Unsearchable Riches

A Bi-monthly Magazine
For God and His
Word

Volume LI

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A PRAYER

God of my destiny, I bow to Thee;
Fashion me day by day:
Thine are the tools, and the artistry;
I, the lump of clay.

Make me a vessel well pleasing to Thee,
Fill it with love divine:
Only Thine alchemy I now can see:
Make of this water wine!

And with a gift so rare, I am content,
Where e'er Thou leadest me:
Filled at the fountain and then freely spent;
Let me return to Thee!

Shape me, O Master, to Thy sovereign will,
Sharp though the scapel be.
Stamp me with Thy holy impress until
My all I find in Thee. E.B.R.

UNSEARCHABLE RICHES FOR JANUARY, 1960
BEING THE FIRST NUMBER OF VOLUME FIFTY-ONE

EDITORIAL

IT IS WITH HEARTS full of gratitude that we send forth the first issue of this new year, after having completed a half century of publication of our little magazine. We are thankful to God for His guidance throughout these five decades, and for opening our eyes to see much precious truth that had been hidden under the dense cloak of tradition for almost two millennia. We are grateful to our faithful readers who have helped in many ways, by constructive criticism and suggestions, by constant prayer for the workers, as well as by making the work known to their friends. We are amazed that the work has been able to progress as far as it has, notwithstanding the constant opposition from those who misunderstand our motives or our methods. We are thankful for the witness for the truth now being made on all sides of the globe, and for those missionaries who are faithful to God's Word and are joyously proclaiming the good news of God's ultimate from equatorial jungles to desert wastelands.

God has always anticipated our every need, and supplied us bountifully from His vast storehouse. His guidance has been real and continuous. His grace has been more than sufficient. We are indeed overwhelmed by His goodness.

It is, therefore, with joy and eagerness that we commence this new year and new era, for there is still much that needs doing, and God has given many encouraging indications that additional workers will soon be with us

to aid in carrying out these proposed projects. At the time of writing, we have received word of the impending departure of the Editor of our German magazine, Brother Herman Rocke, and his wife, from Hamburg, for the United States. Our brother plans, D.V., to take up residence in Los Angeles, where he will assume the duties of editorial assistant to A. E. Knoch, the Compiler of the Concordant Version. Brother Rocke's son Joe, who has been living with his sister Renate in Los Angeles for some time, is now taking training in offset lithography at a trade school in Los Angeles, in order to be in a position to assume part of the responsibility for the printing of some of our publications at a later date.

As reported in the November issue, Albert Knoch, grandson of the Compiler, also plans to join the staff of workers, upon his discharge from the Armed Forces, in March. Albert is particularly gifted along artistic lines, and may be especially helpful in preparing the copy for photographing, prior to printing by photo-lithography. In bringing the revised editions of our Versions and other publications up-to-date, there is much of this type of tedious work that must be done.

E. O. Knoch will continue to manage the Business Office at Saugus, and be in charge of all correspondence, order filling, and purchasing. In addition, he will now assume more fully the responsibilities for editing Unsearchable Riches, in place of his father, A. E. Knoch, who has now relinquished these duties so that he may conserve his strength and energy for writing articles for the magazine and supervising the training of the new workers.

David Knoch will continue to do the typesetting of both the magazine and the Concordant Version of the Hebrew Scriptures, as well as helping out with the editing of the magazine, particularly of the Young People's Department. Gwen Hansen, daughter of E. O. Knoch, will carry on with the filing chores, and her hus-

band, Fred, will assist Alberta Knoch, wife of the Business Manager, with the bookkeeping and sales tax records.

We all request your prayers in behalf of the entire staff, and also for our faithful friends who act as voluntary agents, usually completely at their own expense, in many countries of the world.

In 1960, if the Lord tarries, we commence our series of studies on Isaiah, the first of which is in this issue. Our Brother Rocke also hopes to contribute regularly, and has begun a helpful series under the heading, "Check Your Panoply!" In addition, we hope to republish a chapter in each issue from the long out-of-print book "The Mystery of the Gospel," under its new title "The Secret of the Evangel." We plan to commence this series sometime this year.

Old-timers will recognize and welcome the article "The Tabernacle in the Wilderness" in this issue, which first appeared in Volume IV of the magazine, and for which we have had many requests in recent years. Unfortunately Volume IV has been completely out-of-print and unobtainable for a good many years, hence we have decided to reprint this helpful article, which will be new to the majority of our readers.

The Compiler's Notes which first appeared in the Complete Edition of the Concordant Version are presently being revised and brought up-to-date, and will be published in Europe by photo-lithography some time this year or next. With the publication of this portion of the Concordant Library, all of the features which originally were available in the Complete Edition will be again available, only in a Library of separate volumes which makes it possible to purchase one feature without being required to buy them all. A revision of the International Edition is also in preparation, to be published this year or next, but there is still considerable correction work to be done on it. It will be printed in Europe

by photo-lithography on fine Bible paper and be available in two styles of binding, including a genuine leather deluxe edition.

We also plan to publish a complete and comprehensive Index to the first fifty volumes of Unsearchable Riches at an early date. Preparatory work has been done, but there is still much checking to do, as well as the actual typesetting.

Unfortunately the November issue of the magazine was much delayed at the printers, so that many readers didn't get their issue until December. Since we still have a quantity of the gummed stickers with Concordant Version verses printed on them, we will extend the offer to give them to all who renew their magazine until the supply is exhausted.

We trust that you will continue to find these pages helpful and stimulating, and that they will encourage you to "endeavor to present yourself to God, qualified, an unashamed worker, correctly cutting the word of truth." (2 Tim. 2:15). THE EDITORS

UNITED GATHERING IN ENGLAND

The final United Gathering for 1959 was held at Beeston, Notts. on Sunday, September 13, when about 70 saints gathered for a day of rich fellowship together. In the morning, Bro. F. Orton of Bramcote spoke on the subject of "My Evangel", and shewing scripturally that Paul's message was the good news for today, and he invited a discussion as to the spreading of these truths, and it was agreed that we should use every opportunity to present to all who shew any interest, these wonderful truths which have so blessed us. The afternoon address was given by Bro. H. Jones of Mansfield on "Christ our Wisdom, Righteousness, Holiness, and Deliverance", shewing that Christ supplies all our needs, with a glorious expectation of sharing with Him in the blessing of all in the universe in the future. That evening Bro. T. Harris of Tamworth spoke on "This Secret is Great", and he spoke of the one-ness of Christ and the Church, a discourse which was much enjoyed. The dates for this year's United Gatherings were decided as follows: East Kirkby, April 10; Manchester, May 15; Sheffield, June 19; Blackheath, Birmingham, July 17; and Beeston, September 11. H.W.J.

THE PLACE OF ISAIAH
IN DIVINE REVELATION

INTRODUCTION

THE HEBREW SCRIPTURES, like the body of Adam and all his descendants, is inspired by the breath of life, so, like them, it is composed of pairs of corresponding parts, as is shown in the literary skeleton. The Mosaic "Law" balances the "Writings," and the Historical Annals correspond to the *Predictive Prophets.* There are two classes of these prophecies, those which are concerned with Israel's Deportation, and those which seek national *Restoration,* such as Isaiah and the Minor Prophets. This shows the proper place of Isaiah's prophecy, which will be the main theme of this series of studies.

PREDICTIVE PROPHECY

The great Subjector's plan to reveal Himself through His written Word gives predictive prophecy a prominent place. If we include the predictions of Jesus Christ during His humiliation on earth, as well as from the glory to His apostle John, their fulfillment during the eons will constitute such an overwhelming revelation of His light and love, that it will subdue even unbelievers when it is revealed to them in resurrection. For the believer, the revelation of past fulfillments will give a steadfast faith in His predictions for the future. Although it may not concern the fate of believers among the nations in this administration of transcendent celestial grace and glory, we are so closely connected with

Christ that His terrestrial triumphs will still bring us much joy and gladness as we revel in His glories in this lower sphere, of which we are still a part.

REVEALS WISDOM AND MIGHT

Prophecy, especially predictive prophecy, has its highest usefulness and value in revealing to us not only the future, but the infinite range of Divine knowledge and wisdom and might. To a limited extent we also can predict the future if we control the elements which determine it. At some distant day these words may appear in print, and many may read and ponder them... All that we foretell is contingent on matters beyond our influence. If we knew all things and had the wisdom to guide them and the power to control them, we could confidently foresee the future. Instead of that, we are not sure what will happen a single second before it occurs. This is in contrast with the unfathomable foresight of Ieue Alueim, which is most clearly revealed through the predictive prophets. Not many learn of His Omniscience now through this means, but in the future all may look back to see the marvels of His predictions.

"UNIMPORTANT" DETAILS

In guiding the universe from its beginning to its glorious goal, it is not only necessary to lead each star in its settled cycle, but to hold every molecule and atom to its path. A very small change in their number can alter an inert mass into a demon of destruction. So in the history of humanity. The cry of the baby Moses led to the deliverance of Israel from Egypt. In Isaiah we see Assyria conquering all before it, until it came to the walls of Jerusalem. There, in one night, a single messenger sufficed to destroy what might have been the first world empire. In order to predict the future, Ieue, Who Will-be-ing-was, must not only dominate all time, but Alueim, the To-subjectors, must sway in all space

and control all volition, from the infinitely small to the immeasurably great.

PREDICTION AND PERFORMANCE

The god of Christendom seems to be confined to the sphere of the good, and limited to the repair of evil. A little intelligent reflection should convince us that a predictive prophet must have much more than this. The evil Ieue predicts, He must perform, even if He uses an adversary to inflict it. But the most awful evil foretold and recorded in Isaiah, the slaughter of 185,000 mighty men in a single night, was accomplished, not by Satan, but by *a messenger of Ieue* (Is. 37:36). Sennacherib boasted of what *he* had done, so Ieue told him plainly that *He* had done all this evil, and also that He would force him to return to his own land (Is. 37:26-29). This is the Alueim, the Subjector of the Scriptures, Who brings to pass what He predicts. Hence we can depend on Him. All that He predicts He will perform.

SHADOWS AND REALITIES

Even when the historical prophets are taught in Sunday schools and theological seminaries, they are viewed as "through a glass, darkly," instead of in the floodlight thrown upon them by later revelation, especially the epistles of Paul. These bring us face to face with the realities, which appear only as shadows in the Hebrew account. But, for God's purpose, they are perfect in their place and epoch. In the future they will be the textbook used by the Deity to reveal His ways and His works, not only to the race of Adam and the terrestrial realm, but to the inhabitants of the celestial spheres as well.

PREDICTIVE PROPHETS

The deportations of Israel and of Judah are the two focal points about which the predictive prophets cluster. Before and after Ieue thrust the nation out of the

land of promise, He revealed to them the meaning of the measures He was taking in order to prepare them for their mission. The first cluster includes Jonah, Amos, Hosea, Isaiah, Micah and Nahum, before and after the deportation of Israel, the northern kingdom. The second includes Jeremiah, Habbakuk, Zephaniah, Daniel, Joel, Ezekiel, and Obadiah, in view of and during the deportation of the southern realm. Only Haggai, Zechariah, and Malachi come later, by themselves.

CONTEMPORARY PROPHETS

Hosea, Micah and Nahum are the only other prophets whose course coincided with that of Isaiah during a part of his prophetic ministry. Hosea's name has the same elements as Isaiah, but in reverse order. It is spelled *E u sho*, and means Be-ing-SAFE. There are many others with a similar name and this is spelled in three ways, Oshea, Hoshea, and Hosea, in the Authorized Version. The last one we adopt in our English works, as it has come into such general use in Biblical literature, not because it is particularly correct. After all, the spelling or pronunciation is not a vital factor. The *significance* is what counts. Both Hosea and Isaiah are the mouthpieces of Ieue, the *Saviour*. This in turn, mirrors the need of Judah and Israel. Notwithstanding their material prosperity, they were spiritually impoverished, and liable to lose all in the impending deportation.

PURPOSE AND PROGRAM

The Alueim has a purpose and plan, which He is putting into operation. In these studies we will endeavor to consider each action, every occurrence in relation to His will and way, and seek to see His hand and heart, and the part it plays in bringing God's creatures nearer to the grand goal He has in view. When we see the divine reason for all that occurs, it will crown the dim outlines of mere events with the luminous halo of His glory.

ADVENT IMMINENT

The coming of Christ is imminent. The despised Nazarene is about to return in might and majesty. The Sacrificial Victim Who bled and died upon the accursed cross for our sakes, and for the sins and offenses of all mankind, will soon reappear, invested with glory and honor, first as Head of His body, the ecclesia, then as the King of Israel, as the Ruler of the whole earth, and as the Lord of all. To the mortal laden with guilt, to the saint sighing for His presence, to a world afraid of what is coming on the earth, to the whole creation, groaning in the slavery of corruption, there is no other thought so vital, no theme so valuable, as the grand crisis of creation which lies just before us.

GOD KNOWS

God alone knows the future. His Word is the only light that illumines the grand and glorious vista that lies just ahead. By this light we can already see the stage being set for the next act in the tragedy of mankind. Israel, the nation destined to rule the world under their Messiah, has already reappeared, and has been accorded a place among the nations of the earth. The nations are already split into the East and the West, all seems in readiness for the return of Christ to the air, and for His saints to meet Him there, and for the terrible time of divine indignation upon the nations, and for the great affliction of Jacob in the holy land, to be followed by the glorious advent of Messiah on the mount of Olives, to rule His people and the earth in righteousness for a thousand years.

So near seems His blessed return that we, who are working on God's Word, seeking to restore it to its pristine purity, and to produce an impartial version in the languages of today, are by no means sure that we will be able to finish the tremendous task before we hear His voice calling us away. If possible, we would at

least like to throw as much light as we can on the great events that lie before those who are left, and, in the meanwhile, help those whose hearts long for His appearing, by providing a correct and consistent version of His revelations underlying these popular portions from the predictive prophets.

God alone knows what lies ahead. He foretold the trying times in which we live, and predicted the present perilous period (2 Tim. 3:1). He has mapped out the future in the Word of truth, and made known the end at the beginning. It is the only light that shines in this murky scene. From it the man of God may learn the divine program for the future, the terrible times that are about to close man's day, and the millennium of bliss just beyond, under the rule of Messiah, and the still more blessed day of God that will follow it, and the final consummation, when sin and death are abolished and God becomes All in all.

GOD IS WORKING

God is at work in the world. Great changes are taking place which point to still heavier upheavals. Ieue's ancient people, after long eras of exile, are returning to the holy land, as is predicted in the prophets, and Israel is once more a nation. The other nations are in a turmoil. East and West are arrayed against each other. Fearful weapons of destruction threaten the very existence of mankind, and the future seems dark and dismal and full of foreboding. Men are full of fear of what is coming upon the earth. Peace seems to have departed permanently. *What of the future?*

FAULTY TRANSLATIONS

The floodlight cast upon the future in God's Word has been dimmed by inconsistent translations, inexact renderings, misleading headings and loose interpretations. We need to know the exact facts of the Original

in order to intelligently interpret the divine disclosures. If we closely consider these, the shadows will fade away, the light will illumine the future, and give us confidence and courage, because we know in advance what is coming and will be prepared for it, with the unshaken conviction, not only that all will end well, but that the very evil that men most dread is also a means, in God's hands, to bring about His glorious goal of reconciling all to Himself through the Son of His love (Col. 1:20).

A CONCORDANT VERSION

Only a microscopic inspection of the words and grammar and emphasis *of the original,* which are usually hidden from the student of a translation, will further increase our ability to interpret correctly. If each English word stands in the same places as its constant Hebrew equivalent, its meaning will become evident from its contexts far more accurately and dependably than by means of a lexicon, except, as seldom occurs, it be an idiom. When used figuratively, this is pointed out. The important points of grammar are also indicated by signs, when they cannot be conveyed in the version itself. The emphasis is helpful in indicating the point of a passage. The CONCORDANT VERSION of Genesis, recently published, clearly illustrates these special features. They will also be found in the forthcoming CONCORDANT VERSION of Isaiah, which may soon be in the hands of the printers.

VALUE OF SCRIPTURAL HISTORY

Cynics say that the only thing that man learns from history is that man learns nothing from history. There may be some truth in this, when confined to the attempts of men to record the events and experiences of the past, and to their present failure to profit by them, but this is the very opposite of the truth when applied to prophetic history. God has inspired this record of His dealings with the chosen people in order that men and

messengers may profit by it. If not now, they will learn of His ways through it in the future.

THE ROYAL BACKGROUND

The fact that Isaiah's visions were given in the reigns of certain kings does not merely fix his place on the calendar, but tells us that they are concerned with *reigning* and with the *character of the government* as administered by these sovereigns. It is not alone that he was active during the reign of these kings, but that the fate of the nation was, to a large extent, in the hands of the anointed kings of the *Davidic* line, and that Isaiah's prophecy was vitally influenced by their character and conduct. Therefore we should know something of these kings and their reign, if we wish to grasp fully the significance of the scenes for which they form the background.

JUDAH AND JERUSALEM

Judah is the *royal* tribe, from which the Messiah comes. Jerusalem is the site of the *temple* of Ieue. This vision is not concerned merely with the land and the city, but includes the *rule* of the *kings* and the *worship* of the *people*. However, the land and the city are so closely involved in the political and religious allegiance to Ieue, that the fortunes of both were involved.

UZZIAH OR AZARIAH

Uzziah (*Oziie*), the first king mentioned, means STRONG-will-be. He is sometimes called Azariah (*Oziie*, HELP-will-be). As will be seen from the Hebrew transliterations, they are much alike, the only difference being the letter *r* in the middle of Azariah. In the Septuagint they are hopelessly entangled. These names present one of the most perplexing problems in this division of Hebrew. Nothing but the keenest spiritual insight can hope to solve it. This is so lacking in our

degenerate days, that we hardly feel inclined to attempt it. Nevertheless, it is our duty to do what we can to present the evidence. Perhaps the Subjector has graciously given us a key to this enigma in 2 Chr. 26:15-22. "And his name spread far abroad, for he was marvelously *helped* (*ozr*) till he was *steadfast* (*chzq*). But, at his steadfastness, he elevates his heart to his ruin, for he is offending against Ieue, his Alueim, and went into the temple of the Lord to burn incense. And *Azariah*, the priest, went after him." Read on to verse 22.

AZARIAH—UZZIAH

From the explicit statement that *he was helped* (*ozr*) by Ieue, and the evidence to this effect, we may take it for granted that he actually had the name Azariah. This is what he is often called in the Book of Kings. But it is also clear that the chief priest was also named Azariah (2 Chr. 26:17, 20). Both heads, the king, of the political, and the chief priest, of the religious branch of the government, recognized Ieue as their Helper. So far as revelation goes, the chief priest never deviated from this. But the time came near the close of Azariah's life, when his name no longer fitted his character. After he had fortified his kingdom with the help of Ieue, he no longer felt the need of a Helper and defied Ieue and His holy law by usurping a function of the priesthood. Then he learned that Ieue is not only a Helper, but also a Judge of one who thinks himself strong enough to withstand His will. So he acquired his nickname Strong-will-be, by dropping the *r*, the last letter of the stem of his proper name *Oz*(*r*)*ie*.

STRONG-WILL-BE OR STRONG-WILL-BE-ING

The name later given to Uzziah (*Ozie* or *Ozieu*) is spelled in two ways, with and without the final *u*. It seems unlikely that anyone would add a letter to a name without good cause. When we realize its meaning and

the slight time-distinction between the two, it seems easily explainable. While we were concerned about this matter, the so-called *ostraka* or potsherds, containing the Lachish letters, were found. These confirmed our conviction, for all the names with this ending had the *u*. They were *Gmrie-u, Etzlie-u, Iaznie-u* (twice), *Mbtchie-u, Mtchnie-u* and *Nrie-u*. These men were probably *active* at the time in the affairs of the city, and the added *u*, which has much the same sense of the English *-ing*, indicates this fact. When they were not actually "working at it", this was left off. The letter *u* is the sign of present *continuance*. So we suggest that the *u* is used only when the name is applied to one, when he is actually enacting its meaning. If a title, as president, it would need the *u* when he is in office, but drop it when he is a past-president.

AMAZIAH

The two names of Judah's king are an excellent indication of the course of his reign. He was marvelously *helped* till he was *steadfast*. *Amaziah*, his father, foolishly went to war with Joash, king of Israel, and was defeated. A large section of the wall of Jerusalem was broken down, and the gold and silver temple furnishings were taken away. Because of his apostacy, a conspiracy was formed against him and he fled to Lachish, where he was murdered (2 Ki. 14:17-20, 2 Chr. 25:20-28). It seems that his son, Azariah (Uzziah), was only about three years old at that time, so it was not until later that the people made him king, when he was sixteen years old.

JECHOLIAH

The mother is often mentioned in connection with the kings. As very little is usually said of them, we are indebted to the meaning of their names for an index of their characters. The mother of Azariah was Jecholiah (2 Ki. 15:2) or Jecoliah (2 Chr. 26:3). As the Septua-

gint makes it *Chalia* in both passages, it may indicate the Hebrew *chl*, a stem meaning PERFORATE, or profane, which is not very likely. In the Masoretic text it is written *Ikil i e*, but read *Ikl i e*, meaning All or Prevail-er-will-be. It is a very good companion for the name of her husband, Resolute, and may have had a strong influence on the character of her son.

JOTHAM

Isaiah's ministry seems to have begun about the year of Azariah's or Uzziah's death, so it was more closely connected with his son and his successors. As Uzziah became a leper, Jotham probably started his rule a few years before his father's death (2 Chr. 26:21). He began to reign at twenty-five, and he continued for sixteen years. He followed in his father's footsteps and became mighty. Nevertheless, the people carried on their idolatrous practices. His name *I u thm* means Making-flawless. His mother's name was Jerusha (2 Ki. 15:33) or Jerushah (2 Chr. 27:1). The Septuagint spells both *Jerousa*, but the Hebrew makes one *Irusha* and the other *Irushe*. The meaning is probably TENANCY, as in the name *Jerusalem*, TENANCY-of-Welfare or Peace.

AHAZ

A great change came about with the accession of Ahaz. There is no reference or allusion to the Deity in his name. The Hebrew is *Achz* HOLD, and he held on to the evil ways of the kings of Israel, so was not a spiritual son of David. He encouraged idolatry. When he needed help he did not beseech Ieue, but turned to the king of Assyria and sent him the silver and gold found in the house of Ieue. He had an altar made like one he saw at Damascus, and he himself offered on it, and changed the lavers, and shut the doors of the temple. Alueim delivered him into the hands of the king of Syria, who carried multitudes of the people into

captivity. Many were slain in conflict with the king of Israel (2 Chr. 16, 2 Chr. 28).

HEZEKIAH

Hezekiah (*Chzq i e* [*u*] SteadFAST-will-be-[ing]) is one of the really good and great characters in Scripture, and he has a large place in the scroll of Isaiah. He reigned during the crisis when the northern kingdom was deported, and only his faith in Ieue fended a like fate from Judah. Only through the miraculous destruction of Sennacherib's mighty host was Jerusalem delivered and Judah allowed to remain in the land. Of all of the sons of David, he seems to have been the best. More space is given to his reign than any other. The Authorized Version gives his mother's name as Abi in 2 Ki. 18:2, but Abijah in 2 Chr. 29:1. As the Septuagint has *Abbou* and *Abba* it may be that the last two letters of the Hebrew *Abieu* (FATHER-will-be-ing) have dropped off in the course of transcription.

In brief, such is the background of Isaiah's prophecy, as suggested by the names of the kings who reigned during his ministry. We will refer our readers to the accounts of these kings in the proper place, but it would be well for the student who wishes to have a clear background for the understanding of this scroll to familiarize himself with the accounts in Kings and Chronicles before going further.

CHRONOLOGICAL ORDER

In general, this prophecy follows the historical order of events under the reigns during which it was written. But this is not always the literary order. In time, Isaiah began his ministry at his call, in the sixth chapter. In the time of Ahaz (chapters 7-12) it all seems to refer to his reign, but in Hezekiah's reign other times are introduced. But the predictive portions, of course, are not tied to times, but to various eras in the future, covering much of it except the present secret administration.

The order of events belongs to the historical prophets in the books of Kings and Chronicles, so we give all the necessary references to these in the margin, as they may provide a proper background.

The name of the prophet gives us the grand subject of his prophecy, *salvation*, and locates this not only in his own time, but *emphatically* in the *future, will*-be-ing. Some of it applied to the circumstances of his days, but even this, as the sign of With-us-Al, were only previews, indications of a final, future fulfillment. It all converges on Israel's relationship to Messiah and the seasons of His sufferings and supremacy. The eras and events of Isaiah's time are only the background for the grand display of His glory through His earthly people in the eons of the eons.

GRACE FOR ALL

How terrible it would be if there was no hope for the vast majority of Ieue's own people, not to speak of the innumerable multitudes outside the pale of Judaism! But we, who know the infinite *grace* of our great Subjector on our own behalf, have no hesitance in accepting His own assurance that He locks up all in stubbornness that He should be *merciful to all.* Meanwhile, let us look beyond the actors and their puny purposeless playing, to the One behind the scenes, Who will use these to perfect His great plan of revealing His hand and heart through them, so that all will be reconciled at the consummation. Isaiah gives only an occasional glimpse of the purpose behind it all, so we will seek to supply this from the highest and latest revelation.

REVELATION AN ENIGMA

Revelation, such as was given before the present secret administration, was an enigma, and came in instalments (1 Cor. 13:12). This was especially true of the Hebrew Scriptures before Christ came and made known the

secrets of the kingdom (Mat. 13:11). So it is that there is much in the prophets that may be apprehended as facts, but not comprehended as truth. The divine side, which answers the question, "Why?", is not revealed to or by the early messengers of Alueim. The completing revelations, which have come to us through the apostle Paul, solve all these enigmas, so we should see through them and comprehend them, and be able to tell *why* Israel, for example, was so stubborn. Moreover, we are not left in doubt of their final fate, which might distress our hearts, otherwise.

MODERN LITERARY DIVISIONS

There seems to have been a general agreement among modern critical commentators, that Isaiah should be divided into two parts, from chapter one to thirty-nine, and from forty to the end. The first they call the "Assyrian," because this nation is the chief enemy up to this point. The second is called the "Babylonian" for a similar reason. But this is by no means always the case, and it is a very poor method of dividing such a literary production, especially when, as in the case of all the inspired library, the true divisions are based upon *similar subjects* in corresponding sections. Like all creatures having the divine life-giving spirit, it is like a living skeleton, as is shown in the Introduction to the Concordant Version.

SKELETONS

For some time a few students have recognized what was called the "literary structure" of the Bible. This seems to have been carried out most fully in the "structures" in the *Companion Bible*. The arrangement of the subjects varied. Those which consisted in a return to the same subject in inverse order, were called an "introversion." As will be seen from the Skeleton, this type of structure is suited to this book. Because it has been made clear that this arrangement corresponds

closely to the structure of living creatures, we have adopted the name "skeleton," for the Scriptures differ from other books in that they are inspired by the spirit of God. The term "skeleton" not only describes the arrangement of the subjects, but suggests the divine origin of the prophecy.

SKELETON OF ISAIAH

A comprehensive grasp of the whole message of Isaiah is best obtained by means of a skeleton which shows all its main subjects and their relation to one another at a single glance. With God's grand goal in view, the subjection of all to Al, the supreme Subjector, Isaiah *Exhorts*, by means of *Reproof* and *Promise*, by *Voices* showing *Forsaking* and *Comfort*, by *Prophecies, Historical* and *Predictive*, and deals with other *Nations*, their *Loads* and *Woes*. Thus Ieue reveals Himself by word and action, at this crisis in His operations, through the nation He is training to become His chief instrument in preparing the denizens of the earth for His paternal benificient sway.

PERFECTLY BALANCED

The skeleton of Isaiah shows clearly that it is not composed of two unequal parts with no internal relationship, but that there are four main subjects, Addresses, Voices, Prophecies and Nations. They are enlarged upon in this order in the first half, and discussed again, in reverse order, in the second.

REPROOF—PROMISE

In fullest harmony with the rest of revelation, the prophecy of Isaiah begins with *Reproof* and ends with *Promise*. In the beginning (Gen. 1:2-31) darkness was replaced by light, the chaos of the disruption by the restoration. At the close, the entrance of sin and death are balanced by their exit at the consummation (1 Cor. 15:23-28). So Ieue reproves His people by this prophet

in His opening words, yet renews His glorious promises to them before it is finished.

FORSAKING—COMFORT

In general, when Ieue is dealing with the sacred nation, the first half deals with evil, the second with good; Reproof gives place to Promise, Forsaking to Comfort, Ahaz, a bad king, to Hezekiah, a good one. Just so, the Israelite reckoned that the evening came before the morning, and the day started the night before. The present evil is but the precursor of permanent good in the far future. It is all in perfect harmony with Isaiah's name, Salvation-*will*-be-ing, and deals with the various means by which it will be brought about. It strengthens its predictions by giving previews of the future by means of such signs as that of Hezekiah, who was a type of the coming Messiah.

ISAIAH AND THE KINGS OF HIS TIME

The name Isaiah (*I sho i e u* SALVation-will-be-ing) is also the subject of his prophecy. It deals, not only with the salvation of Israel during his own day, but especially in the *future*. When the future alone is intended, the last letter, *u*, the sign of continuance, is omitted, and it is spelled *I sho i e*, SALVation-will-be, as in 1 Chr. 3:21, Ezr. 8:7, 19, and Neh. 11:1. But this form is never used in this prophecy. The meaning of Isaiah is practically the same as Joshua (in Greek *Iêsus*, Jesus, in Hebrew *I e u sho*, Will-be-ing-SALVation), for the salvation of both Joshua and our Lord look forward to the future, one to salvation from enemies in the land, and the other to His presence in power, when all Israel will be saved.

A.E.K.

FELLOWSHIP WITH THE LORD

THIRTY YEARS AGO, in introducing an exposition on CELESTIAL WARFARE, this magazine published the following fundamental facts from which we now quote:

> "We wish to correct the impression that we teach that the sixth of Ephesians refers to *doctrine* rather than to *deportment*. It is wrong to infer from the negative, that we do *not wrestle* with blood and flesh, the positive, that we *wrestle* with spiritual powers. Our conflict with them is *not wrestling*, for it is carried out with arrows and a shield and a complete suit of armor and a sword. Wrestling was done without clothing, certainly not in armor.
>
> "The sixth of Ephesians deals not with our *position in Christ*, but with our *deportment in the Lord*. It has no connection with the new humanity (or "new man"), which describes our relations to mankind, with whom we do *not wrestle*. We have had too close a contact with the blazing arrows of our enemy to imagine that our place in Christ will exempt us from this terrific warfare. Being in Christ is not enough to equip us for this warfare, much less is it cause for exemption. It is in the *Lord*, and victory depends on practical righteousness and strength and faith."

In our new series on the panoply of God, we will first attempt to demonstrate that we *all* are in dire need of this spiritual suit of armor; then we will take up the necessity of checking it daily.

In the United States, protection in the political and social spheres is guaranteed by the Constitution, and almost everybody knows that Life, Liberty, and the Pursuit of

Happiness range first among the inalienable rights. Many noble men have dedicated all their time and energies to defending them and making them known elsewhere. Mankind has been very receptive to these ideas since every human being wants to enjoy a maximum of what is beneficial and advantageous. Everyone wishes to get hold of anything that might do them *good.* The Creator Himself has planted this yearning in the heart of humanity, as a part of His plan to draw all His creatures to His own heart in due time.

In the spiritual sphere, also, we should be aware of our inalienable rights: Our *life* is hid together with Christ in God. Whenever Christ, our Life, should be manifested, then we also shall be manifested together with Him in glory. This fact is clearly stated in Colossians 3:3, 4.

And there is *liberty* for us as well: The Father rescues us out of the jurisdiction of Darkness, and transports us into the kingdom of the Son of His love, as we can see from Colossians 1:13.

Happiness is ours, too: even as David is telling of the happiness of the man to whom God is reckoning righteousness apart from acts: "Happy the man to whom the Lord by no means should be reckoning sin!" (Rom. 4: 6, 8).

Life, Liberty and the Pursuit of Happiness is certainly granted by the Constitution, but only to those who stay within this country. The government of the United States will always try to protect its citizens abroad; but this cannot be guaranteed when they go to certain foreign countries which follow a different way of life.

In the spiritual sphere, likewise, separation from God brings us drowsiness among the dead (Eph. 5:14), destruction (Phil. 3:19), and shame; the very things from which we wish to escape. This does not mean that we have lost our inalienable rights, but that we have

entered a territory where the way of life is more or less different from that of citizens walking worthily of the evangel of Christ (Phil. 1:27). Therefore, let us be aware of any trap of the Adversary; many saints have already been caught alive by him. This was true in Paul's day; it is even more apparent in the perilous periods of these lasts days in which we are now living (2 Tim. 2:26; 3:1).

Since God is using the experiences we have in our lifetime as a means of preparing us for our high place and service among the celestials (Eph. 2:6), He sees to it that everyone gets a sufficient knowledge of evil to enable him to fully appreciate the very opposite of evil in the future. Even believers cannot be spared a sufficient experience of evil (though this does not preclude the right to lead a mild and quiet life in all devoutness and gravity; for this is ideal and welcome in the sight of God, as we will see later).

We do not know in detail what might do us *good* and what is beneficial and advantageous to us. But God knows, since He created us the way we are and with this yearning for happiness in our hearts. His final aim for us is our own *good,* and He is the only One Who knows the way to this goal. So we ought to be eager to follow this way... and follow it in its details, all the more because we all concur with Him in that we, too, desire what is for our own good.

In His Word God gives us ample information on what might lead to loss of fellowship with Him, and also on what serves toward deepening our relations with Him. His plans for His creatures in general, and particularly for us, are of the greatest interest to every reader of His Word. We will, therefore, concentrate our efforts toward walking in the path suited to transcendence, which the apostle Paul has shown us in his epistles (1 Cor. 12:31).

It is very significant that the evangel for the first

Jewish believers after Pentecost was called *the way.* When Saul was breathing out threatening and murder against the disciples of the Lord, he obtained authority from the chief priests to arrest them, punish them and lock them up in jails. For this purpose he went to Damascus with letters to the synagogues, so that, if he should be finding any who are of *the way,* both men and women, he may be leading them bound to Jerusalem (Acts 9:1, 2); and he used to take part in the voting by ballot when they were condemned to death (Acts 26:10).

We are revering the same God and Father as those early Jewish believers. The same Saviour, Christ, died for our sakes on Golgotha; and we, too, are saved from indignation through Him (Rom. 5:9). Yet there is a distinctive factor by which our way is distinguished from theirs: and this is *grace.* Believers today are the recipients of God's unadulterated love to a greater extent than Israel was in the past or will be in the future. The Jewish believers had only *pardon* of sins and were on *probation,* as is clearly demonstrated by the examples of the 10,000 talent debtor (Mat. 18:35) and of Ananias and Sapphira (Acts 5). That there was no security nor guarantee is emphasized by Peter in his first letter (4:18): "If the just one is hardly being saved, where will the irreverent and the sinner appear?" We, however, are *justified* gratuitously in His *grace* which superexceeds where sin increases (Rom. 3:21; 5:20).

During the transition (before the present secret administration of the grace of God became effective) the special blessings and powerful deeds of the impending eon, such as signs and miracles, occurred through the hands of both the apostles and Paul and Barnabas (Acts 5:12; 14:3); and the species of languages in Corinth remind us of the multitude at Pentecost when each heard the apostles speaking in his own vernacular (1 Cor. 12:28; Acts 2). But the Corinthian graces were discarded a few years later, as we see from the

Ephesian circular letter, which was published about the time when Jerusalem, together with the sanctuary, was destroyed and any offering of divine services in the temple had ceased. The latter event brought the believers in Israel down to the same level as those of the despised nations. Since that time, *all* the saints are blessed with every spiritual blessing among the celestials.

WORSHIP WITH A RENEWED MIND

At the time when the Corinthians received their first letter, knowledge was still fragmentary; they were knowing out of an instalment because they lived still in the time period of immaturity. This is the reason why they themselves estimated their graces higher than Paul did, for he was already aware of the fact that prophecies would be discarded, languages cease, and so forth. Some of the graces left little or no activity for the *renewed mind.* In order to further a coherent knowledge as a basis for sober spiritual truth, the risen Christ had His special apostle, Paul, write the epistle to the Romans which contains the *teaching* we are supposed to *learn* (Acts 26:16; Rom. 12:2, 16:17). This was, and still is, the material provided for developing the functions of the mind toward its renewing and testing what is the will of God, good and well pleasing and mature (Rom. 12:2).

We know from Paul's letter that what was going on at the meetings in Corinth was not for the edification of the ecclesia or even the individual speaker in some cases. This state of affairs was reflected by their prayers: "For if I should be praying in a language, my spirit is praying, yet my mind is unfruitful. What is it, then? Should I be praying in the spirit, yet I will be praying with the *mind* also... But, in the ecclesia, do I want to speak five words with my mind, that I should be *instructing* others also, or ten thousand words in a language?" (1 Cor. 14:5, 12, 14-19).

Even in those days, *everybody* who spoke to God was in close unity with Him whenever he did so; in spirit he was speaking secrets. The graces, however, *varied.* As Paul put it: "Now you are the body of Christ, and members of a part, whom also God, indeed, placed in the ecclesia, first, apostles, second, prophets, third, teachers, thereupon powers, thereupon graces of healing, supports, pilotage, species of languages (12:27, 28). . . . Whenever you may be coming together, each of you has a psalm, has a teaching, has a revelation, has a language, has a translation. Let all occur to edification! Yet let all occur respectably and in order! . . . For God is not for turbulence, but peace, as in all the ecclesias of the saints" (14:26, 27, 33, 40).

Spectacular graces were typical of the transitional period during which Paul wrote the Corinthian letter. If it had not been for them, spiritual life in the young ecclesias would have withered away; the "New Testament" was not existent at that time, except for a few Pauline letters to a limited number of ecclesias. Most believers today are not aware of how much more blessed they are since the graces of those early days were displaced by the coherent revelations Paul received from the risen Christ, which *completed* the Word of God (Col. 1:25). We can now understand that the Corinthians could not see spiritual truths in the right perspective, nor did they get a full view of them. It was as if looking on things indirectly and observing them by means of a hand-made metal mirror of those days which gave a rather enigmatic picture. Since the completion of God's Word, however, we can see things (in the spiritual sphere) as if the risen Christ were speaking to us face to face (1 Cor. 13:12).

We shall now quote from Volume 31, page 36, of Unsearchable Riches:

> **"Hitherto it was necessary for humanity's good and God's glory that God should reveal only His will, but not His intention. He tested the race in order to get it to**

expose itself. Hence direct knowledge was withheld. Now this is no longer necessary. He tells us plainly concerning Himself. As we see others face to face, not by reflection, so we may now see God's full revelation, without the disturbing media used previously."

Our readers will agree that our praise and prayer should correspond to the level of the *full revelation* which Christ has given us through Paul and his imitators; and no believer today, male or female, is excluded from the privilege of praying the same way as the apostle did. "You have us for a model," he says (Phil. 3:17); this certainly pertains, among other things, to praise and prayer which should always occur in an orderly manner and be well controlled by the renewed mind in order to secure close harmony with God; rather five words with the mind than ten thousand words without it.

FOR THE LAUD OF HIS GLORY

The honor and glory of God are the aims for which the universe came into existence, and among His creatures, man is especially well equipped to reflect His manifold glory. If you ask a group of believers what is the climax of Ephesians, the mature saints might answer, "the secret," (meaning the secret administration of the grace of God). This answer, however, is not quite correct; the climax is not the secret in itself, but rather the prayer for its understanding (3:18). The mere *knowledge* of the secret is of little value; it would not satisfy God's heart nor enrich our spiritual lives and teaching. Only after we are rooted and grounded in *love*, should we be strong to grasp, together with all the saints, the vast dimensions of the secret and to know, besides, the knowledge transcending *love of Christ* (Eph. 3:18, 19).

We see that striving for knowledge is not the end in itself; the only intrinsic value of searching the depths of God lies in responding to Christ's love and in reflecting it. Paul wrote the famous word to the Corinthians

(13:2) which will remain valid for all times: "If I ... should be perceiving all the secrets and all the knowledge ... yet have no love, I am *nothing!*" So let us always be aware of this fact: in God's eyes there is nothing of real value unless it generates love and contributes to His honor and glory.

Prophesying in Corinth was for *edifying the ecclesia;* speaking in a language was for *edifying oneself.* In Ephesians, however, the situation is different; the introductory prayer begins with the words: "Blessed is the *God* and *Father* of our Lord Jesus Christ, Who blesses us." Then follows an enumeration of the graces that are valid today and apply to us: every spiritual blessing among the celestials, in Christ; He chooses us in Him before the disruption of the world (before sin entered into the world); designating us beforehand for the place of a son (so we are no longer minors). But it is not for our edification that we are graced in the Beloved, it is rather for the *laud of the glory of His grace* (1:6).

When we hear the word of truth, the evangel of our salvation, and believe ... then we are sealed with the holy spirit of promise (which is an earnest of the enjoyment of our celestial allotment). Here again our thoughts are directed toward a higher purpose than our own edification: His grace graces us for the *laud of His glory!* (1:13, 14).

In Ephesians 1:8 Paul starts writing in brief (3:3) on the secret of Christ which God makes known to us in all wisdom and prudence; to head up all in the Christ ... (and the apostle adds:) "in Him in Whom our lot was cast also, being designated beforehand." We know from other parts of the Scriptures that we shall be judging messengers and the world (1 Cor. 6:2, 3), and that God seats us together among the celestials, in Christ Jesus, that, in the oncoming eons, He should be displaying the transcendent riches of His grace in His kind-

ness to us in Christ Jesus (Eph. 2:6, 7). This is our future designation, and it is according to the purpose of the One Who is operating *all* in accord with the counsel of His will (1:11); *all,* not only the great events in our futures lives, but those at present as well; *all* includes also what we would call *the minor details.* There is much consolation in this thought, that we are not subject to a blind fate, not in the tiniest things; "we are aware that God is working *all* together for the good of those who are loving God" (Rom. 8:28). Again, all this information in Ephesians 1:8-11 is not given for our own edification, but rather for the *laud of His glory!*

In accord with this trend, the first half of Ephesians ends with a prayer for power so that we should be strong to grasp what is revealed in the first three chapters of this epistle. This prayer is not for a small power, but rather for one in accord with the riches of His glory (3:16), and the end in view is that we may be completed for the entire complement of *God* (3:19). This is not a petition for power in order to perform something spectacular, or to edify ourselves or the ecclesia, but rather to glorify God, the Father of our Lord Jesus Christ, as we will discuss in detail on a later occasion. So, again (3:21) we find the words of praise: *to Him be the glory!*

We should always bear in mind that the Corinthian epistle was written when the time of minority for believers was fading away; the circular letter to the Ephesians marks the beginning of maturity so that all the saints may see God's full revelation. This great change is properly indicated by the first words we have already found in the introductory prayer (Eph. 1:3): "Blessed is the God and Father ... Who blesses us..." What really matters is *He*; in His Word, and especially in the Pauline letters, *He gives us the most precious gift* we can comprehend with our minds which are renewed by His spirit. In other words, *He blesses us* with the graces we have enumerated before (1:3-14). And we

respond to His blessing by *blessing Him*; by offering Him our praise and prayer for the very graces with which He graces us in the Beloved. He could not speak of anything more precious to us, so what He says is *well said* in the sense of that word. And we, too, could not find more appropriate words in our response; it is also *well said.*

The Keyword Concordance tells us (page 34) that the Greek for "to bless" is *eu logeō* which means *well-say.* Our readers will agree that this is very suitable for expressing the most cordial wishes on both sides, God's and ours. In His Word, His love is concerned with our well-being and will lead us to closer unity with Him, and thus satisfy our deepest yearning for Him. Likewise, when we begin our prayer with "Blessed is the God", we are concerned with His deepest longing toward us, with the desire of His heart: to become our All.

These are the thoughts we have in mind when we do not cease praising and lauding Him: "Blessed is the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing among the celestials, in Christ!"

PRAYERS, ANSWERED AND UNANSWERED

In times of old, God operated in those revering Him and made them request things which He had promised to give them. By the mouth of Ezekiel He advised His covenant people of the day when they would dwell again in the land He gave to their fathers, and He promised them: "And you come to be Mine for a people, And I will become yours for an Alueim." And He added: "Further, for this shall I be inquired of by the house of Israel, to do it for them" (Ez. 36: 28, 37, TENTATIVE C. V.). This example serves to show how God had planned a better future for Israel and how He puts the yearning for it into their hearts so that it becomes a pleading initiated by God Himself, a pleading indeed with a

promise to be answered in due time. Here we have a true prayer of *faith*, rooted and grounded in His own Word.

