and grandest achievements ever accomplished through human instrumentality. He writes his prison epistles, and in them reveals a celestial expectation for the nations far above the earthly kingdom.

THE TWO CHAINS

When Paul was arrested in Jerusalem, he was bound with two chains, doubtless both of the same kind, at the same time (Ac. 21:33). But in Rome he was bound with two chains of a totally different character, and at different times. To the foremost of the Jews, three days after his arrival, he explained that his chain was due to *the expectation of Israel* (Ac. 28:17-20). As it was expressed by the apostate Jews in Thessalonica, he was guilty of saying that "there is a different King, Jesus" (Ac. 17:7). This was treason, punishable with death. It is quite possible that the Jews brought this same indictment against him before Caesar, at his first defense, when all his friends forsook him, but the Lord stood with him, and saved him from being thrown to the lion. To this he adds a most suggestive sentence: "The Lord . . . will be saving me for His *celestial* kingdom" (2 Tim. 4:16-18).

After this Paul writes to the Epesians that he is *conducting an embassy* in a chain (Eph. 6:20). He could not possibly act as an ambassador of the kingdom, for it had not been set up. Irael was no independent nation that could send an embassy to the court of Rome. Indeed, it had no national standing until recently, when the Jews who had returned to the holy land organized a government and were recognized by the United Nations. It would, indeed, be the most impudent of treasonable acts for Paul to pose as the ambassador of a subject people, who, besides, had repudiated him and sought to have him executed. What country could he possibly represent? Was he not still a *Roman* citizen?

In Rome, after he had testified to the Jews and to the nations, a tremendous change took place in his relationship to both. These were not, indeed, the result of a sudden impulse, but the crises of gradually gathering convictions, expressed in his previous epistles. Israel's rejection of the kingdom came to the final climax when the

Jews in Rome refused to believe. Hence he no longer heralded the earthly kingdom of Israel's Messiah. *He was no longer chained for "the expectation of Israel."* Many years before he had written to the Romans that callousness, in part, had come on Israel, until the complement of the nations may be entering (Ro. 11:25). Then it was still necessary to present the evangel to those Jews among the nations who had not heard. This he had now accomplished.

These revolutionary reversals are recorded for us in his Philippian epistle where Paul first demonstrated justification. He had already written to the Corinthians that he would no longer be acquainted with anyone according to flesh, because there is a new creation (2 Cor. 5:16). Now, however, he repudiates all his *Jewish* priorities and privileges, all that came to him through his physical connection with the favored nation, in order to gain a strictly spiritual position *in Christ,* not as the Messiah of Israel, but as the Head of a *celestial* kingdom (2 Tim. 4:18). He looked for a calling *above,* based on Christ's heavenly glories. This severed him from the earthly kingdom and gave him a place far superior to it. In *fact* he still was in the flesh and on the earth, but in faith he abandons both.

This solves one of the most perplexing problems in connection with the great apostle. Few, indeed, would deny that he is the greatest of them all. Though one of the most modest of men, he reckoned himself to be deficient in nothing pertaining to the paramount apostles (2 Cor. 11:5). But what is to become of him, if he enters the earthly kingdom along with Peter and John and the rest? The twelve thrones are occupied. When there was a vacancy due to the defection of Judas, it was not held open for Paul, but filled by one whose name had not even been mentioned before. There is no proper place for Paul in the coming kingdom *on the earth.*

ENEMIES OF THE CROSS

Even in his day Paul lamented that *many* of the saints were enemies of the cross of Christ. Today it is much worse, for few even understand what this means. They imagine that no believer in Christ for salvation can be an enemy of His cross. The *manner* of Christ's death, as a vile criminal, has exposed the enmity of the world to God as nothing else could do. The friends of the world are enemies of the *cross,* even if they are believers. Paul, as a Roman citizen, could have gloried in Rome's extent and power. It may be that he was not disposed to do this nearly so much as to boast in his religious superiority. But the political side was likewise exposed at the crucifixion, for Rome also had a hand in that.

DISPOSED TO THE TERRESTRIAL

Paul forfeited all his physical advantages as a Jew, and deemed them refuse, in order to gain Christ, and find his all in Him. But he still remained in the flesh, he still was circumcised, he still was an Israelite, a Benjamite, although he was no longer a Pharisee, or persecuting the ecclesia. His *flesh* could not be changed, but his *disposition* was. The cross of Christ has shown what man is in the flesh and what his glory amounts to on the earth. In the sphere of government Paul could not reverse the fact that he was born a Roman citizen, but he could dispose of his political rights as he had done of his religious priorities, not in fact, but in faith. *He was not disposed to the terrestrial,* but to the *celestial.*

We have not yet been transferred bodily from earth to the heavens as we shall be some day, but, in faith, we may act as if we had been. In fact it is necessary that we remain here for a while to carry out our commission as envoys of peace. But we must act as an ambassador should, with the greatest care and consideration, so as not to create strife. Whatever we do, we should remem-

ber that, in spirit, *our realm is a celestial one, not a terrestrial,* even if we have an earthly citizenship.