This immovable foundation is too often missing in the prayers of our times which are rather grounded on the sand of human experience, on the pious traditions that have been passed on from generation to generation: If you had sufficient "faith" to request even the impossible and to believe that God will grant it, then, and only then, will you be given what you asked for. Some people are always talking about their *answered* prayers, and it sounds like boasting, as if they had persuaded God, in the long run, to give in. It should be mentioned at this point that Paul also once boasted of the fact that the Lord had *not* answered his prayers: He had rather protested to him: "Sufficient for you is My grace, for My power in infirmity is being perfected."

When the writer of these lines was a young boy, each answered prayer was for him like meeting God; and weeks, even months might pass until the next meeting with Him when another pleading was granted. This went on for a long time; then the Lord gave him a mother-in-faith who taught him to read the Scriptures and to pray accordingly. In the hate-filled atmosphere of his parents' home he was granted the privilege of having *fellowship* with the Lord instead of meeting Him occasionally.

IN EVERY PLACE, LIFTING UP BENIGN HANDS

Drawings in the catacombs show praying men and women in the same *posture* which is described in the Scriptures, kneeling and lifting up their hands (Acts 20:36; 1 Tim. 2:8, 9), as was the custom at that time. In Israel there was once a special *place* for prayer; the tabernacle in the wilderness, and later the temple where the people went to worship. At least they bowed their knees in the direction of the sanctuary as Daniel did

(6:11) who had windows in his chamber toward Jerusalem; there he knelt three times a day for prayer and thanksgiving.

When the woman of Sychar pointed out to the Lord that the Samaritans used to worship on mount Gerizim while the Jews claimed Jerusalem to be the proper place, Jesus disposed of the controversy by saying to her: "Believe Me, woman, that, coming is an hour when neither in this mountain nor in Jerusalem shall you be worshiping the Father... But coming is the hour, and now is, when the true worshipers will be worshiping the Father *in spirit and truth,* for the Father also is seeking such to be worshiping Him. God is spirit, and those who are worshiping Him must be worshiping in spirit and truth" (Jo. 4:21-24).

Our Lord had never mentioned that three p.m. was the hour of prayer; but God-revering people and even the apostles retained this custom. "Peter and John went up into the sanctuary at the hour of prayer, the ninth." And Cornelius was praying at the same hour in his house (Acts 3:1; 10:30). Emancipation from a pious tradition is a slow process, even in our days. We fold the hands, interlace the fingers, close the eyes, and incline the head when we pray, regardless of whether we are sitting, standing or kneeling, as the case may be.

In the days of our Lord the outward posture agreed with the frame of mind. The tribute collector would not even lift up his eyes to heaven; the man full of leprosy, when perceiving Jesus, fell on his face, at His feet; the thankful Samaritan did the same when he returned to give glory to God with a loud voice; his thanksgiving and glorifying God was followed by his salvation through faith (Lu. 5:12; 17:15-19; 18:13). Simon Peter prostrated before Jesus' knees when awe engulfed him (Lu. 5:8, 9). We remember the scene of radiant brilliance in the high mountain where the three disciples saw Jesus transformed the way He will look as

the Son of Mankind coming in His kingdom. When cloudy gloom overshadowed them after Peter's inept remark, they fell on their faces and were tremendously afraid (Mat. 16:28-17:6).

Only once do we read of our Lord that, kneeling, He fell on His face in prayer, when the torment of His soul caused His sweat to drop like clots of blood. There, in Gethsemane, He comes closest to human weakness; and there, too, we find Him in fullest *subjection* to His Father's will, both with His posture and His words, "Not as I will, but as Thou!" (Mat. 26:39; Lu. 22:41).

Elsewhere we read that Jesus looked up into heaven while he was blessing, giving thanks, or petitioning, and the beginning of His long prayer in John 17 says that He was lifting His eyes to heaven. Apart from these examples there is no mandatory instruction in the Scriptures as to the posture we should adopt in prayer today. The words "lifting up benign hands" (1 Tim. 2:8) reflect a commendable custom of those days; Paul intended that it should be done this way, and above all: "apart from anger and reasonings." What counts is not the upward motion of the hands, but rather the benign attitude of the praying heart.

There are more things in the apostle's first letter to Timothy that do not apply to our days, at least not in the minute details. There are no longer *slaves* in this country and no believing *owners* of such (6:1, 2); but employees should adopt the same attitude toward their employers, deeming them worthy of all honor and not despising them, especially if they are believers. We do not know of any ecclesia amongst our friends where widows over sixty years of age are listed for the relief fund of the saints; apart from that, present customs have made all of them ineligible since none now have the opportunity to wash the saints' feet. What counts is that everybody should provide for his own, especially his family, and that the ecclesia should not be burdened

with the relief of any person who is not worthy of this honor (5:8, 16, 17). We have gone into these details in order to show that customs and traditions may change; but under similar conditions we should act in the same spirit which motivated Paul and the saints of those days.

When in prayer, we may hide our face in grief, pain or shame, or lift up our eyes and hands for praise and petition, as the case may be; the inmost attitude of our heart, however, should always be as if we were bowing our knees to the Father of our Lord Jesus Christ; for this is the only attitude befitting us in the presence of the great Subjector when we are *asking* for blessing or *thanking* for it. The Hebrew *brk* means both *to kneel* and *to bless,* for these two belong together. When bidding farewell to the elders of the Ephesian ecclesia and to the saints of Tyre, Paul knelt on the beach, together with all of them, and prayed (Acts 20:36; 21:5). Likewise he was bowing his knees for the readers of his Ephesian circular letter (3:14) that they may be made staunch with power to grasp the dimensions of the secret and to know, besides, the knowledge transcending love of Christ.

We cannot lift up benign hands *in every place;* yet even if we cannot emulate Paul's *posture* in prayer, we can very well imitate his *attitude,* for God does not read our prayers from our lips and hands and knees, but from our inmost hearts. So we may be standing or sitting as the custom is, and yet our prayer may be so spiritual that its full harmony with God's will is apparent to spiritual-minded saints. They will not miss the outward posture since the present administration primarily emphasizes the spiritual. Everything in the way of the spectacular has been displaced, and there is nothing left on the physical side which is mandatory, unless it suits the occasion and is in harmony with the attitude of the heart where Christ dwells through faith.

The supreme requirement for today is that the Father be adored *in spirit and truth,* and He is seeking true worshipers who qualify for both. (Prayer may be done in error, and even under the influence of deceiving spirits. We will see later how we may guard ourselves so that this be not the case with us.)

Worshiping in spirit and truth calls for a *spiritual attitude* which *may* be expressed by the postures described in the Scriptures. Who can always fall on his face when he feels like it? And many of us are living and working where we can hardly see the sky when we want to lift up our eyes for praise and prayer. So we appreciate our privilege for today, that in our hearts we can always adopt the right attitude *in every place* at all times with no restrictions whatsoever. "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!*" H.H.R.

(*To be continued*)

MISSION WORK IN FORMOSA

Dear Friends and Fellow-workers in Christ:

Another year is rapidly drawing to a close and another New Year approaching. As we reminisce our hearts are bubbling over with gratefulness to God for His manifold blessing, for His grace and help. Looking forward, we can feel and know assuredly that, in the future also, He will faithfully lead and guide His own. It is a good thing, said David, "To show forth thy lovingkindness in the morning, And thy faithfulness every night."

As most of you already know, my wife and I spent some thirty years as missionaries on the mainland of China. Seventeen years have passed since we, as prisoners of war, were repatriated to this country. While on the mainland, with the grace and help of God, we reached many people with the Gospel, and about seven hundred were converted. In this Assembly were Wang Chong Ru (a medical doctor) and his wife and family of six. During the Communist turnover, they lost their home, their clinic, and all of their earthly possessions, as well as one of their sons, who, together with several others of the Assembly, were martyred. The last letter we received from this faithful couple is a very pathetic

one, telling of this terrible tragedy, and explaining how they had lost their home and had spent their extra savings in fleeing from place to place. To this they added, "We are not able to flee any further, and if we have to suffer and die, we pray the Lord to give us the needed grace. We would, however, like to see our children spared. Will you help David, please." Shortly after this David had to flee to Formosa, where he finished his studies in college. David took up Christian work on Formosa.

Since we were unable to continue our work on the mainland, we have concentrated our efforts on promoting the Gospel on that Island. With gifts and help from friends in Canada and this country we have been enabled to help David and his wife and co-workers to continue the Mission work there. They have a chapel where the Christians meet for Bible classes and regular services every week, and they have classes for children and young people.

About five years ago we began to make recordings on tape here, in the Mandarin, or official language of China. We have half an hour every Sunday morning on the Min Pen radio station in Taipei for our program, "The Voice of Love." We have received many letters from listeners, and our co-workers on Formosa have given them Bibles and try to keep in touch with them.

This year Lavinia's health has not been good so we were not able to do any travelling. We prayed specially that God would send people to our home, who were in need of spiritual help. God answered this prayer in a wonderful way: Ships belonging to a Chinese Steamship Company on Formosa have come here to Tacoma, and have stayed in port from eight to fourteen days. We have met these ships and held meetings in the Chinese language on board the ships, and in homes and in a hall. We give the seamen tracts and gospels and New Testaments in their own language. Some of these men have become quite interested, and as the ships have returned from time to time, we have noticed that they have made progress spiritually. We have made arrangements with the Steamship Company so that we can ship used clothing to Formosa without paying freight. Thus we have been able to ship several thousand pounds of clothing to the poor refugees. For this we are also very thankful to God.

Conditions in this world seem to grow darker as the years go by. Many are growing cold and indifferent. Strange as it may seem, a great number of individuals, and many churches in the world today, do not feel any responsibility for, nor do they give any serious attention to the need of the much neglected mission fields. May God help us all, to whom He has so graciously made known His plan of salvation for all mankind, to be faithful and work while it is yet day.

915 South Huson,
Tacoma 6, Wash.

Yours very sincerely in Christ,
Lavinia and Abraham Heidal

Reprinted by Request

THE TABERNACLE
IN THE WILDERNESS

MOSES was admonished when about to make the tabernacle: "For see, saith He, that thou make all things according to the pattern (type) shown to thee in the mount." Accuracy of construction was strictly required. But, since the days of Moses, the model makers have departed variously from the original exactitude of construction; and also have differed more or less among themselves as to just how the original model was made. Hence the motley variety of models now before the public for exhibition.

About seventy-five years ago Dr. Eph. M. Epstein (a Christian Hebrew) published a pamphlet entitled "The Key to the Construction of the Tabernacle, the 47th of Euclid". The writer of this paper, having diligently endeavored for several years to rightly construct a model, but without successfully removing the difficulties that he met, was greatly delighted to examine and use the suggested key discovered by Dr. Epstein. Believing that the key would unlock the bolts of difficulty, the writer proceeded to construct a model, which, so far as is known, was the first to be built using this method of construction.

The chief difficulties of construction disappeared, one after another, with the right rendering of one Hebrew word, vis: *qrsh*. This word has been rendered "board" in most of our common versions. But, if the *qrsh* be a single board, insurmountable difficulties will be encountered.

The specifications rigidly require that every *qrsh* must be a cubit and a half wide. Exodus 26:15-25 is unyieldingly accurate. Verse 22 demands *six qrshim* for the western side (end). But verse twenty-five demands *eight qrshim* for the same side (end). But, on the single board plan, with a right angle at the northeast and the northwest corners, with the boards standing perpendicular, the model makers all get "cornered." For *six* boards one and a half cubits wide give but *nine* cubits for the width of the tabernacle if we place the western edges of the twentieth and last northern boards, flush with the western face of the building. But *eight* boards one and a half cubits wide make *twelve* cubits. So we have a hopeless conflict concerning the width of the building, on the plan of a right-angle corner. It must be abandoned.

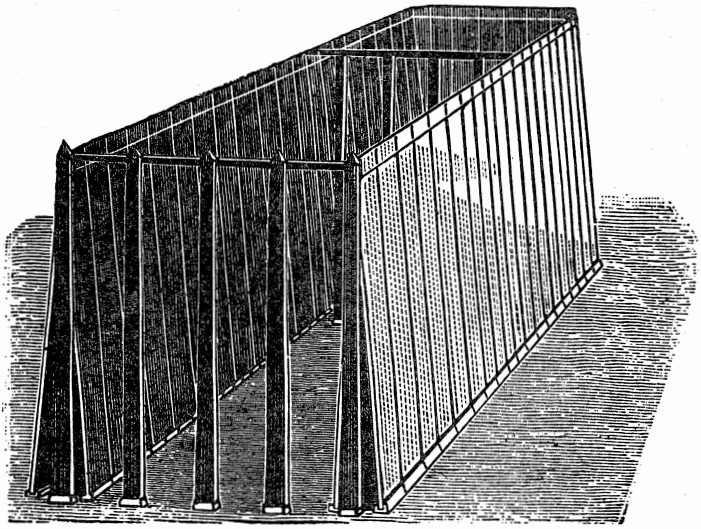

Fig. 1.

Perspective of Tabernacle with Coverings and Curtains removed in order to show the Structure of the Walls

We herewith submit a better and more accurate plan of the corners, together with an illustration of the entire building. It will at once be seen that the walls are hollow. (See Figure 1.)

No specifications are given for cords and pins to suport single upright perpendicular boards. None are needed with the plan we offer. The building is self-supporting. Furthermore, thick, heavy planks would be needed to give sufficient strength for the single board plan; and all too heavy to be transported on the six ox wagons provided for this purpose, together with the more than five tons of the silver sockets on which the building stood. The plan we offer requires but thin, light planks for the *qrshim.*

Without supporting ropes and pins, a single board building would collapse under the weight of the four great covering curtains. Not so with the plan we offer.

Again: Not two tenons under each board, into two sockets, but two arms (of the two *qrsh* planks) into two sockets. Each socket was as long as the planks were in width, viz., one and a half cubits. Hence there would be two continuous lines of sockets, end to end, forming two grooves, into which the planks would enter and stand. See the subjoined ground plan of the building (Figure 2). Beautiful is its simplicity. Circles were introduced in Solomon's temple; while in the tabernacle all things were angular. The tabernacle, Solomon's temple and Ezekiel's temple represent a progression of symbols, from angular simplicity to spherical complexity.

The *qrshim* planks must diverge from each other at the top, at a specific angle, just great enough to make an opening at the northwest and southwest corners, a cubit and a half wide. (See the perspective view of the northwest corner.) This specific angle Moses must have known, in order to have the corners accurately fit together. Just here applies the forty-seventh problem of Euclid: the square on the hypotenuse of a right triangle

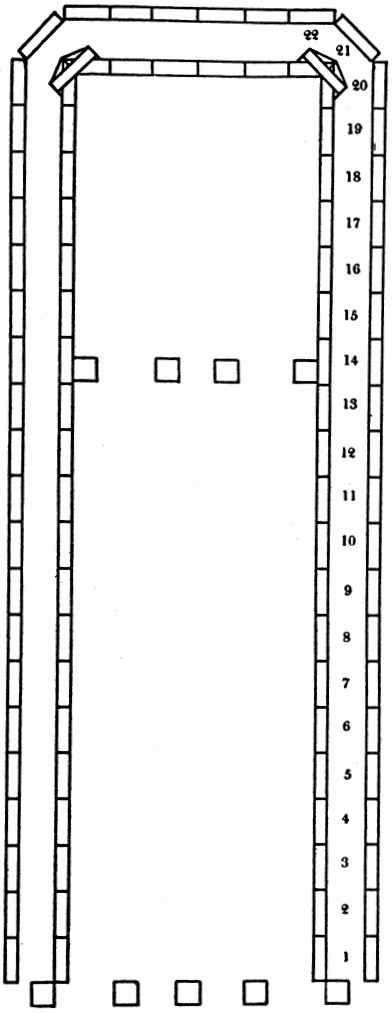

Figure 2

The Foundation Sockets

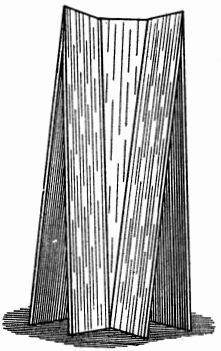

Figure 3

Perspective of N W Corner

is equal to the sum of the squares on the other two sides of the triangle. Two applications of this problem gave to Moses just the required angle at which the planks should diverge.

They tell us that Pythagoras discovered this problem. But Moses must have been quite familiar with it a thousand years or so before Pythagoras was born. The solution of the corner problem lies at the floor. The subjoined diagram will make it plain to all who know this problem.

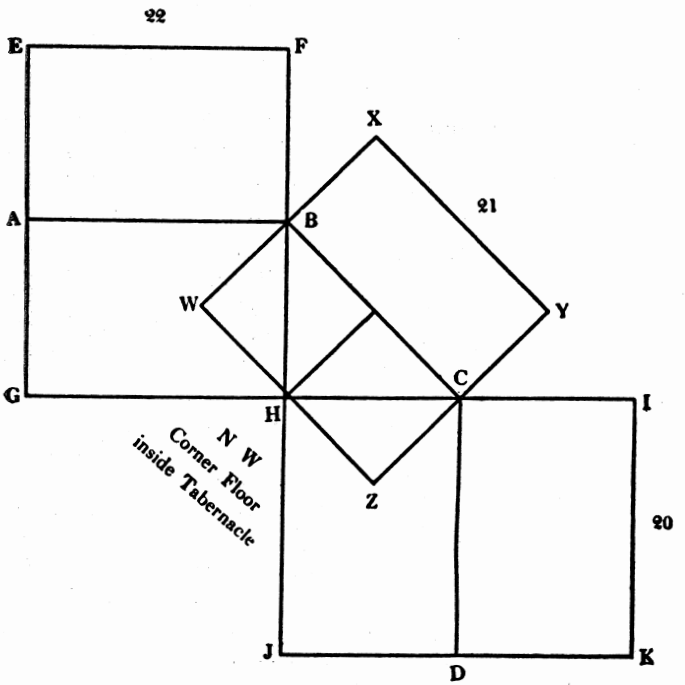

Figure 4

The Ridge and Base at the N. W. Corner

Let the center lines A B C D (Figure 4) be the ridge

of the northwest corner of the tabernacle dropped to the floor. The lines E F and G H are the bases of the twenty-second *qrsh* planks (see Figure 2), the first on the west side. The lines H J and I K are the bases of the twenty-first *qrsh* planks, the last on the north side.

It will be observed that the base of the corner *qrsh*, W Z X Y, is a perfect square one and a half cubits in size. Since the other *qrshim* planks must diverge at a greater angle, the bases of each of these do not form a square. Hence E F and G H are more than a cubit and a half apart. The same is also true of H J and I K. The points F X Y I are in a straight line. The square formed on the hypotenuse B C of the right angle triangle B H C is equal to the sum of the squares formed on the other two sides B H and H C. But F B is half of F H, which is the spread of the *qrsh* E F G H. Likewise H C is half of H I, which is the spread of *qrsh* H J I K.

So Moses obtained the requisite angle, so as to have an opening (B C) between the ridges of the twentieth and twenty-second *qrsh* of just a cubit and a half. Figure five shows the edge and angle of the forty-six side *qrshim*, placed in line from front to rear of the building. The planks diverge from each other at an angle of twelve degrees and twelve minutes. Six degrees and six minutes is the divergence of each plank from the perpendicular. Eighty-three degrees and fifty-four minutes is the angle of divergence from the horizontal base. Figure six shows the edge and angle of the two corner *qrshim*. Eight degrees and thirty-six minutes is the angle of divergence of these planks. Four degrees and eighteen minutes is their divergence from the perpendicular. Eighty-five degrees and forty-two minutes is the angle of divergence from the horizontal base.

The walls of the tabernacle being hollow and wide enough apart at the base for two men of average size to walk abreast unhindered, there is also ample room for all the bars of shittim wood overlaid with gold, to pass

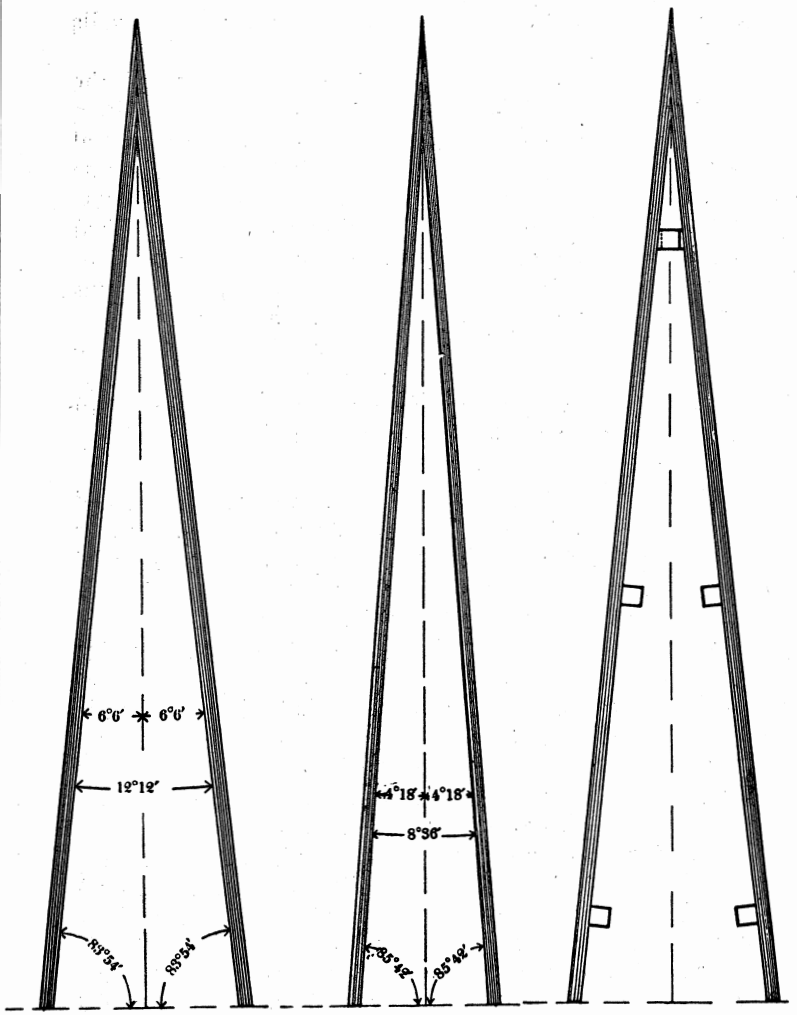

Figure 5
The Common Qeresh

Figure 6
The Corner Qeresh

Figure 7
The Bars and Staples

from end to end of the building, *inside* the hollow walls (Figure 7).

Rings (or staples) in each and every plank of the *qrshim*, placed in line from front to rear of the building, receive the bars and firmly hold in place the several planks of the *qrshim*. And in like manner also inside the hollow western wall, five bars pass through similar lines of rings. Thus the whole building is strongly locked together and is wholly self-supporting with no need of ropes and pins to hold it up. Indeed, of ropes and pins for this purpose there is no mention whatever.

This plan requires no bars outside the building to interfere with the curtains, but it leaves the outer surface, as well as the inside rooms, quite free from all obstructions, with a flat and smooth face for the covering curtains to closely rest upon.

"The middle bar in the midst shall reach from end to end" (Ex. 26:28). This statement has greatly puzzled the model makers who follow the single board plan. So they cut the upper and lower bars in the middle, thus making four bars out of two. The remaining fifth bar they extend from end to end of the side walls. The pernicious result is that in the middle of the wall from east to west, where it needs the *most* strength, that of *five* bars, it has the *least* strength, that of only *one* bar! Such folly a common builder would scarcely be guilty of. But, driven to this folly by a wrong idea of what the *qrsh* was, they could do nothing else.

All five bars go from end to end, and inside the *qrshim* walls. Figure seven is the eastern edge of *qrsh* number one, on the north wall. The eastern ends of the five bars are clearly seen in right position. That perplexing "middle bar in the midst" is not at all the midst from top to base of the *qrsh*, but in the midst across from the one to the other of the sloping planks of the *qrsh*. It is in the midst from the right to the left plank as we face the eastern ends of the bars. Moreover,

the fifth bar, at the dividing midst of the *qrsh*, passes through two sets of staples, one set in either row of *qrsh* planks, and so closely interlocking the planks, that they cannot separate, even if out of the base sockets.

Furthermore, the two bars that pass through the staples of the inner planks of the north wall, and the corresponding two bars that pass through staples of the inner planks of the south wall, together with the corresponding bars of the west wall; these six bars pierce through and firmly lock together the two inner diagonal corner *qrsh* planks. Thus we have a marvelously simple and wondrously strong pair of corners. And the three top bars also, at these two corners, touch and press against the edges of the four inner corner planks.

The tops of all the *qrsh* planks, being beveled to the requisite angle of divergence, fit closely together, with a knife edge at the ridge, and are clasped firmly together by a solid gold housing band ("ring," A.V.).

Surely the august Architect of this wondrous building knew precisely how it should be constructed for strength, lightness, beauty and perfection. Every work of God is perfect. Silver at the bottom: gold at the top: wood covered with gold between the earth end and the heaven end. Founded upon redemption's symbol, and crowned with glory's symbol.

Six covered wagons and twelve oxen offered by the princes of Israel were ample provision for transporting the tabernacle and its silver sockets (weighing a hundred or more pounds each) from place to place on the march. "So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle... And when the cloud was taken up from over the tabernacle, the children of Israel went onward in all their journeys. But if the cloud was not taken up, then they journeyed not till the day it was taken up."

J. S. MABIE

BEESTON CLASS LOSES ANOTHER MEMBER

On September 20 Brother Charles Essex of the Beeston (England) class passed away at the age of 92. He was well loved by all, and will be much missed. Bro. Edgar Jones of Mansfield took the funeral service, at which sympathy was expressed to his son John, and his wife Winnie. H.W.J.

EBBA LUNDBORG

August 1959 saw the passing of our dear sister Lundborg of Örebro, Sweden. For many years she had used her talents and means in the publication and dissemination of Concordant truths in the Swedish language. Her husband, up to the time of his death many years ago, had been editor of a magazine, I Morgonväkten, which contained Swedish translations of many of the articles in Unsearchable Riches. Our dear sister was a faithful witness for the truth as she saw it, and we know her reward will be great. E.O.K.

EARL R. TABER

Our brother in the Lord, Earl R. Taber, was one of the early helpers in the compilation of the Concordant Version, and spent three or four hours a day as a collator of the Greek Text, checking it letter by letter, for a period of about ten years. Living in Los Angeles, he was able to confer regularly with the compiler, and was a frequent visitor at 2823 East Sixth Street. He was killed in an automobile accident while on vacation. We do not have details, but we shall be looking forward to meeting our dear friend and brother in that glad day! E.O.K.

1960 BALDWIN FELLOWSHIP PLANS

If our Lord has not yet descended and our Father is willing, we plan to again have the Young People's Fellowship at Baldwin, Michigan, July 24 through August 7. A cordial invitation is extended to all God's people, young and old. Since Ephesians three is the chapter that will be studied each morning, it is suggested that it be memorized by each one before fellowship time, in preparation.

We would appreciate your reservation not later than July 8, if this is possible, but if you cannot let us know ahead of time, do not let this stop you from coming. We will provide a place for you.

Please send your reservation to: Miss Dorothy M. Johnson, Route 1, Box 470, Baldwin, Michigan.

"GENADE EN VREDE"

This publication should be of real interest to all of our friends who can read Dutch. A sample copy will be sent to anyone requesting it from the publisher, Mr. R. Beintema, Strevelsweg 110B, Rotterdam 24, Holland.

UNSEARCHABLE RICHES FOR MARCH, 1960
BEING THE SECOND NUMBER OF VOLUME FIFTY-ONE

THE DIVINE JUDGMENTS

INTRODUCTION

FROM MINORITY TO MATURITY

FOR THE ENTIRE DURATION of his service the apostle Paul endeavored to lead the ecclesias from the elementary stage of salvation into the deeper truths of God, and so from minority to maturity. We can learn from his prayers how much this was on his heart. In his letters he tells us that he continually placed these petitions before the Lord (Eph. 1:16). He prays that a spirit of wisdom and revelation in the realization of Him, God, may be given to the ecclesias. Further on he implores Him, in behalf of the believers, that they should be strong to grasp the knowledge transcending love of Christ (Eph. 3:18). And in his Colossian prayer (1:9-11) we find the request "that you may be filled full with the realization of His will, in all wisdom and spiritual understanding."

Paul had an intense longing that the believers should not remain minors, surging hither and thither and being carried about by every wind of teaching (Eph. 4:14), but that they should be fully assured in all the will of God. If we now ask how far God has gone in answering these prayers of the apostle, we will recognize, upon looking back over the centuries, that He is doing this especially in our time, after almost two millenniums of comparative darkness. He has raised up teachers, who rediscovered many important truths, hidden under a cloak of tradition, proclaimed them anew and brought them into a fuller light. And we find that a continually grow-

ing number of believers are gratefully accepting them.

But this resurrection of precious truths did not occur without opposition and even bitter enmity. The discoverers and pioneers of the brighter light were often faced with tough opposition and furious antagonism. Some time ago the light of the final salvation of Israel met nothing but contradiction. Yet it is a sign of progress, that today this truth is gaining widespread acceptance, especially on the continent.

However, the acceptance of long lost truth is by no means universal among God's people. One question, especially, is still being debated, and thus far no unity has been achieved. This is the doctrine of the divine judgments and their duration. Two different and opposite views confront each other in this matter. One teaching is that the final judgment is the ultimate verdict, deciding the fate of the unbelievers, and this leads logically to the doctrine of eternal torment. The other is, that the Scriptures teach the end of these judgments and consequently the eventual salvation of those who are judged.

AN INVESTIGATION OF THE DIVINE JUDGMENTS

But how shall the simple believer, not acquainted with the languages of inspiration, come to a clear and certain conviction with regard to this question amidst such contradictory doctrines? Accordingly, one can hear people say, "Nobody can know what he is to believe." Or, "The Bible teaches both eternal and endless torment, and also the ultimate salvation of all. Therefore nobody can be certain about these things."

These are surely not commendable views concerning God's Word, as being the revelation of His will. Neither do they uphold the Lord's promise, that the spirit will lead the disciples into all truth (John 16:13). Since the Scriptures do not contain such contradictions, nor confirm such different doctrines, opposing each other, it

becomes obvious that one of the above mentioned teachings must be unscriptural, erroneous and false.

Those who are really concerned about the growth of the ecclesia, wishing it to reach maturity, suffer under this disagreement. As the people are generally dependent on their teachers, they have the right to ask them whether it is not possible for them to attain to some unity with regard to this question, on the ground of the Scriptures. Does not Paul pray for this unity of the faith?

Everyone who longs for full truth and real harmony must realize that this state of disagreement among the believers is untenable in the long run, because our Lord is dishonored by it. Therefore the advocates of both doctrines owe it to Him and His ecclesia to make a special effort to seek a solution for the sake of the truth. They should, in order to resolve this difficulty, thoroughly investigate all that God has revealed in regard to His judgments, in the Scriptures, writing down their findings and placing them before sober, sane and experienced men of God. Then all believers would have an opportunity to compare both doctrines without prejudice, and come to their own decision. This would be an honest and open proceeding in the battle for the truth.

The following exposition is such an effort which we, as proponents of Scripture, concordantly interpreted, place before the saints for their consideration. In it we openly admit the difficulties which appear when we make such a study of the divine judgments. But we also demonstrate how these can be met and explained in a wonderfully satisfactory way, so that the duration of these inflictions are in accord with God's entire revelation. Those who already rejoice in this light, as most of our readers probably do, may be helped by these studies to teach others and answer their questions or meet their retorts.

But not only for these reasons do we publish this series. We have been denounced and accused by our

opponents, that we ignore God's judgments in our teachings and therefore are to blame for the indifference and lukewarmness among the believers, who, when they accept the light of His ultimate victory, lose all eagerness to "save souls," interest in mission work, or urge to grow spiritually, saying that everyone will "go to heaven" anyway.

JUSTICE AND JUDGMENT

God's judgments are an indispensible part of His revelation. They are demanded by His holiness and justice in the face of sin in every form. Through judgment God teaches the sinner the feelings of His heart about his offensive acts. In this way the offender gets a drastic proof of the fact that sin not only rouses God's wrath, but that He will also carry out the threatened penalties in all their severity.

If He simply looked calmly at the wicked deeds of His creatures, there would not only be a tremendous gap in His revelation, but His holiness and justice would also be questioned. There would follow such an amount of lawlessness that the whole universe would end in ruin. But God prevented such a catastrophe by the erection of a just and righteous law, which He will protect and uphold. Whoever sins against it incurs severe and divine punishment.

The psalmist expresses this truth when he says: "Justice and judgment are the habitation of Thy throne" (Ps. 89:14, 97:2). Here God declares that His reign requires firmness and that judgments are necessary in order to uphold it. He has followed this principle ever since sin entered the world. It is His wise display of His power, by which He governs the universe. His judgments are a vital part of it. As these principles were divinely designed to accomplish such an important task, they should be treated with corresponding thoroughness in the teaching of His Word.

That God judges and punishes sin is one of the most easily understood truths. Even unbelievers are impressed by this. But the object of the divine judgments cannot simply be the revelation of God's wrath against the sinner. Even worldly courts seek a higher object. They do not wish to only avenge a crime, but also if possible, to reform the criminal. And if the ordinary lawyer must study for many years to get a good grasp of what the laws demand and what measures he must employ in his practice, how much more important is it for a student of Scripture to thoroughly acquaint himself with God's methods in dealing with right and wrong. For are not His ways far above all earthly courts and verdicts?

But no one can acquire this knowledge through human wisdom, neither can he do so by using his own rules and measures. Only if we search for illumination by the light and guidance of His spirit can we attain clarity concerning the principles which He uses.

GOD'S JUDGMENTS IN THE PAST

THE JUDGMENT OF THE FIRST SIN

The first judgment of human sin is most important for us to consider. Merely the fact that the Scriptures give us such a detailed account of it, points up for us its extreme importance. And as Paul also gives it such a prominent place in his epistles, thus placing it in the light of the highest divine revelation, we should scrutinize it most carefully.

God had not left Adam in doubt about the consequences if he broke His commandment. He told him that he would become mortal and finally die ("For in the day you eat from it, to die shall you be dying"—Gen. 2:17). And the first human beings had evidently taken this warning to heart, for Eve said much the same thing to the serpent, when this creature addressed her. At any rate Adam and Eve had for a time obeyed,

perhaps from fear, until they were finally seduced and ate the forbidden fruit.

Now let us observe the way by which Satan led them astray. He made God's threat of judgment questionable. He boldly told the woman: "Not to die shall you be dying." And in this way he convinced her.

Here we have the birth of the dangerous germ of denying God's judgments. Our first parents foolishly believed the deceiver as they would a good friend. But into what hands did they fall? Those of the man-killer from the beginning (Jn. 8:44). As a false friend he conjured up before their eyes an easy path, devoid of judgment. And it was this very thing that brought God's retribution on them.

But God Himself combined this judgment with a certain measure of mildness by ordering man to eat his bread in the sweat of his brow, working in the field in God's great outdoors. And what else will keep his body as healthy and prolong his life so effectually as this occupation, ordered upon him by his Creator?

But this does not satisfy Satan. In their fallen state, that is, fallen into his hands, he now seeks to torment these luckless creatures over and above the divine verdict. And he has pursued this course ever since. How many people has he been able to enslave with corrupt passions and lusts, so that they are driven into additional suffering and an early death!

But God's verdict was not finished with the death of Adam and Eve. Its stupendous range can only be grasped when we realize that, through Adam's offense, not only he himself, but in him, as the progenitor of humanity, all his descendants were condemned to die. God's Word says that through one offense it was for all mankind for condemnation (to death), and further, that through one man (Adam) death came, and that in Adam all are dying (1 Cor. 15:21, 22).

Truly, God could not have revealed His wrath and

horror, roused by sin more impressively than by this all-encompassing death-verdict. By this we are taught just how seriously God regards judgment. Because of one sin the entire human race became one enormous funeral procession, and the earth a gigantic graveyard. God's holiness did not shrink from the consequences: the terrible sufferings connected with His sentence.

DEATH FOR DISOBEDIENCE

Here we can learn something from the deep, inner pain of Moses, that great man of God, when he wrote the ninetieth psalm. Deeply moved, he describes how the people had to die because of their disobedience. When they let themselves be discouraged by the ten cowardly spies, and murmured against Ieue, He passed the death-sentence on these ten as well as all the rest, during forty long years. As the number of these doomed men was about six hundred thousand, about forty persons died every day during this period. It was not only the actual deaths themselves which were so impressive, but the fact that almost every day a funeral procession for men, executed by God, wound its way out of the camp.

This aspect had moved Moses so deeply, that in his old age he gave expression to this relentless severity of God, when it was necessary to judge, in the following words:

"For exhausted are we by Thine anger,
And by Thy fury are we flustered.
Thou dost set our depravity in front of Thee,
Our obscure deeds in the luminosity of Thy face.
For all our days are exhausted in Thy rage,
We finish our years as a mumble.
Who will know the strength of Thine anger,
And from fear of Thee, Thy rage?"
(Psalm 90:7-9, 11, tentative C.V.)

Moses had, during this long time of judgment, fully

grasped the deep solemnity of God's holiness. But in our time a funeral procession far greater moves day after day out of the homes and haunts of humanity. Daily so many thousands die, that it is difficult to figure them. And the true inscription on each coffin should read: "DIVINE JUDGMENT FOR SIN"

That we became mortal in consequence of God's sentence over our depravity and that it is carried out by death is of course very humiliating for man in his pride. In fact there are people who almost get indignant when they are reminded of this abasement, and they try to ignore this penalty, by calling death a "law of nature" that has nothing to do with judgment.

Many go even further and describe dying as the beginning of a higher form of life that starts immediately after the person expires. They ignore the fact that future indissoluble life is only attained through Christ's death and resurrection. By their misleading teaching they try to destroy all connection between death and judgment, and thus lose sight of sin as its cause. But if there were no sin, there would be no divine judgment. This denial of sin and judgment is a most dangerous attitude, for it gives unrestrained freedom to the self-life with all its corrupt impulses. And this is the main feature of these last days. The germ that causes this ruin of men has its origin in Satan's activity in Eden.

Generally the unbelievers are the ones who lightly pass over God's judgment of sin. But do the believers truly realize what is the basic cause of every death? Do they really take it to heart that it is the consequence of sin? Not necessarily is it the result of a person's own misdeeds, but of those of our first parents. Do they allow themselves to be thoroughly impressed by the solemnity of God's attitude toward sin?

Truly God could not have displayed His indignation

over sin more impressively than through this endless funeral procession as the execution of the sentence He had pronounced over the first human sin.

But this does not fully exhaust the judicial case which we are considering. Believers as well as unbelievers again and again ask justified questions about this matter. All right, they say, he who sins should die for his deeds. But why does God punish all men with death for Adam's sin, in which they had no part? If God's Word did not give us an answer to this question, we would have to be still and acknowledge His right to do as He pleases and not seek for an explanation by relying on our own fallible minds. But it is in fact God Himself, Who, through a marvelous revelation, opens up to us the luminous opposite side of this judgment and shows us that the staggering disclosure of the condemnation of all men through Adam's sin is only half the truth.

On the ground of Romans 5:18 there is a just award for all mankind for life's justifying (through the resurrection of Christ by God). Also 1 Corinthians 15: 22 has this same glorious message. "Even as in Adam all are dying, thus also in Christ shall all be vivified." If we accept these divine pledges literally—and we should never treat them otherwise—they reveal to us that death does not remain forever, but that through Christ all that Adam brought upon us will be undone.

This revelation is so stupendous, so overwhelming, so daring, that even believers will ask again and again if we may fully believe it as it stands. Be that as it may, these words assure us that, according to God's will and promise, life, and not death, will have the last and eternal word in His creation. And that He, when He judges, has only the salvation of His creatures in view.

In the studies to follow, we will investigate every judgment mentioned in the Scriptures, in the light of this principle. This will give us so much illumination

and understanding, that we will be able to grasp the relation of the final calamities to the promises of universal vivification in their full and glorious meaning without torturing doubts and unsolved problems.

THE JUDGMENT OF THE DELUGE

Soon after the human race had increased and multiplied, we read of another severe judgment. All were swept away by it except Noah and his family. If we look for the cause we find it in Genesis 6:11-13: "And being ruined is the earth before the Alueim, and being filled is the earth with wrong. And seeing is Ieue Alueim the earth, and behold, ruined is it, for ruining is all flesh its way on the earth. And saying is the Alueim to Noah: The era of the end of all human flesh is come before Me, for full is the earth with wrong because of their presence. Now behold Me ruining them with the earth."

Of course Noah and his kin were not alone in their knowledge that a catastrophe had been predicted, for the people living nearby saw him building the ark, which proved to them that he expected a terrible calamity. But did they take it to heart, and repent, to escape the impending judgment? The fact that only one family was saved shows us that Satan had succeeded once more in blinding the people so effectively that they, in careless indifference, refused to heed all warnings and went on sinning without fear. Our Lord Himself says this in His great prophetic speech (Mat. 24:38-39).

But even this judgment has a bright side. It was already greatly mitigated by its swiftness and short duration. And it would have been much worse for the sinners if God had let them continue in their evil ways instead of wiping them off the face of the ground they had polluted. For then they would have sunk deeper into the mire of their own crimes and would have suffered the consequences, in time, even more severely.

So God made a conclusive and concise accounting with them, sharp and relentless, but short and therefore merciful, which would result in their own good in the end.

And besides, not all were destroyed. A holy remnant was spared. By means of the safe survival of Noah and his family God teaches the comforting truth, though then only dimly apprehended, that He shelters His own from His indignation, who do not let themselves be drawn into the general corruption.

After this severe and destructive judgment God gave humanity a ray of hope that remains even at the present time. It is the rainbow in the heavens, a sign of the covenant which He made with mankind, that He would never again bring such a deluge upon the earth. God wrote in the sky with colorful, living words the glorious truth that He confines His wrath to short periods of time, but lets His grace last through millenniums. Thus we see how, in this example also, God reveals the limited periods of His anger, yet also the eternal duration of His blessings.

THE JUDGMENT OF THE DISINTEGRATION OF LANGUAGES

This judgment, like the former ones, also affected the entire human race. God wanted them to spread over the whole earth. But they opposed His will. By a gigantic enterprise, the building of an enormous city with a tower high as the heavens, they wanted to avoid being scattered over the earth. But God pronounced sentence upon this self-willed undertaking, instigated by Satan, with the following words: "Prithee. Descend will We and there disintegrate their lip, that they may not hear, each man the lip of his associate. And scattering them is Ieue thence on the surface of the entire earth. And leaving off are they building the city and the tower" (Gen. 11:7, 8).

So they were forced to give up their project and carry

out God's will by a dispersion in all directions. By this He made it clear, even at this early date, that it is easy for Him, by using His wisdom and power, to break the opposition of His creatures and to force them to carry out His intention.

Even today He could easily change the whole situation, by simply revealing His power in such a way that nobody would dare to resist Him. But forced obedience cannot satisfy His heart. Only a life, laid at His feet in love and gratitude, will give Him pleasure and satisfaction. (*To be continued*) M. JAEGLE

EXCERPTS FROM THE SKELETON INDEX OF ISAIAH

Due to the fact that the Concordant Version of Isaiah (which will include the Skeleton Index) has not been published yet, we reproduce below that portion of the Index which includes the section dealt with in the following article.

1:2-5:30 Reproof ..... **Addresses** ..... Promise *40:12-66:34*
6:1-13 Temple, Forsaking .... **Voices** .. Consolation, Mountain *40:1-11*
7:1-12:6 Ahaz ..... **Prophecies** ..... Hezekiah *36:1-39:8*
13:1-27:13 Blessing-Loads **Israel-Nations** Glories-Woes *28:1-35:10*

REPROOF 1:2-5:30 (=40:12-66:34)

1:2-31 Word ..... **Revelation** ..... Song *5:1-30*
2:1-5 Zion ..... **Glory** ..... Zion *4:2-6*
2:6-22 Men of Judah ..... **Sin** ..... Women of Judah *3:16-4:1*
3:1-7 Oppress ..... **Judgment** ..... Contend *3:13-15*
3:8-9 Humbled ..... **Ruin** ..... Exactors *3:12*
3:10 Good ..... **Character** ..... Evil *3:11*

2-9 Ruin ..... WORD 1:2-31 (=5:1-30) ..... Remedy *10-31*
2- Hear ..... RUIN 2-9 (=10-31) ..... Conduct *-2-9*
-2-3 Sons ..... CONDUCT -2-9 (=2-) ..... Nation *4-9*
10 Hear ..... REMEDY 10-31 (=2-9) ..... Conduct *11-31*

CONDUCT 11-31 (=10)

11-15 Formality ..... **Vain Worship** ..... Falsity *28-31*
16-20 Wash ..... **Cleanse** ..... Purify *25-27*
21-23 Immorality ..... **Condition** ..... Woe *24*

CORRECTIONS FOR "TABERNACLE" ARTICLE

A reader has kindly called our attention to the following errors in the article, "The Tabernacle in the Wilderness," which appeared in the January issue. Page 40, lines 6 and 7 *should* read: ... with a right angle at the north*west* and *south*west corners. Page 44, lines 4 and 5, *should* read: The lines H J and I K are the bases of the *twentieth* qrsh planks. Attention was also called to the fact that the last line of page 41 would be clearer to some readers by substituting "right *angle* triangle" for "right triangle." The Editors offer their apologies for allowing these errors to slip through.

THE EDITORS regret most sincerely that the following items had to be omitted from this issue due to lack of space: The Obituary of Bro. Tom Smiley, beloved member of the Washington, D.C., ecclesia, the report of the Holiday Fellowship at Almont, Mich., and the Young People's Department. These items will appear in the May issue.

WE THANK GOD for the continuing signs of improvement in the condition of our senior editor, A. E. Knoch, who has been suffering from a blood condition since the first of the year. He is now able to be up for short periods, and works with his assistant, Bro. Herman Rocke, for several hours each day. Continuing prayer in his behalf is most warmly appreciated, but well-wishers are asked not to send cards or letters, as it is impossible for Sister Knoch to acknowledge or answer them.

SMITTEN BY IEUE'S WORD

(Isaiah 1:1-31)

[EDITOR'S NOTE:] The various subjects will be taken up in the order indicated by the skeleton index (or structure) and the marginal notation. (The portion of the skeleton of the section dealt with in this article will be found on the preceding page). The Concordant text of Isaiah is given section by section, and our notes will be based either on pairs of balancing verses (as indicated by their indention from the left-hand margin) or will cover smaller sections as a whole.

1 **The vision 'which was perceived by° Isaiah, son of Amoz, which he perceives on°concerning Judah and Jerusalem, in the days of Uzziah, 'and° Jotham, 'and° Ahaz, 'and° Hezekiah, kings of Judah.**

THE OPENING and closing sections of Isaiah (*Reproof* and *Promise*) are appropriately devoted to direct divine dealings with His people in Judah and Jerusalem. Yet Ieue is recognized as the Alueim of *Israel* also. In the parable of the vineyard, Judah is only *one* of the plants in the vineyard of Israel (Is. 5:7). Yet this warns us that we must *not* take the name Judah as including all the tribes, and especially not the ten, for they were a separate kingdom at that time. As Judah was loyal to the seed of David and continued the worship of Ieue in Jerusalem, it was far more important in His plans than the ten tribes, which were not only removed from the land, but from further revelation from Ieue, until they are regathered at the return of their Messiah in glory.

JUDAH AND JERUSALEM (1:1)

Israel, the northern kingdom, did not come within

the scope of Isaiah's ministry. Hosea, another prophet, was sent to Israel. Indeed, Isaiah was largely limited to Judah's capital city, Jerusalem. As the holy city is entirely *in* the kingdom of Judah, the addition of the name Jerusalem (vs. 1) is not needed for the sense, but for *emphasis.* We may expect this prophet to concentrate upon the city, where God had placed His Name, and which contained His temple, as well as the palace of His king, a descendant of David. It was the very center and core of the divine administration.

The fact that Judah became the *religious* center for Israelites who were true to Ieue, even if they were subjects of the rival, northern kingdom, gives this prophecy a very special character. All else is subordinated to the divine.

Jerusalem is the hub of humanity, not only geographically, but from the standpoint of government and religion. A series of concentric areas surround it, which are concerned with its course in history to a degree in ratio with their distance from it. Immediately about it is Judah, which is closely connected with its fate. Next are the other tribes which are also dependent upon it as their center of worship and rule. Beyond these are the adjacent kingdoms, and still farther out, the more distant nations of the earth. During the apostasy of its inhabitants, this supremacy is taken from it, as it is today, but, in the coming eon, it will once more regain its rightful place. What better vantage point could be given to Isaiah for his mundane message? So that we may correctly orient ourselves for the study of his prophecy, let us also assume that we are, in spirit, in this central city, even though we actually belong and find our blessing in the spiritual, celestial center (Eph. 1:3, Hb. 12:22).

In *time,* however, *we* are in a much more central position, for much of what Isaiah foretold is past, and the great promises lie not far ahead. Had His people

understood the portions concerning their suffering Messiah, how different their course would have been! And if the so-called "Christian" church had apprehended Israel's *future* terrestrial glories, how different it would have been for them!

The whole universe is vitally concerned with Ieue's dealings with Judah and Jerusalem, for through them He not only exposes the depravity of mankind, but also reveals Himself by reproving and remedying, by restoring and redeeming His earthly people. This is paralleled in the present era of the nations by His dealings with the ecclesia which is Christ's joint body, for through it the multifarious wisdom of God is made known to the sovereignties and authorities among the celestials (Eph. 3:6, 10). The earth may not be much among the myriads of orbs in space, so far as its size is concerned, but God has made it the stage on which to perform the tragedy of the eons, in which He unveils Himself to all His creatures in all His infinite perfections. Christ is the Leading Man, Israel the principal nation, mankind the supporting cast. Here all God's creatures may hear and see His heart in action, and, through its scenes of sorrow and bliss, they will be reconciled to Him at the consummation (Col. 1:20).

2 Hark, ye[A] heavens! And[C] give ear, O[A] earth! For Ieue speaks!

IEUE SPOKE (1:2a)

There was every reason to listen when Ieue spoke. His sublime supremacy should have hushed every heart when His voice was heard. More than that, His words were so weighty with wisdom and burdened with blessing, that sheer self-interest should have inclined every hearer to hearken to His message. Even today, though it does not concern us directly, and speaks of things in which we do not share, nevertheless, in the last analysis, it affects us all, for both His words and His works are recorded for our learning, and will play a part in our

lives far beyond that of any other teacher. Therefore let us, who belong above the heavens, hear, and let all who are of the earth, give ear!

Sons I bring [gt]up and exalt,
[a]Yet they, they transgress [t]against Me.
3 **Know does the bull his owner,**
And the ass the crib of his possessors,
[7a]Yet[o] Israel does not know [7]Me,[o]
[7]And[es][Q] My people do not consider [7]Me.[o]

ISRAEL'S OFFENSE (1:2b-3)

As will be indicated by the skeleton and the marginal notations, Isaiah opens his prophecy by charging Judah with transgression (vs. 2) and lack of consideration (3). He has been to them like a Father, who has provided their needs and trained them as His sons, yet they have repudiated Him. They have transgressed against Him and do not know Him. They have fallen lower than the dumb domestic animals, who recognize their owner, the one who gives them a shelter, and their possessor, who supplies them with food. This indicates the *spiritual* condition of the nation, which is the background of all that follows. Their ignorance and lack of consideration should be kept in mind throughout the prophecy.

Israel is Ieue's son, His firstborn (Ex. 4:22). He not only brought him up, but exalted him above all the rest of the nations. He delivered him from Egyptian bondage, and gave him a holy law and a land gushing with milk and honey. The least that could be expected was filial subjection, if not love. Yet they sank below the level of beasts in their lack of response and appreciation. Intuition should have taught them that their blessing was bound up with obedience to Him, their welfare with fellowship with Him. But they transgressed against Him again and again, as is set forth more fully in the historical prophets.

Israel was to be a holy nation (Ex. 19:6). Judah and Jerusalem, which contained the temple with its holy of

holies, must be the most hallowed spot on earth, being sanctified by the emblems of the Divine presence. Yet the nation sinned and the people were depraved. They had their start in the patriarchs who were specially chosen by Alueim, yet they do evil and become corrupt. They were favored above all nations, yet they forsook their own Ieue. They were hallowed by His presence, yet they spurned Him.

Instead of being near in spirit, as in body, Israel became estranged. There was no reason for them to invite chastening by their stubbornness. So far all is concerned with their relationship to Ieue and to one another. But estrangement from the Deity always brings with it dire consequences. Under the figure of bodily illness the social health of the nation deteriorated until life became a wretched existence.

4 **Woe, nation of sin! People [r]heavy with depravity!**
Seed of evil doers! Sons of ruiners!
Forsake do they [l]Ieue. Spurn do they [l]the Holy One of
Estranged are they, going [af]back. [Israel.
5 **[on]For what are you being smitten still?**
Continuing are you in stubbornness.
All of the [r]head is [to]ill,
And all of the [r]heart [l]languishes.[q]
6 **From the [r]sole of the foot [a]unto the [r]head**
no flawlessness is in it.
Injury and [r]welt, and [r]smiting raw.
Not [r]pressed out are they, nor [r]bound up,
nor made [r]tender [l]with oil.
7 **Your land is a desolation,**
[l]And[ces] your cities are burned with fire.
Your [N]ground—[t]in front of you aliens are devouring [l]it,
And a desolation is it, as [l]over[q]turned by alien [l]peoples.[q]
8 **And left is the [r]daughter of Zion as a booth in a vineyard,**
As a lodge in a cucumber patch, As a city [l]besieged.[q]
9 **Unless Ieue of hosts reserves for us [as]a few survivors,**
As Sodom were we become,
[s]And[ces] to Gomorrah were we like.

WOE PRONOUNCED (1:4a=9)

Their sins or mistakes, as a nation, and their depravities as a people are now set forth at length, largely by a series of forceful figures based on the physical condition

of the land and its inhabitants. Their woes were sourced in their sin, their mistaken dealings with other nations, their dependence on Egypt to help them against Assyria, and the reverse. The weight of their depravity as a people was due to their low moral condition. They have inherited their evil doing from their forefathers, who also ruined what Ieue had given them (vs. 4). As it was with Sodom and Gomorrah, they would have been ripe for destruction, only, in their case, Ieue had preserved a small remnant who were true to Him, according to the choice of grace (9; Ro. 11:5).

Jerusalem will never be obliterated and will never suffer the fate of the two cities in the Jordan gorge, which were utterly destroyed by fire from heaven. So cleanly were they wiped from the surface of the ground that no trace remains. According to geologists, the seismic changes seem to have sunk them below the present surface.

In verse 9 we find the first occurrence of the title "Ieue *of hosts*" in this prophecy. He is the great War Lord, Who has an army to carry out His disciplinary measures. The stem of the term "host" means to STATION. In Is. 40:2 it is used for the period of Israel's *enlistment*, which will be finished when the nation is restored in the future. Until then there will be a continuous warfare, with it attendant dangers and distresses. The term is associated with these throughout this prophecy.

FORSAKING—FORSAKEN (1:4b=8)

The cause of Judah's woes is found in their attitude to their Alueim. Politically, they have forsaken Him, and religiously, they have spurned the One Who deserved the worship of all Israel. This will be shown later in the conduct of their kings and the forsaking of the temple on Moriah's mount for the worship of other deities on the fane heights (15:2). This has brought with it an estrangement in their relations and a backward trend (4b).

As a result, Zion, the city of David, the symbol of kingly authority, and those subject to it, are as forsaken as the temporary shelters used only in time of harvest, or a city whence all flee when it is invested by an enemy (8). In Israel the ripening crops, especially the vineyards and vegetables, were guarded day and night. For this purpose they built booths among the vines for the watchman, and small huts for the guard at night. These picture the plight of Judah and Jerusalem when Alueim's protection is withdrawn from them.

THE SMITING CONTINUES (1:5a=7b)

The smiting under which Judah is suffering does not cease, because they continue to be stubborn (5a). The produce of their ground, on which their sustenance depended, was used to feed aliens who turn it into a desolation (7b). This condition of the land in Israel is an apt sign of their apostasy; so also is the presence of alien peoples. When the land is desolate, the cities destroyed, and the crops in the hands of others, it is a judgment from the hand of Ieue, intended to cause them to repent and turn to Him.

ILL AND INJURED (1:5b-6=7a)

Most of the figures used to describe the spiritual ailments of the nation are so obvious that they hardly need to be explained. The head ailment must indicate their morbid mind, their unsound understanding. The languishing heart depicts their lack of vigor. Not only were they ignorant, but they lacked vital energy. Their walk and their thought was full of faults.

As a nation is, literally, a "body" (*gui* in Hebrew), this is used as a figure, in order to illustrate their sorry spiritual condition. The whole body politic is diseased, particularly the head, which may refer especially to the king and his advisors, including the governing class, and the heart, which may suggest the priesthood and the worship of the people. Being of divine origin, and

given a perfect law and a faultless ritual, one would expect perfection, but there is none anywhere (5b-6).

In their intercourse with one another they were violent and resentful and openly offensive, and there seems to have been no tendency to confess, nor conciliate, nor mollify with the help of the *spirit* of Alueim, which may be here suggested by the *oil* (6b).

Elaborating the figure of the body, the evil is not equally severe everywhere. There are some especially sore spots which require attention or they will never heal (6b). This is the center of this section (4-9), and indicates the part that Isaiah will play in his prophecies. He will point out and press out the poisonous pus, and finally, apply the healing oil of the divine spirit.

Very fittingly the physical state of their country corresponds to its spiritual state. Not only the land *by* which they live is desolated, but the shelters *in* which they dwell are destroyed by fire (7a).

10 Hear the word of Ieue, captains of [F]Sodom!
[C]Give [A]ear to the law of our Alueim, people of [F]Gomorrah!

SUBJECTION AND WORSHIP (1:10)

We have considered Judah's condition from the standpoint of the people and their land, which may be called the manward side. Now we turn to the divine side which deals with subjection and worship, or law and religion. The word law in Hebrew literally denotes AIM, for it gave the proper direction to all their activities. They did not limit the term to the Mosaic code, but used it also of all his writings. Here, however, it is divided into the *Word* of *Ieue* and the *Law* of the *Subjector, Alueim.* He calls for both understanding and obedience. The first is demanded of the captains, and the second of the people especially.

By a bold figure, the names of the two wicked cities, Sodom and Gomorrah, are transferred to Judah and Jerusalem. Thus we are informed that, looked at from the divine side, and judged by His word and His law,

they deserved utter destruction, like the cities of old. In the future, the holy city will once more be like Sodom in its profligacy. Hence, spiritually, it will be called Sodom and Egypt (Rev. 11:8).

11 **"Why, to Me, your many sacrifices?" saying is Ieue.**
"[c]Surfeited am I with ascent approaches of rams,
And the fat of fatlings, and in the blood of young bulls
And he-lambs and he-goats I do not delight.
12 **In case you are coming to appear before Me,**
[an]Who seeks this, from your [N]hand, [t]to[0] tramp My courts?
13 **Do not continue [t]to[0] bring a futile approach present.**
Incense—an abhorrence is it to Me!
The new moon and the sabbath,
[t]The calling of a meeting—!
Not bear can I a [7]fast[0] and a day of restraint!
14 **Your new moons and your appointments**
are hated by My [c]soul.
They come to be on Me [t]as an encumbrance.
Tired am I of bearing them.
15 **And [t]when you spread your palms [7]to Me,[0]**
[t]Obscure will I My [A]eyes from you.
Moreover, in case you are increasing your prayers,
There is no hearing by Me.
Your hands with [=]blood[A] are full.
[#]Amidst your' fingers [7]extrudes' lawlessness.[0]

SACRIFICES AND BLOOD (1:11a=15b)

Israel seems to have offered many sacrifices, but at the same time their hands were full of human blood, and their conduct was contrary to His holy law. All of the sacrifices were designed to foreshadow the one great Sacrifice of the Son, their Saviour. It was God Who provided the true Sacrifice, out of the deepest desire of His heart to reveal Himself.

HEARTLESS HYPOCRISY (1:11b=15a)

Worse even than the outright wickedness of the nations who do not know Ieue, was the heartless hypocrisy of His people. The religious rites, which should be used only in the worship of the Deity, were degraded to futile forms and sanctimonious sacerdotalism. Sacrifices, especially ascent offerings, which should all rise up to heaven as a sweet smelling savour of the Saviour's sacri-

fice, became a nauseating stink in His nostrils (11b). Even their pious prayers and petitions He could not bear, for the very palms they spread out were red with the blood of their fellows (15a).

HEARTS FAR FROM HIM (1:12=14)

All these facts serve to prove that the people of Judah had not heeded in their hearts the written revelation given to them, even though they had not neglected the external rites of their religion. So long as their hearts were far from Him, He would not accept an outward show of worship (12). Although He made His home among them alone, of all the nations of the earth, He could not bear to have them in His presence (14). All the prescribed exercises of religion are not only useless, but abhorrent to Him, when performed without the corresponding spiritual reality.

FUTILE FORMS (1:13)

Verse 13 is the center of this section. It emphasizes the futility of their festivals and fasts which were obnoxious, for religious hypocrisy is most distasteful to the Deity. His eye penetrates all outward sham and discerns the inmost motives. In a religion consisting largely of material figures of spiritual facts, their outward form may fail to reveal their inward essence, so that they become an end in themselves, without a meaning or message. In fact, until the supreme Sacrifice, Christ Jesus, fulfilled the outward forms, very few clearly saw their deep significance. More than this, empty formalism led to pride and hypocrisy, which bred self-righteousness. This is quite the contrary of the lesson taught by the way of approach to Alueim, which demands death by sacrifice at the brazen altar before there could be worship at the golden altar of incense (13).

16 [F]**Wash yourselves! [F]Purge yourselves! [A]eyes!**
[C]Take away the evil of your actions from in **front of My**

17 **Leave off the evil! [17]Learn to [c]be good!**
Inquire for judgment! Make happy the [r]wronged[r]!
Judge the orphan! Contend for the widow!
18 **Go, pray, and corrected shall it be," saying is Ieue.**
"If coming are your sins to be as double dipped scarlet,
As snow shall they be white.
If reddened are they as crimson,
As wool shall they become.
19 **If willing are you and hearken,**
the good of the land shall you eat.
20 **[a]Yet if refusing are you and rebel,**
[d]by[q] the sword shall you be [et]devoured.[r]
For the [h]mouth of Ieue speaks."

WASHING AWAY EVIL (1:16)

In accord with the enigmatic dispensation of death under the law of Moses (2 Cor. 3:7-18), even though they had the sacrifices for sin, they were required to cleanse themselves, both outwardly and inwardly, by shunning evil and doing good. As they did not have the power to do this, we must look beyond this exhortation to see its real intent. This was to convince them of their own weakness and insufficiency, their need of Another to save them. The Deity wishes to win their hearts by becoming their Saviour. Indeed, the name of the prophet, SAviour-will-be-ing, shows that this is the ultimate object of the whole scroll. Now that we no longer see the reverse image as in a mirror (1 Cor. 13:12), but face to face, let us not imagine that Ieue *intended* that they should obey His exhortation. Nor must we imagine that He expected us to mend our ways apart from the power of His own spirit (16).

OUTWARD CONTACTS (1:17)

Even after passing the brazen altar of sacrifice for inward cleansing, they had to wash at the laver to remove outward uncleanness. The antitype would be their contacts with others. If they did evil and failed to judge justly, they should not presume to approach the presence of the Just One. But such a cleansing with water was not a permanent condition. If they observed the divine law, they would need no correction (17).

IT SHALL BE CORRECTED (1:18a)

In view of the vanity of human *reasoning* (Rom. 1:21, 14:1; 1 Cor. 3:20; Phil. 2:14), and the fact that Ieue is the Judge here, He would hardly descend from His bench to *debate* such a matter. Indeed, what follows far transcends *reason.* The translation "let us *reason* together" is misleading. The fact is, the A.V. translation renders this Hebrew stem so here *only.* Elsewhere they have it *reprove* (Gen. 20:16) and *dispute* (Job 23:7). Sarah was *corrected* by Abimelech. There was no reasoning at all. Nor will the righteous *dispute* with Ieue. The Septuagint has WE-MAY-BE-BEING-THRU-EXPOSED, which is well in line with the subject under consideration. The C.V. itself renders this word *reprove, rebuke, convince* and *correct. Correct* seems to be correct here, for it cures the evil state of the people either by grace or judgment, by faith obedience or by destruction.

We know of no modern translation which cleaves to the grammar of the inspired Hebrew text here. But the Septuagint reproduces it very closely. It is a *passive* incomplete condition: Corrected shall it be. It does not call for any action on their part, as in the previous portion. It thrusts aside the curtain and reveals the reality. To the uninitiated it must appear as a contradiction to say in one breath: Forbear to do evil, and in the next declare that their sins will be transmuted into the opposite. Here we have works and faith in close competition. The real correcting element is *faith.* No amount of works could settle for their sins. They certainly could not reverse the character of their guilt by any acts of theirs, except it be to hearken and believe. Only this can make all correct. Just as we have no righteousness of our own, but are given His, so will they be whitened in the blood of the Lambkin (Rv. 7:14).

"If coming are your sins to be as double dipped scarlet,
As snow shall they be white.

DOUBLE-DIPPED SCARLET (1:18b)

There are distinct names in the Hebrew for the colors *red* and *crimson* and *purple*, but none for *scarlet*. This however seems to be implied in the term *double*, because a very bright red demanded repeated dyeing. This is a good descriptive term for the lips (Song of Songs 4:3), where the same words are used. Sins are as glaring as a scarlet covering for the body. They are as deep-seated as a double-dipped dye. They had sinned doubly, once against Ieue and again against each other. In that case what could they do? Humanly speaking the case is impossible. No one but Alueim can transform them. But, as the divine Alchemist, He will bleach it white as snow. He will not do this by weakly overlooking their failings or condoning their faults, for then He Himself would not be correct. By sacrifice He will justify Himself and those who believe His words. This is a marvelous preview of the evangel, which emerges so clearly, but is seldom seen in His revelation to His earthly people.

If reddened are they as crimson,
As wool shall they become.

THE PROMISE REPEATED (1:18c)

The parallel couplet repeats this precious promise. And it may well bear repetition. Like a delicious morsel we may roll it over in our mouths. Though their sins be red as crimson, as wool shall they become. Washed in His righteousness, their crimson crimes disappear and in their place is a white garment like virgin wool, not dyed, but natural. In anticipation, they rinse their robes and whiten them like those who come out of the great affliction (Rv. 7:13). Even then the precious blood, though still to be shed, was the divine catalyst, which transforms sin into righteousness and evil into good.

A PROMISE AND A THREAT (1:19-20a)

In those dim days faith was obscured by the temporary

shadow of the law. So this transformation was confined to those whom God made willing, who hearkened to His voice, and were empowered to act accordingly. They received their reward in temporal, earthly good. But those who were not impelled by the spirit of Ieue refused and rebelled. So they fell by the sword.

In this couplet, idiomatic English obscures somewhat the beauty of the original parallel. In the Concordant Version, the word devoured is preceded by a superior ^{et}, signifying that it is actually the word EAT, the same word as in the first half of the couplet. Those who hearken shall eat the good of the land. Those who rebel will be "eaten" by the sword.

THE SEAL OF AUTHORITY (1:20b)

The mouth of Ieue speaks! This is the divine imprimatur, the seal of authority. Naught that proceeds out of His mouth will fail of its function. It always does what He desires and prospers what He proposes (55:11).

21 How becomes [to] a [r]prostitute the town that was faithful
Full of judgment, righteousness [r]lodging in her, [[r]Zion[o]]
22 Your [r]silver becomes [to] [r]dross, [[a]yet now murderers]
Your [r]grog is adulterated [i]with water.
23 Your chiefs are stubborn, And partners of thieves.
Everyone loves a bribe, And pursues payments.
The orphan they are not judging.
And the contention of the widow is not coming to them.

JUDGMENT LACKING (21=23b)

Zion, the most faithful of all the towns in the land, has now degenerated to the point where it is likened to a prostitute. Once full of righteousness and judgment (21), it now fails to judge (to see that the helpless obtained their rights) the orphan or the widow (23b).

Zion is generally shown on maps as the south-*western* section of Jerusalem. But when I was there, those on the spot claimed that the south-*eastern* section, below Moriah, was the real Zion. The name means *arid*, and

this certainly suits the dry ridge above the Virgin's Fountain. The whole *city* was easily the largest in the land, so would hardly be called a *town*. But Zion is called a town (33:20). The name has dropped out of the Masoretic text, but is supplied by the Septuagint. It was the home of David, so had been steadfast in its allegiance to Ieue. Now this, the most faithful, has become apostate and a haunt of assassins (21).

SINS OF THE CHIEFS (1:22-23a)

The iniquity of the chiefs of Zion is shown both by figures and plain accusations. When a metal is refined, the impurities rise to the surface as scum. Here the "purest" were all dross. They should have been the most precious part of the populace, as silver is among the lesser metals, but they turned out to be the worst. Though they should have stimulated the people in good deeds, they themselves are lax in their duties. Specifically they resisted the law of Ieue, and enriched themselves by unjust means.

24 Wherefore avers the Lord Ieue of hosts,
the Sturdy One of Israel, "Woe!
Comforted shall I be [f]over My foes,
And avenged shall I be [f]on My enemies.

WOE TO HIS FOES (1:24)

Ieue considers the leaders of His people His foes, and He is concerned about them, so He determines to deal with them in judgment. These men should have been His foremost friends, living, as they did, in Zion, the best part of Jerusalem, the holy city, on which He had placed His name. It was not a comfortable position to have such men at the head of His elite. Only by setting matters right (the real meaning of *judgment*) could He be consoled.

25 And restore will I My [a]hand on you,
And refine, [as]to purify you from your [=]dross.
[r]And the rebellious will I destroy,[o]
And [c]take away all your [=]tin[r] alloy.

26 And restore will I your judges as [i]at the first,
And your counselors as [i]at the start.
[7]And[cc] afterward shall [i]they[o] call [to] you,
'Righteous city,' 'Faithful [7]Mother[o]-Town.'
27 [N]Zion [i]with judgment shall be ransomed,
And restored [i]with righteousness.

RESTORATION—PURIFICATION (1:25a=27)

Restoration by means of a refining judgment and purification is the central subject of this next section. Significantly, the word "restore" occurs in the initial, the central, and the final couplet, and therefore is the key to the section. Note the beautiful parallelisms: In the first couplet Ieue restores His hand on them, then refines them, to eliminate the dross (25a). In the final couplet (27) this same thought is repeated, only in reverse order. The judgment is mentioned, which is parallel to the refining process, and this is followed by the restoration of righteousness.

Ieue's hand had been on them for good, so that they were placed at the pinnacles of earthly prosperity. Now He will go in reverse, in order to restore them to their former purity.

METHOD—RESULTS (25b=26b)

The same figure as used in verse 22 is again employed. But it is further elaborated by the added specification that He will take away their *tin*. Tin, of course, is not dross, but a valuable, yet base metal. It could easily be confused, however, with silver, as far as *appearance* goes. Perhaps this is the point here. The chiefs were supposed to be like silver, which had a much greater relative value in those early days than at present. Instead, they merely looked like silver but assayed as the much less valuable metal. All of this must be taken away.

The results of this careful refinement are seen in the new names which are applied to the city. (26b). Zion has a bright future, and, along with Jerusalem, of which it is a part, will have righteousness for its by-name.

Even today, with all its degradation and squalor, Jerusalem is called "The Holy" (Al Kuds) by the Arabs. On a train at the end of lake Galilee I was asked by an Arab, where I was going. I said "Jerusalem," without thinking. But he nodded, responding "Al Kuds." Yet better than that is the name of Zion, for the Septuagint calls it the "metropolis," the mother town of righteousness. Before that day, however, it must undergo the fearful judgments that usher in the day of Ieue. It will, however, be among the first to be restored to Alueim (Rev. 14:1), for there the hundred and forty-four thousand, the firstfruits to God and the Lambkin, are found, flawless, during the day of His indignation, even before Messiah is manifested on the Mount of Olives (27).

The central couplet (26a) deals with the literal method Ieue uses to accomplish the restoration. Ieue took away the base judges and valueless counselors, and gave them good ones, as they once had in the days of David.

28 And broken are transgressors and sinners together,
And forsakers of Ieue are being finished,
29 For ashamed are they
[because of the oaks which you covet,
And abashed are [they]
[because of the gardens which you choose.
30 For become shall you as a terebinth with leaf decay,
And as a garden for which there is no water.
31 And [your] ·safeguard becomes to [tinder,
And [your] contrivance to a spark.
And consume do they [the lawless and sinners,]
The two of them together, and there is no quencher."

ZION'S DECADENCE (1:28-31)

The judgment of the transgressors and forsakers of Ieue will be gradual at first, and connected with their unlawful worship, which they conducted under oak trees and in gardens, instead of in the temple. They themselves, accordingly, are likened to leaves of the terebinth tree, which, when they wither, are very inflammable,

because they contain turpentine, hence they are dangerous to a waterless garden, that dries and burns readily. I had an experience once along this line which brings such a scene vividly before me. In southern California the climate is much like that of Palestine. There is very little rain for two thirds of the year. There are often tremendous fires in the fall. Our backyard garden led up a little canyon. I had made a fire, but thought I had extinguished it. A little breeze sprang up, and in an instant a fiery flame was flying towards the mouth of the canyon. For fifteen minutes we battled the blaze with wet sacks, before we put it out. The exertion was almost more than we could stand. Without water a whole mountain-side would have been burned over. Some of the vegetation, like the terebinth, contained inflammable oils.

In the case of Zion, the very safeguard will be tinder and their contrivance a spark. In other words, their efforts to avoid a conflagration will cause it. This is so often the case with human schemes. And all their attempts to put it out will fail. This is to show the judgment of those who forsake Ieue for the inflammable fancies of men.

The figure of tinder and a spark, burning unquenchably together is very weak, so we have added the Septuagint reading: the lawless and sinners.

CONCLUSION

As the structure shows, we have herewith finished the unit under the subheading WORD, which is balanced by another unit titled SONG; both share the joint heading REVELATION, which, in turn, forms a division of the greater unit under the title REPROOF. When dealing with the skeleton previously, we pointed out that Isaiah begins with REPROOF and ends with PROMISE. So Ieue reproves His people in His opening WORD, yet He will renew His glorious PROMISES to them before the scroll of this prophecy is finished. A.E.K.

THE PRAYER OF FAITH

PUTTING ON THE PANOPLY of God is something which cannot be accomplished without "praying on every occasion" (Eph. 6:18). This signifies that the various phases (girding the loins, putting on the cuirass, etc.) should each be accompanied by such prayers and petitions, as were *practiced by Paul* and his associates. Before going further into the matter of the panoply it may be helpful first to find out more about Paul's style of prayer.

Some people are under the impression that a prayer is nothing more than the opening of their heart toward God, just like the opening of a flower toward the light. They consider this to be their utmost effort. God will have to do the rest. To a certain degree this may be correct in a case of great personal affliction. If this, however, became our permanent attitude we would remain in the realm of emotion instead of taking the path leading toward the highest praise of God of which the human tongue is capable. We ought to do our utmost to become independent of our feelings so as to learn more thoroughly how to *pray with the renewed mind.* This means we have to abandon any passive attitude in prayer and become as *active* in it as we possibly can. The point should be emphasized that praying is like performing a task for which we have to prepare ourselves. Mature prayer requires our undivided attention in addition to spiritual wisdom and realization of God. If the words are vague and general, this is a sign that something is lacking.

Perhaps we have not yet fully grasped all of *God's promises* that pertain to us. They ought to be studied time and again, and as thoroughly as possible; otherwise our faith is in danger. It may be overshadowed by pious fantasies, leading us to believe that this or that is urgent and valuable and useful in the work of the Lord. It is not right to bring such arbitrary petitions before God in prayer even if they are well meant and find the approval of pious tradition.

The Lord has planned all the details of His work among us, and He expects us to do our utmost in His service, yet only along the lines of such *promises* as are *valid for us* today. Jesus was fully aware of what applied to Him during His earthly ministry when He had taken the form of a slave (Phil. 2:7), and He would not speak to the stone that it might become bread (Luke 4:3). For thirty years He had remained in seclusion, learning these things, before He started His three years of public ministry which ended with six hours of complete subjection to His Father's will. Moses had completed forty years of higher education in Egypt and another forty years in the seclusion of Midian before he appeared before Pharaoh. Even though Saul in Damascus, after his conversion, immediately heralded Jesus as the Son of God, he went away to Arabia for three years in order to receive more detailed instructions from his exalted Lord. Later he resumed his ministry in Damascus until the disciples of that town helped him to escape the plot of the Jews (Acts 9:20, 24; Gal. 1:17).

These examples serve to prove that we first should get acquainted with the Lord's will before we attempt to do our utmost in His service. We ought to know what He expects from us in this administration and we should heed His warnings of the traps of the Adversary. It is true that the Lord said that no one is able to be snatching the disciples out of the Father's hand (John 10:29), and nothing shall be separating us from the love

of God in Christ Jesus (Rom. 8:35). But it is also true that Satan *claimed* even the apostles, to sift them as grain. The Adversary was *authorized* in his attempt to ruin Job's faith. Ieue told Satan, "He is in your hand!" But there was the restriction, "Only spare his life" (Job 2:6).

Even today the Adversary is requesting such authorization, especially in order to prevent the most fervent of the faithful from growing into maturity. If he cannot hinder their spiritual growth by Job's plagues, he will try time and again to distort God's Word before their spiritual eyes, so that they do not come into a realization of the truth and will not sober up out of the trap of the Adversary (2 Tim. 2:25, 26). This is the reason that so many children of God remain captives of deception, even though Satan cannot snatch them out of the Father's hand nor separate them from the love of God.

The most common *deception* is to assume the translation of the Bible to be inspired and therefore infallible. Hence people are reluctant to accept any truth which is apparent in the original Hebrew or Greek Scriptures only, but not in their Bible.

Others revel in the delusion that they can request from God as much as they are able to believe, and that, even if it be impossible, God will finally grant it to them. They do not know that what God denies, Satan will readily provide if this provision serves to detain them in deception.

Only by nourishing ourselves daily with the *words of faith and of the ideal teaching* (1 Tim. 4:6) may we avoid the trap of asking for things which God has not promised for today. The prayer of faith is therefore primarily based on the words of faith and teaching which the exalted Christ had Paul write down for us. Concentrating on Pauline letters we should not overlook, however, that the path leads from immaturity in Corinthians to maturity in Ephesians.

GOD AND FATHER OF OUR LORD JESUS CHRIST

If, praying with a renewed mind, we address the Supreme with these few words, He would consider them far superior to ten thousand uncontrolled words, when we let our emotions run away with us, and fail to glorify the Supreme as we should. By the invocation "God and Father of our Lord *Jesus* Christ" we acknowledge that it was *Jesus* Who took away the sin of the world and became obedient unto the death of the cross on Golgotha; hence there is no longer a barrier between God and us. In addition we are obedient to our *Lord* Jesus Christ and serve Him until all is subjected to Him (1 Cor. 15:28). Finally *Christ* is the Image of the invisible God, Firstborn of every creature, for in Him is all created and He makes peace through the blood of His cross in order to reconcile all to Him, whether those on the earth or those in the heavens (Col. 1:15-20). Christ is also the Head of the ecclesia which is His body, the complement by which all in all is being completed (Eph. 1:23).

Whenever we make petitions for something which exceeds the abilities of weak mortals, we should address *God*, the Almighty, the supreme Subjector, the Source of all power, wisdom and love. As a matter of fact we can hardly pray and ignore *Him* Who is all and has all and does all that we are longing for. Anybody else is only channeling those gifts which originate from Him. This is why we always should go back to the fountainhead, to God Himself, in order to give Him all the praise and thanks and glory which are due to Him alone.

When Jesus says, "I am the Way ... no one is coming to the Father except through Me" (John 14:6), then He means that henceforth no other way leads to God. Up to that time Israel had approached its Ieue (Jehovah) by means of a divine ritual of various sacrifices. Since Golgotha the situation is different. Now we approach

the Almighty in the *new Way* which is Christ Who was sacrificed for us. Through Him we now have *direct access* to His Father in spirit.

For this reason let us make ample use of this invocation: *God and Father of our Lord Jesus Christ!* Paul did so and he should have known for he had seen the exalted Christ repeatedly (Acts 26:16) and had become His spokesman for the highest revelations. Whenever he wants to glorify God with the most sublime words at his disposal he uses this invocation and he occasionally adds "Father of pities" or "Father of glory." (2 Cor. 1:3; Eph. 1:3, 17; Col. 1:3).

Certainly He is our God and Father, too; but when we address Him as "God and Father of our Lord Jesus Christ" we grant Him higher honors and greater glory because we admit at the same time our own unworthiness and subjection, as well as our fullest agreement with everything that God did through *Christ*, not only in the creation but also in the reconciliation, not only for us but also for the rest of mankind and the spiritual beings.

Some people are afraid to address God directly and prefer to begin their prayers with the words, "Dear Jesus." This might be due to a feeling or assumption that He Who also walked this earth and died for our sins would be closer to us and perhaps understand us better than His God and Father. There is, however, no reason for such shyness. On the contrary, Jesus said that the *Father* is seeking those who are worshiping Him (John 4:23). God wants us to grow in the realization of His will (Col. 1:9, 10) until we finally see that *He* is actually and originally everything of which Christ became the Image (Col. 1:15). Our acquaintance with the Image should help us to correct our ideas about God Himself and to adore Him in an appropriate manner.

When things overwhelm us, however, there might be no time for us to pray with the renewed mind. Then we will perhaps sigh and groan in ourselves and pray the

way we always did under similar distress. God will never weigh our words under such circumstances, for He reads the thoughts from our hearts, regardless of whether we exclaim "Dear Jesus" or "My God and Father" or whatever had been our habit.

PLEADINGS AND THANKSGIVING

The result of praying should always be to keep out any estrangement between God and ourselves. Whenever addressing the Supreme we may have fellowship with Him, similar to that which everybody is going to enjoy to the fullest extent in the future when God will be All in all (1 Cor. 15:28). In our prayers today, even if He is not yet *all* in us, He is at least *something* in you and in me. When petitions are made in the ecclesia and all those present say, "Amen," God is as least *something* in them. The more mature the prayer, the better; if the hearers are able to follow its trend of thought, God will be even *more* in them. Being true and, in love, making all grow into Him, Who is the Head, Christ (Eph. 4:15), we may be coming nearer and nearer, in spirit, to the consummation when God will be *all* in us, too. Thus such hours as lead to estrangement with Him, will become fewer, and continuous harmonious fellowship with Him will become the dominant factor in our lives.

In prayer, our thoughts will go to our fellow men; our superiors and authorities in this country and elsewhere. In Paul's day the overall situation was by no means peaceful; under the reign of Emperor Claudius all Jews were expelled from Rome; the young ecclesia at Thessalonica went through such persecutions and afflictions that they were alarmed and afraid, thinking that perhaps the day of the Lord was already present; they felt they might have missed the rapture. In addition, Paul's personal career was marked by "much endurance in afflictions, in necessities, in distresses, in blows, in

jails, in turbulences, in toils," etc. We can look that up in 2 Corinthians 6:3-10.

It is under the impact of such events during those restless years, and also under the leadership of God's holy spirit, that Paul gives to Timothy, and to us as well, a prayer guide pertaining both to our *inward* peace and the *outward* situation with relation to the people around us. Paul strongly recommends *pleadings* and *thanksgiving* for all of them, including the superior authorities (1 Tim. 2:1-4). Since he does so in view of the Roman government of his day, in view of wicked men and false brethren, we may even more feel like *imitating* him in his attitude.

Only on condition of daily nourishment with the words of faith and of the ideal teaching (1 Tim. 4:6), however, will we be able to rejoice in pleadings and thanksgiving for those who seemingly add to our hardships in life. As long as we are not fully aware of the divine truths for today we might be inclined to withstand our superiors and our authorities, quoting Peter to the effect that we should obey God rather than men. But Acts 5:29 does not apply to the political rule or to Roman military government which was in power at that time, but to the Sanhedrin, a Jewish council consisting of chiefs, scribes, and elders. It was to *them* that Peter and the apostles replied, "One must yield to God rather than to men." The words of ideal teaching concerning our relationship to superiors and authorities today are found in Romans 13:1-7; Ephesians 6:5-8; Colossians 3:22-25 and Titus 2:9, 10.

Our prayer guide (1 Tim. 2:1-4) tells us that a life in devoutness and gravity is ideal and welcome in the sight of God, that is, a mild and quiet life. God is not only *our* Saviour, but He wills that all mankind be saved and come into a realization of the truth. This truth is brought out once more in the same letter (4:10): "... for this are we toiling and being reproached, that

we rely on the living God, Who is the Saviour of all mankind, especially of those who believe." And the apostle adds: "These things be charging and teaching." In agreement with this fact is Colossians 1:20: "...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."

These words of faith and of the ideal teaching contain a *promise* which alleviates the hardships originating from our contact with the outside world: It is God's irrevocable will that everybody be saved and come into a realization of the truth about God and about Himself. We are well aware that this will not happen in our day; but after the eons when all beings will be reconciled with Him in the consummation, then indeed He will be All in *all* and not only in us who believe today.

On the path toward this goal everyone has his individual experience with bitterness, fury, anger, clamor, calumny and malice. This experience may be more or less thorough; it may be gained actively or passively, until all *detest* these things as much as God does. For this purpose most people will have to review their lives before the great white throne (Rev. 20:11-15), in order to evaluate it objectively, i.e., to see it with God's eyes and agree with His verdict. Later on every creature will have no other desire but to enjoy and reflect God's love.

As believers it is our immense privilege to know already *now* how intensely God hates sin because it prevents His creatures from enjoying real happiness. Our way of life will indeed be peaceful, mild, and quiet when we consider sin to be a tool used by God to help His creatures realize their absolute dependence on Him until they will *dread any life without Him* so much that they are driven to His heart. When we have recognized this divine line of thought we will be able to adopt the same attitude toward all men as the Father of pities is showing.

As long as we are conscious of the words of faith and of the ideal teaching as quoted above we will rejoice in always including all mankind in our pleadings, with thanksgiving, not forgetting kings and all those in a superior station. We may be leading a mild and quiet life, not because God will remove wicked men and false brethren and turbulences, but because we will begin to look at them the way *He* does. We will agree with His plans in all their details and be subject to His will in all things. Therefore we cannot but praise Him continually.

WORRIES AND THANKSGIVING

If we disregard our own desires and all human planning, but believe God's promises, we will begin and end our petitions with thanksgiving, and 1 Timothy 2:1-4 will become a true prayer of faith to us. Today God does not expect us to adopt a particular physical posture, but rather the *spiritual counterpart* in our attitude toward Him and toward other men, which we have just discussed.

We will realize God's answer to this prayer only when we appropriate the truth contained in verse four and view our fellow men and the events around us from this divine standpoint. When God's promise (that all mankind shall be saved and come into a realization of the truth) fills our hearts and our renewed minds, we will be the more willing to give Him all the praise; this precious knowledge will bring not only peace and quietness into our lives, but also joy over the wonderful goal which will be reached in the consummation. Together with those who today are completely unaware of this fact, we will acclaim that Jesus Christ is Lord, for the glory of God the Father.

This delight will be universal. But we are privileged to anticipate the *joy of expectation*, for we are acquainted with His final goal and fully agree with His method of attaining to it. This is why the next prayer

guide (Phil. 4:4-7) exhorts us with the introductory words: "Be rejoicing in the Lord always!
Again, I will declare,
Be rejoicing!"

These lines should always remind us of the *reason* for our rejoicing in the Lord (i.e., in walk and service): in spirit we can enjoy celestial blessings right now and anticipate what will be ours in the consummation. It is our task, however, to study all the details very thoroughly as we find them recorded by *Paul*, who had received them from the glorified Christ. Only *his* epistles contain the words of faith and of the ideal teaching which is *valid for today.*

No one has more reason for superabounding joy than we have. We are the recipients of God's abundant grace which He lavishes on us; every spiritual blessing among the celestials in Christ is for us; no believer is excluded who hears and believes the word of truth, the evangel of our salvation (Eph. 1:3, 8, 13) as expounded in the last ten verses of Romans three, the first half of Romans five, and elsewhere. We are joint partakers of the promise in Christ Jesus (Eph. 3:6); this is no mystery though it was a *secret* before Christ had Paul write it down for us in Ephesians. Since that time all grace and blessing is for everyone who believes that "Christ died for our sakes while we are still sinners" and that "being now justified in His blood, we shall be saved from indignation, through Him."

"Being, then, justified by faith, we may be having peace toward God, through our Lord, Jesus Christ, through Whom we have the access also, by faith, into this grace in which we stand, and we may be glorying in expectation of the glory of God" (Rom. 5:1-3).

If we do not cease asking for God's spirit of wisdom and revelation (Eph. 1:17), *His* thoughts will fill our hearts and occupy our renewed minds so as to leave no

room for worries, sadness, and gloominess. Thus our *joy* about everything which is ours in *Christ* will increase; our joy about justification, conciliation, and spiritual blessings (Gal. 2:17; 2 Cor. 5:18; Eph. 1:3).

Christ is revealed as Head over the entire universe (Eph. 1:10; Col. 1:17); His reign will include the celestial realms as well as the earth. If we recognize Him as the Saviour appointed by God "to reconcile all to Him," those on the earth and those in the heavens, "making peace through the blood of His cross" (Col. 1:20), only then will we get some idea of the full impact and significance of the expression *in Christ*.

In Christ Jesus all those who *believe* form a unity; therefore we *all* may rejoice and praise God for that which is ours in Christ. In this respect there is *no* difference any longer; everyone has access to these gifts of God, be he old or young, slave or free, male or female (Gal. 3:28).