In Paul's day, imperial Rome had not even conquered the known world, let alone the heavens. It was an independent realm, far more so than the countries beyond the Euphrates or northern Europe which were beyond the jurisdiction of the emperor or the senate. No stranger, no alien from these countries dare come and commence heralding a kingdom that would overthrow the Roman empire. Paul does not come as a *herald* announcing the future rule of the nation of Israel over the earth. That would result in *strife.* He comes as an *ambassador* from a supramundane realm offering *peace.*

Paul became *the prisoner of Christ Jesus for the nations* (Eph. 3:1). He conducted his embassy in a chain (Eph. 6:20). His material chains symbolize the spiritual hindrances which the rulers of the earth use to oppose the evangel of the conciliation. Even though we are ambassadors, we must be subject to the superior authorities (Ro. 13:1).

In Paul's case his changed relationship to the government whose prisoner he now was, finds expression in his chain. He no longer heralded a kingdom stronger and more powerful than Rome that would destroy it and supercede it once it was set up. He now proposes peace on the ground of a conciliated God. Now that Israel and the kingdom are no longer in the foreground, God has announced a truce to hostilities between Himself and mankind, and makes Paul the main ambassador of heaven at the Roman court.

"God was in Christ, conciliating the world to Himself, not reckoning their offenses to them" (2 Cor. 6:19). This is the basis of the great change in God's attitude toward mankind today. It was first revealed through Paul, and now it is exemplified by him in his personal position in Rome. Though his flesh was chained, his spirit

went everywhere. He wrote his highest epistles, to the Ephesians, the Philippians, the Colossians, and to his helpers Timothy, Titus, and Philemon. In them his spirit soars to heights and depths, to past and future, beyond all others. To the very last, as his closing words to Timothy reveal, he is active in spreading the evangel through his helpers (2 Ti. 4:6-22).

But, if he is an ambassador of *peace,* why is he still kept in *chains?* If the ambassador of a powerful country is mistreated, it usually means war. So it would be with an earthly realm. But *God is not reckoning offenses, even if directed against His own ambassador* (2 Cor. 5:19). This is a vital truth, but little known, which is nowhere better portrayed than in Paul's closing contact with imperial Rome. The haughty city challenged God by chaining His ambassador, but He refuses to fight. While *He* is conciliated to *all,* only a *few* are conciliated to Him. He is far too powerful, too loving, and too gracious to be moved by their puny opposition. It suits His grand purpose to reveal His heart to his enemies, like Paul himself, at first, and save them in spite of themselves..

Let no one imagine that there are no chains, no hindrances to the expression of the evangel today (Eph. 6:19). The chains are not literal, material bonds, but consist chiefly of spirit opposition, which operates in various and devious ways. The strategems of the Adversary are largely used to occupy the saints with terrestrial things. The churches of Christendom are more concerned with effecting peace among the nations, than with God, and this misleads many true saints. Some are turned aside to the kingdom evangel, notwithstanding Paul's plain denunciation of those who are disposed toward the terrestrial. In fact the main machinery of Christendom has been perverted by the Adversary, so as to hinder rather than help those who seek to make known the secret of the evangel.

An ambassador must look after the interests of his own country, not the one to which he is sent. If he represents a celestial realm, his prime qualification is that *he be not disposed to the terrestrial.* And, on the contrary, the heralds of Messiah's Kingdom on the earth *must be disposed to the terrestrial.* When we have finished our temporary task down here in weakness, we will be taken above to fulfill our destiny in power among the celestials, but they will remain on earth and succeed in bringing it back to God. Our realm is above, whence we look for our Saviour to qualify us in fact for that heavenly elysium, as we are now in faith.

A chained ambassador should be the symbol of the secret evangel for today. As a whole, the world rejects God's overtures of peace, and mistreats His true ambassadors. Such suffering is the highest honor that can come to a mortal in this administration of transcendent grace. May this picture of Paul in Rome help us to conduct our embassy of peace in a manner well pleasing to God, and for the honor and praise of our Saviour, Christ Jesus, until we are withdrawn into our own celestial realm!

A. E. K.

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