As far as *walk and service* are concerned, however, all such differences remain; here the keyword is *in the Lord*. The subjection of wife to husband, children to parents, employee to employer is emphasized as being *in the Lord* (Col. 3:18-25). The latter expression is also used repeatedly in the second half of Ephesians starting with 4:1. We might mention in this connection that the first line of Philippians shows Paul and Timothy as *slaves* of Christ Jesus, indicating that the letter is not written by Paul, the apostle, who might have some new doctrinal truth to reveal. As a matter of fact this epistle is not concerned with anything in the way of doctrine but rather with *walk and service* for which the Lord Himself is the best example (2:7). It is perfectly in line with the topic of this letter that Paul refers to his *Lord* more than a dozen times.

Our salvation is in Christ, as we have seen. When speaking of carrying it into effect, namely in walk and service, Paul, the slave, uses the term *rejoicing* time and

again, because everything that is ours in Christ should lead to a walk worthy of the Lord for all pleasing (Col. 1:10). Under desperate circumstances and in discouraging experiences with others we, too, may be *rejoicing in the Lord* if our hearts are overflowing with the evangel of the grace of God. Darkness may surround us, and our situation may be similar to Paul's and Silas' in the interior jail (Acts 16:24, 25); nevertheless we will pray and sing hymns of praise to God as they did.

They could not bow their knees, they could not even move their feet which were secured in the stocks. Their spiritual attitude (in the Lord), however, made up for any lack of reverent physical posture, for praising God in a situation like this shows fullest subjection to His will and intention. When we are aware that God is working *all* together for the good of those who are loving Him (Rom. 8:28) we will be able to rejoice in the Lord *always*. We are no longer alone in our affliction *for the Lord is near*. The realization of this fact will help us to show lenience toward others.

When Paul had nearly finished his career, he reported to Timothy about his appearance before the Emperor's court in Rome, "At my first defense no one came along with me, but all forsook me." However, he did not complain about these brethren; he dealt as graciously with them as God had been dealing with him (Eph. 4:32), and said, "May it not be reckoned against them! Yet the Lord stood beside me, and He invigorates me ..." (2 Tim. 4:16, 17). This example shows the apostle's practice which corresponds with the following four lines of his prayer guide:

"Again, I will declare, be rejoicing!
Let your lenience be known to all men!
The Lord is near!
Let *nothing* be worrying you!"

We remember that Jesus said (Mt. 6:25, 32), "Do not

worry about your soul [namely, about your soulish needs, such as:] what you may be eating, or what you may be drinking, nor yet about your body, what you should be putting on... For aware is our heavenly Father that you need all of these." There is also no need for worry about our salvation; since we do not cease hearing the word of truth, the evangel of our salvation, and since we do not cease believing it, we are *sealed* with the holy spirit of promise. In other words, Ephesians 1:13 is documentary proof that our salvation is secure, and the great divine Notary has attested to this fact with His *seal.* There is no need for worry about the fate of our dear ones who are unbelievers. They will be driven to God's heart in due time. Indeed, all the more, *nothing* should be worrying us, as we desire to walk worthily of the Lord (Col. 1:10).

If we wholeheartedly agree with these points, we can praise God that He is operating *all* in accord with the counsel of His will (Eph. 1:11). And *all* means each and every thing around us, the great events as well as the trifling things in life. Even if there is much hardship and distress, unrest and contention, defamation and vilification, the *peace of God* will never cease to guard our hearts and our thoughts in Christ Jesus; we, too, will enjoy this peace as Paul and Silas did in the interior jail.

Such a spiritual attitude is certainly a gift of the God and Father of our Lord Jesus Christ, though we are actively participating through our petitions, prayers, pleadings, and our thanksgiving. And His peace will stay with us day and night and become our permanent experience. Even though we cannot always bow our knees, or hide our faces in grief, pain and shame, or lift up our eyes and hands for praise and petition, we nevertheless can adopt a corresponding spirital attitude by thanking Him not only for all that He gives but for everything He denies, as well. For He knows best what

is beneficial to us. No longer will we bring before Him any petitions and pleadings without *beginning with praise* and *closing with thanksgiving.* We are priviledged to express our gratitude even *before* He answers. And we leave it up to Him *how* to answer, be it in the affirmative or in the negative. Only thus the peace of God, that is superior to every frame of mind, shall be garrisoning our hearts and our apprehensions in Christ Jesus. This is why we are exhorted by God's Word as follows:

"But in everything, by prayer and petition,
WITH THANKSGIVING,
let your requests be made known to God!"

IN ACCORD WITH WHAT MUST BE

We do not know "what must be" (Ro. 8:26), namely what is best for us. We have no foreknowledge of the near future with all its details which make up our daily lives. We are glad that they are hidden from our eyes; for if we were aware of the outcome of all our personal affairs and if we knew in advance how God had planned them, there would be no motivation for our petitions and pleadings and no urge for our praise and thanksgiving. Often we are lacking the right words in order to tell God our vague thoughts in view of a difficult situation which is beyond our control. Our only wish is that His will be done. Perhaps we have to make some kind of a decision and do not know what to do because the situation is too complicated and we cannot foresee the possible consequences. It is then that we will plead with inarticulate groanings; or rather the spirit itself will aid our infirmity and do this for us (Ro. 8:26), the more so if there is no time left for phrasing our words intelligently. Perhaps we will just cry, "Abba, Father!" or something similar. Thus our heart goes to God and we remain in harmony with His spirit, His will, and His peace. He alone knows what is beneficial to us, even

though it may taste bitter and not be to our liking.

He has created us so that we can praise Him continuously without neglecting our daily duties. For it is possible to maintain a spiritual attitude enabling us, even without conscious effort, to remain constantly in harmony with Him; thus all our work can be done in an atmosphere of fullest subjection to Him. This unspoken attitude of our spirit will find its expression in thoughts or words of prayer as soon as an opportunity presents itself. We might rouse from sleep with words of praise and prayer on our lips, especially so if we fell asleep in peace with God and men.

Enjoying constant harmony with God means praying continuously even though our mouth is silent and head and hands are occupied with other things. But whenever we are not busy for a moment we will become conscious again of our harmonious relationship with God. When we have a second or a minute for ourselves, no special efforts are necessary in order to establish *contact* with the Supreme; it is there already, and our spontaneous praise and prayer will confirm this fact. In spirit we can always have this attitude and thus enjoy closest fellowship with God, even when we are going about our daily chores.

A general understanding of God's universal plans is the best basis for being in accord with His will. What we should pray for in *personal* affairs, "to accord with what must be, we are not aware" as far as details are concerned, though we have all the information we need about the final outcome which will be apparent at the consummation. It is only in view of God's great goal that we can learn how to pray in accord with what must be; for this He has revealed in His Word. A continuous study of the words of faith and of the ideal teaching will help us to adjust our prayers more and more to the divine vocabulary.

We know of *His* deepest longing and we desire to see

it filled, so we will pray accordingly. We are aware of His plans of love for the universe; once we might have thought that He is well able to carry them out and take care of them and thus we need not concern ourselves. But now it is *our* deepest concern, too, that the outcome be perfect. His universal program of love will become increasingly significant to us, when we learn about our part in it as members of Christ's body. The realization of God's will, in all wisdom and spiritual understanding, will make our desires coincide with His, and our prayers originate from His Word. Petitions, prayers, pleadings, and thanksgiving along these lines have their source in God, the same as the good works which God makes ready beforehand, that we should be walking in them (Eph. 2:10).

SYSTEMATIZING THE TRUTH

Ephesians 4:14 refers to minors, namely such believers as are "surging hither and thither and being carried about by every wind of teaching, by human caprice, by craftiness with a view to the systematizing of the *deception.*" Before taking up this subject, we would like to emphasize the fact that this kind of deception can best be countered by systematizing the truth, and especially the words of faith and of the ideal teaching. Much has been done already along these lines by following the Pauline rules of "having a pattern of sound words" and "correctly cutting the word of truth" (2 Tim. 1:13; 2:15). The results are reflected in our Keyword Concordance, our Concordant Versions, and our literature as well; the booklet *The Divine Calendar* is just one example. Right now, we are especially interested in the prayer of faith; on this topic, too, systematic comments are available.

Ten years ago, this magazine published a series of articles on PRAISE AND PRAYER which our friends found very helpful; therefore a renewed study of them may be strongly recommended (Volume XL). Thus we have

ample material on this subject in addition to what we find in the Scriptures themselves; and we should make it a point to become thoroughly acquainted with everything God has said on praise and prayer, so that our thoughts are directed more and more toward the highest purpose of life, the *laud of His glory.*

During our study hours we can grasp and enjoy God's message to us in most of its details, but during the stress and strain of everyday life our memory becomes fogged sometimes and we do not recall the precious truths when we need them most. While reading Paul's prayer guides we find that they are helpful and instructive and cover every possible situation; yet when afflictions, distresses, and turbulences arise, we sometimes fail to remember the words of faith and of the ideal teaching, particularly when we have been exposed to vain talk and idle gossip. Paul once warned Timothy to stand aloof from profane prattlings such as are used sometimes by those who do not correctly cut the word of truth. And he added that "they will be progressing to more irreverence, and their word will spread as gangrene" (2 Tim. 2:15-17).

Our physical body cannot live if the blood supply is obstructed; for instance, if the flow of blood to and from the toes is cut off their tissue will decay as if they were dying. In a similar way our life of faith needs a continuous supply of spiritual vitality which comes to us through the prayerful reading of the words of faith and of the ideal teaching. When this supply is obstructed, the Adversary in his craftiness will try to deceive us and further sap our spiritual strength. His system may vary from time to time and person to person; for everybody has his individual weak points, which are well known to him.

As pointed out before, Satan was given the authority to sift the disciples as grain (Lu. 22:3), and today he is sifting believers, especially those who desire to grow

in the realization of God's will (Col. 1:10). No one is exempted from this warfare and his methods of attack are so ingeniously devised that most believers do not even recognize them as such. That is why we want to emphasize the fact that we must be aware of his stratagems at all times and take the necessary defensive measures. It would be extremely foolhardy to wait until after the Adversary traps us and then invent a way to avoid the snare. A wise man is always prepared. Hence, the question quite naturally arises: "What *can* we do to anticipate the Adversary's assault?"

ORGANIZED RESISTANCE

Our place in Christ will not exempt us from the wicked one's attacks, nor will the study of God's Word in itself, nor prayer as such, nor a flawless walk, (if there is one); though all these things together form the material which is needed to provide our defense. To make resistance successful, it must be organized instead of being haphazard; we must be vigilant to maintain a sufficient and continuous supply of spiritual vitality. But how can we efficiently watch the various functions of our life of faith so that we do not neglect reading the words of faith and of the ideal teaching,—do not forget to make daily petitions, prayers, pleadings, and thanksgiving,—and walk worthily of the Lord at all times? With most of us, the daily routine is too complicated, and too many things may happen which are beyond our control. Any human plans of defense are, therefore, out of the question. But we need not worry; God in His wisdom has provided a complete suit of armor which is an entirely adequate protection against the stratagems of the Adversary. In this sphere, too, He 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!* H.H.R.

(*To be continued*)

UNSEARCHABLE RICHES FOR MAY, 1960
BEING THE THIRD NUMBER OF VOLUME FIFTY-ONE

THE DIVINE JUDGMENTS

PAST JUDGMENTS

(CONTINUED)

THE FIERY JUDGMENTS OF SODOM AND GOMORRAH

IN THE DESTRUCTION of Sodom and Gomorrah we have an example of a judgment of a special group of men (Gen. 19:24-28). The basis for this judgment is stated in Ezekiel 16:49: "Behold! This came to be the depravity of Sodom:... Pomp, surfeiting with bread and quiet ease came to be hers and her daughters. Yet the hand of the humble and needy she did not hold fast. And haughty are they and doing abhorrences before Me. And I shall take them away as you see." (Tentative C.V.)

A life of super-abundance is never good for anyone. It invariably leads to "soft living", accompanied by wantonness, selfishness and fleshly lusts which draw men down into the swamp of immorality. The people of Sodom and Gomorrah amply demonstrate the depths of depravity to which this can lead. They became evil and sinners against Ieue Alueim exceedingly (Gn. 13:13).

Abram's nephew Lot was living among these depraved men. Although his walk did not approach the standard of his uncle, Abram, the Scriptures affirm his comparatively good character. Peter writes: "God... rescues just Lot, harried by the behavior of the dissolute in their wantonness (for the just man dwelling among them, in observing and hearing from day to day, tormented his just soul by their lawless acts), the Lord is acquainted with the rescue of the devout out of trial" (2 Pt. 2:7-9).

God rescued Lot out of this judgment. He warned him through messengers and bade him flee with his family. But when he told his sons-in-law of the impending catastrophe, he became in their eyes as one making fun (Gn. 19:14). As in the days of Noah, those who failed to heed the warning were doomed by their own disbelief.

While God used water as the destructive element in the flood, He now destroys the sinners of these cities by a rain of fire and sulphur. In view of the many pits of asphalt found at their supposed sites, we can well imagine the destructiveness of that fire. The Dead Sea with its chemical contents, that probably bordered these doomed cities, is a present-day proof of the severity of the divine judgment of a place which had been poisoned and corrupted by sin.

The Scriptures often make reference to this terrible retribution, both to illustrate the fierce judgments which confirmed criminals should be expecting, and to serve as a warning to them. When Israel's apostacy increased, she was likened by God to Sodom and Gomorrah, and was threatened with an equally severe chastisement (Dt. 29:23; Am. 4:11). Other wayward and stubborn people have also been warned that such judgments were in store for them. Babel (Is. 13:19), Edom (Jr. 49:17, 18), Moab (Zph. 2:9) are examples. Thus Sodom and Gomorrah continue to bear mute testimony to the fact that a life in sin will always arouse God's indignation and be followed by heavy affliction. And in the fast approaching era of the end the earth will become just as wicked and sinful as Sodom and Gomorrah in their day and thus call down God's indignation on the day in which the Son of Mankind is to be unveiled (Lk. 17:28-30).

We must not overlook the fact that God's Word teaches us additional lessons through this judgment. From Abram's intercession we learn that a devout man can become a blessing even to the wicked (Gn. 18:23-

33). His entreaties resulted in God's promise to spare the entire city, if ten righteous men could be found within its walls. But not even ten just persons could be found.

Another very important teaching concerning the ruin of that whole district is revealed to us by the prophet Ezekiel: "And reverse do I their captivity—the captivity of Sodom and her daughters... and your sister, Sodom and her daughters, shall return to their former state" (16:53-55, C.V. tentative).

This return to their former state cannot mean anything else but a resurrection to the life they once had. This does not imply their salvation and reconciliation, but refers to their resurrection for judgment, as other passages of Scripture prove. So here is an early indication of a deeper purpose prompting God's inflictions. Sodom was destroyed without grace and mercy, yet this catastrophe is later followed by the revelation that punishment is not God's final purpose for the criminals He judges.

What a precious discovery to find that God's judgments are not an end in themselves! They are but a necessary stopping-place on the road to His goal, from whence He moves on toward the grand and glorious fulfillment of all that His loving heart desires.

THE DEATH OF EGYPT'S FIRSTBORN

The death of Egypt's firstborn and the drowning of Egypt's army in the waters of the Terminal Sea were brought about by serious sins against Ieue, the God of Israel, and His people. The law that all enemies and tormentors of His own chosen race will be punished, is valid throughout the entire history of mankind, even when the sentence is not executed immediately. Pharaoh did not take the divine warnings seriously at first, but stubbornly withstood God's orders.

This human resistance to God's will and its consequent

judgment was not only intended to bring about the chastisement of the offenders, but served another purpose as well. His main object was to display His supreme power and to publish His name in the entire earth (Ex. 9:16 and Ro. 9:17). These powerful doings were intended to teach His people to fear Him. The Israelites were told to explain it to their children: "Then you make it known to your sons, saying: On dry ground crossed Israel this Jordan. For dried up by Ieue your Alueim, were the waters of the Jordan before your face till you cross, as did Ieue, your Alueim, to the Terminal Sea, which Ieue dried up before our faces till we cross, that all the people of the earth may know the hand of Ieue, that it is steadfast, that you may fear Ieue, your Alueim, all your days." (Josh. 4:22-24). From this we can see that God's judgments are not only an exhibition of His indignation, but also a display of His power. And both form a part of His revelation.

GOD'S JUDGMENTS OF ISRAEL

The history of Israel in the promised land is an unbroken chain of failures and judgments. On one occasion we note punishments of individuals or groups of persons, while at other times the entire people as well as other nations are corrected. These judgments follow one another so rapidly that one might give this portion of the Scriptures the title, "Book of the Divine Judgments."

These accounts, in their entirety, form an impressive commentary on Isaiah's declaration: "Ieue is an Alueim of judgment" (30:18). Verily, Israel had to learn that God does not leave sin unpunished. A study of these inflictions is quite worthwhile and sharpens our spiritual perception, although we find ourselves living in an entirely different administration. Such a study deepens our realization of God's holiness and the inflexibility of His law, under which Israel lived. Thus, through Israel's history, we learn that the God of love does not

hesitate to bring dire judgments on His own when they stray from His ways. This is for their own sake!

GOD'S VARIOUS MEANS OF CORRECTION

In executing His judgments, God may proceed in two distinct ways: directly, or indirectly. These two means of inflicting the evil that He deems necessary, either directly by His own hand, or indirectly through His appointed instruments, are put before our eyes in a clear and instructive way throughout Israel's entire history.

Nadab and Abihu, Aaron's sons, who brought strange fire into the presence of Ieue, were judged for their disobedience directly by Ieue Himself (Lv. 10:1-4). Also the spies, whose lack of confidence made Israel faint-hearted, died for their cowardliness by direct divine action (Nu. 14:36, 37). In like manner God smote the false prophet Hananiah, who spoke from himself rather than speaking the truth of God. He died in the same year (Jr. 28:1-17).

God also used extraordinary inflictions to carry out His retributive justice. He said that He would send four evil judgments, sword, famine, evil animals and the plague against Jerusalem, in order to cut off man and beast (Ez. 14:21). And in Jeremiah 29:18 He threatens them: "And I pursue after them with sword, with famine and with plague..."

After David's unlawful numbering of Israel God smote 70,000 men with the pestilence (2 Sam. 24:15). When He had consumed the 250 men who had rebelled with Korah, and the people murmured, He punished them with a plague by which 14,700 died (Nu. 16:41-50). Another account tells us that 24,000 died who had joined themselves to Baal-Peor (Num. 25), thus kindling the anger of Ieue against Israel.

Thus God has often proved that He does not shrink from executing the most severe judgments. And if, in some cases, He uses men to carry them out, it is not

because He is too weak or too merciful to do it Himself.

There were even occasions when certain Israelites were ordered to strike their own relatives. When the people had worshiped the golden calf, Moses summoned the faithful ones, and every one of them was ordered to slay his brother, his associate and his neighbor (Ex. 32:26, 27).

In this connection we should also mention the judgment of Achan. He was stoned and burnt together with his sons, his daughters and his cattle and all his possessions (Josh. 7:1-26). Occasions arose when Israel was ordered to attack disobedient Judah, while at other times the reverse was the case. Thus, during the reign of Jeroboam, God gave the apostate ten tribes into the hands of Abijah, king of Judah, and 500,000 chosen men of Israel's army were slain (2 Ch. 13:15-17). Yet when Ahaz reigned over Judah in Jerusalem and did that which was wicked in God's sight, as had the kings of Israel, God gave Judah into the hand of Pekah, king of Israel, who slew 120,000 men in one day, because they had forsaken Ieue, the Alueim of their fathers (2 Ch. 28:1-6).

THE NATIONS AS SCOURGES FOR ISRAEL

Yet it was even more humiliating and shameful for Israel when God gave them into the hands of their enemies, in order to execute His just judgment. This happened quite often. In the book of Judges we have one case after another. We can get a glimpse of one such judgment by reading Judges 2:13-15 along with nearby passages. When the Philistines slaughtered 4000 men of Israel, the elders fetched the ark of the covenant in hopes of delivering themselves from the Philistines, yet they were defeated and the ark was captured by the enemy (1 Sam. 4:1-11).

The two nations which were used more than any others to humble Israel were Assyria and Babylonia. To them was assigned the task of leading God's people into

captivity. In order to prevent these judgments from being attributed to the continual wars that raged among the nations that surrounded Palestine, God predicted them and announced their purpose beforehand through the prophets. Isaiah warned Israel that God would bring the king of Assyria upon them (7:17-20), while He often threatened the disobedient people with the Babylonian captivity (Jr. 20:4, and others).

And it all came to pass. Israel, the ten tribes, was deported to Assyria under King Shalmaneser (2 Kings 18:9-12). Nearly a century later the first prisoners of Judah were brought to Babylon by Nebuchadnezzar (2 Ch. 36). More soon followed. Jerusalem was destroyed. When we remember the blessings this nation had once enjoyed, we perceive dimly what frightful sufferings and hardships these judgments brought upon them. But *why* all this? Jeremiah gives the answer: "For on account of the anger of Ieue it came to be in Jerusalem and Judah until He flings them from His presence" (Jr. 52:3).

ISRAEL'S DERISION OF GOD'S PATIENCE

But Israel's disobedience, which drew down God's wrath on their heads, is not the end of this sad story. God did not react immediately with punishment when His people sinned against Him, but patiently bore with them. It was the important task of His ancient prophets to warn the erring people of the impending judgment. Their scrolls are full of passionate appeals to heed His threats before it was too late. One would think that the apostate nation would take God's fervent pleadings to heart (Joel 2:12-17). Alas, to the sin of forsaking Ieue they heaped the offense of casting His patient warnings to the winds. Satan's success in denying the divine judgments was as successful here as in the garden of Eden.

The most ardent imitators of God's adversary, in this respect, were the false prophets of Israel. By soothing

serenity or vehement negation they tried to make light of the seriousness of God's indignation. When Ieue threatened His disobedient people with the sword, with famine, and with pestilence, the prophet Jeremiah cried to Him in great sorrow: "Alas, my Lord Ieue! Behold! Their prophets prophesy and are saying to them: 'You shall not see the sword, and famine shall not come to you, for a true peace will I give you in this place'" (Jr. 14: 12, 13). Yet, in order to lull the people with vain hopes, they went even further. God Himself repeated one of their misleading statements: "Saying, yea saying are they to those spurning Me: 'Speak does Ieue: "Welfare is coming to you."' And to everyone going in the controls of his own heart, they say: 'Not on you shall come evil'" (Jr. 23:17). Yet the peak of their blasphemy was reached when they said: "Every one doing evil is good in the sight of Ieue, and He delighted in them", or "Where is the Alueim of judgment?" (Mal. 2:17).

As had the adversary in Eden, these deceivers denied the threatened afflictions and promised the sinning people a wonderful future. But they did not do it because they were tender-hearted, with noble motives, wishing to spare them. They spoke thus because they craved power, even as their god, Satan, when he deluded Eve. One need only read Ezekiel 34:1-22 to see how cruelly and brutally they treated the people. God threatens these prophets through His true servant Micah: "Thus says Ieue concerning the prophets, who are leading my people astray, who bite with their teeth and cry "Peace", which He is not putting in their mouths. And they hallow a war against them. Wherefore night is it for you without a vision, and dark is it for you, without divining, and setting is the sun on the prophets, and sombre on them is the day. And ashamed are the vision seers of the dreams, and abashed are the diviners, and they muffle up the upper lip, all of them, for no answer is there from Alueim." (Micah 3:5-7, tentative C.V.).

This was the state of the men who denied God's judgments on sin and disobedience, desiring to act as judges themselves. Yet sadder still, the people believed them and ignored God's true prophets. "My people love to have it so", Ieue had to say with lamenting (Jr. 5:31).

Lo! how patient was God to Israel! "And Ieue, the Alueim of their fathers sent to them by His messengers, rising up early and sending, because He had compassion on His people and on His dwelling-place" (2 Ch. 36:15). But the next verse shows the depths to which they had sunk: "But they mocked the messengers of Alueim and despised His words, and misused His prophets, until the wrath of Ieue arose against His people, till there was no remedy."

Thus we see that there are two serious sins which hurled Israel to destruction. When they strayed from God's precepts they began their downward trek. Yet when they mocked His warnings and with wicked words scoffed at His gracious entreaties, they proved themselves despisers of God. So we see that for every frivolous sinner and for all who would mock God's grace Israel has become an uplifted finger, warning: "Be not deceived. God is not to be sneered at, for whatsoever a man may be sowing, this shall he be reaping also" (Gal. 6:7).

ISRAEL'S ERRONEOUS ATTITUDE TOWARDS THE NATIONS

In another direction also, Israel's inability to understand God's motives in judging becomes evident. When they entered the promised land they were ordered to destroy the nations living there. These nations were so completely enslaved by Satan and had sunk into such a mire of sin and wickedness, that God's people would have been doomed to sink in the same morass. In order to prevent this, God ordered their quick extermination. But Israel failed to grasp its place as Ieue's purifying agent, and allowed some of these corrupt nations to remain in the land. But it was not long before they

found that these heathen became hedge-thorns in their eyes and targe-points in their sides (Nu. 33:55).

Strange as it may seem, Israel, on other occasions, fell into the opposite extreme. They begrudged the other nations a share in God's grace. An instructive example is the prophet Jonah. At first he refused to call the Ninivites to repentance. So Ieue severely chastised him by putting him into the belly of the sea monster. Finally he went to the threatened city yet became angry when Niniveh heeded his warning and repented of its evil. Yes, he actually became indignant, when this great city was not destroyed. And God gave His erring prophet another lesson through the withered castor-oil plant, and so justified His mercy with the 120,000 citizens and their cattle.

Jonah's disposition was much the same as that shown by the entire nation towards aliens. This is evident from the way they treated the strangers who dwelt in their midst. God, with loving consideration, also had these people in His heart (Ex. 22:21; 23:9; Jr. 7:6; 22:3; Ze. 7:10). But what was Israel's attitude? Ieue hurls this accusation into their faces: "Over the humble and needy they tyrannize, and from the sojourner they extort with no judgment" (Ez. 22:29). God's chosen people, separated to be a channel of His blessings to the other nations, were consistently a curse to all. Proud, cold, and cruel, they looked down on the other nations, and were elated at their own privileged position, hoping to hoard all the blessing for themselves. But this was not according to God's purpose. Such an attitude poisoned them like venom and eventually led to the judgment of callousness. How like the human heart to take such a selfish attitude. No wonder it is difficult for mankind to understand the divine judgments and take the proper attitude towards them. M. JAEGLE

(To be continued)

IEUE ALONE IMPREGNABLE IN THAT DAY

WE HAVE OFTEN EXULTED in the thought that, in the day of the Lord, not only shall man be abased, but the Lord alone shall be *exalted* (Isa. 2:11, A.V.). It was with regret, therefore, that we found it impossible to translate thus in a concordant version. No one will blame us for not following the Authorized Version in every case when they learn that it renders five distinct Hebrew stems by *exalt.* These are *be lofty, lift up, ascend, be high,* and *be impregnable.* In a loose version they do not depart so very far from the sense in the first four. But they seem to have missed it in the last. How confused was the apprehension of the translators as to the word which we always make *impregnable* will be seen by their renderings: *defend, be exalted, be excellent, be high, set on high, lofty, be safe, set up, be too strong.* The passages where it is rendered *defend* (Psa. 20:1, the name of the God of Jacob *defend thee*; Psa. 59:1, *defend me* from them that rise up), and *safe* (Pro. 18:10, a strong tower: ... and *is safe*; Prov. 29:25, whoso putteth his trust in the Lord shall *be safe*), and *strong* (Deut. 2:36, not one city too *strong* for us), all show that there is more than *elevation* in its meaning. It includes safety and strength.

As there are four other words which amply cover the idea of *height,* it is most likely that the stem *shgb,* of which we write, belongs in with words concerned with *safety,* which will fit every passage and is necessary in

some. The first occurrence (Deut. 2:36) gives us the key: not one city *too strong*. This suggests the fine English term *impregnable*. All the cities were conquered. In order to make a noun we will need to add a word, as *retreat*, in some cases. A strong tower, even if it is not high, may be an impregnable reatreat (Prov. 18:10). In Job 36:22 the tentative Concordant Version reads: Behold, Al is impregnable by His *vigor*. Vigor does not exalt, but makes unconquerable. Not merely the *lofty* city, but the town *impregnable*, low shall He lay it (Isa. 26:5).

When used of Ieue or His name, the new rendering is most satisfying and in accord with its contexts: *Impregnable* is Ieue alone in that day (Isa. 2:11, 17). Only those who are in His keeping will be safe when He rises to terrify the earth. The name of the Alueim of Jacob is an *impregnable retreat* (Psa. 20:1). He will never be conquered, and all who trust Him are safe. A.E.K.

(The foregoing is a revision of an article which appeared originally in *Unsearchable Riches*, volume XXXIV, page 313.)

SKELETON INDEX (Isaiah 2:1--4:6)

This is that portion of the Skeleton Index of Isaiah which is referred to in the following article, "Glory after Sin is Judged."

1:2-5:30 Reproof .... **Addresses** ..... Promise *40:12-66:34*
6:1-13 Temple, Forsaking .... **Voices** .. Consolation, Mountain *40:1-11*
7:1-12:6 Ahaz ..... **Prophecies** ..... Hezekiah *36:1-39:8*
13:1-27:13 Blessing-Loads **Israel-Nations** Glories-Woes *28:1-35:10*

REPROOF 1:2-5:30 (=40:12-66:34)

1:2-31 Word ..... **Revelation** .... Song *5:1-30*
2:1-5 Zion ..... **Glory** ..... Zion *4:2-6*
2:6-22 Men of Judah ..... **Sin** ..... Women of Judah *3:16-4:1*
3:1-7 Oppress ..... **Judgment** ..... Contend *3:13-15*
3:8-9 Humbled ..... **Ruin** ..... Exactors *3:12*
3:10 Good ..... **Character** ..... Evil *3:11*
1-2- Established ..... ZION 2:1-5 (=4:2-6) ..... Ascend *-2-5*

SIN OF MEN OF JUDAH 2:6-22 (=3:16-4:1)

6-9 Worship ..... **Idols** ..... Flung away *20-22*
10-13 Humbled ..... **Day of Ieue** ..... Humbled *14-19*

SIN OF WOMEN OF JUDAH 3:16-4:1 (=2:6-22)

3:16-17 Abased ..... **Pride** ..... Humbled *4:1*
18-23 Adornment ..... **Threat** ..... Shame *24-26*

ZION 4:2-6 (=2:1-5)

4:2 Stateliness ..... **Ieue** .... Booth *5-6*
3 Holiness ..... **Dwellers in Jerusalem** ..... Cleanness *4*

GLORY AFTER SIN IS JUDGED
(ISAIAH 2:1-4:6)

REPROOF is the title of the initial ADDRESS in Isaiah as the first line of the *Skeleton Index shows. Beginning with the fifth line, we find this title split up into smaller units, with the various subjects in blackface in the central column. The order of the passages is down the left side, then up the right. The introductory passage, *Word*, has already been discussed; it is balanced by *Song*, which concludes the first main division; their joint subject is REVELATION.

The next passage, right after the introduction, deals with *Zion*, the same as the balancing passage near the end; in both places the general subject is GLORY. Likewise the SIN of the *Men of Judah* is balanced by that of the *Women of Judah*; so is *Oppression* by *Contention*, under the joint subject JUDGMENT. The following one is RUIN; here the passage *Humbled* has its parallel in *Exactors*, while the two central passages, *Good* and *Evil*, both pertain to CHARACTER.

ZION'S FUTURE GLORY (2:1-5)

2 The word [r]of Ieue[o] which [r][b]came to[o] Isaiah, son of Amoz,
[on]concerning Judah and Jerusalem:
2 And it [b]comes in the days hereafter,
Established shall be[c] the mount of Ieue,
[r]And the house of the Alueim,[o]
[i]On the summit of the mountains, And borne [f]by the hills.
And stream to it all the nations.
3 And go many peoples and say,

*Excerpts from the Skeleton Index will be found on the opposite page.

"Go and ascend will we to the mount of Ieue,
[7]And[c] to the house of the Alueim of Jacob,
And direct us will He [f]in His [F]ways,
And go will we in His [F]paths."
For from Zion shall fare forth the law,
And the word of Ieue from Jerusalem.
4 **And He judges between the [N]nations,**
And corrects [to] many peoples.
And they pound their swords into mattocks,
And their spears into pruners.
[7]And[c] not lifting is nation [t]against nation the [N]sword,
Nor learning still further to fight.
5 **[7]And now,[c] O house of Jacob, go,**
And walk shall we, in the [F]light of Ieue.

Most versions begin chapter two with, "The word that Isaiah . . . saw." This translation seems unlikely. The Septuagint reading, "The word of *Ieue* which *came to* Isaiah", is far better. The Hebrew *chze*, PERCEIVE, which is rendered "saw" in the A.V., and *eie*, BECOME, are very similar in appearance.* So this evidence seems to be sufficient to adopt the Greek reading; it has also preserved the divine name *Ieue* which was not pronouced and has often fallen out.

Isaiah gives us two brief but beautiful glimpses of the future glories of the kingdom near the beginning and the end of the first main division of this scroll. The first one pictures Zion's predominant place among the nations (2:1-5), the second the glory which will be enjoyed by the remnant of Israel (4:2-6). The first passage itself, again consists of two balancing parts, titled *Established* (2:1-2a); and *Ascend* (2:2b-5). We find this in the Skeleton Index further down, with the general topic ZION in the center of the line.

In His own proper time, in the day of Ieue, or "the Lord's day", when Christ comes back to earth, the Deity will establish His throne in Zion, and reign over all nations, and there will be peace for a thousand years. It will be followed, after the last rebellion (Rev. 20:7-9), by the day of God. Then Alueim, the Subjector,

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will tabernacle with mankind and brush away all tears (Rev. 21:4) until the consummation when He will be All in all (1 Cor. 15:28).

The main mistake made today, by both Jew and Christian, lies in making rule purely political, apart from the presence and power of the Deity. This He cannot allow, for subjection to Him is the only possible basis for permanent peace. Indeed, the present abortive efforts are tolerated only because they reveal the utter failure of all human efforts apart from Him. Things will be quite different as soon as the Deity takes over "in the days hereafter" (Is. 2:2a).

The highly figurative description of the location of Zion and Jerusalem (*on the summit of the mountains*), causes questioning in the western mind, which is not accustomed to the bold figures used in the Orient. No doubt there will be great physical changes in that day, due partly to the tremendous seismic disturbances of the judgments of the preceding period of divine indignation (Zch. 14:4), hence the language may be partly literal. But if the holy mount were higher than *all* mountains on earth, or even the neighboring Lebanon, it would be impracticable for all nations to *stream* to it and ascend to its *summit*. If, however, the mountain represents the position of the supreme earthly sovereignty and the ranking religion on earth, then that would seem to be the essential point of the picture (2b-3a).

The parallel couplet (5) exhorts the house of Jacob to go and walk in the light of Ieue. This will become literally true when His glory will illuminate the holy city so that there is no need of the sun or the moon. Then even "the nations shall be walking by means of its light" (Rev. 21:23, 24).

Zion, in the future, will be the political capital of the world, and Jerusalem will be the religious center. These are the pivots where all rule and religion will converge (3b, c). Not until they are recognized, will peace come

to this war-weary world. All nations will be subjected to the decrees of Zion (4b, c). All people will walk according to the word of Ieue. The world has sought such a center long since and is seeking it today. Yet, despite the tremendous efforts to stop war, and the many plans for permanent peace, the only result seems to be continual conflict, if not open warfare. One of the greatest and costliest industries of mankind is the manufacture of weapons for mutual destruction. Many millions of men are trained to destroy, and devote the best years of their lives to learning this dubious art (2:4). *And so it should be,* so long as man is not subject to Ieue, for it is vitally important that men learn the pitiable impotence of their own strength, when it is not directed from above. In order to attain His goal, Ieue will have to judge between the nations and correct many peoples (Mic. 4:3) as the center couplet of this section shows (4a).

Jerusalem has been the scene of many wars and sieges. At the time this is written there is conflict, not only between the Jews and the Arabs, but between the sons of Jacob and the United Nations. The new nation, with much fervor, now claims Jerusalem as its capital and holy city. But both Christendom and the Mohammedan peoples also consider it a sacred shrine. The Jews now hold part of it by force, hence do not walk in the light of Ieue. It will not bring them peace but persecution. They must endure the great affliction (Mat. 24:9; Rev. 7:14) at the hands of God's enemies, as well as divine indignation (Rev. 6:17) before permanent peace is possible. They must look upon Him Whom they stabbed, and grieve over Him when He comes with clouds and descends to the mount of Olives, before they can enjoy His beneficent rule and partake of perpetual peace among themselves as well as with all the other nations.

SIN OF THE MEN OF JUDAH

There are three passages which deal with the SIN OF

THE MEN OF JUDAH; the first and the third pertain to *Idols,* the themes being *worship* and *flung away.* The center passage describes the *Day of Ieue* and consists of two balancing halves as indicated by the indention of the lines from the left-hand margin. We find these details illustrated in the skeleton also.

IDOL WORSHIP (2:6-9)

6 **For abandoned has 'He His' people, the house of Jacob,**
For full are they of 'divination' from aforetime,
And cloud consulters, as the Philistines,
And 'with boys of foreigners are they slapping hands.
7 **And filling is 'their' land with silver and gold,**
And no end is there to 'their' treasures,
And filling is 'their' land with horses,
And no end is there to 'their' chariots.
8 **And filling is 'their' land with forbidden idols,**
Worshiping are they to that [to the make of 'their' hands.
which they make with 'their' fingers.
9 **And prostrating is the human! And abasing himself is the**
And you must not be lifting to them up. [man!

The judgment of the men of Judah was based on their lack of dependance on Him. For guidance they inquire of diviners (6); for power they rely on riches and armies (7); and they worship idols, made by their own hands (8, 9).

The A.V. interprets the second line of verse six (*Lit.*: For full are they from PRECEDING) as "because they be *replenished* from the east." But the word *full* does not carry the sense of *re*fill or fill *again* in any of its hundreds of occurrences. And the word PRECEDING may be either in place (east) or time (aforetime, Jer. 30:20, etc.). They themselves render it *ancient* six times in Isaiah (19:11; 23:7; 37:26; 45:21; 46:10; 51:9). There is nothing in the parallel line to suggest other people. It has been suggested that the word *qsm* DIVINATION has fallen out because it looks almost exactly like *qdm,* PRECEDING.* Then the line might read, as we have it, "For full are they of divination from aforetime." This agrees

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with the following couplet and brings in that which was forbidden to the sons of Israel, just as in verse seven, where they multiply horses and silver and gold, contrary to the law (Deut. 17:16-17), hence are abandoned by Ieue (6a).

DEGRADING PRACTICES

In the orient it is customary for a worshiper to prostrate with his nose to the earth before the object of his adoration. This is done openly in public at times. No doubt the people were doing this before their idols, which was not only a shameful and degrading act, but a sign of abject humiliation. Should they remain in such a posture, it would not denote worship, but servile dejection. And this is what their desertion of Ieue deserves. In reality they were not able to lift themselves up without Ieue, so the order goes forth not to lift them up. Idol worship is abasing, Ieue worship uplifting. This is a foreshadowing of the worship of the great image (Rev. 13:14) of the end time. Then none who worship the image of the wild beast will be lifted up. Only those who refuse to bow down will be granted entrance into the kingdom (9).

The nation had been warned that those whom they displaced in the land were cloud consulters (A.V., observers of times, Deut. 18:10, 14). In the second couplet of verse six, we find them doing the same thing themselves (A.V., soothsayers).

The A.V. "they please themselves" they render elsewhere as "clap" (Jb. 27:23) and "suffice" (1 Ki. 20:10) and "stroke" (Jb. 36:18). None of these seems to satisfy the context, so we suggest the literal "slap": "are they slapping hands." Israelites should always inquire of Ieue for their instruction, through His Word and His priests. The chief priest could always get His decision by means of urim and thummim (Ex. 28:30). In this, however, they rather depended on foreigners (6b) whose idols they worshiped, too (8).

The revered Authorized Version translated eight different Hebrew stems by the word "idol." As this is used in English for anything which is a false god or an object of worship, it does not usually mislead very much. But it is most interesting and helpful to distinguish between the various terms used, in order to get the true thought as to each. In this case the stem of the Hebrew is renderd "*must not*" in many passages. As idols were *forbidden*, this phase seems to be uppermost in this expression. The negative *must not* occurs in the next verse (9) and is a play on the word *forbidden*. The reason why these idols must not be worshiped is clear, for they are the work of human hands, and these reverse the position of the Creator and the creature, the Maker and the handiwork. Alueim can make a man, *but man cannot make Him!* Men are stupid and change the glory of the incorruptible Al into the likeness of an image of a corruptible human being and flying creatures and quadrupeds and reptiles. Wherefore He gives them over... (Rom. 1:22-24).

HOARDING HARMFUL

Ieue is jealous lest His people lean on aught except Himself. They should seek satisfaction only from Him. Therefore He would not allow them to hoard their precious metals and other treasures (Deut. 17:17). These only excited the cupidity of powerful rulers, and seldom brought blessing to themselves. Neither were they allowed to multiply horses and chariots in order to protect themselves or their hoards (Deut. 17:16). These things had accumulated during the long and prosperous reigns of Uzziah and Jotham. They were so many that there was no end to them as the two center couplets show (7). So long as a good king was on the throne, who relied on Ieue, it did no damage, as in the coming kingdom of Christ prosperity is a blessing. But when it displaces trust in Alueim, it becomes a curse.

THE DAY OF IEUE (2:10-19)

10 **Come into the cleft of the rock, And be buried in the soil,**
From the face of awe-inspiring Ieue,
And from the honor of His pomp,
'When rise does He to terrify the earth.'
11 **The [N]eyes of the haughty human are low,**
And prostrate are high mortals,
And impregnable is Ieue [to] alone in 'that day.
12 **For a day for Ieue of hosts is on everyone proud and high,**
And on everyone lifted up, And abased is he.
13 **And on all [F]cedars of 'Lebanon, 'high and 'uplifted,**
And on all [F]oaks of 'Bashan,
14 **And on all the high '[F]mountains,**
And on all 'uplifted '[F]hills,
15 **And on every lofty [F]tower,**
And on every [F]wall for defense,
16 **And on all the [F]ships of Tharshish,**
And on all the displays of 'coveted 'boats.'
17 **And [A]prostrate is the haughtiness of 'humanity,**
And abased is the highness of mortals,
And impregnable is Ieue [to] alone in 'that day.
18 **And the forbidden idols are completely 'thrust away.'**
19 **And they come into caves of the rocks,**
And into tunnels of the soil,
From the face of awe-inspiring Ieue,
And from the honor of His pomp,
'When rise does He to terrify the earth.

Under the sixth seal of the Unveiling of Jesus Christ, Ieue rises to terrify the earth; then its inhabitants hide themselves in the caves and the rocks of the mountains, as well as in tunnels, in order to be concealed from Him (Rev. 6:16), Who is sitting on the throne (Is. 2:10=19).

This gives us another preview of the great judgment day on earth, before the kingdom comes. When Ieue Himself appears on the scene in superhuman signs and cataclysms, man leaves all to seek shelter in the earth itself, for, when divine indignation reaches its climax, Ieue will shake both heaven and earth (Heb. 12:26), and for the first time mankind will enter His presence, and, like Adam of old, seek a place to hide from His face. Then it is that the pride of man is prostrated in the dust, and he will rid himself of the forbidden idols, once and for all.

There is no intimation in revelation that there is any further idol-worship. The image of the wild beast (Rev. 13:4) seems to be the worst and last of all man's attempts to give his subjector a material form. Thereafter Christ, the true Image of the invisible God, will be worshiped. Man and what he makes will be utterly discredited. Only in Ieue will be found an impregnable retreat. The only safe place on earth in that day is in Ieue's keeping, or secured with His seal, like the 144,000 (Rev. 7:3-4). But all shall be abased (Is. 2:11=2:17-18).

We see much the same thing on a smaller scale, in connection with the latest bomb. Many have actually built themselves underground shelters. Thus mankind, and Judah in particular, will learn no longer to rely on the gods and their gold, for such things are only an incumbrance in view of the terrible majesty of Ieue.

The word "abolish" as used by the A.V. in verse 18, is hardly the intended meaning of the Hebrew *chlph*, PASS-ON. But this is also not as fitting as the Septuagint DOWN-HIDE. By slight changes in the Hebrew stem *chlph* altering it to *edph** it would read THRUST; and by adding a single stroke (*u*)**, we have the reading, *they thrust away,* which is fully in accord with the context as well as the Septuagint, and looks like the present Hebrew.

Almost all cities and towns were built on heights and had walls and towers to defend themselves from their enemies (2:12=2:15, 16). The kings under whom Isaiah prophesied were noted for their defensive towers, and took great pride in their fortifications (2 Chr. 26:6-9; 2 Ki. 15:35). Uzziah and Jotham had a seaport at Elath. The ships of Tharshish (16a) or the ocean (*thalassês*), as the Septuagint reads, brought much luxury from other parts of the earth to the land of Israel, such as gold and ivory from Africa, which swelled them with pride and aroused the covetousness of the other nations.

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At the end of this couplet (16b) the A.V. has "pleasant pictures." This does not form a very good parallel with "ships of Tharshish" or ocean-going vessels. The Septuagint is much better with "ideal ships." The Hebrew fits the context better with the words "display of 'coveted." From the context we see that FLOATers of some kind were intended, so we add 'boats,' as the ships of Tharshish were probably the largest of their kind.

Such ships sailed clear around Africa (Ophir). This was by far the most remarkable feat of seamanship in those days, but it was calculated to involve Ieue's people with foreign nations, and to lure them from the land He had given them, for those ships brought rare and costly things from other lands, which Ieue had not given to them. Therefore all these things became symbols of spiritual pride and independence, which not only represent it, but suffer with it in judgment. Most of the pride of Israel has perished at present, but much is now being restored. Israel has ships and armies, yet they do not realize that only under their Messiah can they attain the position God has promised them.

All the lower creation, not only the animals, but especially that which ministers to man's pride and supposed security, suffers in the judgment of humanity. The cedars of Lebanon were cut down to build the house of the Alueim (1 Kings 5:6), and a house for the king (Jer. 22:14, 15) and also to provide their enemies with timber to destroy it. So with the oaks of Bashan.

No doubt the great earthquake of the end time will bring down most of the lofty trees, and even the mountains and hills mentioned in the center couplets (13, 14), and certainly all the pretentious works of man. On the sea, since even the islands are moved, not many ships will be able to weather the waves (12-16). Besides, a third of them will decay under the second trumpet (Rev. 8:9; 16:20).

IDOLS FLUNG AWAY (2:20-22)

20 **In that day fling shall humanity its forbidden idols of silver,**
And its forbidden idols of gold, which they make for it to
To the mole rats, And to the bats, [worship,
21 **To come into the fissures of the rocks,**
And into the forks of the crags,
From the face of awe-inspiring Ieue,
And from the honor of His pomp,
When rise does He to terrify the earth.
22 **Leave to ye off from the human, whose breath is in his**
For in what account is he? [nostrils!

According to Revelation 13:15-17, the image of the wild beast will not only be worshiped by mankind, but the people will also have to wear its *emblem* on their right hand or on their forehead. The Greek word, *charagma*, CARVE-effect, may also denote a *sculpture*. Paul used this expression in Athens when he referred to idols of gold, silver, stone, and sculpture of art (Acts 17:29). So the *emblem* or *sculpture* of the wild beast might be some kind of a carved miniature effigy of the larger image. Since it will be mandatory for everyone to display such an emblem in a most conspicuous place in order to buy or sell, most people will possess these gold or silver effigies. But from the face of awe-inspiring Ieue *all* forbidden idols will be flung away, from the greatest to the least.

Thus it seems that humanity will obey Ieue's order to leave off from the human [of lawlessness], "the son of destruction, who is opposing and lifting himself up over everyone termed a god or an object of veneration, so that he is seated in the temple of God" as Paul wrote to the Thessalonians (2 Th. 2:2-4). Isaiah refers to the *human* as one "whose breath is in his nostrils." This seems to indicate that even he is a creature whose activity depends on the supply of vitality that His Creator might give or withhold as He pleases (2:22).

Then everyone may learn the lesson that all the forbidden idols were of no account at all (22b). But the slow tempo of terrestrial training will be greatly accel-

erated in the judgment era. It usually takes a long time, even for those who are in touch with the Deity, to realize the *utter worthlessness of humanity apart from Him.* Yet this is part of His plan—to transform men who have learned this lesson into channels of blessing for His whole creation so that He will be honored in and through them.

JUDGMENT—OPPRESSION (3:1-7)

3 For, behold the Lord, Ieue of hosts,
Will [c]take away from Jerusalem and from Judah
the [r]stay and the [r]staff,
The whole [r]stay of [N]bread, And the whole [r][r]staff' of water,
2 The master and the man of war, The judge and the
And the diviner and the elder, [prophet,
3 The chief of fifty and the reputable,
And the counselor, and the wise,
The artificers, and the one who understands charm
4 And I give them youths for their chiefs, [whistling.
And the unweaned will rule among them.
5 And exactors oppress the people, man [i]by man,
And each man [in] his associate.
Audacious is the youth [i]with the elder,
And the slighted [i]with the glorious.
6 For grasping is a man [in] his brother,
Of the house of his father, [7]to saying,[o]
"Raiment [t]have you! Our captain shall you become!
And [this [7]food' shall be under your [A]hands."
7 [7]Yet[o] swearing he lifts up his hand in [that day to saying:
"Not one who binds up wounds will I become [a] in my house,
No [N]bread is there and no raiment.
Not constitute me a captain of the people shall you!"

The corrective measures taken by Ieue are here described. He withdraws from Israel the source of material blessing, beginning with the bare essentials (bread and water), and then the men who managed their affairs, the master of the house, as well as the public servants, good and evil. In place of old and experienced men He gave them immature youths, who, being unaccustomed to such high position, became insolent towards their elders. Instead of judges to see to the right, they became exactors of one another as the center couplet shows, and the meanest in station looked down on the noblest.

Oppression is rampant everywhere, and no one is willing to take over the task of binding up or ruling the people.

The A.V. rendering "ruin" in verse six does not give the true force of either the Hebrew *kshl*, STUMBLE, or the Greek Septuagint *brōma*, FOOD. But a change from *kshl* to *akl* (food) seems quite warranted in this context, which is concerned with the necessities of life, not a ruin. This same Hebrew word, *kshl* is repeated in the eighth verse, where the A.V. renders it "Jerusalem is ruined." However, RUIN suits another Hebrew term (*shchth*) much better, so we render this term here *falter* which relates it to its basic meaning, STUMBLE, and fits the context better.

RUIN (3:8-9)

8 **For ʳfaltered has Jerusalem, And Judah ʳfalls,**
For their ᴬtongue ⁷is offensive,⁷
And their actions ᵗagainst Ieue are ᵗᵒ defiant,
⁷Therefore, now, humbled is their⁷ glory.
9 **The cut of their ᴬfaces answers ᵗagainst them.**
And their sin as Sodom they tell.
ᵗAnd⁹ not suppress it do they.
Alack to their soul! For they requite ᵗᵒ them with evil!

In the second line of verse 8, the parallels are completed in the Septuagint by adding *meta anomias*, WITH UNLAWNESS. The corresponding Hebrew would be *b mol*, IN OFFEND. As the same letters (*mol...*) are at the beginning of the following word in the next sentence, *b mol* might have easily dropped out. Therefore we insert *is offensive*, which balances *are defiant*.

In verse nine, the Authorized Version has "the shew of their countenance," which gives the sense fairly well, but is not concordant. The Septuagint has *aischunê*, VILENESS, which also suits. But the Hebrew *krth* means CUT, and this also is appropriate, as well as concordant, being used very often by the A.V. in the phrase "cut off." By their words as well as their works the people had rebelled against Ieue. As a result their guilt is engraved on their faces, as the center couplet of this section shows. For sin breeds its own retribution (Ro.

1:26-32). The physical signs of opposition to the Deity cannot be erased from the countenance, be it literal cuts which were forbidden (Deut. 14:1), or be it the guilty face which speaks for itself; either tells their sin as Sodom does.

The subtitle for this passage, *Humbled*, is taken from the first line of the center couplet. While the A.V. has here "to provoke the eyes of His" glory, the Septuagint reads: "Therefore, now, humbled is their" glory. Some Hebrew manuscripts have *oini*, but our text has *on*, *humble*. The previous letters (*l mruth*) denote TO CHANGE or be *defiant*; since they are needed to complete the parallel of the previous line, they are placed there.

CHARACTER (3:10-11)

10 **Say [s]to[o] the righteous that good is his portion,**
For the [f]fruit of their actions are they eating.
11 **Alack to the wicked one; evil is his portion,**
For the requital of his [a]hands is [']returning[0] to him.

When we turn to the skeleton index under the title REPROOF, we will find that these four lines form the center of Isaiah's initial ADDRESS, *good* being the reward for the righteous character, *evil* the portion of the wicked.

The Authorized Version rendering "Say ye to the righteous, that it shall be well with him" is a rather free translation of the Hebrew, because in it something is evidently lacking. The literal Hebrew "Say righteous that good" is not intelligible in English, so we have added "is his portion" to complete the thought. The second couplet is said so plainly in divine words that no human comment seems necessary.

RUIN (3:12)

12 **My people—its exactors are [f]clean-gleaners,**
And the ['exactors[0] rule among My people.
Those making you happy [c]lead you astray,
And the [f]way of your [f]paths they ['confuse.']

The Septuagint differs much from "children" and "women" (as the A.V. has) in this verse, for these

terms do not form a good parallel for verses eight and nine which also deal with RUIN. The word the A.V. translates "children" here is not the ordinary Hebrew word usually so translated, but means to glean. Instead of children oppressing the people (which is most unlikely), exactors take from them the little they had left, thus acting like *clean-gleaners* who gathered in every particle of their crop, and left nothing for the poor. Instead of women ruling over them, this is done by these *exactors.* The stem for woman is *nsh.* It would agree with the Septuagint reading if a *g* were inserted in it. Then we would have the word of the previous line repeated; these *exactors* rule among Ieue's people. That this rendering is correct is evident from the next few verses. So also, it is not those who *lead* them (though this also may be true), but those who *made them happy,* who are the ones who cause them to stray. This, alas, is often still the case today. Much of the popular religion is designed to tickle the ears, to entertain, to satisfy the flesh. And the basis of most politics is to keep everybody "happy." Yet they are leading their followers astray.

JUDGMENT—CONTENTION (3:13-15)

13 Stationed to contend is Ieue,
And standing to adjudicate [7]His people.[o]
14 Ieue into judgment is entering,
With the elders of His people and its chiefs,
And you it is who consume [7]My[o] vineyard,
[7]And[o] the pillage of the humble is in your houses.
15 "What is it to you that you are [F]crushing My people,
And the [A]faces of the humble are [F]grinding?"
Averring is My Lord, Ieue of hosts.

While the balancing passage under the subtitle *Oppression* deals with Ieue's JUDGMENT of the people in Jerusalem and Judah, this passage pertains to Ieue's *Contention* with the elders and the chiefs who pillage the people and crush the lower classes.

God was continually judging His earthly people by various means. He used the forces of nature and their foes to chasten them.. Not so today. The Jews, indeed,

have been judged even in this era, by banishment from their land and by persecution among the nations. But among the nations God condoned the ignorance of the people, and appointed a *future* day in which He will judge the entire habitance in righteousness by the Man Whom He specifies, meanwhile tendering faith to all, so that those who believe do not have to be judged at all (Ac. 17:30, 31).

SIN OF THE WOMEN OF JUDAH (3:16-4:1)

16 **And saying is Ieue,**
"Inasmuch as haughty are the [F]daughters of Zion,
And going with a stretched-out throat and falsifying eyes,
To go and trip are they going,
And [I]with their feet are they tinkling their anklets.
17 **[A]So [J]abase[O] will [M]Ieue[*][Q] the [N]scalp of the [F]daughters of Zion,**
And Ieue their [A]enticement will make naked in that day."

We have already considered the sins of the *men* of Judah, but now this is balanced by the offenses of the *women*. The principal transgressions of the men were idol worship and inordinate pride. Similarly the women were haughty and self-centered, attracting attention to themselves by their false make-up and manners and tinkling ornaments. This section, dealing with the women of Judah, is divided into three parts, the first and third deal with their PRIDE, which was *abased* (3:16, 17) and *humbled* (4:1), while the central passages pertain to Ieue's THREAT in which He promises to turn their *adornment* (3:18-23) into *shame* (3:24-26).

Ieue judges the women by taking from them their real and natural attraction, such as their long hair and innate modesty. "Smite with a scab" as the A.V. has in verse 17, is rendered LOWER, or *abase* in the Septuagint. The Hebrew word here is usually DEPENDENT or maid, as a rule, when spelled with an *sh* with the point on the right shoulder.* They have shifted the dot to the left shoulder of the letter** and rendered it as above in this one

*ש **שׂ

instance. If we alter the last letter *ch* to an *l*, then the Hebrew is also LOwer, like the Greek; so we render it *abase.*

IEUE'S THREAT (3:18-26)

18 'And[Q] away will My Lord 'Ieue[es] [c]take 'the beauty 'of their
And their ornaments.' [covering,
The anklets and the networks and the crescents,
19 'And[Q] the drops, and the navel ornaments, and the spangles,
20 'And[Q] the tiaras, and the stepping chains, and the ribbons,
And the refreshment vials and the charm whistles,
21 'And[Q] the rings and the nose pendants,
22 'And[Q] the costumes and the lounging robes,
And the shawls and the wallets,
23 And the rolls and the shirts,
And the turbans and the draperies,
24 And [b]coming, [u]instead of aromatics, is putrefaction,
And [b]coming, [u]instead of a girdle skirt, is a girth,
And [F]instead of the doing of a coiffure, baldness,
And [u]instead of rich attire, a girding of sackcloth,
Branding [u]instead of loveliness.
25 Your 'shameful[Q] death-doomed 'by the sword shall fall,
And your masters, in the war.
26 And complain and mourn shall 'your[e] [A]portals,
And 'empty[f] 'on the earth shall 'you[e] sit.

This long list of artificial beautifiers shows that the women of that early day already went to extremes to enhance or replace their natural charms and to cover up the humiliating evidence of human depravity and disintegration. However, the humbling effect of mortality is exceedingly helpful as a background to display the power and grace of Ieue in the future. Without it humans cannot appreciate the glory that is to be. So He humiliates them for their own sake.

PRIDE HUMBLED (4:1)

4 And fast will seven women [c]hold 'to one man,
"Our own [N]bread will we eat, [in ·that day, 'to saying,
And with our own raiment will we clothe ourselves,
But called let us be [om]by your name!
[F]Sweep up our reproach!"

In the East a woman not having a husband to provide for her support and to give her a name or standing in the community is looked down upon as a most pitiable

fate. This experience would most effectually cure their pride and produce a proper humility.

ZION'S FUTURE GLORY (4:2-6)

2 **In ·that day coming is the ⁷gloss⁰ of Ieue**
To be for stateliness, and for glory,
And the ⁷face⁷ of the land for pomp and for beauty,
For the delivered of Israel ˡand Judah.⁰
3 **And it ᵇcomes that the remnant in Zion,**
And the rest in Jerusalem,
Holy are being termed for Him,
All those written ᵗas living in Jerusalem.
4 **If ⁷Ieue⁰ ᶠwashes ˋthe filthy ᶠdaughters of Zion,**
And ˋthe ᵉblood of Jerusalem ᶜbe expelled from within it,
ⁱBy the spirit of judgment,
And ⁱby the spirit of consumption,
5 **ᵃThen ⁷He comes, and there ᵇcomes⁷ over every site of mount [Zion,**
And on ⁷all⁸ her ⁷common lands,⁷
⁷The shade of⁰ a cloud by day ᵃ ⁷as⁰ smoke,
And the brightness of a blazing fire by night,
For over all, the glory is the canopy.
6 **And a booth is coming to be for shade by day from drought,**
And for refuge,
And for concealment from storm and from rain.

In contrast with the past periods of judgment, this last prepared for and produced the divine *glory* of the future which will be enjoyed by the remnant in Zion in the presence of IEUE, the themes being *stateliness* and *booth* as indicated in the skeleton, while the center couplets pertain to the *holiness* and *cleanness* of the DWELLERS OF JERUSALEM.

The showy pretense of feminine gewgaws will give place to Ieue's genuine elegance in that day. The very land will be dressed with fine fruit far more beautiful than the artificial decorations of the women. In place of the "branch," as the A.V. has in verse two, the Septuagint reads ON-SHINE (*epilampsei*) which corresponds to the Hebrew GLAZE (*tzch*) or *gloss*. As this puts Ieue's elegance in striking contrast with the tawdry adornment of the women, it seems that this word is much to be preferred to "branch", which has no connection with

the context. The corresponding passage, verses four and five, speaks of the *glory* which will cover the city in that day. This confirms the reading of the Septuagint.

Ieue's glory will be reflected in both city and country. As a result all will be hallowed and cleansed. There will be a spirit of judgment and of consumption of evil that will remove the filth and the blood of their former state (4:3, 4).

For the A.V. rendering "the Lord will create upon" (verse 5), the Septuagint has "arrives and is on." Very little change is needed to have the Hebrew read, "He comes, and there comes over." The "dwelling place" is, more concordantly, a *site*. In the next line "assemblies" is ABOUT-AROUND in Greek, and is spelled somewhat like the word DRIVE-OUT or *common* land (usually "suburb" in the A.V.) to which the cattle were driven to graze.

The amazing physical phenomenon described under the subtitle *booth* will indicate the presence of Ieue in the holy city. There will be no extremes of light or darkness at any time, and neither heat nor cold, but a booth to shield it from all discomfort, even from rain and storm. This is in contrast to the unbearable brilliance He manifested in connection with the holy *law* in the past, and is in line with its future application to their hearts, so that they will be able to fulfill it. It will be a marvelous manifestation of His physical power, but also a symbol of the blessings which it portrays. A similar manifestation accompanied the people in the wilderness above the tabernacle (Nu. 14:14). As the *glory* of Ieue was present with them at that time, thus it will be once more in the future in Zion. A.E.K.

GOD IS THE ANSWER

This interesting book of forty scriptural poems, by Sister Sarah L. Showaker, which we mentioned on page 270 of the November, 1959 *Unsearchable Riches*, is still available, however Sister Showaker asks that future orders be addressed to the publisher, Greenwich Book Publishers, 489 Fifth Avnue, New York 17, N.Y. The price of the book is two dollars.

THOMAS MAXWELL SMILEY

The Concordant Scripture Study Class of Washington, D.C., has lost a highly esteemed elder brother and teacher of the Word. "Brother Tom," as we called him, was put to repose on January 27 at 3:30 p.m., after a brief illness, due to a fractured hip bone and subsequent pneumonia. He was 84. Brother Tom became interested in the Concern and its publications, particularly the Concordant Version of the Sacred Scriptures, during 1922-23, which interest remained constant. A copy of the September 1945 number of *Unsearchable Riches* magazine containing an article on "The Secret Celestial Change" was found attached to his version. He is survived by a brother, his beloved wife Margie, a son, and two grandchildren. Funeral services were conducted in a local undertaking chapel in Alexandria, Virginia, in which brother Albert Knoch, who was at that time stationed at nearby Fort Belvoir, participated. We look forward to that "secret celestial change" when the body of our humiliation will be transfigured to conform it to the body of His glory. May it come soon! C.E.M.

A. E. SEAMAN

One month to the day after his ninetieth birthday, marked the passing of Bro. Seaman of Woodland Hills, California, on February 21, 1960. He and Sister Seaman, who preceded him in death by a few months only, had been attendants at the Los Angeles Ecclesia when it was possible to travel the long distance to the city, and both were strong supporters of the truth as they saw it. Services at the Lorenzen Mission Chapel in Reseda were conducted by David Knoch.

FIRST 1960 UNITED GATHERING IN BRITAIN

The first of the United Gatherings this year was held on April 10 at Kirkby-in-Ashfield near Mansfield, when 80 of the Lord's people enjoyed a rich day of fellowship together for edification in 'the things of consequence.' In the morning Bro. Edward Clayton of Sheffield spoke on "The book of Proverbs, its value in God's revelation," shewing that the best of humans, given initial circumstances of great promise, such as Solomon prayed for and received, could not maintain and develop them to the ideal of God's purpose. This ideal will be attained in David's greater Son.

In the afternoon Bro. Simpson of Sutton-in-Ashfield gave a stirring testimony to Paul's revelation of the privileges of the saints today in God's grace, under the title, "Basic blessing of the believer."

The evening session was taken by Bro. Harris of Tamworth, on the theme "As a tale that is told," and he described the outworking of God's purpose as an unfolding to the whole universe of His ability, His wisdom, and His love. H.W.J.

DOCTRINE AND DEPORTMENT

WHEN WE TURN to the skeleton of the Ephesian letter in our Keyword Concordance, page 341, we learn that the first half of this epistle refers to *doctrine*, and the second half to *deportment.* It is from these two angles that the subjects in the central column of the skeleton are approached. Thus the topic "joint enjoyers of an allotment" is first taken up with a view to our celestial blessings (1:3-14), and then with regard to our celestial warfare (6:10-17). What is ours in Christ is balanced by our walk and service which are in the Lord. This was emphasized in an article which this magazine published 28 years ago (volume XXIII, page 387) under the title "The Celestial Conflict" from which we quote:

"To those who confuse contexts, God's Word is full of contradictions. One of the great truths of a previous portion of Ephesians is that we are *seated* together among the celestials (Eph. 2:6); there is relaxation and rest. Now this seems to be denied, for in Ephesians 6:14 we are exhorted to *stand,* clad with all the accouterments of conflict; there is vigilance and warfare. Both are true, *in their contexts.* Both are false *out* of their contexts. As related to Christ Jesus, as members of His body, we have no work to do, for He has completed it all Himself. But, as related to *God,* as *enjoyers of an allotment* among the celestials, we need to be invigorated with Gods' mighty strength, and to stand in His protective panoply. The allotment is ours. We shall enter upon its tenancy in fact when we are called above. But

now we need to hold it by *faith*. There is where the danger lies. There failure may be found.

"To correspond with our weakness, our panoply is composed of five pieces: truth, righteousness, peace, faith, and salvation. These are figured by a girdle, a cuirass, sandals, a shield, and a helmet. Let us remember that all of this is "in the *Lord*", not "in *Christ*." Our destiny is not at stake. It is altogether a matter of conduct and the present life. We have all of the spiritual graces which make up this armor in Christ. In Him we are righteous and justified. In Him we have peace with God. But this is not in view here. To win in this defense we must *know* the truth, we must *act* justly, we must *practice* peace with our fellow men, we must *exercise* faith, and *then* we will enjoy a present salvation from the assaults of the powers of darkness.

"We need to know but little truth to be saved from sin. We need a thorough *realization of God's revelation* to be saved from the Adversary during our present life. ... Though we have been saved from our sins, and are being saved from sin, we still need *salvation in the celestial spheres.*"

The above quotation from UNSEARCHABLE RICHES shows the necessity of a prayer guide concerning the *realization of God's will*, for we all are aware of the fact that only a prayerful study of the Scriptures can help us to perceive *what He has revealed in His Word* for the present administration of grace, or, as Paul puts it, the words of faith and of the ideal teaching (1 Tim. 4:6). The context in Ephesians six shows that our spiritual suit of armor should be taken up and put on during every prayer and petition, while praying on every occasion, in spirit being vigilant for it (6:18). And the apostle adds that the petition should concern all the saints.

A PRAYER WITH A PROMISE

Paul's Colossian prayer guide fits the occasion pre-

cisely. Therefore it is our privilege to emulate the apostle and pray for ourselves and our fellow saints

that we all may be filled full with the realization of God's will

in all wisdom and spiritual understanding,

that we all may walk worthily of the Lord to please Him in all things,

that we all may bear fruit in every good work,

that we all may grow in the realization of God,

that we all may be endued with power,

in accord with the might of His glory,

namely with power for all endurance,

and with power for patience with joy.

Daily prayerful reading of these words in the first chapter of Colossians will contribute to the energizing and vitalizing of our spirits, the same way as they animated Paul's spirit when he was a prisoner in Rome. We find him *thanking* the God and Father of our Lord Jesus Christ in verse three, and again giving *thanks* to the Father in verse twelve. At a later occasion, D.V., we might discuss the details which prompted the apostle's gratitude; now, however, we want to emphasize the fact that the Colossian prayer guide *begins* with thanksgiving and *ends* with thanksgiving; and in between we have the wonderful verses nine to eleven. Here the Lord teaches us how to pray! This is a prayer with a promise, and He will answer every request in it! So there is no reason for discouragement and depression in view of our shortcomings and failures, our insufficiency and impotence in walk and service, and our lack in understanding God's Word and realizing His revelation.

This prayer guide will teach us how to experience God's sufficiency and omnipotence, as long as we will *ask* for it, *day after day*. Israel, during their wilderness journey from Egypt to the promised land, was sus-

tained by a *daily* supply of manna over a period of forty years. They were not allowed to lay in supplies for longer periods of time (though no manna could be gathered on a sabbath). In a similar way, God will give us *our spiritual food* daily so long as we pray for it *daily*. When we neglect to do so, our growth in the realization of God's will might be retarded; it is impossible to lay in supplies of power for endurance to last for a month, or a week, or even two days, and forget about this prayer in the meantime.

A PRAYERFUL ATTITUDE

This realization of God's will and this glorious power for endurance and patience will be ours, but only as long as we remain in the *attitude* of petitioners, all day through, until there is another occasion for praying along the lines of Colossians 1:9-11. Such an attitude will remind us to read the Scriptures when we want to be filled full with the realization of God's will; so we will make a daily effort to study the words of faith and of the ideal teaching. Such an attitude will govern our soulish desires and sustain the yearning in our inmost heart to walk worthily of the Lord, pleasing Him in all we do. Such an attitude will encourage us to abstain from vain undertakings and help toward bearing fruit in every good work.

In other words, the divine thoughts of the Colossian prayer guide will go with us day and night, even unconsciously. This is what Paul calls, *praying unintermittingly*. We find this term in 1 Thessalonians 5:15-18, "Always pursue that which is good for one another as well as for all. Be rejoicing always. Be praying unintermittingly. In everything be giving thanks, for this is the will of God in Christ Jesus for you." This divine declaration confirms the fact that such unintermittent prayer will provide us with the contentment, the consolation, the joy and exultation which God wants to

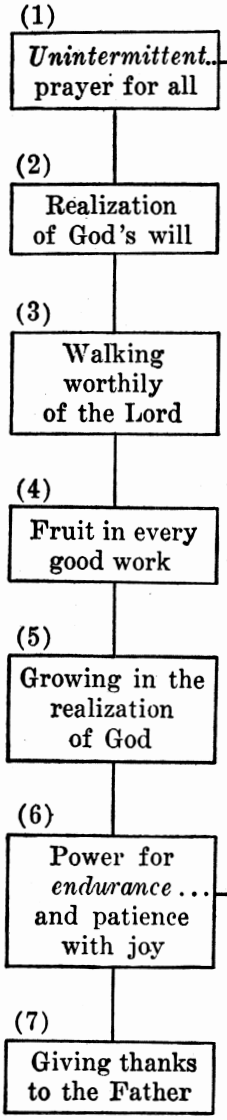
give us through His Word, together with the realization of His will and all power for endurance and patience with joy. For He is operating in us to will as well as to work, to learn, to study and to pray for the sake of His delight (Phil. 2:13).

THE GRACE OF GOD TOGETHER WITH ME

All this is in line with Paul's confession: Yet, in the *grace* of God I am what I am, and His grace, which is in me, did not come to be for naught, but more exceedingly than all of them toil I—yet not I, but the grace of God which is with me." (1 Cor. 15:10). We know the Supreme and His grace only through words; but since they are *His* words, they charge our own spirits with divine vitality. We are in need of unintermittent contact with God's spirit so that He can operate in us to will as well as to work. It is only by faith that we can establish such contact, and it can be done only by our spirits into which the divine declarations will put new life.

God's *grace* in Paul did not come to be for naught; in this grace he was a petitioner pleasing to the Lord, praying along the lines He had taught him. Grace is urging us now to request the realization of God's will, so as to guide us in walking worthily of the Lord. And such a walk will enable us to *grow* in the realization of God. It is the ceaseless repetition of this divine sequence (realization—walk—realization) which results in the wonderful gift described in verse 11, "... being endued with all power, in accord with the might of His glory, for all endurance and patience with joy."

The chart on the following page reveals something like a chain reaction, starting with (1) *unintermittent* prayer for all, requesting (2) the realization of God's will, (3) walking worthily of the Lord, (4) bearing fruit in every good work, (5) growing in the realization of God, (6) power for *endurance* and patience with joy, and (7) giving thanks to the Father.



POWER FOR ENDURANCE IN PRAYER

Endurance is fortitude to stand distress, and also the ability to *continue*; in our case, to continue with the Colossian prayer day after day. The grace of God which is in us, urges us to repeat the above requests which He has made ready beforehand that we should be praying accordingly until that glorious moment when the Lord will call us to meet Him in the air (1 Thes. 4:17). This is why Paul says, "... we do *not cease* praying for you" (Col. 1:9). The repetition of the divine sequence (realization —walk—realization) will endue us with power for endurance in prayer, too, so as to make it unintermittent.

No man, except Jesus in His earthly life, has ever shown endurance in good acts (Rom. 2:7), and endurance in the *prayer of faith* is a rare thing. Let us praise the God of our Lord Jesus Christ, the Father of glory, that He has enlightened the eyes of our heart for us to perceive how His grace is operating in us. It urged Paul to write down this prayer for us; grace urges us now to pray accordingly; and since the words are of divine origin, they will provide us with all power, in accord with the might of His glory, for all endurance and patience with joy. We know from 2 Timothy 3:16-17 that

all scripture is inspired by God; so are the *prayer guides* which the exalted Christ had Paul write down for us. And we may add that they are beneficial for the correction of our prayer habits, that the man of God may be equipped with the right words for petitions, pleadings, and thanksgiving.

THE DIVINE SEQUENCE OF REQUESTS

The Supreme has given us the sequence of thoughts in Colossians 1:9-11, and we are supposed to follow the rules as they are laid down here. Hence it would be unwise just to ask for number two and five only (realizing God's will, and growing in the realization of Him). It would not be wise either to request number three and four only (walking worthily of the Lord, and bearing fruit in every good work). And it would be outright foolish to ask for power (six) and forget about the other requests. All of them are given us in a package and in divine order; hence we are not authorized to pick out at random whatever *we* might regard as beneficial for us. God has created us the way we are; He knows all our needs, and He is working all together for our own good; He puts the right thoughts of prayer into our heart so that we can make our requests in the right order. He will answer them and thus work all together for our good as well as for His glorification. All power for endurance and patience with joy is available to us if the *sequence* of requests is not interrupted.

We cannot overemphasize the importance of this combination of divine thoughts for our spiritual life *in general.* All the more is this true because of the similar sequence pertaining to our celestial conflict (Eph. 6:14-17), which should not be interrupted either, if we do not want to nullify the effectiveness of our *panoply.*

While the Colossian prayer leads us toward the realization of God's will, the spiritual suit of armor is given us for the special purpose of securing the enjoyment of our

allotment among the celestials; the panoply is a present salvation from the assaults of the spiritual forces of wickedness among the celestials, as we have pointed out before. For this special salvation in the celestial spheres, however, we need a thorough *realization of God's will* and revelation. Here the Colossian prayer guide will be of help to us. So let us give thanks to the God and Father of our Lord Jesus Christ, let our requests be made known to Him, and let us thank Him again (Col. 1:3, 9-12a).

A word of comfort is needed for those who are aware of their own shortcomings and failures: You may be assured that we are praying for you along the lines of Colossians 1:9-11, even if we do not know your names or your troubles. May we quote from UNSEARCHABLE RICHES once more, volume XXXII, page 245:

"Confession alone would not only humble us in the dust, but would lead to discouragement and depression. In view of God's grace there is no cause for this, for abasement is only a precursor of exaltation. Moreover it leads to real, genuine prayer and praise. Our petition wells up spontaneously out of a humbled heart, aware not only of its own shortcoming and insufficiency, but of the sufficiency and love of God. We are driven away from our impotence into the arms of His omnipotence. We appeal to God for deliverance from the world, the flesh, and the adversary, and all that is connected with them, and implore for power to fulfill His will. Each breath of the man of God should be accompanied by a subconscious repetition of those words of our Lord: Not My will, but Thine! And each pulse beat should be a note of praise. It makes us thankful for all that we receive from His hands, and for all that He is to us. We praise Him in anticipation of the future and for the preparation of the present. May ever increasing praise ascend from the hearts of all who read our little magazine!"

(*To be continued*) H.H.R.

CONTENDING THE IDEAL CONTEST



YOU ARE ABOUT to read the account of a race that has *never* occurred... at least not at a track meet. Yet, just such a race is *now* in progress and, stranger still, you and I are in it.

The grandstand is packed and tension high as the sprinters take their places at the starting line. The judge fires the pistol and they're off and running. Hold on, looks like I spoke too soon! Something is wrong with number one. He's just standing at the starting line! Oh no! Now he's sitting down! He doesn't seem to realize that he's *in* a race at all!

And look at number two. He is leisurely trotting around in circles. He's still warming up! Doesn't he realize the race has *begun*?

Number three is racing like the wind... he has the track all to himself. No wonder, he's running in the *wrong* direction!

Looks like number four is winning the race. He leads the fifth man by a wide margin. But wait, look at that! He's cutting corners, running onto the infield in order to shorten the distance to the finish line. He is sure to be *disqualified* by the judge for failure to keep in his assigned lane.

Maybe number five will win after all. He is not running quite as fast as number four but he keeps up a steady pace. How careful he is to stay in his own lane and observe all the rules.

Now it's all over. The judge is presenting number five with the winner's wreath. The crowd shouts its approval.

Now let us review this remarkable race and take another look at the five contestants to see if we can find ourselves among the runners.

Number one was the man who sat down at the starting line because he didn't realize he was in the race.

He is a picture of the one who is unaware of our "race" in the faith. "I thought we were *complete* in Christ," this man says, "or, is it not written, '... it is not of him who is willing, nor of him who is *racing*, but of God, the merciful'?" (Col. 2:10, Rom. 9:16). Yes, *in Christ* we are complete, we are seated already among the celestials (Eph. 2:5, 6), but we are not racing in Christ, but *in the Lord!* In Christ we are *seated*, our salvation secure, yet in the Lord we are attempting to *run* a good race (1 Cor. 9:24).

What about the second runner, who was still "warming up," ignorant of the fact that the race had already begun? He it is who says, "How glad I'll be when I get to heaven, so that I can really begin my service for the Lord!" But it is *now* that we are to be carrying our own salvation into *effect* with fear and trembling, for it is God Who *is* operating in us to will as well as to work for the sake of His delight (Phil. 2:12, 13).

Some resemble the third runner, who, with commendable zeal, raced blindly off in the wrong direction. They attempt to accomplish much for their Lord, but without seeking His will in the matter. Saul of Tarsus had such zeal... yet he was an enemy of Christ. He was ignorant of God's plans and, in his eagerness, opposed the God he wished to serve. Similarly, Paul later testified of his brethren according to the flesh, saying, "they have a zeal of God, but not in accord with *recognition.*" (Rom. 10:1). Believers must be diligent in their study of God's Word to learn the true direction of His present operations, so that they may race in *accord* with Him.

Perhaps the saddest spectacle is our fourth runner, who, with apparent success, had reached the finish line, only to learn that he had been disqualified by the judge for breaking the rules. Paul himself was quite concerned with this aspect of the race, lest somehow, while heralding to others, he might himself become disqualified

(1 Cor. 9:27). Thus he reminds Timothy, "Now if anyone should be competing in the games also, he is not given a wreath if he should not be competing lawfully." (2 Tim. 2:5).

Although the fourth runner appeared to be the winner, the wreath had to be given to number five. Perhaps the lesson to be learned from this can best be summed up by quoting a note given in the Complete Edition of the Concordant Version at 1 Corinthians 9:28: "Two things are necessary, self-control and obedience to the rules of the game. Both are essential in order to win a wreath. In these days, when 'success' is measured by human standards, it is of utmost importance to press the fact that a violation of the rules absolutely bars the contestant from all hope of a prize. Service at the expense of truth or of conscience, to gain a livelihood or win popularity, no matter how strenuous, wins no prize. God looks on the motive and method, not on the apparent results." Man almost always looks superficially, at the surface of things, while God invariably looks on the heart (1 Cor. 4:5). Thus we must check to be sure that our motive and method, our conscience and conduct, are pure in all we do for Him.

With such a wonderful Lord to serve and such a worthwhile prize to pursue, we do well to take Paul's words to Timothy to heart and consider *how* we race. "Now you, O man of God, flee from these things: yet pursue righteousness, devoutness, faith, love, with endurance, suffering, and meekness. Contend the *ideal contest* of the faith. Get hold of eonian life, for which you were called, and you avow the ideal avowal in the sight of many witnesses." (1 Tim. 6:11, 12).

Let's remember: (1) *We are in a race.* (2) *It has begun.* (3) *The prize awaits those who race according to the rules.* "On these things meditate. In these be, that your *progress* may be apparent to all." (1 Tim. 4:15).

—CONTRIBUTED

FELLOWSHIP WITH THE LIVING GOD

HAVING FELLOWSHIP with the living God is one of our highest privileges. To know that He cares for us, that He loves us, should always be encouraging us no matter what trial may encompass us. We need to be *persuaded*, as was Paul, "that neither death nor life, nor messengers, nor sovereignties, nor the present, nor what is impending, nor powers, nor height, nor depth, nor any other creation, will be able to separate us from the love of God in Christ Jesus, our Lord." (Rom. 8:38-39).

Isn't it wonderful to know Him? And to know that He knows us? The one hundred and thirty-ninth psalm has some wonderful thoughts concerning our wonderful God! Ponder this! "O Lord, Thou hast searched me, and *known* me. Thou knowest my downsitting and mine uprising, Thou understandest my thought afar off. Thou compassest my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, Thou knowest it altogether. Thou hast beset me behind and before, and laid Thine hand upon me. Such knowledge is too wonderful for me; it is high, I cannot attain unto it. Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell [literally, the "unseen"], behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; Even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the

night shall be light about me. Yea, the darkness hideth *not* from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee."

God sees our hearts, our motives. He sees all that occurs even in hiding and darkness for to Him all is light. He is spirit and hence is everywhere at once. It is impossible that a God Who created the universe in which we find ourselves should be limited in any way. We cannot compare Him with a man, for man cannot make an ant, let alone a universe! To know such a One as He is should rank as the greatest of privileges. And to know Him as your "*Father*" is to have *peace* really. "The Lord will perfect that which concerneth me: Thy mercy, O Lord, endureth for ever: forsake not the works of Thine own hands." (Psalms 138:8).

If God seems *far off* ponder this: "The God Who makes the world and all that is in it, He, the Lord inherent of heaven and earth, is not dwelling in temples made by hands, neither is He, requiring anything, being attended by human hands, Himself giving to all life and breath and all. ... though to be sure, not *far* from each one of us is He inherent, for in Him we are living and moving and are ..." (Acts 17:24-28).

He is with me as I write this. He is with you as you read. He is always with us and knows our hearts. Surely we cannot fool Him. Should we not then eagerly walk in humility and sincerity *before* Him daily, trying not to forget that He sees all we do. What a joy to have such an awareness of Him in all things. He will comfort and keep us. This awareness of Him will guard us from doing many things which are not pleasing to Him. Just remember, wherever you go and whatever you do ... He is with you and sees it all. Night is as day and darkness as light to Him Who is spirit.

"So that, my beloved, according as you always obey, not as in my presence only, but now much rather in my absence, with fear and trembling be carrying your own

salvation into effect, for it is GOD WHO IS OPERATING IN YOU to will as well as to work for the sake of His delight." (Phil. 2:12). Thus we find our *life* above where Christ is sitting at God's right hand among the celestials. (Col. 3:1-4). We shall be "manifested together" with our Lord "in glory." May we be ever conscious of His presence always! Satan hates this awareness of God and will fight it. Put the panoply on! —CONTRIBUTED

A SCIENTIFIC TRANSLATION AND VERSION

For thousands of years men *reasoned* about nature, and were very sure that they were right. Probably Galileo was taught that, the heavier a body, the faster it will fall. Why, everyone could see that! A feather falls much slower than a led bullet. But Galileo was *un*reasonable. He *experimented,* and found that the weight does not decide the speed of a falling body. Since then men have been learning more about nature's laws because they do less reasoning than experimenting and classifying and systematizing the results. This is real science. It accounts for the great advance in the knowledge of God's physical creation and the creature comforts of these days.

So it is in God's spiritual operations also. Theologians have gathered vast stores of traditions and are still adding to them. But a few heretics have been allowed to live in these last days who went at the Bible *scientifically.* They found that the Bible itself was largely guesswork, in which a single word in the original was translated by a number of expressions, some of which represented entirely different ideas. For instance, the word for *life* (*zōê*) was used for *soul* (*psuchê*) nearly half the time, besides its own occurrences. This makes it impossible to get a clear idea of either, especially of *soul.*

This would be somewhat like a scientist classifying animals (which have feeling) in the same category as

plants (which have none), for the soul refers to *sensation,* which is in the blood, while life refers to *vitality,* possessed by both plants and animals. A scientific *translation* should give every word, and, indeed, every form of every word, exclusive and constant equivalents. This is done in only one that we know of—the Concordant Sublinear. But, you say, even the scientists don't use their scientific terms in ordinary conversation. They adapt it to the idiom of the people. But, even then, they don't mix it all up. A horse is not a snake, for all that. The same is done in the Concordant *Version,* which adapts the Sublinear to everyday English without mixing up the things that differ.

1960 MICHIGAN FELLOWSHIP

We are looking forward with joy to our annual Young People's Fellowship as July 24 draws nearer. The Fellowship lasts two weeks. We pray that many of God's dear children may be permitted to spend some portion of it with us, that we may be rejoicing together in the things of consequence. Now may our God and Father Himself and our Lord Jesus be directing your way to us. If possible, please send your reservation by July 8 to Miss Dorothy Johnson, Rt. 1, Box 470, Baldwin, Mich. D.M.J.

THE BIBLE IN BRIEF

This helpful book has been out of print for some years. It has now been reprinted from new type. It should prove helpful to those desiring to introduce the Scriptures to friends who are not familiar with them, as well as to stimulate interest leading to a more detailed study. Subtitled "The Theme of the Scriptures," it comprises "a trip through the world's best seller in one evening." The author is William C. Rebmann. The new edition, bound in attractive blue paper covers, is priced at 25 cents. It contains 80 pages.

HEALTH OF EDITOR EMERITUS

A. E. Knoch, for fifty years editor of this magazine, is still able to supervise the translation work through helpers, although his eyesight has deteriorated to the point where he can no longer handle correspondence. He was in poor health early in the present year, but we are thankful to be able to report that his general condition is now somewhat improved. Please keep him in your prayers, but do not write him or send cards, as this will only entail more work for those who are assisting him, who are already burdened with a very heavy schedule. E.O.K.

HELPERS NEEDED!

We urgently need a number of volunteers to help us check the accuracy of all the references in the International Edition Keyword Concordance. The job will be simple but somewhat tedious. We will assign each worker one letter of the alphabet and they are to check all the references under that letter (they will also be asked to check for other discrepancies). If a group of people or a class wish to divide up the work among themselves, they may also do this. We hope to receive enough response so as to be able to adequately check each reference in the concordance prior to the publication of the next edition. Here is a way to make a valuable contribution to all future users of the Concordance. Are their any who dare to be a drudge? (2 Cor. 9:9). Write to Albert Knoch, 15669 W. Iron Canyon Rd., Saugus, Calif.

TITLE PAGES FOR "PAUL'S EPISTLES"

Through an oversight on my part, we failed to supply the binder with title pages for the limited edition of "Paul's Epistles" which was recently made available to our readers. This small edition is now sold out. We are hoping to bind twenty-four more copies at a later date, but cannot promise when they will be ready. In the meanwhile, those who wish to obtain a title page to paste into the copy they have already purchased may write the Business Office at Saugus for one for each copy now in their possession. D.E.K.

REPORT OF MID-WINTER FELLOWSHIP

"... *for the glory and laud of God.*" (Phil. 1:11)

We are happy to report that God blessed the time of fellowship held in Almont, Michigan, December 27 through 30. Each day chapter one of Philippians was read and discussed and truly the spirit of "competing together in the faith of the evangel" which is emphasized in this scripture was displayed in each one's contribution as well as by each one's gain. Our speakers brought us messages on, "The Spiritual Man," "Sharing the Message of the Evangel," and "Subjection," among others. The three days passed quickly, and it was difficult to part, but it is blessed to know that we remain united in spirit, though separated by many miles. We left, like Paul, having a yearning for the solution when we will all be together with Him always (Phil. 1:23, 1 Thess. 4:17). D.H.

VOLUME L AVAILABLE IN CLOTH BINDING

Last year's issues of *Unsearchable Riches*, our fiftieth volume, are now available bound in green cloth, stamped in gold to match previous bound volumes. Bound volumes from volume X through L are available at $2.00 each, or $50.00 a complete set.

UNSEARCHABLE RICHES FOR JULY, 1960
BEING THE FOURTH NUMBER OF VOLUME FIFTY-ONE

THE DIVINE JUDGMENTS
(CONTINUED)

THE SIN OF THE EXECUTIONERS

JUST AS GOD once commanded Israel to execute judgment on the Canaanites, He later used the nations surrounding Israel as His executioners of judgment upon His people. But these nations also proved to be incapable of doing this in the correct manner. He had to reprove them many times because they went further than He had commanded them. And so He accuses them through the prophet Zechariah: "With great wrath am I wroth over the nations that are tranquil. When I was a little wroth, then they helped towards the evil." (Zech. 1:15).

The two mighty nations, Assyria and Babylonia, were the most guilty of this charge. Let us hearken how God exposes this crime: "Woe, Assyria! Club of My anger! And a rod! He, in their hand, is My menace! Among a nation polluted will I send him. And against a people, object of My rage, will I instruct him. To loot loot and to plunder plunder, and to place them for tramping, as the clay of the streets. Yet he, not so is he planning, and his heart, not so is devising, for to exterminate is in his heart, and to cut off nations not a few." (Is. 10:5-7). With these words God reveals Assyria's false conception of His judgments. They thought that God's wrath with His disobedient people was final and that therefore they could destroy them utterly.

From another accusation, hurled against Babylon, it becomes evident that the nations wanted to keep Israel captive indefinitely. "Thus says Ieue of hosts: Extorted were the sons of Israel and the sons of Judah together, and all their captors held them fast. They refuse to let them go" (Jr. 50:33). Another fault God lays bare in Babylon when He says: "Wroth was I over My people, I violated My allotment, And was giving them into your hand, Yet no compassion do you show to them. On the old you make heavy your yoke exceedingly" (Is. 47:6).

JUDGMENT WITHOUT MERCY

With these statements God makes it clear that although He allows men to execute His judgments, these instruments have consistently exaggerated their part in carrying them out. Those whose own guilt was so great, should have been merciful when dealing with others given into their hands for chastisement. This God exposes through a passage in the prophet Amos: "Thus says Ieue: Due to three transgressions of Edom, and for four, not restore it will I. For pursuing with the sword his brother, and rescinding his compassion, and tearing to pieces for the future is his anger, and his rage, he keeps it permanently" (Amos 1:11). The Edomites were descendants of Esau, the brother of Jacob. According to this passage there had been a measure of mercy in their hearts, but instead of showing it, they suppressed all human compassion and allowed their wrath and anger to rage without restraint.

As God said this of unbelievers, there must be, even in the hearts of calloused men, a humane feeling, which bids them to have mercy and hinders excessive brutality. But as they had smothered this spark of compassion, they became so cruelly callous that God had to reprove them severely, even though He Himself had given Israel into their hands. It may be that this same temperament is responsible for the human tendency to exaggerate the

severity of God's judgments, as in the case of the doctrine of "eternal torment." When David sinned and was told to choose his punishment, he does not hesitate to answer the prophet Gad: "May we fall into the hands of Ieue, for His mercies are great, and let me not fall into the hand of man" (2 Sam. 24:14). He realized that God's judgments are in accord with truth, yet measured and not without compassion. But men are often merciless and in their hands one may suffer inordinately.

Nevertheless, we also read in the prophets that He will not have compassion on His people (Is. 9:17, 27:11, Jr. 13:14, Ez. 5:12, etc.) Yet this divine action should not be compared to the cruelty of men. God knows man's needs. These passages mean that He consistently executes His just judgments and will not end them before the appointed time, as a result of soft-heartedness or weakness. Israel had to drain the bitter cup to the dregs before tasting of healing and salvation. But when God's just judgment had done its intended job, which He Himself had planned, it was not prolonged, as men are prone to do, but once again He showed compassion to His people. Together with all His warnings, He repeatedly assured them that He would comfort them, when His inflictions had run their course (Is. 54:8; Jr. 12:15; 33:26).

GOD'S JUDGMENTS MISUNDERSTOOD

Thus, the ancient records clearly reveal how little the men of old understood why God judges. Continually we find them at two extremes; they either denied His judgments or exaggerated their severity. Yet the divine punishments are severe enough to impress the frivolous sinner, and should convince the merciless executioner that *His measure* of judgment is sufficient and need not be supplemented. The early history of Israel and the nations surrounding her sounds like one horrible punitive slaughter. God felled thousands upon thousands of men with one blow. For instance, we read that in one

night 185,000 Assyrians were slain (2 Ki. 19:35). If one added together all who were slain during this period in divine judgments, the total would be enormous. And what would be the words of all these thousands if they could but speak? "God is a God of judgment. A devouring fire is He, a jealous Subjector. His anger has laid us into the grave. Fearful is it to be falling into the hands of the living God" (Deut. 4:24, Heb. 10:31).

Even the judgment of the Babylonian captivity does not end our story. A far worse affliction has smitten Israel since then, the consequences of which are still operative in our days. It is the

PUNISHMENT FOR THE REJECTION OF THE MESSIAH

When we consider carefully all the threats of vengeance found in the Hebrew Scriptures we perceive that not all have been exhausted by the Babylonian captivity. There are many passages which predict a greater scattering of the Jewish people than that of the Babylonian dispersion (Lv. 26:33, Is. 11:11, Jr. 16:15, 23:8, Ez. 36:24, etc.). Further declarations make it clear that these calamities were the consequence of the rejection of their Messiah (Dt. 18:18, Ps. 34:20, 21, 69:21-28). The prophet Daniel accurately predicted this terrible sin of his people: "And after the sixty-two sevens Messiah will be cut off and have nothing" (Dn. 9:26). This is followed by predictions of the most awful judgments. If God's people reject their Messiah it should not be surprising that they must suffer terrible consequences.

Christ Himself spoke of God's punitive judgments during His earthly ministry and developed it further. Thus we enter a new sphere, in which we may become acquainted with our Lord's attitude towards God's judgments. As the great Prophet He dealt with each group of the threatened judgments found in the Hebrew Scriptures and elevated them to a higher plane of

revelation. He Who had come to manifest His Father's love, nonetheless often used severe, menacing words. He warned various groups that their sins would not go unpunished. Especially the religious leaders of the nation were exposed without lenience. In the parable of the vineyard He made it clear to them that He was fully aware that they would reject Him. In His wisdom He led them to pronounce their own judgment: He asked them what the lord of the vineyard should do to these wicked farmers. Without hesitating they cried: "Evil men! Evilly will he be destroying them." (Mt. 21:33-41). At the close of the parable of the nobleman He pronounced the terrible verdict that these leaders would be slain as His enemies (Lu. 19:12-27).

He also spoke to the entire nation about the seriousness of the impending judgments. These warnings corresponded to those of the prophets who also had foreseen the forbidding future which surpassed the captivity in its dread darkness. Yet the Lord added to the prophecies of old a disclosure of the time when these things would come to pass. This judgment was to last until the eras of the nations should be fulfilled (Lu. 21:24). In this the Lord points to a time when Israel was to descend once more to the low condition which it endured under Nebuchadnezzar and the later alien princes who ruled over them. However, that God would, during these eras, bring into operation a secret that had been hitherto concealed in Him, was not even hinted at by our Lord (Eph. 3:9).

CHRIST'S CRUCIFIXION—THE MOST SEVERE JUDGMENT

Even if we cringe at the severity of those judgments recorded in the Hebrew Scriptures, and shudder at others which are still future—in the accounts of the life of our Lord we come face to face with the most awful of them all: It is God's judgment of every sin of His creatures, executed on His Son as He hung on the cross

on Golgotha, termed the Skull's Place. Christ Himself considered His sufferings not only as the deed of His people, but also the fulfillment of God's will. The most profound revelations on this subject were made known only through Paul, the spokesman of the exalted Christ. Thus it is revealed that Christ, the flawless and holy Son was made sin "for our sakes that we may be becoming God's righteousness in Him" (2 Cor. 5:21).

As we have already seen, God has always judged sin and revealed His wrath concerning it. But He Himself called this a "passing over of the penalties of sins which occurred before in the forbearance of God" (Ro. 3:25). He had never dealt with sin to a finality before. Previously, after every judgment, sin again lifted up its horrid head. But because God passed over such sinister and ominous consequences in His forbearance, His justice demanded a comprehensive and final judgment of sin.

A real victory over sin was now imperative, to provide a full deliverance out of its clutches and to loose the stocks in which its slaves still struggled. But the punishment of sinful men could never effect such a goal. This was only possible through His Son. Since God's Word declares: "For the One not knowing sin He makes sin (or, a sin-offering) for us" (2 Cor. 5:21), this must mean that He placed all the sins of the entire creation on the Son. Here they were judged and abolished. When we remember how God's wrath had burst into flames over single sins and recall the harshness of the blows dealt out to the offenders, we begin to grasp a measure of the severity of this judgment which fell on the Son, on Whom *all* sin was laid. It is thus with deep emotion and an awakening awareness of His holiness that we read: "I shall be smiting the Shepherd" (My Son) (Mt. 26:31, Zech. 13:7). And what a blow it must have been; sufficient to shatter such a vast store of sin! All the other judgments, past and future, if somehow bundled

together, could not approach in awfulness that which befell the sinless Son. If we would more fully realize God's solemn severity as a Judge and grasp His righteous horror of sin in full measure, let us contemplate the cross. We must ever be reminded that God's limitless love, grace and mercy flow down to us in the same blood that gushed forth from our Saviour's wounds as He died upon that tree. Thus His great suffering becomes our bliss. And to this divine decree the Son said only, "Thy will be done." (Mt. 26:43).

THE APOSTLES HERALD IMPENDING JUDGMENTS

After Christ's resurrection the apostles continued to warn of future judgments. For immediately after Pentecost Israel's stubbornness became again apparent (Acts 2:12, 13). Peter's exhortation was: "Be saved from this crooked generation!" (Acts 2:40). This seems an unmistakable warning that a terrible retribution from God was to come upon the people.

That the situation was very grave was indicated as Peter quoted to his countrymen a passage from Deuteronomy which says: "Every soul which should not hear that Prophet, shall be utterly exterminated from among the people" (Acts 3:23; Deut. 18:19). None who heard could have mistaken his words. He was saying: "Take heed! For whoever will now reject the risen Messiah, proclaimed this day through the spirit, runs headlong into the judgment of complete destruction!"

Paul also spoke in an ominous manner to the Jews in Antioch. His testimony of Jesus Christ in the local synagogue closes with the words: "Beware, then, that that which has been declared in the prophets may not be coming on you." Then he quotes from Habakkuk the passage which begins with the words, "Perceive, you despisers, and marvel and disappear!" (Acts 13:40, 41; Hab. 1:5). Habakkuk referred to the period just before the Babylonian captivity was to take place, yet Paul saw

clearly that Israel was well on the road to a similar, though far more severe, judgment.

THE EXECUTION OF THE THREATENED JUDGMENT

In reality Israel went through a double judgment. First it was spiritually rejected as the priestly nation. Paul spoke of their casting away even in his day (Ro. 11:15). In fact, it was Paul, quoting the prophet Isaiah, who pronounced the final verdict over the apostate nation—that they would become callous (Acts 28:26, 27).

Yet this judgment was followed by another. This second judgment involved Israel's complete political rejection. Even during the lifetime of Jesus, Israel had been a small subordinate part of the Roman empire. But at least it was still a nation dwelling in its own country. Now even this dimmed glory was to be taken away from them.

Forty years after Christ's death God brought the threatened calamity upon His disobedient people. Thus God answered the thoughtless jeers of the Jews: "His blood be on us and on our children" (Mt. 27:25). We may learn much concerning this divine infliction through the writings of historians. According to the record, their sufferings were indescribable. During the siege of Jerusalem by the Roman general Titus two warring Jewish factions fought against each other within the city itself. The descriptions which vividly portray the scenes in Jerusalem during the fatal famine which felled thousands, are appalling. Although Titus himself wanted to spare the marvelous temple of Herod, one of his soldiers, rushing into the city, set it ablaze with a torch. After the smoke had cleared and the plunder ceased, the words of Jesus had become a most apparent fact: "Verily, I am saying to you, Under no circumstances may a stone here be left on a stone, which shall not be demonished" (Mt. 24:2). Thus it was, that God Himself saw to it that the prediction made by His Son came to pass.

Yet this was only the prologue to the actual judgment which was to come upon the entire nation. History informs us that the Romans could scarcely find enough stakes on which to hang the Jews who, in the same manner, had called for the crucifixion of their King. Ships, loaded with Jews, were often sunk in the open sea. Others were forced to work in mines until they fell in their tracks and died. And the remainder were driven like chaff before the wind, dispersed among all the nations. Thus Ieue fulfilled to the letter all that He had previously threatened through Moses (Lev. 26:33, Deut. 28:64-67).

And what calamities have befallen them since their dispersion! How often have they been hunted and chased like animals, suffering persecution after persecution! But even more to be lamented is the divine judgment of callousness which still stoutens their heart and blinds their eyes! Today we find Israel still in this condition. God cannot use them as His channel of blessing until He gives them a new heart and lifts the veil which clouds their sight. Thus the sad history of Israel remains a sign of warning to all peoples, engraved in deep scars on human flesh: "*God* is not to be *sneered* at!" (Ga. 6:7).

ISRAEL'S REPUDIATION—A WARNING FOR THE NATIONS

God intends to have the nations also learn from Israel's unhappy fate. He directs Paul to write to them: "Perceive, then, the kindness and severity of God! On those, indeed, who are falling, severity, yet on you, God's kindness, if you should be persisting in the kindness: else you also will be hewn out" (Ro. 11:22). The word "severity" in Greek is related to the thought of "cutting." Yea, so deeply has God cut into His stubborn people, Israel, by judgments, that He finally hewed them down as an unfruitful fig tree and cast them off (Lu. 13:6-9).

This exhortation to "perceive" and ponder what God did to Israel, is primarily addressed to the other nations, which have now been elevated by God into a superior position. But as with Israel of old He now warns them not to be haughty, but fear, lest they should fall away from His kindness, and will also be cut out. From God's severity they should learn to fear. Have they taken His warnings to heart? It is most apparent in these last days that they have not. True devoutness and a proper respect for the Creator have been cast aside in such a shameless manner that today, when found, they are the rarest of perfumes. The time is nearing when severe judgments will also befall the nations. They will be "hewn out."

The judgment of Israel, which we have previously considered, is the last to be fulfilled of those judgments predicted by the prophets. It transcends all in time and has been painfully stretching across the centuries and is even operative today. Israel is still dispersed among the nations and in a condition of callousness. The fact that there is now a Jewish state once more, has been widely misunderstood and falsely interpreted. Though this undoubtedly indicates that the end must be near, it should not be considered as the beginning of Israel's restoration as God's people and kingdom nation. It is rather the commencement of Israel's regrettable, self-willed self-exaltation, apart from their Ieue Alueim, which will only lead them to becoming a willing tool of the Antichrist. Because of this proud rebellion they are again inviting another disaster upon themselves. However, during that judgment, God is going to settle accounts with the degraded nations as well.

M. JAEGLE

(To be continued)

MORE VOLUNTEERS NEEDED!

We are thankful to God for the good response to our request for helpers in the May issue of Unsearchable Riches. However, we still need more volunteers. See page 144 of the last issue for details.

DIVINE DECLARATIONS

WHEN WE OPEN UP our printed Word of God and come to the first page of Ephesians, many of us will find it well worn from much reading. We would probably point to the first chapter of this epistle if we were asked to show where the most precious divine declarations for us today are to be found. Some of us have learned these verses by heart and have been quoting them in our prayers ever so long, in the evening and in the morning, at times of affliction, distress and turbulence, whenever we wanted to see things in their proper perspective, not only God and His Christ, but also ourselves, and others, as well as the events around us.

As long as we are in this body of humiliation, we will always be in need of reminding ourselves over and over of the divine declarations which are referred to as *the sword of the spirit* in Ephesians 6:17. Whenever we prayerfully concentrate our renewed minds on our celestial blessings, we are leaving the fleshly and soulish level behind us, and are, in spirit, setting our feet on our celestial allotment. This is why we praise the Supreme with His own sublime words:

> "Blessed is the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing among the celestials, in Christ!"

THE MYSTERIOUS MYSTERY

All the blessings are ours *jointly,* and they are *in spirit.* In order to become thoroughly acquainted with

them, we will have to make a daily effort, studying carefully these words of faith and of the ideal teaching. Perhaps there are a few among us to whom the celestial blessings still seem to be wrapped up in a *Mysterious Mystery*; but all of us will be interested in an article under this title which was published in volume 21 (still available!), starting on page 561. Even more light is shed on this topic in our small pamphlet, "The Mystery: What is it? Who receives it?"

PAUL'S FIRST EPHESIAN PRAYER

Prayerful study of the first half of Ephesians and the above mentioned commentaries will certainly help toward a fuller realization of the Ephesian secret which actually is no longer a mystery since Paul was commissioned to enlighten all his readers about it (Eph. 3:9).

So let us join the apostle in his first Ephesian prayer (1:16-23) to the God of our Lord Jesus Christ, the Father of glory, that He may be giving us *a spirit of wisdom and revelation in the realization of God* that we all may perceive

(1) what is the expectation of God's calling,

(3) what are the riches of the glory of the enjoyment of God's allotment among the saints,

(2) what is the transcendent greatness of God's power for us who are believing.*

IN THE LORD

At the beginning of the second half of Ephesians, Paul is no longer an apostle of Christ Jesus, as in 1:1, nor the prisoner of Christ Jesus, as in 3:1; he is now speaking as the prisoner of the *Lord* (4:1) who entreats his readers to *walk* worthily of the celestial calling of

*D.V., we will explain on a later occasion why we numbered the three aspects of the Ephesian secret in this order: 1, 3, 2.

which he has spoken before. He refers to those of the nations who are walking in the vanity of their mind (4:17); we, however, should not cause sorrow to the holy spirit of God but should rather deal graciously among ourselves (4:30, 32) and walk in love, as imitators of God, as children of light, wisely reclaiming the era (5: 1, 2, 8, 16).

In the first half of the epistle, the apostle had covered our new status as joint enjoyers of a celestial allotment, since we are members of a joint body and joint partakers of the promise in Christ Jesus. All of this comes under the doctrinal part of Ephesians in chapters 1 to 3. However, bearing with one another in love, endeavoring to keep the unity of the spirit with the tie of peace, making all grow into Him, and putting on the new humanity (4:2, 2, 15, 24), begins with chapter four; thus, all the blessings which are ours in Christ (in chapters one to three) are balanced by our deportment (in chapters four to six); and here the pages of our printed Word of God usually show less evidence of repeated study.

Starting with 5:21, our relations with others are dealt with in detail. Paul shows the ideal conduct of the wives, the husbands, the children, the fathers, the slaves, and the masters, ending with the declaration that there is no partiality with the Lord since everybody will be requited by Him for whatsoever good each one should be doing, whether slave or free (6:8, 9). From this statement it would seem that the apostle has now covered everything in the line of deportment... or who else might take special interest in us, and in the fact that we have a celestial status and are supposed to walk accordingly?

SPIRITUAL FORCES IN THE CELESTIAL REALM

At this juncture we are reminded of Romans 8:38, 39, "For I am persuaded that neither death nor life, *nor*

messengers, nor sovereignties, nor the present, nor what is impending, *nor powers, nor height,* nor depth, *nor any other creation,* will be able to separate us from the love of God in Christ Jesus, our Lord."

We also recall that Paul had written to the Corinthians (1 Cor. 4:9), "For I suppose that God demonstrates with us, the last apostles, as death-doomed, for we became a theater to the world and to *messengers*..." And we might remember that Peter knew of their interest in Christ's sufferings and glories, for he said: "...into which messengers are yearning to peer." And he also knew that *messengers* and *authorities* and *powers* are subjected to Jesus Christ, Who is at God's right hand (1 Pet. 1:11, 12; 3:22); for Christ's celestial exaltation was revealed to both Peter and Paul. The existence of celestial authorities and powers, however, was of minor importance to Peter's readers, since their Messiah will have the place supreme on *earth* where they will reign with Him.

THE WICKED DAY

Among the most precious divine declarations in Romans is the following (5:8, 9), "While we are still sinners, Christ died for our sakes. Much rather, then, being now justified in His blood, we shall be saved from indignation, through Him." And in all this, God is commending His love to us. And as we read before, nothing shall ever separate us from His love (Rom. 8:35-39). No messengers, nor sovereignties, nor powers, nor height, nor any other creation can wipe out the facts that God Himself justified us and that Christ is pleading for our sakes. God's love remains our treasured possession, even if our lives are filled with affliction, or distress, or persecution, or famine, or nakedness, or danger, or sword. "Nay! in all these we are more than conquering through Him Who loves us," meaning that our awareness of His love will enable us not only to

endure our distresses but even to enjoy them. So God does not want the hardships of life to overwhelm and conquer us; our souls will feel them, but our spirits should rise above them in view of God's unshakeable love, thus making us *more than conquerors* in this sphere of attack.

When even our *basic* faith in God's love, as shown in justification and conciliation, is in danger of being subdued by events around us and *powers* beyond our perception, how much more antagonistic will be the attitude of certain celestial powers toward us in view of our celestial status? For, in spirit, we are already seated together among the celestials in Christ Jesus; there is our allotment; we may enjoy it now if we hold it by faith. We shall enter on its tenancy in fact when the Lord will call us above where He is seated at God's right hand, up over every power (Eph. 1:20, 21; 2:6). The hostile attitude of the spiritual forces of *wickedness* among the celestials is due to these facts. Vigilance is also necessary because of the stratagems of the Adversary who knows that the God of peace will crush him under our feet swiftly, as Paul wrote to the Romans (16:20). These are the reasons why we are supposed to put on the panoply of God in order to withstand and stand in the celestial conflict. Here, too, we may be more than conquerors if we adhere closely to the rules as laid down in Ephesians 6:10-18.

TRANSCENDENT RICHES OF GRACE

In the celestial realm Christ's position is up over every sovereignty and authority and power and lordship, and every name that is named; He is higher than any of these spiritual forces, even those of wickedness. Since God subjects all of them under His feet and gives Him as Head over all to the ecclesia which is His body, it is evident that we as the members will never be subordinated to any of these celestial potentates. We will

rather see to it that all of them accept Christ as their Head, too. This will be achieved by the display of God's grace to the whole universe, and we will be His display material. The following quotation from UNSEARCHABLE RICHES, volume XL, page 92, will help to elucidate our celestial status.

"In the on-coming eons 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.

"Our hearts will 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 transcendent *grace* through us. This should humble us in the dust, for grace demands, not our works or our worth, but utter degradation. If we had any glory of our own, that would destroy this display.

"Right now, 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."

GOD SEATS US TOGETHER AMONG THE CELESTIALS

No power, nor height, nor depth, can wipe out the glorious fact that in the *future* eons God will seat us together among the celestials. But the declaration in Ephesians 2:6 implies even more, for the "fact" form, *seats*, includes both the past and the present. It is in connection with the joint allotment that God chose us in Christ Jesus before the disruption of the world; since this fact is valid for all times, Scripture says explicitly, "He *chooses* us." All the blessings were ours even before we were existent and sinned! Thus, in God's eyes, when Christ died, we died with Him; we were in Him also when God roused Him from among the dead and seated Him at His right hand up over all the celestial sovereignties (Eph. 1:4, 20, 21). So, in Christ, we too were vivified and seated together among the same celestials, long, long before we were even born. This fact still stands today; thus, in spirit, we are seated there right now, even if our present bodies of humiliation are enduring suffering through afflictions, distresses and turbulences.

THE TRANSCENDENT GREATNESS OF GOD'S POWER

God is teaching us to pray for a spirit of wisdom and revelation so that we may perceive our blessings, one of which is the *transcendent greatness of His power for us* today while we are *believing* all His precious promises as far as they are valid for the present secret administration of grace. Most, if not all of us, are *dis*believing in some points.

Perhaps we believe that we will be reigning together with Christ even though we cannot keep quiet when we are injured or cheated by our brethren. We may be willing to serve others, but we cannot stand humiliation. Whenever we are retorting we are as *unjust* as our revilers, and we shall *not* be enjoying any allotment in the sovereign power of God's kingdom; only if we are *en-*

during now, we shall be reigning together also (1 Cor. 6:7-9; Keyword Concordance, page 168: kingdom; 2 Tim. 2:11-13). The members of Christ's body will certainly exercise a variety of functions in accordance with their high celestial status while displaying the transcendent riches of God's grace. This will certainly be done by various ways and means; each of us will have a different story of grace to tell. So far the allotments appear to be similar. But in addition, some of us will be reigning together with Christ in the celestial realm, and thus enjoy a different allotment than some others. We are disbelieving 2 Timothy 2:12 when we think the allotments will all be identical.

The transcendent greatness of God's power is for us who are *believing* and not *dis*believing in some way or other. Any fraction of disbelief will hinder the outflow of this divine power which comes to us through the Word of God; any amount of disbelief will also make us forget about thanking God for each and every thing, and thanking Him in advance, even for sending us through the school of endurance. If there is disbelief on our part as to any of the celestial blessings in Ephesians, we will fail to praise God for them as we should and thus rob ourselves of their enjoyment.

DIVINE DECLARATIONS ARE SPIRIT AND ARE LIFE

Our Lord tells us in John 6:63 that the declarations which He has spoken are *spirit* and are *life*. Additional spiritual life—this is what the transcendent greatness of God's power for us amounts to. Hence His declarations energize us and vitalize us spiritually. They have no direct effect on our physical frames, but they put new life into our spirits. There is no evidence in our flesh as to our celestial status; and the ever-changing feelings of our souls do not affect our blessings either, since God blesses us with every *spiritual* blessing among the celestials in Christ. We know God and His grace

only through *words*; but they are *God's* words, and this is why they charge our spirits with divine vitality and assure us of our celestial status.

It would be very foolish to claim that every sentence in the Bible could serve a similar purpose. For there are many human words, quite a few words of God are mistranslated in the popular versions, and besides this, many divine declarations were spoken to other saints in other administrations and do not pertain to us; so they could not assure us of our place in God's purpose.

Let us, therefore, point to one of God's most potent declarations for us today: "Yet God, being rich in mercy, because of His vast love with which He loves us (we also being dead to the offenses and the lusts), vivifies us together in Christ (in grace are you saved!) and rouses us together and seats us together among the celestials, in Christ Jesus..." (Eph. 2:4-8). This divine declaration is a fountainhead of spiritual vitality for us who are believing so that we can indeed experience what is the transcendent greatness of God's power for us. To Him be all the glory! H.H.R.

(*To be continued*)

MRS. E. S. JAMES

Sister James was stricken with pneumonia early in June. Already afflicted with a heart condition, she passed away June 9 and was buried June 11 at Newport, Rhode Island. She had requested that Ephesians 1:3, 4, Philippians 3:9-15, and 1 Thessalonians 4:13-18 be read at her funeral. We had the privilege of visiting this dear sister two years ago, and found her rejoicing in the truth as she had been doing for many years. She and her husband, who survives her, were very kind to us. We had known Sister James many years before, when she resided in California. We shall be looking forward to our next meeting, when the bodily weakness will no longer be present. May it be soon! E.O.K.

UNITED GATHERING IN BRITAIN

The second of this year's United Gatherings was held at Manchester on May 15. Bro. E. H. Clayton addressed the morning session on the theme "Led by God's spirit" (Rom. 8:14) where the foreknown and called ones, having put off the flesh and its law of sin and death, are led by God's spirit to sonship and now live to Him and have the expectation of glory. In the afternoon, we had a discourse on "God's Love" by Bro. J. Hulse, showing that it will overcome all obstacles in order to bless all His creation, and bring them to Himself. Bro. H. H. Simpson spoke in the evening on "God's Purpose for Mankind" and contrasted it with the God-dishonoring theories of men. H.W.J.

P. G. PANNELL

Our late beloved Brother Pannell, of Melbourne, Australia, went into the hospital for an operation, after about twelve months of indifferent health, and seemed to be mending nicely when he took a turn for the worse and went to his last sleep about the end of April. He awaits the presence of the Lord, when we shall meet once more (1 Thess. 4:13-18).

Bro. Pannell was keenly interested in Unsearchable Riches magazine and the Concordant Version long before that, and also was the field organizer for The Pocket Testament League, in which work he lectured to school children, and Sunday Schools, colleges, hospitals and other institutions, distributing tens of thousands of pocket testaments.

Whenever he came upon anyone who wished to learn more about the Word of God, he told me about them so that I could supply them with literature to help build them up into maturity in Christ. (Ephesians 4:10-14).

Later on, when Brother Falder came over from New Zealand, I introduced them, and they have worked together in Melbourne in sweet fellowship, serving the Lord in the word, in homes, in public meetings, etc. In 1956, when visiting Melbourne, my wife and I had the enjoyable privilege of meeting him and his friends there.

He leaves his wife and six daughters and three granddaughters, to whom we extend our deepest sympathy. We will all miss him.

B. PHILLIPS

PASTOR WANTED

COMMUNITY CHURCH, of Centerville, Ohio, which is located nine miles south of Dayton, organized February 1956, is seeking a pastor. The present pastor plans to retire because of age and health. The church is evangelical in character and missionary minded, but independent and non-denominational. Believes in and teaches Pauline truth for believers of today. Needs a man who feels he can meet Paul's specifications for supervisors (1 Tim. 3:1-7). Interested applicants should write: Board of Supervisors, Centerville Community Church, P. O. Box 14, Centerville, Ohio, giving your background.

SKELETON INDEX FOR ISAIAH 5:1-30

The following is that portion of the Skeleton Index of Isaiah which is referred to in the following article, "The Song of the Vineyard."

1:2-5:30 Reproof ..... **Addresses** ..... Promise *40:12-66:34*
6:1-13 Temple, Forsaking .... **Voices** .. Consolation, Mountain *40:1-11*
7:1-12:6 Ahaz ..... **Prophecies** ..... Hezekiah *36:1-39:8*
13:1-27:13 Blessing-Loads **Israel-Nations** Glories-Woes *28:1-35:10*

REPROOF 1:2-5:30 (=40:12-66:34)

1:2-31 Word ..... **Revelation** ..... Song *5:1-30*
2:1-5 Zion ..... **Glory** ..... Zion *4:2-6*
2:6-22 Men of Judah ..... **Sin** ..... Women of Judah *3:16-4:1*
3:1-7 Oppress ..... **Judgment** ..... Contend *3:13-15*
3:8-9 Humbled ..... **Ruin** ..... Exactors *3:12*
3:10 Good ..... **Character** ..... Evil *3:11*

SONG 5:1-30 (=1:2-31)

1-7 Parable ..... **Vineyard** ..... Interpretation *8-30*

PARABLE 5:1-7 (=8-30)

1-2 Care, *3-4* Requital ..... **Ieue's** ..... Care *7-*, Requital *-7*
5 Externals ..... **Ieue's Destruction** ..... Internals *6*

INTERPRETATION 5:8-30 (=1-7)

8 Covetousness, *9-10* Desolation .... **Woes** .... Iniquity *18-23*, Invasion *24-30*
11-12 Excesses ..... **Woes** ..... Deportation *13-17*

THE SONG OF THE VINEYARD
(ISAIAH 5:1-30)

THE *Parable of the Vineyard* and its *Interpretation* are the two balancing themes of this *Song* which forms the concluding section of the first main division of the book under the title REVELATION. The *Parable* has a skeleton structure of its own; the opening and closing subjects are "Ieue's Care and Requital," while the center couplets deal with "Ieue's Destruction" (verses 5 and 6).

This parable, coming at the conclusion of the ADDRESSES OF REPROOF, takes up a higher aspect of Israel's relation to Ieue than the previous ones. Like the first address on His *Word*, it is closely connected to His Name, Ieue; but then He *smote* them with His Word in order to get the obedience of their *hands*. Now, He sings a *Song* to them in order to receive the response of their *hearts*. Hitherto, He has dealt with *their* acts, now He deals with *His* doings. This shows that the evil lies deeper than their sinful deeds, and is due to their deceitful hearts. And this will be the remedy in the day of their restoration: He will give them a new heart (Ezek. 11:19) in which is written His law (Jer. 31:33).

THE PARABLE OF THE VINEYARD (5:1-2)

5 Singing, pray, to My darling am I,
A song of My affection for [7]My[e] vineyard:
[p]A vineyard becomes My darling's [t]on a horn-like son *oil*fer-
[r]A stone dike am I placing around it, [tile hill.
And a rampart make I,[r]
2 And being cultivated is it and its stones thrown out.
And being planted is it with a yellow muscat.

And building 'am I[e] a tower in its midst,
And, moreover, a wine vat 'I[e] hew in it,
And expecting it to [d]yield grapes am I,
[a]Yet [d]yielding is it stinking fruit.[p]

In this parable, the vineyard of Ieue of hosts is the house of Israel, and each man of Judah is His delectable plant (5:7). Notwithstanding this decisive declaration, our popular versions begin this song by referring to the beloved and *his* vineyard (1). The Septuagint, however, has *My* (mou). The Hebrew now reads *his* (*-u*), but the ending *my* (*-i*) is as nearly like it as could be, except that the thin stem of the *u** is not so long in the *i***. In the ancient Dead Sea Scroll it is often impossible to be certain which it is except by reference to the context. Here the context demands *My*, and the Septuagint has preserved it; for, in the Greek, *My* would be quite different from *his*. Such a detail is corrective of our outlook, and prepares our mind to regard other points with more exactness.

The second couplet usually reads "hath," or "had," but both the Hebrew and the Greek use a word which denotes *becomes* (*eie, egenêthê*). This agrees perfectly with the key to the parable at the end. Isaiah is not dealing with any literal vineyard in the land. The nation as a whole was never given such a holding. Yet Ieue did plant and care for the vine which He caused to journey from Egypt (Ps. 80:8). He protected Israel from external enemies, and attended to their internal welfare, giving them His law and the means to please Him. Instead, they were a grievous disappointment, the reaction to which is dwelt upon in a similar manner in Psalm 80.

A fertile south slope, which receives the most sunshine, is especially good for grape growing. This seems to be the literal sense conveyed by the phrase, "in horn of son of oil." It is so idiomatic in Hebrew, that a literal rendering cannot be understood in English. Our versions

*ו **ו

usually leave out the word "horn" and "oil." But a concordant version seeks to connect the principal words in each passage to all its other occurrences, which is a great help in its elucidation. But the mention of oil with a vineyard is very striking and suggestive, for oil is used of the holy *spirit,* so that the joy imparted by the grape juice has its source in spirit, not in flesh. It will be produced by the pouring out of His spirit on Israel in the day of Ieue. The vineyard represents the *social,* as the fig tree the *national,* the olive the *spiritual,* and the boxthorn the *antagonistic* side of Israel's history (John 15:1-8).

IEUE'S CARE

At the end of verse one, the Septuagint has preserved a whole line, which has fallen out of the Hebrew as shown. As the activity described therein (building a stone dike and a rampart) is fully in accord with their custom, and as this line is needed to complete the parallelism, there is little doubt that it once formed a part of the original manuscript, so we include it in the Concordant text (5:1d, e).

Every other "he" in our popular versions is contrary to the context. The A.V. reads, "*He* fenced it," and the R.S.V., "*He* digged it." The Concordant Version text includes both, one from the Septuagint, but reads "cultivating," in place of dig, for this is expressed in Hebrew by another term (*kre*). One does not dig to cultivate a vineyard. The Hebrew *may* be read in this way as if His darling had done the cultivating and the throwing out the stones and the planting and the building. But Israel did *not* do this! It was done by Ieue, as all the rest. And, in verse four, we read of this as "that which *I* (Ieue) have done."

A peculiar feature of Hebrew grammar is this; the incomplete form of the verb has but one branch, and this is active. We indicate it by the standard —ING, and often render it by *it* or *he is —ing.* This branch may also

be used to indicate a passive condition, as, it or she is being —ed. (The Massoretic pointing doubles the first stem letter, but this is not inspired). Therefore all these words, as *cultivating is he* (verse 2), may also be rendered, *being cultivated is it.*

Now there is no doubt that this song is uttered by Ieue, and its expressions and details require to tell of His activity. To render in the passive condition brings the several words of this verse into line, but not only with the matters within the song, but the context immediately following. This leaves no doubt that all was done by Ieue, not by Israel or Judah.

One other matter needs to be remarked upon; to these Hebrew words, "cultivate," "throw out stones" and "plant," there is attached, in the Hebrew text, the objective pronoun, him or it. This is unnecessary for the passive condition, so we omit and indicate the omission in the margin of the Concordant Version. This omission amounts to a conjecture which is sustained by the context of the whole chapter.

Israel was a chosen nation. So, in this parable, they are pictured by a choice variety of grape. The Hebrew word *yellow* indicates that it was what is called "muscat" today (2). Likewise, Israel came from the seed of Abraham, so different from other nations, and should have been much better than they.

THE VINE AS A FIGURE

The vine in its various aspects furnishes many an illustration of the state or fate of Ieue's earthly people. Already they have been compared to a booth in a vineyard (1:8), the vineyard is consumed by the elders and chiefs (3:14), and now they are shown to be His vineyard. Yet, in spite of their spiritual advantages and His protective care and judgments, their corruption made them most obnoxious to Him. One of the most notable later references is used by our Lord, Who was the very opposite; so, in a similar figure, He was the

True Grapevine. However, this is limited to one grapevine, Himself with His disciples as the branches. This comes to be the case, for the branches which bore no fruit and provided no joy, were pruned off as withered, ready to be burned.

Grape juice *rejoices* the heart of Alueim and mortals (Judg. 9:13). Ieue gives far more to His people than righteousness and peace. He also imparts joy and rejoicing. Elsewhere Israel is figured as His fig tree and His olive, which is very good, for these figure blessedness which He affords to them. They should bear nourishing and enlightening fruit for His delectation. Yet here Ieue presents a picture which shows how much effort He devotes to the cultivation of that felicity which will fill the cup of all to overflowing in the consummation. But this can be fully appreciated only by those who have known its opposite. The very failure to attain it in the past will make it possible for Israel to fully enjoy it in the future. Such is the wisdom of Ieue, that His seeming failures are indispensable ingredients of their final felicity.

REQUITAL (5:3-4)

3 And now, dweller of Jerusalem, And man of Judah,
Judge, pray, between Me and [bt] My vineyard,
4 What is there to do further for My vineyard,
[a]That I have not done [7]for[c] it?
For what reason, when I expect it to [d]yield grapes,
[a]Yet, [d]yielding is it stinking fruit?

First, Ieue calls upon the dweller of Jerusalem and the man of Judah to judge Him and His work. What had He neglected to do? What further could He do? There is no need for them to reply for they had been treated with the utmost skill and care. It was useless to do more for them, so He will reverse His course, and do evil instead of good. Here we have a clear lesson on the necessity and the benefit of badness. It also shows the nature and necessity of judgment. Ieue judges evil by evil. Israel is still suffering evil to this day. Branches

have been broken out of the olive tree (Rom. 11:17). The fig tree is withered, even if it now seeks to sprout leaves (Matt. 21:19). The vine is still devastated. But all is in preparation for the day of Ieue when they will be grafted back into the olive, the fig tree will bear again, and the vine will be filled with fruit, and the water pots overflow with the best wine at the marriage feast of Israel and Ieue (John 2:1-10).

IEUE'S DESTRUCTION (5:5-6)

5 **And now, pray, [c]making known [1]to you am I**
[1]What I will do to My vineyard:
Away will [1][I][o] [c]take its hedge
And it comes to be [to]consumed.
Breach do [7][I][o] its stone dike,
And it comes to be [to]tramped.
6 **And making [7]My vineyard[o] into a chaos am I,**
Not being pruned is it, And not being hoed,
And up come buckthorn and spines,
And over it the thick clouds am I instructing
To [c]keep from raining on it rain.

Since there was no enlightening fruit for Ieue's delectation, since His vineyard did not yield grapes, but such stinking fruit as will be explained in the *Interpretation* later, He is going to take away the protecting hedge and break the stone dike. The breach will become wide enough for invaders to tramp the vineyard and consume it with the result that it will become a chaos, where buckthorn and spines will thrive. The figure is complete. Buckthorn and spines will grow without pruning and hoeing and the absence of rain prepares the arid condition for them. The activity of Ieue against Israel, His vineyard, is to become so thorough that it is described by the term chaos.

In the beginning of verse six, the Septuagint repeats the words "My vineyard," as shown in the above quotation. As it begins a new couplet, this addition seems to be warranted, even though it may not be needed for the sense.

CARE AND REQUITAL (5:7)

7 **For the [M]vineyard of Ieue of hosts is the house of Israel,**
And each man of Judah His [M]plant delectable.
And expecting is He [to] judgment, and behold! [7]Transgres-
[to] Righteousness, and behold! A cry! [sion![o]

As the structure of the *Parable* shows, the subjects *Care* and *Requital* are taken up once more, each in two couplets. The first refers to the vineyard being the house of Israel, wherein each man of Judah is likened to His plant delectable. Transgression and cry are the stinking fruits named in the second couplet. In the first line of the second couplet, the Septuagint has UN-LAW, or lawlessness, instead of "oppression," as the A.V. has it. The Hebrew stem (*shphch*), however, means DEPENDING, and is used of any dependent, in a good sense, as a family member or a maid servant; but here it seems to be used as the opposite of judgment, even where the judge is dependent on others, so cannot be just. So, in place of the Hebrew, we prefer the Septuagint. This requires the Hebrew *phsho*, and we render this term *transgression,* agreeable to the sense required in the couplet. The ideal character of God's kingdom is absent, for His people despise His righteous law.

INTERPRETATION

The interpretation confines itself to the second part of the parable, the destruction of the vineyard, and is presented in a series of six woes. As shown in the skeleton, these are due to covetousness, excesses and iniquity and lead to desolation, deportation and invasion. In general, they are in contrast to the fruit of the vine which is *rejoicing* (Judg. 9:13) in place of woe. This has been the principal portion of Judah ever since. They do not seem to describe definite periods in their history, but probably apply to them in a general way up to the final judgment before the coming of the kingdom. It is a general outline of their social suffering ever since, which will culminate in the day of divine indignation.

COVETOUSNESS AND DESOLATION (5:8-10)

8 **Woe to those touching house [t]to house,**
Field [t]to field [c]bringing near, unto the limits of a place!
[r]That from an associate they may withdraw it,[r]
And it causes you to dwell [to] all alone within the land!
9 **[r]For heard is it[o] in the [c]ears of Ieue of hosts:**
"Would not many houses great and good
[b]Come to desolation [f]because of no dweller?"
10 **For ten acres of vineyard are [d]yielding one bath,**
And a homer's seed is [d]yielding an ephah.

In verse eight, one member of the second couplet is clearly lacking, so, as the Septuagint supplies it, we deem it worthy of a place in our text. We have indicated this insertion by a small elevated ʳ at the beginning and a ʳ at the end of the line.

Something seems to have dropped out at the beginning of verse nine, so we supply "For heard is it" from the Septuagint, rather than insert the word "said" (as the A.V. does) without any evidence whatever.

Land grabbing leads to empty houses, which crumble to ruin, and great crop failures, so that the return is only about a tenth of the seed sown and a correspondingly meager vintage. The liquid measure *bath* corresponds to the dry measure *ephah,* which is one tenth of a homer. One bath apparently equals about six U.S. gallons or 5 imperial gallons.

These details give a distinct explanation of the desolation which was to ensue to Israel. The produce of the land, lavished by the hand of Ieue, had not brought forth in them joyful worship with thanks and praise to Him, but rather the degrading feasts in which they did not regard the doings of Ieue.

EXCESSES (5:11-12)

11 **Woe! Early [in] morning risers, an intoxicant [r]pursuing!**
Delaying in the gloaming, wine is [c]making them flare up.
12 **And [b]coming is harp and zither, tambourine and flute.**
And wine is in their feasts.
[a]Yet at [t]the contrivance of Ieue they are not looking.
And the doing of His [c]hands they do not see.

The second woe is directed against another offense which was typical for Jerusalem and Judah, "twanging over the mouth of the zither" and "drinking wine in sprinkling bowls" as Amos puts it (6:5, 6), but they "do not travail over the breaking of Joseph." God's purpose around Israel had become unreal to them. They rejoice, but only in and for their own satisfaction. That Joseph had been broken, and that rule in God's Kingdom has become divided, is nothing for them to travail about. The glory around David is diminishing to extinction. The third couplet reminds us of David's supplication in Psalm 28:5, "For no understanding have they for the contrivance of Ieue and the doings of His hands."

DEPORTATION (5:13-17)

13 **Wherefore, deported are My people, [f]for failing to know**
And [7]a lot become[e] death-doomed from famine, [7]Ieue.[e]
And its throng is glazed with thirst.
14 **Wherefore widens the [1]unseen its greedy soul,**
And gapes its mouth for the decadent dole,
And descend does its honorable and its throng,
And its tumultuous and joyous into it.
15 **And prostrating is the human,**
And abasing himself is the man,
And the [N]eyes of the lofty are [A]lowering.
16 **And lofty is Ieue of hosts in judgment,**
And the holy [A]l is hallowed in righteousness.
17 **And grazed are the [F]lambs [as]according to their menu,**
And on the deserted places wiped up the [7F]kids[e] are eating.

As shown in the structure of the *Interpretation,* the *Excesses* are balanced by the *Deportation,* much the same way as the above quotations from Psalm 28 and Amos 6 are followed by prophesies to the same effect: "Demolish them will He and not build them," and "Therefore, now shall they be deported!" So, deported are His people for failing to know Ieue.

In the second line, the A.V. has "honorable men" for His-HEAVY DYINGS, or *glorious death-doomed.* But even this seems out of line. As the Septuagint has *multitude,* or *lot,* for *glory,* and this balances the word *throng* in the

next member, and the Hebrew can be changed to this by altering *ud** to *ir*** which may be easily confused, we give what probably was the original text.

When Judah was deported, at various times, this probably led to special suffering and death. As a result, looked at from the social standpoint, they lost many death-doomed to sheol, the imperceptible death state. As shown in the two center couplets, this came upon the honorable and the lofty as well as the rest, so that they were all abased, and so Judah, the head of the nations, became the tail. The inglorious aspect around sheol is pressed as being intensified by famine and other severe circumstances of deportation. The decadent make their dole to sheol, the unseen. It is regarded as a feature to prostrate and abase both the honorable and the throng of those who, though termed "My people," are so decadent that they fail to know Ieue.

Near the end of the last couplet, the Authorized Version's rendering "stranger," should be *sojourners*, but the Septuagint has LAMB. It seems more fitting to have an animal here. The lambs have been mentioned and their grazing place. This line gives a different kind of grazing, more fitting for goats or kids. As the Hebrew stem *gr**** needs only to be changed to *gd***** to make it *kids*, we make it so.

It is said that sheep can live where other animals would starve. In the wild western regions of North America they ate the herbage off so closely that cattle could not live where they had grazed. But goats can exist where even sheep cannot graze. So, it may be that these are brought in here to show the precarious living conditions (17).

INIQUITY (5:18-23)

18 **Woe to those drawing ·depravity [i]with [r]cables of ·futility,**
And as with the traces of a ·car, their sin,
19 **·Saying, "Let Him be hastening, hurrying His doing,**
That we may be seeing,

*ור **יר ***נר ****נר

And nearing and coming is the counsel of the Holy One
[a]That we may know." [of Israel,
20 **Woe to those saying for evil, good, and for good, evil,**
Placing darkness for light and light for darkness,
Placing bitter for sweet and sweet for bitter!
21 **Woe to those wise in their own [A]eyes**
And in front of their own [A]face have understanding!
22 **Woe to masters [t]of wine drinking,**
And mortals valorous [t]in blending an intoxicant,
23 **Who justify the wicked in consequence of a bribe,**
And the righteousness of the righteous
Are [c]taking away from him.

A further four woes, which complete the series, are threatened in this section. Each is uttered against stated iniquity and sin which obtained amongst Ieue's people, who have become so irresponsible that they reverse the righteousness which should characterize His people directed by His law. The sins and depravities of Israel are always stressed by the Scriptures. Not only is this in respect of the time when in their own patrimony, but when they are out of His land and scattered amongst the nations, then are they profaning the name of Ieue (Ezek. 36:20). This has been a distinct disadvantage to the Jew, for, even in decent people of the nations, a measure of disrespect has arisen due to the activities of some. To most of them the present apparent inactivity of Ieue in connection with His people is inexplicable, and they crave some sign of His interest for their welfare. To some extent, their national restoration to Palestine has answered this, but even in the land, they fail to see the evil and darkness and the bitterness which awaits them there. Despite the benefits bestowed upon them by Ieue, and the professions they still entertain because of these matters, the Jew seems unable to learn that they have not become subjected to Him Who is their Alueim. Yet thus are the Hebrew Scriptures fulfilled.

INVASION (5:24-30)

24 **Wherefore, as [r]devoured is a straw by a [r]tongue of fire,**
And chaff [']in['] a blaze collapses,

Their root as if putrefied is becoming,
And their bud as dust is ascending,
For they reject ᵏthe law of Ieue of hosts,
And ᵏthe saying of the Holy One of Israel they spurn.
25 Therefore ᴬhot is the anger of Ieue ⁷of hosts⁰
ᵏamong His people,
And stretching out is He His ᴬhand over them, and smit-
And disturbed are the ⁷chiefs⁰, [ing them.
And becoming are their carcasses as sweepings
within the streets.
In all this not reverse does His anger,

And still His ᴬhand is outstretched,
26 And He lifts up a ᶠbanner for nations from afar.
And He ᶠhisses for ᵗᵗone from the outmost part of the
And, behold! Hastily, fleetly is it coming. [earth,
27 None is faint and none is stumbling in it.
None is slumbering nor sleeping,
Nor is opened the belt of his loins,
Nor is pulled away the lacing of his sandals.
28 Whose arrows are whetted, And all its bows are bent,
The hoofs of his horses as rock are reckoned,
And his chariot wheels as a sweeping whirlwind.
29 Its roaring is ᵃˢlike the parent lion's;
And the ⁷tumult⁷ ᵃˢlike the sheltered lions,
And growling is he and holding the prey,
And retrieving, and rescuing there is none.
30 And growling over him is he in ·that day
As the growling of the ⁷billowing⁰ sea.
And one looks ⁷to the heavens above,⁰
And to the earth ⁷beneath,⁰
And behold! Darkness, distress,
And the light is kept back in ⁷terror.⁷

Because of their iniquities the people of Judah will be devoured as by fire; their nation will collapse like chaff in a blaze, and the carcasses of their chiefs will lie in the streets. The underlying reasons for their moral failure are once more emphasized in the first center couplet of the first part of this passage (24e, f): They have been rejecting Ieue's holy law, and they have spurned His sayings. Therefore, His anger is hot, and His hand is going to smite them (25a, b).

For this purpose He calls in the other nations to invade the land of Judah and the holy city and thus carry out His judgments. This has occurred in the days of

Nebuchadnezzar and under Titus and will happen again in the time of the end. Then He will call, not only one nation, but all the kings of the earth will be mobilized against them at Armageddon, and they will reach their fiercest, yet final sufferings. Socially, their rejoicing must wait until all these judgments have prepared them to appreciate their blessings in the day of Ieue.

The swiftness of the invader's approach is described in impressive language. The enemy is now compared to a hungry lion hunting for prey (29). A parent lion with cubs to feed is ferocious and makes a tumult, and the young lions, in a sheltered place, join in with their voices. When the prey is caught and they are holding it, the roar changes to a growl. Then they retrieve what is left and carry it to a place of safety, and there is no rescue of it possible. So will it be with Judah. When the enemy has overcome them, it will be like the lion's growl with the prey in its paws, for the foe will make their booty safe beyond the reach of a rescuer. The sea also makes a similar noise. Being His special symbol of the nations, it is an even more suggestive figure than the lion hunt, for the growling of the sea keeps up constantly (30). This reveals the nations' settled attitude toward Judah, and what would figure their onslaught more vividly than an advancing line of breakers rushing along to crash upon the beach?

In verse 29 two kinds of lions are said to "roar." The Septuagint uses different terms. A single lion *roars* (*shage**) but when a number do so it may better be described as a *tumult* (*shaun***). This rendering adds vividness to the coming of the invader to Israel's land and this is sustained by the details which follow.

At the end of the first line of verse 30, the Septuagint modifies the word "sea" by adding the word "billowing." As the sea does not ordinarily "growl," but only when disturbed, we have added this word to our text.

*שאנה **שאון

The end of this verse, being at the end of a main section, seems to have suffered considerably, yet some of it is preserved in the Septuagint. That version ends with "perplexity." The Hebrew ends with the stem *orph*,* which means *scruff*. This was probably a mistake for *ortz*,** *terror*.

One vast wave after another has rolled itself upon Judah. The Assyrian, the Chaldean, the Persian, the Grecian and the Roman has billowed and broken since Isaiah's day. Hitherto their strife had been largely with the small neighboring nations. Since then each succeeding world power has occupied their land and brought darkness and distress (30).

But the worst is yet to come. Our Lord Himself foretold the greatest of all afflictions, such as has not occurred from the beginning of the world and may not occur until the end of the eon (Matt. 24:21). Not only will the nations afflict them, but divine indignation against the nations will be poured out around the same time (Rev. 19:15). Thus Judah will take a look to heaven above and see wrath from above, and to the earth beneath, and behold the great affliction by the nations. To those who do not heed Ieue's revelation all is darkness and distress. And even those who are enlightened are touched by the terror. This, however, is not the end, but rather is it the prelude to establishing Israel in the glory which Ieue has always intended to bring to them, as His ministers to the nations. A.E.K.

GINSBURG'S MASSORETIC TEXT NEEDED

The Staff checking the Concordant Version of the Hebrew Scriptures is in need of a useable copy of Ginsburg's Massoretic Text with variant readings. If you have one not in use, kindly advise us through our Saugus office. Thank you.

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Anyone desiring to receive this publication in modern Greek, should write to Andrew Manolopoulos, 281 Park Avenue, Youngstown, Ohio, for information.

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*ערפ **ערצ

THE DEAD SEA SCROLLS

MUCH HAS BEEN written in recent years about the finds in Palestine which have come to be known as the Dead Sea Scrolls. Since the year 1947 reports have been made upon the contents of certain caves in the district around the north-western portion of the Dead Sea. To date, portions from every book of the Hebrew Scriptures, save the book of Esther, have been discovered, although some of these are but mere fragments.

DUBIOUS DEDUCTIONS FROM THE SCROLLS

Originally, the major interest of the writers was focused on the documents of the Hebrew Scriptures. Later, however, they shifted their emphasis to considering the status of the sect whose library the scrolls appear to have composed. Among the scrolls were some which set out the principles of the sect, and also others which tended to indicate their teaching, their outlook and expectations. These documents have given rise to much speculation and many theories, more or less fanciful. The opportunity for ingenuity has been well exploited, and has produced some notions which are most extreme. Some have suggested that it was this very community in which John, the Baptist, taught and, also, Jesus learned. Such ideas are completely imcompatible with the inspired records, both concerning John and our Lord.

THE SECT OF THE ESSENES

Perhaps the most reasonable question which has arisen

is this: Do the Dead Sea Scrolls throw any fresh light upon the background of the New Testament? The critical schoolmen long ago considered some similar ideas in regard to a Jewish sect known as the Essenes, but no special evidence was advanced to affirm such thought. Such features as did then emerge are now confirmed, enlarged and made more specific by the Dead Sea Scrolls. They were recognized as a cenobitic school, quite removed from the realities of life, and producers of writings essentially predictive of the way in which their ideals would ensue. For this they set forth their interpretation of the times in which they lived, and it is now very evident that they construed the books of the prophets in such a way as to accord therewith. Writings were also produced of that type to which the term apocalyptic has come to be applied, for the sect had brooded on the visions of Daniel, and similar parts of the Hebrew Scriptures.

PREMATURE ASSERTIONS

In the present inquiry, the scholar, led by the archaeologist, is, as before, seeking the wrong background. As always, they do not encourage faith. The four accounts in the Greek Scriptures plainly set forth that the background of John's ministry, and that of the Lord Jesus, is the Hebrew Scriptures. The Lord's ministry takes in the whole scope of these Hebrew writings, as well as adding to them. The matter of baptism is given a new angle to that of the Old Testament, both by John and the Lord, for their ministries are complementary. No longer is baptism self-administered (as was the case of the "washings" under the law) but it is now performed by another, hence the designation of John by the words, the baptist. In this way baptism adds unity to that of cleansing. Incidentally, baptism is not necessarily the same as "immersion." Its signification is "to dip." Yet also it is not "*sprinkle.*"

THE WRONG BACKGROUND

In search of fame, and, perhaps for publicity, the statement was made that the literature of the Qumran sect contained a reference to a dead Messiah and resurrection was claimed as a reference alongside. From this it was concluded that the message of Jesus was not original. Such a suggestion was most premature. Were it correct, it would certainly clash with the theory which requires the double Messiah, one of Aaron and one of David. This idea is taught in the literature in question, and, be it noted, the notion was not at all new, but was a Rabbinic tradition, with little variation.

CRUCIFIXION

In claiming that the Qumran literature contained a reference to a dead Messiah, in the person therein termed the Teacher of Righteousness, it is also suggested that crucifixion was implied as the character of his persecution by the wicked priest. Here is a case of wishing to find correspondences to the case of the Lord Jesus, by showing that crucifixion was a matter known to the Qumran sect. But those who make these suggestions are overlooking the plainly stated fact that amongst His disciples, *no* one understood or accepted the Lord's intimation of His sufferings! This position cannot be too strongly stressed, for it shows how foreign was such an idea to them. Because of the disciples' love for Him, they could not approve His sufferings when He affirmed them. Their minds were equally slow to realize that the Messiah of their Scriptures was to embody the values implied and typified by the divine service of Israel.

The Hebrew Scriptures, although affirming His afflictions, never intimate the manner of His death. Our Authorized Version, in accord with the Hebrew Scriptures, does not contain the word crucify. In fact, this word is not found in the entire Hebrew language. It was the Lord Jesus Himself Who showed the manner

in which He was to die. Before Pilate, the chief priest stated that it was not lawful for them to put any man to death. The Romans had taken capital punishment out of their hands. Even stoning was prohibited to the Jew, and the instance of Stephen was a violation. The Romans thus, quite unintentionally, prepared the way for the crucifying of our Saviour. The Lord Himself was the only One Who knew the manner of His own death. This He told when ministering in Judea, pointing to Moses in the wilderness. But no one understood the significance of the Lord's reference.

JOHN THE BAPTIST

John, the Baptist's, will and outlook, resembling in some respects that of a Nazarite, and which some have compared with that of this sect, were chosen for him before his birth, by his parents' compliance with the instructions of Gabriel. That John followed his parents' rearing must be regarded as the fact for he was filled with holy spirit while still in his mother's womb. John fitted into the pattern required by God's intention given in the inspired record. Whatever acquaintance he may have had with Jesus, prior to baptizing Him, he did not possess the knowledge that Jesus was the Son of God. That was revealed as he saw the spirit descending as a dove (John 1:32-34).

NAZARENE, NOT NAZARITE

That the Lord Jesus was not a Nazarite and was not influenced by instructions in asceticism is evident from the charge that He was a man gluttonous and a tippler, the friend of tribute collectors and sinners (Matt. 11:19). This certainly suggests that He did not follow Qumran principles. He was termed a Nazarene because He was reared in Nazareth. It was designed that He was to be reared in Nazareth, though born in Bethlehem. This was in order that Jesus would begin His ministry with

the opprobrium which belonged to the town of Nazareth (John 1:46). It also obscured that He was the Christ (John 7:41). His residence also came to be in Capernaum, and this thrust Him into the company of the tax collector and so added more opposition to Him.

THE DOUBLE MESSIAH

The Qumran Community did have notions about Messianic matters, but they were not those shown in the four accounts, much less in the epistles of Paul's ministry. They quoted many passages from the Hebrew Scriptures as the basis of their association, and were very strong in upholding the law (Torah). Even so, it is notable that they never quote Isaiah 7:14, nor did they have the idea of the virgin birth. On the contrary, they held the notion of an anointed person from Aaron and one from David, with the former taking precedence. Yet John, though of the priesthood, said he was to be inferior. An apt example of their interpretation of the Hebrew Scriptures can be seen from their view of Isaiah 40:3. They retired to live in the wilderness, but not in the sense in which John operated. John was the voice; he was an individual uttering this cry. But the sect saw the words as a basis for their exclusive residence. John's position in the wilderness was dictated by the words of Gabriel.

INNER LIGHT

They claimed special illumination, which they termed "Or-Tom." In the A.V. this is rendered Urim and Thummin, and it was used by the priest (see Ezra). That the sect had notions of inner vision, akin to mysticism, is but part of the basis of their philosophy, developed regarding the "two spirits after whose directions man was to walk." That the origin of these two spirits (the fountain of light and wellspring of darkness) was appointed by God is but a crude notion. It does not agree with the Hebrew Scriptures. If it is

a dualism, then it cannot affirm one God. Insofar as it is left to men to choose which spirit they will follow, it rules out the teaching of election. Yet election is a basic fact of the Hebrew Scriptures. The Hebrew Scriptures also assert that God creates evil. *One* tree contained the knowledge of both good and evil (Gen. 2:17).

SIMILARITIES IN TERMINOLOGY

The terminology of the sect should not seem surprising. Nor is it at all remarkable that our Lord and others of the apostles came to use current phrases, or even such as were akin to the expressions of this community. To do so made the Lord's teaching especially corrective of the community. Yet the language of the sect was undoubtedly, in a large measure, created by their own use of the Hebrew Scriptures, together with their exercises which attempted to interpret them into their own contemporary history. The terms "light" and "darkness" were used in the same senses in their scriptures, and it is not hard to see how these senses could be adapted into subjective values by the sect. The Lord's words could well be taken as indirect references, for without doubt these people were known to Him. A term, Belial, freely used by them, means decadent, and was known to Abigail! (1 Sam. 25:25).

The above observations fit in with, and are agreeable to, the wider and more general position that our Lord's teaching was expressed in words with which all His hearers were familiar. They knew both the Scriptures and traditions. Often the latter made the Scriptures to be of non-effect. The words of the Lord were always those given to Him by His Father (John 7:16, 8:28). This was the Lord's repeated claim.

OUTSIDE THE SYNAGOGUE

Unlike the parties of the Pharisees or Sadducees, the Qumran community was outside the Synagogue. They

appear to have separated themselves entirely. This fact explains why the ministry of John, and especially that of the Lord, did not directly contact them. The effect of their rigid rules precluded them from all controversy, and this gave emphasis to their absence from the synagogue. The call to repentance was not likely to appeal to those who had gone through the initiation and training and become approved in the community. For anyone to entertain the idea of responding either to John or to the Lord would implicate them into an inquiry by the director of their party in regard to their having failed in their covenant undertakings and its discipline. Actual response to the Lord's ministry would mean a break with the community, for it would indicate they had failed in the discipline. That which was said by the Lord, in Nazareth, would be equally warranted at Qumran; "I have not come to call the just, but sinners, to repentance." (Luke 5:32).

To give heed, either to John or the Lord, would have been an outright admission that the Qumran views and interpretation of the Hebrew Scriptures certainly had need of adjustment. It is obvious that, despite their entertainment of Messianic ideas, these were far from the teaching of John or the Lord Jesus. The same must be said of their eschatological views. Despite all the discipline to which they seemed to subject themselves, they still stood in the position of Nicodemus when the Lord said, "You must be begotten anew." They also needed to be taught; that which is begotten by the flesh is flesh, and that which is begotten by the spirit is spirit (John 3:6-7).

THE COMMUNAL OUTLOOK

The Hebrew Scriptures required that Israel be a society which could by no means be termed acquisitive. God was the Landlord, and He provided their sustenance and took tithes of what He gave. Each family had its allotment, so that a communal outlook is not a

surprising thing. In fact, it was the ideal of the law. It was acquisitions which were sold subsequent to Pentecost. The virtue of the communal outlook of Qumran rather naturally follows from the exclusive attitude they had taken up in the years following the Maccabees. Life lived on ascetic principles was evidently thought to be the only way to effectively practice that which they considered Moses to have instituted. It may be that circumstances in Israel seemed to precipitate their position. Nevertheless, they had now placed themselves in a situation which prevented their response to Israel's Messiah when He *did* come! This is really the crucial question for the community and its members. Their position as "sons of light" did not enable them to discover Him. This is the point which the Lord's ministry and its teaching presents to all in Judea and Galilee and Perea.

The ministry of Paul is, of course, really outside these Qumran matters. Paul's ministry does not fit the prophecies of the Hebrew Scriptures. Moreover, it was directed in the opposite direction, away from Israel right over into Europe. Yet anyone who thought they had light is not only in direct clash with Paul, but this also was the case in regard to John and the Lord whose ministries *did* complement the Hebrew Scriptures.

"LIGHT" IN THE HEBREW SCRIPTURES

Many are the references to light in the Hebrew Scriptures. Aaron's sons learned of light right from the pounding of the olive berry to give the continual illumination in the tabernacle outside the curtain. The prophet's words are so well known as hardly to need mention; "Light up! Light up, Jerusalem! For come has your light." (Isa. 60:1). Familar, too, are the references in the Psalms to God's light and truth. Back in the days of Job this figure was used, and although there is no instance of the words "sons of light" in Hebrew, the figure of light

is used with a subjective value. The rise of sects in Israel, which claimed their close adherence to God's law and truth, is a matter most likely to promote the coining of special phrases to emphasize their case. To know that "law is light" (Prov. 6:23) might prompt any who had special regard for it to adopt such a term as "sons of light" to so indicate their view. To use these same words, yet with a new orientation, would be to make correction. This is precisely our position, insofar as the words of John or the Lord Jesus are considered as those peculiar to this sect.

The messianic interpretation held by the community required the idea of the double messiah. This visualized an anointed one descended from Aaron, as well as one from David, but the dominant position was to be with the Aaronic priest. Their particular outlook seems to have been precipitated by the hope that this dominance would first rectify, and then control, the authority of the king, especially in regard to the appointment of the chief priest.

HISTORICAL BACKGROUND

Behind this idea of a double messianic need lay the controversy of the "Teacher of Righteousness" (really and literally the "Just Director") and the so-called "Wicked Priest." The times of the Maccabees, though giving some measure of relief from the domination of the Seleucid rulers, never re-established the pre-exile position of the priesthood. In fact, the partially restored situation tended to deteriorate. The temple and throne had moved to a position which almost amounted to their unity, in that the king chose the chief priest. Thus some arose who resisted the corruption and falseness of the unscriptural union of rule and priesthood. The choice of a priest by the king or ruler was a serious mistake to those who had a measure of sincere regard for the law and related matters. Thus from those more strict in their

views concerning Moses and his work, there arose the various sects within Judea. Their dissatisfaction crystallized into positive action and several outlooks, of which that of the Qumran community is a notable example.

CONCLUSION

From what has been said, it should now be clear that the heralding of John, as well as that of the Lord, and the teaching which ensued from it, are most distinct and thoroughly different from the ideas and teachings of this community, as revealed in the scrolls from their library, which were recovered from the Dead Sea caves.

VALUE OF THE SCROLLS

The accounts of the Lord's birth give to Him that basic position for which this sect required the double messianic theory. This is plainly shown in His name, Jesus, and His title, Christ. He was born into this basic position. His heralding and teaching was always athwart their position, although the Lord did not deliberately attack their doctrines, or seek them out for visitation. Qumran could not proclaim the kingdom of God as near. Nor could they match His teaching which accompanied this announcement. Their light did, indeed, become darkness when compared with His teaching. And, whatever claim to mysticism they made, it is without value, since it did not discern Him as the Light. The God and Father of the Lord Jesus clearly demonstrated how valueless is the position and teaching of this sect. This He did when rousing Jesus from among the dead. No future witness was required; it was demonstrated amply, within a matter of hours, that He was Israel's Messiah. We now conclude that the actual value of the Dead Sea Scrolls rests in their witness to the denseness of the darkness of even those in Israel who claimed to be sons of light! E.H.C.

THE PARABLE OF THE POTTER

"I WENT DOWN to the potter's house. Behold! He wrought a work on the wheels. And the vessel that was made of clay was marred in the hand of the potter. So he made it again another vessel, as seemed good to the potter to make." (Jeremiah 18:3, 4, A.V.).

One of the most wondrous word-pictures that God, in His wisdom, has wrought for us, in order to reveal Himself, is the parable of the potter.

Yet, in his vanity, man, soulish, soilish, and self-righteous, has refused to accept his rightful role as the clay, and much prefers to imagine himself in the place of the potter.

But for those who believe God there can be no room for reasoning, or artificial arguments. God has spoken, and His Word is clear. "Or has not the potter the right over the clay . . ." (Rom. 9:21). God's place as the divine Potter is automatically presumed by the apostle Paul.

God is the One Who has designed and planned and purposed all. Before one molecule had come into being, His program was completed. That man would sin and need a Saviour was foreseen, for the Lambkin was slain from the disruption of the world (Rev. 13:8).

CREATION CALLS FOR PLANNING

Christ cautioned the throngs about the costs of being one of his disciples by telling them the parable of the man who proposed to build a tower. He said, "For which of you, wanting to build a tower, is not first seated to calcu-

late the expense, to see if he has the wherewithal?—lest at some time, laying its foundation and not being strong enough to finish up, all who behold should be beginning to scoff at him, saying that 'This man begins building and is not strong enough to finish up!'" (Luke 14:28-30).

THE COST OF CREATION

Yet can we not see that we often may unwittingly assume that God has done what man himself admits is very foolish? Surely, if man is wise enough to plan his projects in advance, God has also, figuratively, "sat down" and counted the cost of commencing such a complex creation as that of which we became a part. The cost was Christ's cross. There was no other way. Yet God, in His limitless love, was willing to underwrite even such a costly cure, in order to bring His creation to the pre-appointed goal.

So God planned and prepared, provided the materials necessary directly out of Himself, and carefully created a vast universe, and peopled a seemingly insignificant planet with a race which, through their evil experiences, would be molded into useful, honorable vessels, well suited to serve Him.

VESSELS DO NOT MAKE THEMSELVES

It is obvious that these vessels did not create themselves. The sum and substance of their sorry contribution to the cosmos, thus far, is seen in their one orginal achievement: They have sinned, and transgressed, and offended their God.

Yet the most popular notion of man's origin, "evolution," is one which awards the crown of the Creator to the creature himself, and is based on the peculiar mathematical assumption that nothing can be added to nothing, and equal something. Before our very eyes we are witnessing God's sentence on such who "offer divine service to the creature rather than the Creator..."

so that "God gives them over to a disqualified mind." "Alleging themselves to be wise, they are made stupid . . ." (Rom. 1:22, 25, and 28).

But, no matter how the creature regards his Creator, God, as the master Potter, has reserved to Himself certain rights, which all the enlightened will concede are inherently *His* alone.

THE RIGHT TO CHOOSE

God has reserved the right to choose whom He wills. Only God knows who is best suited to display whatever He is at the moment demonstrating. Abram did not choose God. God chose Abram and gave Him instructions (Gen. 12:1). Isaac did not choose to be the son of promise. But God said, "In Isaac your seed shall be called," and disregarded Ishmael's priority as firstborn (Gn. 21:12). Jacob is the prime example of God's overruling prerogative to choose whom *He* wills. Isaac's favorite was Esau, but God's choice prevailed (Rom. 9:11-13; Gn. 25:23; 27:27-29). And when men presume, like Joseph's brothers, to eliminate the one whom God has favored, they only serve to promote God's program, so that they themselves have to one day acknowledge God's choice (Gn. 43:26).

A PURPOSE FOR EACH VESSEL

In order for the Potter to display His skill He must mold a variety of vessels, each expertly adapted to fill a particular need. So also, God, *wanting* to display His indignation and make His powerful doings known, has molded vessels of indignation adapted for destruction. But His reason for this is that He should also be making known the riches of His glory on the vessels of mercy (Rom. 9:22, 23).

Oh, that God might grant us to see the wisdom and love which prompted Him to form *two* kinds of vessels. For without such a contrast we could never know the

greatness of His grace and the disastrous results of disobeying God. This lesson learned, we may rejoice in *His* way, rest in *His* will and trust only in Him.

MERCIFUL TO ALL

Thus, it seems quite clear that when this display has served its purpose, two kinds of vessels will no longer be needed. But there is no wastebasket in God's ceramic shop. What is to become of the vessels of indignation? The Potter is not finished! He makes them into other vessels, which please Him; behold! He molds all into the image of His Son. *Now* there are only *some* vessels of mercy yet the Potter's wheel still turns and He shall yet be "merciful to *all.*"

"O, the depth of the riches and the wisdom and the knowledge of God! How inscrutable are His judgments, and untraceable His ways! For, who knew the mind of the Lord? or, who became His adviser? or, who gives to Him first, and will be repaid by Him? seeing that out of Him and through Him and for Him is all: to Him be the glory for the eons! Amen!" (Rom. 11:33-36).

(THE FIRST OF THREE ARTICLES)

1960 FELLOWSHIP AT BALDWIN

This will be the last announcement before the summer fellowship at Baldwin, Michigan, which will begin July 24 and continue through August 7, God willing.

We hope everyone will have Ephesians three memorized in preparation. We are eagerly anticipating this time of refreshing and fellowship in the truths we love, and pray that many of the dear saints may attend. A cordial welcome awaits each one here. For further information write Miss Dorothy Johnson, Rt. 1, Box 470, Baldwin, Michigan.

"CREATION"

An interesting eight page paper with the above title, written by our Brother E. H. Clayton, of England, has been published by Warren Y. Kimball, 302 Mt. Vernon Street, Dedham, Massachusetts, and a copy will be sent free to each of our readers who requests it direct from Bro. Kimball. It will be found to be somewhat technical in nature, but it is worth reading because, as Bro. Kimball points out, "it seems to be the best answer both scripturally and scientifically to the false reasonings of the modern man of science."

GOOD NEWS FROM GOD'S WORD, that *"God is NOT angry,"* which has already gone through four printings, is available again at a new lower price—35 cents per 100. Use this tract to spread the *good news!*

UNSEARCHABLE RICHES FOR SEPTEMBER, '60
BEING THE FIFTH NUMBER OF VOLUME FIFTY-ONE

EDITORIAL

EVERY HOUR, every day and every year granted to us by our gracious and gift-giving God increases and multiplies the reasons for our thankfulness to Him Who truly provides all our needs. Our own experiences, during this past summer, furnish ample evidence of this.

Though progress on some of our projects has not been as rapid as we might desire, the extra time has wrought added improvements which will be well worth the delay. The Concordant Version of the Scroll of Isaiah will probably require only one more proof-reading by the various checkers before it can be sent to the printers. Some work must still be done on the Introduction to that book, but it should not be too many months, D.V., before it will be available to our readers.

The work on the revision of the Concordant Version of the Greek Scriptures, International Edition, has gone on all summer, but checking all the criticisms and corrections suggested by its users and our volunteer checkers, is a slow and tedious task, which often evolves into a complex word-study of all occurrences, in order to assure that all has been handled uniformly and concordantly throughout the entire version. Our volunteer checkers of the Keyword Concordance have once again confirmed our faith in using "ordinary" readers to extend our regular staff of checkers; their work has been most careful and encouraging, and will make it possible to include a good number of minor improvements in the next edition. It would be impossible to predict, at this moment, when this work will be ready for republication.

Our readers will note that there was enough material as this issue went to press, to warrant us to enlarge the magazine to 64 pages. What encourages us even more than this is the fact that each article in this issue is the work of a different student of God's Word; no two were written by the same man. We are thankful that God has seen fit to raise up, in these last days, so many able and ardent workers, and we ask you to join us in thanksgiving for this, just another evidence of His purposeful provision.

Even though, as reported in an earlier issue this year, the health of our beloved senior editor tends to remain rather precarious, we are thankful for the strength that he has retained, and for the continued clarity of his mind, so that he has been able to remain in his capacity as overseer and advisor, and as a real source of enlightenment and encouragement to the rest of the staff. We covet your continuing prayers in his behalf, and in behalf of his wife, Sigrid, who still is able to see to the housekeeping and other domestic duties, and, in addition, continues her tasks in both the English and German Concordant work.

Over the fourth of July week-end, a three day Scripture fellowship, especially intended to fill the needs of young people, was held at Knochaven, near Saugus, where the Concern's Business Office is located. Morning, afternoon, and evening classes were held, with discussion periods following each talk. Five young men assumed the responsibility for preparing and giving the talks, and more than fifty people, in all, attended one or more of the sessions. A warm spirit of friendliness and fellowship prevailed, and, during the final meeting Monday afternoon, most of those present participated in a prayer of praise and thanksgiving to God for His goodness and grace.

Many of our readers have no doubt noted reports in their newspapers of the rash of forest fires which plagued

much of the Pacific coastal states during the last half of July. One fire, the Magic Mountain blaze, threatened seriously the Concern's facilities at Saugus, so that all had to be evacuated for a time, as wind-whipped flames raged to within a few hundred yards of the building. However, just as the inferno neared the property, the wind suddenly changed, blowing in the opposite direction, so that the fire practically put itself out, and all was saved. We praise the Lord for His infinite goodness! Because of the continuing threat of fire and other disasters we have made it a practice to split the stock of books of the Concern between the Los Angeles warehouse on east Sixth Street and the Saugus Business Office.

We continue to receive most encouraging reports from our missionary friends in many parts of the world. Among our own American Indians of Arizona, Brother Fred Johnson carries on his efforts to bring the truth of universal reconciliation and the evangel of the God of love. In the Philippine Islands Brother W. L. Rodriguez and Brother P. C. Carino both labor faithfully to witness for the truth wherever God opens up a door. Recently a brother in India has given evidence that he is now standing by God's Word, regardless of the consequences, in behalf of the message that God eventually will be All in all. We should all join in prayer that to these beloved brethren "expression may be granted" in the opening of their mouths with boldness, to make known the secret of the evangel (Eph. 6:19).

Yet right here at home in Los Angeles a revered pastor has opened up a new attack on the truth in a pamphlet entitled, "Will Everybody Ultimately Go to Heaven?", in which he states, in referring to the Concordant Version, that "the purpose of that translation was to take 'aion' and make it mean something else other than 'eternal' and you will find that is the sum total of his [A.E.K.'s] work." He states that the three verses on which we base our belief in the ultimate salvation of all

are Matthew 19:28, Acts 3:21, and Ephesians 1:9, 10. And by showing that these verses do not teach this doctrine, he feels that he has proved that it is not in the Scriptures! We ask our friends to pray for this brother in Christ, and that, perhaps, if it is His will, this particular pamphlet might be used by God to accomplish just the opposite of what seems to be its purpose. It could cause those who read it to see the obvious weakness, scripturally, of their own position, and thus, in turn, help them to see the truth!

Yet whatever be the result, we rest in the assurance that *all* mankind will be saved and come into a realization of the truth (1 Tim. 2:4). For what God wills, this He will do! Knowing such a God is "for us" fills us with confidence for the future, seeing that He Who undertakes a good work among us all, will be performing it until the day of Jesus Christ (Phil. 1:6).

—The Editors

EFFIE MAE CHASE

Sister Chase, beloved wife and co-worker of Bro. N. L. Chase, "Tennessee Mountains Rural Missionaries," was laid to her repose in June, 1960. She and her husband first came into a knowledge of universal reconciliation and kindred truths in Florida in 1930, and had been proclaiming them ever since. Although she will be missed, we know her service was faithful and must have been completed. We shall look forward to meeting her in the morning!

RALPH D. SCHAEFFER

Put to repose in July, 1960, Brother Schaeffer was an enthusiastic booster for the truths he loved. He was a regular attendant at the meeting in El Cajon, California, which is ministered to by Brother Wm. E. Hoag, who conducted the funeral service. Perhaps it may be but a short while until we shall once again be greeting our dear brother, with bodies which will no longer be subject to corruption or death!

MRS. GEORGE S. BENSON

Each Sunday morning saw our sister in her accustomed place in the Los Angeles Ecclesia, since its very early days. Recently ill health had prevented her attendance, but she was always with us in spirit. In August her frail body saw its last days of weakness, for when she awakes on that bright morning to which we all look forward, it will be in strength instead of weakness.

COMPLETE IN CHRIST
YET LABORING IN THE LORD

"For in Him the entire complement of the Deity is dwelling bodily. And you are complete in Him, Who is the Head of every sovereignty and authority." (Col. 2:9-10).

THE DARK BACKGROUND

IN ORDER TO be able to understand this transcendent truth correctly, it is necessary to see its dark background. We human beings, as God created us, learn only by contrasts. The first pair in Eden could not appreciate the good that surrounded them. Therefore they were not grateful and could not thank their Creator. They needed the experience of evil. This relationship of good to evil is also set forth in the *one* tree, which was to teach them two important truths, the blessing of good and the curse of evil. So it was God Who introduced evil and locked up all in stubbornness, that He should be merciful to all (Rom. 11:32). He counters sin with grace, curse with blessing, stubbornness with obedience, darkness with light, death with life, enmity with love. The one whose eyes have been opened to this glorious truth will surely join Paul in that exultant passage in Romans (11:33-36):

> "O, the depth of the riches and the wisdom and the knowledge of God! How inscrutable are His judgments, and untraceable His ways! For, who knew the mind of the Lord? or, who became His advisor? or, who gives to Him first, and will be

repaid by Him? seeing that out of Him and through Him and for Him is all: to Him be the glory for the eons! Amen!''

Paul, the least of the apostles, not competent to be called an apostle, looks at his own past as the necessary background for his role as the herald of God's grace. When he writes that God severed him from his mother's womb and called him through His grace, to unveil His Son in him, he recognizes that his life of sin, which he had lived, made him the pattern for the display of the transcendent grace of God which he was to herald among the nations (1 Tim. 1:12-16).

And those whom he called out were in many ways like their apostle and therefore received the same grace. We can see this in ourselves. Not only were we slaves of sin, living in the lusts of the flesh, but we were also outside of the blessing of Israel, and were called curs, whom God had left to go their own way. And among these God does not call many powerful, noble or wise, but rather the weak, the ignoble and the contemptible. They are the recipients of these precious truths. Truly, this is in accord with the character of transcendent grace.

THE TRANSITION

The second point which we must grasp in order to understand our theme fully is *the transition* in Paul's service from immaturity to maturity. This took place gradually as Israel was set aside and the administration of the secret was introduced.

If we compare Paul's attitude in Acts, when he still was connected with the kingdom message for Israel, with the teaching of his epistles, we will see a remarkable difference between them. In the first case the door to the kingdom had not yet closed, and Paul acted accordingly. But in the second case, he wrote his letters to the Thessalonians, Romans, Corinthians and Galatians in which he prepared the believers for the deeper revela-

tions of the later prison epistles (Ephesians, Philippians, Colossians). This should show us that there was a period of transition. We can see this clearly when we distinguish between the fundamental truths which Paul made known to the Romans (justification, reconciliation, and the sovereignty of God), and the transcendent glories which he could not reveal until later. Now it is a remarkable fact that, when he came to Rome, where there was an ecclesia which had been taught many deep and precious truths by his letter, he still proclaimed Christ as Messiah to the Jews in that city. So the rejection of Israel and the gradual unfolding of the most sublime revelations which had been hidden before that time, went hand in hand.

MATURITY

In 1 Corinthians 13:8-13 the apostle speaks of this transitional period. That which is out of an instalment shall be discarded when *maturity* has come. Paul uses the figure of the immaturity of childhood in contrast with the maturity of a grown man. This is not a personal accomplishment, for it cannot be attained by good behavior, but designates the time when a person is declared to have become of age. Then he is master of his own possessions and has a different legal standing than a minor (Gal. 4:1-3). It is the period in life which begins after the years of immaturity have passed. Paul includes himself among the former minors, but says that when he became a man, he discarded everything connected with his former status. He no longer knows out of an instalment, but is able to recognize according as he is recognized. These words point forward to the revelations in the prison (or perfection) epistles, in which the believers are transported into the light of transcendent grace, as chosen in Him before the disruption, yes, even called according to God's own purpose before the eons, and already seen as complete in Christ,

their realm being inherent in the heavens (Phil. 3:20).

But this does not mean that when the perfection epistles were written, Paul's previous revelations had all become obsolete. Rather they are there being perfected, elevated to a higher plane, where there is no longer room for such visible gifts and blessings as tongues, miracles, powerful healings and personal, spiritual appearances and revelations, but where the members of Christ's body are blessed with every *spiritual* blessing among the celestials, and seated there in Him.

GOD'S WORD WAS COMPLETED

These riches flow to us out of the heart of God, the Father, and were hidden there from the eons, until Paul was allowed to reveal them. Thus *God's Word was completed.* The Greek word *pleroo* means to fill, or to add something to fill full that which was imperfect before. This development, from the rudiments to the most sublime heights of the riches of God's Word, cannot be given too much attention.

But people tell us again and again: "We think what Jesus said is the *most* important. His authority is greater than Paul's." We realize that those who speak thus want to give Jesus the highest, most honorable place, but we wish to accomplish the same thing, and therefore reply:

Have you never read what Jesus said to His disciples in His words of farewell to them? "Still much have I to say to you, but you are not able to bear it at present" (Jn. 16:12).

Do you not know that Jesus, the exalted One, severed Paul from his people and his brethren for a special service among the nations, and appeared to him repeatedly to instruct him about the things that were not revealed before? Is it not written that Paul did not receive the evangel he preached from men, but through a revelation of *Jesus Christ*? (Gal. 1:8-12).

Have you never noticed how God appoints times and seasons for teaching different truths and speaking in different ways to men, leading them on from milk to solid food, from fundamental to deeper lessons; from law to grace, from terrestrial to celestial things (Gal. 4:4, Rom. 3:21-23, Eph. 2:13-22, 2 Cor. 5:16-17, etc.)?

Have you never read Ephesians 3:8, where Paul speaks of the untreaceable riches of Christ, that is, His glorious exaltation over all, in accord with the purpose of the eons, which He makes in Christ Jesus (Eph. 3:11)? Does not this purpose include a progressive development in God's dealings and planning, that He may attain the goal which He Himself has set?

Have you never heard of the "secret administration of the grace of God," which was revealed to Paul for us, and which had been hid from the eons in God, and therefore could not be found anywhere before the appropriate time (Eph. 3:1-9)?

Our God is a God of order. His Word is clear and keen above any two-edged sword. We are exhorted to correctly cut the word of truth, so that we may be found as unashamed workers (2 Tim. 2:15). This is impossible if we do not learn to leave every truth where God has placed it, both as to *time* and the *person* to whom it was entrusted. Therefore let us open our hearts to Paul's special evangel, the completion of the Word of God, which is revealed to Paul alone, and give it the highest place. For it is the message of Christ, the exalted One, Who is to be in us. In this message alone lies God's power for salvation today. To retain it means to be victorious in the continual contest of the faith (1 Cor. 15:1, 2; 2 Tim. 4:7). Jesus said: "I am acquainted with the Father, and I am keeping His word" (John 8:55). We can have the same experience if we keep the word addressed to *us*. All other scripture is also beneficial for teaching, for exposure, for correction ... that we may be equipped, fitted out for every good act (2 Tim. 3:16),

but must not be applied directly to those to whom it was not addressed.

HUMILIATION COMES BEFORE EXALTATION

In order to come nearer to the main topic of this article, let us now consider Christ's glorious exaltation and headship over all, which we can only truly understand in the light of His self-humiliation and deep self-abasement.

Paul, His slave, describes these to us in most impressive words (Phil. 2:5-8). It is a descent from the most sublime heights of celestial glory, from the form of God, to the deepest depths of terrestrial shame, the death on the accursed tree.

He emptied Himself of all He was when He represented God's majesty in its most sublime glory, and took the form of a slave. Only in this way could He reveal the depths of God's love by His suffering for sin. He became a man with the same flesh and bloood as ours. But what distinguished Him from us was His spirit. He was begotten by the spirit to become flesh, designated Son of God with power according to the spirit of holiness, the last Adam, a vivifying spirit.

And as such a man He descended still further and humbled Himself unto death. The Inaugurator of life went in obedience to the will of His Father, into the very jaws of the all-devouring king of terrors. And He descended far lower than the average man ever descends—down to the cross, the symbol of an utterly cursed state. He who knew no sin was made sin. And, cut off from the heretofore unbroken and continual living connection with His God, He was forsaken by Him, and experienced death. This path unto the death of the cross He took upon Himself voluntarily, so that His Father's loving plan for the entire creation might be carried out.

Wherefore, also, God highly exalts Him and graces

Him with the name that is above every name. Out of the deepest depths (for a greater humiliation has never been known in the universe), God begins Christ's exaltation by a stupendous exhibition of His might and divinity, the consequences of which are fraught with transcendent glory for us and all of His creation. We will try to grasp, in spirit, one step after another of this exaltation of Christ, in order to see the marvelous fact that *we are in Him*, in all its radiant brightness.

When the transcendent greatness of God's power in accord with the operation of the might of His strength, roused Christ from among the dead and vivified Him (Eph. 1:20, Col. 1:18), His exaltation *began*. Here the nature of His exaltation is revealed to us, and it is important to recognize this great turning point, which commenced for the *entire universe* with Christ's rousing from the dead. It is a road from death to life, from darkness to light, from corruption to glory, from weakness to power. It is the dawn of a *new creation*, rising from death and the tomb up to the light and life of the glory of God.

In Him, the Firstborn from among the dead, dwells the entire complement of God (that which fills or completes), in order to reconcile all that was created in Him and through Him (Col. 1:15-20). What would we be, what would God's work be, without the exaltation of Christ, which began with His resurrection? Here God's victorious power of life over the might of death becomes visible and opens up to us a marvelous path, leading to the goal that God has set for Himself. That is, to abolish death as the last enemy, and to vivify in Christ all who have died in Adam. This is the aspect of the nature of Christ's exaltation, which we behold as an exhibition of the mighty power of God.

The other, and by no means less precious aspect, is the *object* of His exaltation. God, leading Him *through* and *above* the heavens into the very celestials, seats Him

at His right hand, up over every sovereignty and authority and power and lordship and every name that is named (Heb. 4:14, Eph. 1:20-21, Phil. 2:9). There He ascended the throne of the universe, in order to rule over all.

THE SECRET OF CHRIST

This exaltation of Christ as Head over all is in accord with the secret will of God, in accord with His delight, which He purposed in Him, to have an administration of the complement of the eras, to head up all in the Christ—both that in the heavens and that on the earth (Eph. 1:9-10).

This secret of Christ, now fully revealed, surpasses by far everything that was written concerning Him in previous Scriptures. During the eons God caused one beam of light after another to irradiate the glory of His Anointed One. Beginning in Eden, and on through Moses, David in his Psalms, and the prophets, the picture of Messiah had become clearer and clearer, as to His capacity as Israel's King, Who was to rule the earth. After His ascension to the right hand of God His glory was seen in a still more luminous way. We can observe a continually increasing brilliance leading up to this secret of the all-surpassing greatness of Christ as Lord over the entire universe, that Paul, the least of all the apostles (what a contrast!) brings to its crowning consummation.

This secret of the universal headship of Christ was not entirely hid from the other apostles. Peter wrote (1 Pet. 3:22) that He is at God's right hand, having gone into heaven, messengers and authorities and powers being subjected to Him. But Paul was commissioned to bring the clearest and fullest light on this grand and glorious theme, and this to the nations.

For the sake of a better understanding, we should add here that this secret of Christ, which is expounded in Ephesians 1:9-10 and 3:4, 5, must not be confused

with the special Ephesian message of the secret administration of the grace of God. The latter was entrusted to Paul alone, and to none of the other apostles, for they had to learn about it from him. The secret of Christ, His headship over all, concerns Himself, and not those who are His. But it is in *accord* with the secret administration of God's grace, which reveals the blessings of His members. However, these are only made possible through Christ's own exaltation.

Let us combine once more the facts of Christ's elevation. He was roused out of the power of death and the darkness of the tomb by God's transcendent might. He was vivified, led through the heavens into the celestial spheres, seated at the right hand of God, graced with a name above every name, and placed over every authority and power and lordship among the celestials as their *Head.* And there we now behold Him, in accord with the purpose of the eons, as God's Executive and Mandator, called and empowered to carry out God's universal plans of deliverance and salvation. And to equip Him for these stupendous tasks there dwells in Him the entire complement of the Deity bodily (Col. 2:9), for He will bring all to a satisfying consummation. What a wealthy God! What a crown Christ wears! We should broaden our hearts to take in these riches of glory, in order to be filled full with the realization of them.

OUR COMPLETENESS IN CHRIST

And from this pinnacle, the triumphant sublimity of Christ, we will now consider our completeness in Him, and seek to grasp it by faith. When we do so, we shall suddenly become overwhelmingly rich. But just as certainly as we will once literally take possession of this wealth, we can temporarily lose the enjoyment of it now, if we do not lay hold of it with the spirit of our minds and preserve it in our hearts. We must heed the warning, "beware that no one shall be despoiling you

through philosophy and empty seduction, in accord with human tradition, in accord with the elements of the world, and not in accord with Christ,'' Who is our Head and also the Head of the entire universe (Colossians 2:8).

Christ is the title of our Lord which expresses His official position as God's Mandator. He is the One, anointed beyond any of His partners (Heb. 1:9), to do God's will and finish His work. In Him the entire complement of the Deity is dwelling bodily (Col. 2:9). Therefore, everything which He carries out and which we consequently have in Him, is perfect and has no need of any supplement. We are God's achievement, His alone, created in Christ Jesus. No merit or worthiness of ours has had a hand in this, yea, the opposite is true. Our total lack of merit provides the occasion for His grace, making it crystal clear how great it is. For in grace are we saved (Eph. 2:8).

The phrase ''in Christ'' expresses such a close and vital union with our Lord, that this grand fact cannot be overemphasized. It may help us to grasp this better, if we compare this ''being in Christ'' to an unborn babe in its mother's womb. There it lies, well protected, dependent on her stream of life, surrounded by her affectionate thoughts. Everything that the mother does and that happens to her, has a close relationship to the babe. The mother's well-being is the babe's as well. But, such examples, with which we try to illustrate spiritual truths by everyday occurrences, contain a danger, if we press them beyond the point which we want to emphasize, or if we reason from them and come to unwarranted conclusions. We only wish to apply this figure to the marvelous truth that we are *in Christ*, so that we may better grasp what Paul wants to teach us in his letters, which are full of this thought.

SALVATION IN HIM

In Him we were chosen before the disruption of the

world (Eph. 1:4). Here, in the *Son of His love*, God selected the ecclesia which was to complete the Christ for His universal and all-embracing work of salvation. God designated us for this task long before we were born.

And when Christ, in the fullness of the time, shed His blood on the cross, our salvation in Him was accomplished. His blood is the foundation of our justification and deliverance. It is the price paid for our ransom, so that we should be freed from the slavery of sin and death. In Christ, God has judged all our sins and declared us to be just. And thus, clothed in God's own righteousness, we are saved from all indignation (Rom. 5:9). We, the enemies, are now conciliated through the death of His Son, and in His life our salvation is guaranteed (10). With this we are now included in the family of God, where peace reigns (Rom. 5:1 and 11, Eph. 2:19).

That no one might praise himself, deluded by vain thoughts, we are continually reminded of the fact that all this is of God and entirely His work. No part of it is our own accomplishment. We have nothing in which to boast. It is of Him (God) that we are in Christ Jesus (1 Cor. 1:30). We were not placed there by ourselves.

And even as the source of our riches is, and even as the sublimely blessed Christ is, thus also is the wealth, given us in Him:

Wisdom from God, which God designates before the eons for *our* glory, then concealed in a secret, but *now* revealed (1 Cor. 1:24, 2:7; Eph. 3:1-10).

Righteousness in Him. Nothing consequently, is now condemnation to those in Christ Jesus (Rom. 8:1).

Holiness in Him, the Holy One, in order to be holy and flawless in His sight (Eph. 1:4, Phil. 1:1).

Deliverance not only by *blood,* from the indignation of God, but also the deliverance through *power*, that is assured to us in Him (Eph. 1:19, Rom. 8:23).

TRUE CLEANSING

The whole import and scope of our inclusion in Him dawns upon us when we study Colossians 2:11-13.

WE ARE CIRCUMCISED

in the circumcision of Christ, that is, the stripping off of the body of flesh, as His was stripped off on the cross.

WE ARE BAPTIZED

in the baptism of Christ by inclusion in His entombment and resurrection.

In this baptism and circumcision we have *true cleansing* and need no other act performed on our flesh. As those who have died with Christ, we have been led away from the shadows to the substance. Paul expresses the same thought in Romans 6:3, 4. We have been baptized into Christ Jesus, that is, into His death. The element is not water but spirit. Spirit alone can baptize into Christ's death.

TRUE LIFE

But just as Christ did not remain in death, our existence is likewise not finished and concluded in being dead in Him. Our inclusion in Him, the Living One, necessitates our vivification with Him. Now we have a part in His true life (Col. 2:13, Rom. 5:10, 6:11). This divine fact, *in Christ*, laid hold of by faith, is capable of illuminating our entire being while here on earth. Without it we would be only in our corrupt old humanity. But, since we know that Christ, once roused from the dead, will not die again, our own life in Him is guaranteed. Christ is our Life, and with Him it is hidden in God. Verily, in Christ an entirely new creation has

been brought into being. The primitive has passed by. Lo! There has come new (2 Cor. 5:17). But *the transcendence* of our being in Christ is that, in Him we not only receive the blessings of His perfect work of redemption, not only are included in the death and the life of our Lord, but are also blessed with that which He, in His sublime dignity and glorious perfection, now represents.

SEATED AMONG THE CELESTIALS

We are now seated among the celestials in Him Who is at the right hand of God, and Who is the Head of all creation. Christ is not only the Head of His body, the ecclesia, but of the entire universe, up over every sovereignty and authority and power and lordship in the celestial realms. And in this character, as Head over all, He has been given to the ecclesia as its Head (Eph. 1:21-23).

With this exalted Christ and with His work of completing the entire universe, we are now united with indissoluble ties, through our having been seated in Him in the celestial realms, that we may, in the oncoming eons, display the transcendent riches of His grace in His kindness to us in Christ Jesus (Eph. 2:7). Before the untraceable riches of Christ in His celestial headship were revealed, this transcendent grace could not be made known. This it is, which makes His glorious exaltation so precious to us.

What a masterpiece of divine grace! Our words fail to describe adequately the deeds of God in His Son. Would that we might continually look at the Anointed One, in order to comprehend what God has given us in Him. What glory He has poured out over us! Here is not minority, but maturity. Not piece-work, but perfection. Not shadow, but essence; not want, but superfluity. And all this is ours because of our completeness in Christ.

But it is God Who does it all. We have been able to contribute nothing to it by helping Him. Our connection

with the Head—our being in Christ—includes us in His perfection. Praise be to Him, Whose achievement we are, and Who has called us in accord with the delight of His will, for the laud of the glory of His grace and designated us beforehand for the place of a son, *for Himself* (Eph. 1:5). W. PROLINGHEUER

(*To be Continued*)

(TRANSLATED FROM THE GERMAN)

SKELETON INDEX FOR ISAIAH SIX

The following is that portion of the Skeleton Index of Isaiah which is referred to in the following article, "The Voice from the Temple."

1:2-5:30 Reproof ..... **Addreses** ..... Promise *40:12-66:24*
6:1-13 Temple, Forsaking .... **Voices** .. Consolation, Mountain *40:1-11*
7:1-12:6 Ahaz ..... **Prophecies** ..... Hezekiah *36:1-39:8*
13:1-27:13 Blessing-Loads **Israel-Nations** Glories-Woes *28:1-35:10*

VOICE FROM THE TEMPLE, FORSAKING 6:1-13 (=40:1-11)

1 Vision ..... **Ieue** ..... Voice *8-*
2-7 Preparation ..... **Word** ..... Message *-8-13*

PREPARATION 2-7 (=-8-13)

2-4 Description ..... **Seraphim** ..... Action *6*
5 Defiled ..... **Prophet** ..... Cleansed *7*

MESSAGE -8-13 (=2-7)

-8 Statement ..... **Messenger** ..... Question *11-*
9-10 Statement ..... **Ieue** ..... Answer *-11-13*

THE THIRD UNITED GATHERING IN ENGLAND

On June 19, about sixty friends from various parts of the Midlands met for a day of fellowship at Sheffield, which was much enjoyed by all who attended.

Brother Bradford of Kirkby-in-Ashfield spoke in the morning on "Beforetimes," and reminded us from Scripture of the wonderful revelation through Paul, that the members of the Body of Christ, now being called and matured, were of God's choice and foreknowledge, before eonian times, and these are for His purpose in the future for His glory. In the afternoon, Brother Essex of Beeston took for his subject, "Christ in Paul's letter to the Colossians," where, as the Son of God's love, He is revealed as the Firstborn of creation, and the rest of creation being brought forth in Him, and He is the Head of the Church, a glorious expectation among the nations, and by the blood of His cross is to reconcile all to God.

At the evening session Bro. Davies of Sheffield gave us a talk on "Charisma," shewing the glories of God's grace, and how that grace should produce graciousness in us, and how eventually it will abound to all, bringing life, peace, and joy, and giving glory to God. H.W.J.

THE VOICE FROM THE TEMPLE

AS WE HAVE SHOWN before, the book of Isaiah contains four main subjects, ADDRESSES, VOICES, PROPHECIES and ISRAEL—NATIONS. Having discussed the initial ADDRESSES, we will now turn to the second main subject and consider the *Voice from the Temple* (Is. 6:1-13), which is balanced by the *Voice on the Mountain* (40:1-11). Thus the *forsaking* of Judah has its counterpart in their *consolation.* The sixth chapter is the chronological commencement of Isaiah's prophecy, for it precedes all the rest in time, and gives us his initial commission, which is already being exercised in the first chapter. This fact, and the structure of the skeleton, show that the whole of Isaiah's prophecy is a highly elaborated essay, the subject of which is not *the time* when it was written, but rather the *salvation* of His people by Ieue, in that day and in the future, as the name Isaiah (SAVIOUR-will-be-ing) indicates. The events of that time, however, provide the background for much of the truth presented, and are especially predominant in two corresponding sections, which concern *Ahaz* (7:1-12:6) and *Hezekiah* (36:1-39:8). The chronological account of these times is recorded in full in the historical prophets.

THE TIMES IN ISAIAH SIX

Two distinct time periods are brought before us in Isaiah's preparatory vision, (1) the date when he saw it, and (2) the time of its fulfillment. Strangely enough, the first is the time of the death of Uzziah, the king, be-

cause he had desecrated the temple (2 Chron. 26:16-23; 2 Kings 15:32), and the final fulfillment begins to ensue at the death of Israel's religious supremacy when they rejected the Lamb of God (Matt. 13:14-15). Before his death Uzziah was forced to leave his throne to live in a leprosarium, and before Israel's deportation they had lost their political supremacy, and were unclean when they rejected their Messiah and His apostles. Then they sank into oblivion among the nations. What they have today is a false political reparation, which will never lead to a sovereignty over the other nations.

Thus the fulfillment of Isaiah's initial vision covers a long period of time. Israel's Messiah Himself, at the crisis of His ministry, when His rejection became evident, quoted a part of it, concerning their spiritual deafness and blindness and callousness; and Paul, at the close of his testimony to Israel, quotes it again, as we shall see later. Thus we know that their spiritual status lasted throughout the ministry of our Lord and that of His apostles. And as a result of this sad condition, they have been dead, like strong Uzziah, ever since.

This gives us the key to the whole vision. The problem is to prepare both the prophet and the people for the part they will play in publishing the name of Ieue to the *nations* and subjecting them to Alueim. For the prophet the preparation was very brief, for it was done on the spot; his depravity was withdrawn and he was sheltered from his sin by a glowing coal from off the altar, so he could go immediately with his message. But the people would have to go through a prolonged period of discipline, which has not yet ended, before they fulfill their mission to the peoples of the earth. Isaiah, as cleansed, prefigured what must happen to the people of Ieue before they could enter into the future glory of Zion, when all the nations will stream to them (2:2) to be directed in the ways of Ieue.

Like the preceding sections, the *Voice from the Temple*

has a structure of its own, the two main subjects being *Ieue* and *Word*, as the central column in the skeleton shows. Here the order of the passages is down the left side, and then again down the right, which differs from the skeletons of chapters one through five which we have already discussed. In chapter six, too, there are two treatments of every subject, the *Vision* balances the *Voice of Ieue,* and the *Preparation for the Word* its *Message.* The Preparation again is divided into two corresponding groups, the first giving a *Description of the Seraphim,* and stating their *Action,* while the second shows the *Prophet* both *Defiled* and *Cleansed.*

The Message is divided similarly into two groups, the *Messenger's* (Isaiah's) *Statement* and *Question,* interrupted by *Ieue's Statement* and *Answer.*

UZZIAH, THE LEPER (6:1a)

6 In the death year of king Uzziah,
[a] Seeing am I [v]Ieue[e], sitting on a throne.
High and lifted up is He,
And His skirts are filling [t]the temple.

The solemnity of the scene of this vision is much enhanced if we consider its background, as suggested by the opening words. Uzziah was one of the exceptional kings who did *right* in the sight of Ieue; he sought Alueim in the days of Zechariah. And as long as he did so, Alueim made him prosper (2 Chron. 26:4, 5); but when he became strong, his heart was lifted up to his ruin. For he offended Ieue, his Alueim, and went into the temple of Ieue to burn incense on the altar of incense. The priests tried to keep him from this terrible sin, but could not prevent it. So he was stricken with leprosy till the day of his death (2 Chron. 26:16-21), since he was under *law,* not under grace. All his former good conduct was of no avail when he presumed to worship Ieue Alueim contrary to the divine precepts. There was no honor in it for him from Ieue.

It may seem somewhat severe that a single infraction

of the divine service of the law should result in such a humiliating conclusion of Uzziah's career. And this was typical of the whole nation, in the days when our Lord was on earth and also even today. Before his transgression, the king had been marvelously helped so that he was indeed strong, as suggested by his name, Uzziah (*Oz i e,* STRONG-will-be). As a leper he was certainly no longer active as a king; this is why the ending *u* is dropped now. This double spelling of his name has already been dealt with earlier this year in Unsearchable Riches, volume LI, pages 14 and 15.

Uzziah had been anointed to be *king*; but neither this nor his good conduct entitled him to come into the presence of the divine Majesty. Only the priests were allowed access into the holy place (Num. 16:39, 40). This was a fearsome lesson which must have made a powerful impression on Isaiah, who also was anointed, but as a prophet, not a priest. Hence he was full of fear in the awe-inspiring presence of Ieue and the seraphim.

The opening words of chapter six indicate a startling and terrible contrast, for Uzziah's death year was spent in a lazaretto, or pest house, perhaps the most corrupt and contaminating place in the land. If Isaiah had visited him, and had seen his fearful fate, how awful must have been the contrast to the sacred precincts of the sanctuary! If good king Uzziah had been stricken with leprosy for one presumptuous attempt to enter the august Presence, what would happen to Isaiah, if he, also, had entered the temple's inner shrine? Uzziah had not even seen Ieue, but had merely tried to worship Him in a way contrary to Ieue's choosing. Ieue had said to Moses: "No human shall see me and live" (Ex. 33:20). But it seems that this rule is not to apply to Isaiah (SAviour-will-be-ing) for he was a type of Christ.

ISAIAH'S VISION OF IEUE (6:1b, c)

Isaiah perceived Ieue's glory in this vision (John 12:

41). He dare not enter the holy place in the material temple at Jerusalem as Uzziah had done. Nevertheless, in spirit, he finds himself in the divine Presence and sees the high and holy One. Circumstances are reversed from those of Uzziah's unfortunate experience; the divine Presence is visited upon the prophet. Instantly, apprehensiveness is apparent in Isaiah, for he is conscious of his own inadequacy for such a situation. As well as being aware of what had overtaken Uzziah, he knew also his earlier utterances concerning the people amongst whom he dwelt, and these statements the prophet acknowledges as true. The scene is significant of the vital commission which Ieue was then about to commit to Isaiah. Its import was to be far-reaching, for it was the pivot of Israel's future and of Ieue's glory in His people.

The Septuagint changes *skirt* to "glory," which seems, in some ways, more suited to a theophany; yet this vision is more concerned with judgment than with glory. And the skirt may signify Ieue's contact with the earth, through the sacred edifice. This seems to be confirmed by what follows, when the whole *earth* is filled with His glory, but the house is filled with *smoke.*

These details of the vision are suited to the character and intention of the message which was to be given to the prophet. The smoke is the after-effect due to the throne of Ieue coming to be in the temple. Apparently the curtain before the holy of holies is removed, but the action is from the throne rather than from the propitiatory shelter. Worship in the temple is precluded and any values therefrom are special and with particular design, as is seen in the action of the seraph. It is from the copper altar, before the temple entrance, that the seraph takes the glowing coal to touch the lips of the prophet.

Among the Jews there developed a strong tendency to avoid uttering the sacred name of Ieue. This was not

the case in the days of David and his forebears. The tendency came about centuries later. When the vowel pointings came to be added, they put the vowels of *Adonai* (my Lord) under Ieue and pronounced Adonai instead. In addition to this, the name was changed in many passages. The so-called "sopherim," or scribes, noted 134 places where this was done. This is one of them; and some manuscripts have it here (1b). We are able to confirm these cases by the evidence existing in the manuscripts which are available, that were copied from manuscripts which escaped the activities of the early centuries since Messiah was rejected during which the Masoretic Text of the Hebrew Scriptures was in formulation.

DESCRIPTION OF THE SERAPHIM (6:2-4)

2 **Seraphim are standing above [to] it with six wings,**
Six wings to each one.
[With two it is covering its face, and [with two it is cover-
And [with two it is flying, [ing its feet,
3 **And calling is one to another, and says, "Holy! Holy! Holy!**
Ieue of hosts! Filled is all the earth with His glory!"
4 **And swaying are the cubit widths of the thresholds**
[At the sound of the call.
And the house is filling with smoke.

The abode of the Deity as seen in this vision is quite different from its shadows, the tabernable and the temple. The throne is placed on high, while the coffer was down low within reach of the chief priest who sprinkled on it the blood of the sin offering. The curtain between the holy place and the holiest is absent. The cherubim are replaced by the seraphim which were literally the "burning ones," each with six wings, two to cover their faces and two to cover their feet. The cherubim had the heads of all earthly creatures, the lion, the ox, the man, and the vulture, so that they literally are *as many*, which cherub (*krub*) means.

The seraphim call to each other, and call attention to Ieue's *holiness* and earth-filling glory. Their burning fills the house with smoke, and their words sway the

thresholds. The cherubim, however, said nothing, but mutely gave their attention to the blood on the propitiatory shelter. The seraphim can and did minister blessing even amidst judgment. Their zeal is a display showing that Ieue is holy.

The seraphim are mentioned only in Isaiah. The same word is used to characterize the serpents in the wilderness and elsewhere (Num. 21:6, 8; Deut. 8:15; Isa. 14:29; 30:6) where they are usually called *fiery*. As the emblem was made of *copper*, which is not necessarily hot, but has the appearance of fire, it is possible that the serpents in the wilderness were called seraphim on that account. This seems to be the case with the seraphim Isaiah saw, for the seraph who put the burning coal to Isaiah's lips used snuffers to take it from the altar. Nevertheless their appearance and form, and the fact that they covered their faces and feet, and cried, "Holy! Holy! Holy!", suggests severe judgment.

All these significant changes indicate an utter reversal in Ieue's attitude toward Israel. As long as the cherubim saw the blood, the sin of Israel was covered, and His wrath could not rest upon His people. But now that the sin-shelter is gone, and replaced by a judgment throne, Israel is in the direst danger.

Access into the divine Presence was swayed to and fro by the vision (4a). Israel could approach Him in the temple in Isaiah's day, but they had no means of access when the temple was destroyed. Ieue came near when His Christ appeared among His people, but when they did not receive Him, they lost their nearness. Once more through the apostles, the spirit brought Him into their midst; but when they rejected the spirit's ministry, they were thrust away, as they are today, and the door was thrown wide open for all.

The statement that the temple thresholds were *swayed* by the activity within shows that the temple was not really designed for this type of exhibit. Whereas both

the tabernacle and the temple were arranged so that the nation might, through its priests and the Mosaic ritual, gain limited *access* to God; nevertheless, underlying this display of absolute holiness is the forthcoming *withdrawal* of Ieue's glory from the temple and His people.

Over thirty times in the course of Isaiah's prophecy, Ieue is referred to as the holy One of Israel. This feature is emphasized in the call of the seraphim. The thrice repeated "holy," is Ieue's claim that Israel is His. Despite the judging which the prophet's message will affirm, Ieue, as of old, declares His relationship—"I am holy."

At this time, Israel spurned the holy One of Israel (5:24), and in their rebellion they called, "Eradicate from our face the holy One of Israel," (30:11). But the call of the seraphim affirmed the claim of Ieue's holiness, though contrary to the actual scene, for Israel is the channel through which the earth will be filled with the glory of Ieue. The repetition asserts with completeness that Ieue is still for His people. The vision is a momentous matter in the revelation of Ieue.

THE PROPHET DEFILED (6:5, 6)

5 And saying am I, "Alack to me! For stilled am I,
For a man of [r]unclean lips am I,
And [in] amidst a people of [r]unclean lips am I dwelling,
For [t]the King, Ieue of hosts, my eyes have seen!"
6 And flying to me is one [f]of the seraphim,
And in its hand is a [7]glowing coal.[7]
[t]With snuffers he takes it off the altar.

Isaiah evidently read the signs correctly; he knew the dire danger of entering the divine Presence even when its setting is normal, and the blood is in view. Uzziah's death reminded him of this. But now the danger is much greater; instead of blood there is burning. Isaiah was a prophet, so it was his duty to speak to the people. But in view of this scene, his *own* unworthiness was so acute that it sealed his lips as far as fulfilling his

prophetic office to others was concerned. Yet this was just what was needed—the very thing for which this scene was a preparation. Indeed, until he realized his own depravity, he was not fit for this work.

Out of the superabundance of the heart the mouth speaks. By their words men are judged (Matt. 12:36, 37). Isaiah acknowledged his depravity and that of the nation, for the glory of the divine Presence exposed all ungodliness.

THE PROPHET CLEANSED (6:7)

7 **And touching is he [on] my mouth and saying,**
"Behold! This touches [on] your lips.
And withdrawn is your depravity.
And for your sin there is a propitiatory shelter."

By means of a glowing coal Isaiah's depravity disappears, and, for his sin, there is a propitiatory shelter which, in the forbearance of God, delivered him from it. Now, however, due to contact with Him Who knew no sin, Christ Jesus, we are *justified* gratuitously in His grace by faith (Rom. 3:24). This is glory far in advance of that afforded to Isaiah.

THE VOICE OF IEUE (6:8)

8 **And hearing am I 'the voice of [7]Ieue,[s] saying,**
"[a]Whom shall I send?
And [a]who shall go [7]to this nation?"[o]
And saying am I, " Behold me! Send me!"

Now that Isaiah's mouth is cleansed he is prepared to be Ieue's messenger. Instead of cringing in fear he is eager to begin. All of the ambassadors of Christ today, being justified by faith and bringing a message of *peace* rather than condemnation, are even better prepared to call for conciliation than Isaiah was to pronounce Israel's judgment.

IEUE'S STATEMENT (6:9, 10)

9 **And saying is He [M]to me,[s] "Go and say to ·this people:**
'Hear ye to hear, [a]yet you must not be understanding.
10 **And see ye to see, [a]yet you must not be knowing.'**
Stouten the [F]heart of ·this ·people,

And their ears [c]make heavy,
And their eyes [c]make squint.
Lest seeing are they [f]with their eyes,
And [f]with their ears are hearing,
And [7][i]with[c][Q] their heart are understanding,
And turning back, [a]then healing is theirs."

Alas! The message Isaiah is to deliver is no evangel, but the very reverse! What direr discipline can be meted out to a people than this? Their physical faculties fail to furnish any spiritual intelligence. Their heart is made so callous that, though they may listen and squint, they cannot understand, and so they *cannot* repent and return to God's favor. Such was the condition of Israel as a nation after this vision, and after they had rejected their Messiah, when He spoke to them in parables (Matt. 13:10-15). The situation was the same after the spirit's testimony through His apostles (Acts 28:25-28). And so it is with the chosen nation even today, while the evangel goes forth to the other nations.

QUOTED IN GREEK SCRIPTURES

No other passage in the prophets is referred to so frequently as this theophany. It is repeated thrice in full, and referred to in four other places (Matt. 13:14, 15; Mark 4:12; Luke 8:10; John 12:40; Acts 28:26, 27; Rom. 11:8, 25).

In the first line of the center couplet (v. 10), the literal Hebrew is *cause to save* the eyes. This seems to be an idiom for nearly closing them in order to shut out the blinding sunshine. The Septuagint has rendered it DOWN-CLOSE, which conveys the same idea, but, without this comparison, that English expression might be taken to mean *shut*, as in the Authorized Version. But the line before does not go so far; they were not made deaf. Nor are they made utterly blind. They could hear and see some things well enough; but they were deaf to God's words and blind to their meaning; they, like their eyes, cannot stand the light; this is why they squint.

A QUESTION AND ANSWER (6:11-13)

11 **And saying am I, "Till when, [7]Ieue[cQ]?"**
And saying is He,
"Till [w] a tumultuous heap should be the cities from having
And houses, from having no human. [no dweller,
And the ground is [7]remaining[o] a desolation,
12 **And far removes Ieue [\]the human,**
And much is [·]forsaken within the land.
13 **[a]Yet still in it is a tenth, [a]for back it turns,**
And it comes to be [to] consumed,
As a terebinth [a]or as an oak which, [i]when flung down, is a
Among them [1]the[Q] holy seed is its monument." [monument.

Until when was this condition to continue? The time given us by Jeremiah (25:11, 12; 29:10; Dan. 9:2); but here we are told of the conditions in the land and among the people. The land will be desolate and its habitations destroyed. Yet a remnant was left in the land of Judah. The poor, a tenth of the whole, were given vineyards and fields, and the Jews in surrounding lands also came back (Jer. 39:10; 40:11, 12). But these rebelled again and went down to Egypt, and there they were consumed (Jer. 44:12). Only a small number will return from Egypt (Jer. 44:28).

Thus they are consumed as a terebinth, or turpentine tree, which is very inflammable; yet as an oak which has been flung down, but not uprooted, is a monument or memorial, and will grow again, so it is with the holy seed. Today, though the Jews are scattered all over the earth, their root is in Palestine, and they are once more sprouting as a nation.

The fortieth chapter (to the eleventh verse), is the complement of the sixth. There we have the future fruit of this judgment in the day of Ieue. As Isaiah was in the past, they will at that time be sheltered from their sins, and the glory of Ieue will be revealed, along with the salvation of Alueim. A.E.K.

NOTE: We call our readers' attention to another article which deals with this portion of Isaiah, entitled "Isaiah Six", also in this issue.

STRENGTH FOR OUR CELESTIAL STRIFE

WE SHOULD NOT cease praising the God and Father of our Lord Jesus Christ, that we have been saved from our sins, and are being saved from sin, and that He provides us with a present salvation in the celestial spheres, as well, for otherwise we would not be able to have a present enjoyment of our celestial allotment. In the oncoming eons, we will actually set foot on it, but right now, in this wicked day, we can do so only in spirit, and only so long as we are *invigorated* in the Lord and in the might of His strength (Eph. 6:10).

We know that God will vitalize and energize our spirits only through His Word, since the divine declarations are spirit and are *life* (John 6:63). Paul had this *life* in mind when he wrote in 2 Timothy 2:11: "For if we died together, we shall be *living* together also." Thus, in order to realize invigoration in the Lord and in the might of His strength, we have to enter the likeness of His death. We are reminded of the divine thoughts in the first half of Romans six: If we died together with Christ, we shall be living in newness of life together with Him, too, and this right now.

We have been saved from our sins, since Christ died for our sakes; now we are justified in His blood. We are being saved from sin, since our "old humanity was crucified together with Him, that the body of Sin may be nullified, for us by no means to be still slaving for Sin, for one who dies has been justified from Sin" (Rom. 5:9; 6:6, 7).

THE POWER OF THE BLOOD OF CHRIST

In Egypt, during the night of the passover, Israel had *deliverance through blood.* But this fact did not exempt them from the *attacks* of hostile armies; likewise we, too, have deliverance through Christ's blood. The Father rescues us out of the jurisdiction of darkness and transports us into the kingdom of the Son of His love (Col. 1:13, 14); but, nevertheless, the Adversary and the spiritual forces of wickedness among the celstials will continue to *attack* us as long as we are in this body of humiliation.

We will be spared defeat during the course of sinister attacks, as long as we are invigorated in the Lord and in the might of His strength. For this purpose we should put on the panoply of God which will enable us to stand up to the stratagems of the Adversary. The following quotation from volume XXIII, page 393 will help to exemplify his craftiness with a view to the systematizing of the deception (Eph. 4:14).

THE STRATAGEMS OF THE ADVERSARY

"Satan could never blind men to the evangel by torturing them with miseries. That would drive them to Christ as a Refuge from his hands. The Adversary has learned far better than that; he can lead them on by filling their vision with a promise of prosperity; he does not gain their allegiance by siding with wrong. By propaganda for justice and peace he finds multitudes to applaud his measures and support his pretensions.

"Such is his course with the unbelievers, especially with the self-righteous, church-going religionists. How does he behave toward the saints? Here also the danger lies in his strategy. The heart fails as we see multitudes of Christ's members become Satan's eager instruments for the reformation and moral uplift of mankind. Not only are they involved in sanitary policies and fleshly philanthropies, but the very "gospel" which is preached

glides over the blood of Christ to a promise of bread and butter, better clothes, a cleaner and more prosperous career, and a respectable standing in the community, all of which Satan will gladly give to those who will worship him. Christ's gospel bears no promise of temporal advantage in the world today. Instead, it may mean nakedness and poverty and ignominy. It brought all of these to the great apostle who is the example of its power.

"But still more subtle are Satan's schemes to deceive the saints. With ingenious art he misplaces truth and presses the most precious portions of Scripture beyond their proper sphere. The following is a good example. All saints acknowledge the power of the blood of Christ. In *God's* presence the blood is everything. But has it a place in the celestial conflict? Does it avail in the sight of the Adversary? Is the blood our shelter from his arrows, our deliverance from his devices? For our protection in this warfare God has given us a spiritual armor. It consists of truth, righteousness, peace, faith. This is not the place for the blood. If these are lacking the deepest appreciation of the potency of Christ's sacrificial death will not deliver us from the assaults of the powers of darkness.

"This illustration will help to explain why some, who seem to give the blood a place we do not accord it now, fall in line with the Slanderer's program and are deceived by his consummate imitations of physical and spiritual endowments. These are all latent in the sacrifice of Christ, but the time for their realization has not yet arrived. These graces are connected with Israel's earthly allotment, not with the celestial holdings which belong to us. They are the stratagems of the Adversary, intended to lure the saints away from the celestial blessings which are their proper portion."

SHIFTING THE EMPHASIS

From the time that God shines in a man's heart, the

god of this eon can no longer blind the apprehensions of such a person, for this shining is "with a view to the illumination of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:4-6). This is why an unbeliever has no knowledge of this *glory;* the eyes of the believer's heart, however, are no longer blind to the glory of God since they have been enlightened (Eph. 1:18). Thus every saint is, to a certain extent, aware of this divine glory though he might not yet have learned about all of its aspects. Failing to realize God's grandest glories is due to the stratagems of the Adversary. Vigilance is required since many saints are in his trap and have not yet come into a realization of the truth; he has indeed caught them alive (2 Tim. 2:26). They are carried about by every wind of teaching, by human caprice, by craftiness with a view to the systematizing of the deception (Eph. 4:14), which is intended to shift the emphasis from the spiritual to the soulish; from the celestial to the terrestrial sphere.

OUR CELESTIAL STATUS, IN SPIRIT

Vigilance is also required because of the hostile attitude of the spiritual forces of wickedness among the celestials. All our foes will do their utmost to divert our eyes from the spiritual truths about our celestial status, downward to the lower planes of soulish sensations and earthly events. Such a shifting of the emphasis will interrupt, more or less, our supply of vitalizing spiritual energy which flows out of the transcendent greatness of *God's power for us* who are believing (Eph. 1:19).

This power is supposed to do the same thing for us, in spirit, as it did for Christ (rousing Him from among the dead and seating Him at God's right hand among the celestials, up over every sovereignty and authority and power and lordship). *This transcendent greatness* of God's power is for us who are believing! It is this power which, in spirit, vivifies us together in Christ and rouses

us together and seats us together among the celestials, in Christ Jesus.

This is our celestial status, in spirit, which enables us, to a certain extent, to see earthly things more objectively, more as *God* would judge them. From the celestial vantage point we can view things in the right perspective because we are far above the fleshly and soulish spheres. Thus we will enjoy our celestial allotment right now whenever we are *aware* of our being seated together in the celestial realm, in spirit, in Christ Jesus.

As long as we are in this body of our humiliation, however, the powers of darkness will do their utmost to dim our spiritual awareness, to shove us off of our celestial allotment, and to drag us down to the *earthly* sphere where the spirit of the Adversary is now operating in the sons of stubbornness (Eph. 2:2). Whenever we lose our celestial status, even temporarily, we will see things from the *earthly* viewpoint and with limited perspective. Thus earthly events loom large, and we are often overwhelmed by their seeming importance.

SEATED IN CHRIST, STANDING IN THE LORD

As related to Christ Jesus, as members of His body, we have no work to do, for He has completed it all Himself; this is why we are *seated* together among the celestials, thus suggesting relaxation and rest at God's right hand. In the Lord, however, as enjoying this celestial status now, we need to hold it by faith and *stand* firm on the ground we have gained and *withstand* every sinister effort to dislodge us from our celestial allotment. In order to make our resistance effective, God has promised to invigorate us in the Lord and in the might of His strength (Eph. 6:10-19).

Many attempts have been made to explain the kind of protection which is afforded by the panoply of God, but most commentators fail to perceive that the emphasis is on the word *celestial.* We have to put on this spiritual

suit of armor if we want to enjoy our celestial allotment in spirit, and stand on it during this wicked day. The equipment described in Ephesians 6:14-17 is different from that in 1 Thessalonians 5:8 where the emphasis is on *salvation from* the coming *indignation* (1:10; 5:9). There is no word like armor in Thessalonians; only a cuirass and a helmet are mentioned, while we have a *complete armor*, a panoply, in Ephesians (the Greek word, *panoplia*, meaning EVERY-INSTRUMENT).

CHECK YOUR PANOPLY!

When we see the necessity of checking over our spiritual suit of armor, our first concern should be to make sure that not a single piece is missing. The panoply should be complete; thus we ought to do *every*thing we are supposed to do in this spiritual warfare, by putting on and taking up and receiving *every* single part as described in Ephesians 6:14-17.

We do not want to explain this parable of the panoply by any other figure of speech; but we should like to emphasize the underlying thought that the effectiveness of the panoply depends on its completeness and upon our using the proper order in taking up its various parts. All the instructions pertaining to the panoply are given to us in a package and in divine sequence! This reminds us of the Colossian prayer guide (1:9-11) where all the requests are also presented in a package, and in divine order.

We are not authorized to pick out one request here and another there if we really want to be endued with *all* power, in accord with the might of His glory, for all endurance and patience with joy. Likewise we are not free to take up only those parts of the panoply which *we* might regard as indispensable for us. We will be invigorated in the Lord and in the might of His strength for the celestial conflict, on one condition: that we carefully carry out His instructions, step by step.

Strength for our Celestial Strife		
through our cooperation	*through His operation*	*through prayer and petition*
knowledge of the truth	helmet of salvation	praying on every occasion
walk in righteousness		vigilance and perseverance
readiness of the evangel of peace	sword of the spirit	petition for all the saints
taking up the shield of faith		for Paul's associates today

The chart shown above is intended to graphically illustrate the three different operations which are necessary in order to make the Lord's strength available to us: (a) our cooperation, (b) the Lord's operation, (c) together with prayer and petition. This could be compared to a structure which is supported by three props, each consisting of two or four parts, respectively. If you had a stool with three legs you would never cut off a part of any leg, if you wanted to use the stool.

Likewise you cannot cut out any item mentioned on the chart without jeopardizing the effectiveness of the panoply of God. Thus our *cooperation* is mandatory on four points:

(1) knowledge of the truth
(2) walk in righteousness
(3) readiness of the evangel of peace
(4) taking up the shield of faith.

We will see later how these four items of our cooperation are the prerequisite to our Lord's operation in *giving* us

(1) the helmet of salvation and
(2) the sword of the spirit.

As far as these two points are concerned, no effort whatsoever is required on our part. However, we will receive the helmet and the sword only after having fully cooperated on the first four items (truth, righteousness, peace, faith).

We have pointed out before that we cannot put on the panoply of God without *every prayer and petition*, as they were practiced by Paul and his associates. This is why we have attempted to study every prayer and petition of the apostle which might serve as a guide. D.V., we will take up this topic more fully on a later occasion; in the meantime let it suffice to say that no drastic changes are required in our *prayer* habits. Paul's guides are intended to *supplement* our own petitions; using his prayer-guides does not necessarily mean that we should give up all those requests which we have been bringing before God in the past. We will, however, modify them, if we have not already done so.

OUR PRAYERS, MODIFIED AND SUPPLEMENTED

First of all, there should be no request without the addition,

Not my will, but Thine!

For we would not want the God and Father of our Lord Jesus Christ to grant us anything which was not in His will. And no longer will we bring before Him any petitions without *beginning with praise* and *closing with thanksgiving,* thus expressing our heartfelt gratitude toward Him, even before He answers, and leaving it up to Him, *how* to answer.

Since our chart does not show that each step in putting on the panoply of God must be accompanied by prayer and thanksgiving, we want to emphasize this point once more. In *every prayer and petition* we should take care not to miss any one of the following items:

(1) praying on every occasion
(2) vigilance and perseverance in prayer
(3) petition for all the saints
(4) petition for Paul's associates today

It takes time to modify and supplement our prayers; and a daily effort is necessary if we want to imitate Paul in this respect. However, it was God Himself Who planted the yearning for *fellowship with Him* in our hearts; and He Himself is teaching us how to enjoy it in an ever increasing measure. The God and Father of our Lord Jesus Christ, the Father of glory, is talking to us, especially in the *words of faith and of the ideal teaching.* To make our fellowship with Him as close as possible, we are privileged to respond during every prayer and petition, for the laud of the glory of His grace. H.H.R.

(To be continued)

FREE LITERATURE

We would very much like to share the good news of the evangel, as explained in Paul's letter to the Romans, with all who will consider it. Will you help us distribute this free pamphlet to your friends? Tell us how many you can use! We will also supply in quantity our free pamphlet, "The Story of the Version," to help you explain it to your friends.

NOTE: A few more volunteers are needed for checking work.

ISAIAH SIX

To MOSES, to Isaiah, to Jeremiah and to Ezekiel, Ieue gave messages for His people, the sons of Jacob. By each of these servants Ieue told His nation that, though they possessed ears and eyes, these senses brought no *realization* of Him into their hearts. And even their hearts were without an understanding of His glory. But His plain-speaking was of little avail.

THE QUOTATIONS

In the Greek Scriptures the portion most frequently quoted from the Hebrew Scriptures is the ninth and tenth verses of the sixth chapter of the prophet Isaiah. These verses bring a message to Israel concerning their ears and eyes and heart. In each of the four accounts of our Lord's ministry we have a reference to these verses. They cover two distinct crises in His ministry—occasions when the Pharisees held actual consultations to plan His destruction. Following the first consultation, we are told that the Lord quoted the verses from Isaiah (Matthew 13). In the second instance, the Apostle John refers to this same prophecy, to explain why the people didn't believe (John 12:39, 40). Besides these, there is the definite quotation at the end of the book of Acts.

A PARALLEL PROPHECY

The Roman epistle (11:8) quotes a prophecy which is very similar to this one in Isaiah six, but which was originally made hundreds of years before by Moses as he

spoke to the Israelites only a few days before they entered the promised land. Moses reminds them that, during the forty years in the wilderness, Ieue had not given them the heart to know, or the eyes to see, or the ears to hear, so that they might realize the spiritual significance of their experiences (Deut. 29:4). Therefore, Isaiah six is not saying something *new*. Israel's lack of spiritual perception had been pointed out to them plainly from the exodus onward.

RESPITE CANCELLED OUT

Since this prophecy has been repeatedly referred to in the Greek Scriptures, it is obviously very significant in relation to the history of Israel. It sealed their fate. And the seeming finality of its sentence is only partially dispelled by the prophet's question—"Till when?" At first, Ieue's reply (verses 11 and 12) gives rise to some hope, even amidst the desolation. This hope, however, is to be only temporary, for (verse 13) Israel's experience is following a recurring cycle. Even the remnant, a tenth in the land, who turn back, are finally consumed. So, though a degree of reversal is promised, still the outcome is only more tumult and wasting. Nothing Israel will do can overcome the disorder, nor will they, by their own efforts, be able to escape the ensuing results.

THE PEOPLE HOPELESS

Isaiah 6:9-10 is quoted repeatedly in Scripture because these words exactly describe the fleshly disposition of Israel. Nevertheless, Ieue *will* achieve His plans for His people! The prophet *knew* the people amongst whom he lived. And he recognized just how apt these words were to describe them! That such words also constituted Ieue's judging upon Israel caused Isaiah to wonder how long this would last. Ieue's reply confirms the fact that in the people themselves there was not the faintest glimmer of hope that they might discontinue their folly.

It is only as we linger in the various phases of the

answer that we discern what may be a hint that goes beyond the actual message. But it turns out to be but a glimmer of respite—confidence cannot be placed in these people! The stoutened heart, and the heavy ears and squinting eyes match the physical features of the desolate cities, houses and ground. The population would be vastly decreased, down to a tenth, yet, even with a turning back to augment that tenth, there would be no healing. The people remain as hitherto, and any return would only result in their being consumed, like a terebinth tree. Thus forlorn and hopeless is Israel, corresponding exactly to the prophet's message. But there comes an intimation of expectancy, and we are to learn its basis. Like the oak, which, though felled, contains a monument, so there is a holy seed to Israel, given by Ieue, and this is a monument for the people. These are those who have ears to hear, and they form the nucleus of that future nation to whom the kingdom of God is to be given.

THE CHARACTER OF THE JUDGING

Thus we perceive that the message of verses nine and ten of Isaiah six is asserting Ieue's judging of Israel. In this judging, actually Ieue is just leaving Israel to its own fleshly disposition. This is a matter now openly announced through the prophet. It sums up the thoroughly helpless condition of Israel in the flesh. And this character of Israel is no passing condition, nor one that has just come into being. A study of the remaining verses, eleven to thirteen, will confirm this understanding. Unfortunately there is much indecision in our versions regarding these verses, and their emphasis has largely been lost. The following verses from the Concordant Version will help clarify the sense.

9 And saying is He [M]to me,[s] "Go and say to this people:
'Hear ye to hear, [a]yet you must not be understanding.
10 And see ye to see, [a]yet you must not be knowing.'

Stouten the [r]heart of ·this ·people,
And their ears [c]make heavy,
And their eyes [c]make squint.
Lest seeing are they [i]with their eyes,
And [i]with their ears are hearing,
And [7i]with[cQ] their heart are understanding,
And turning back, [a]then healing is theirs."
11 **And saying am I, "Till when, [7]Ieue[cQ]?"**
And saying is He,
"Till [w] a tumultuous heap should be the cities from having [no dweller,
And houses, from having no human.
And the ground is [7]remaining[Q] a desolation,
12 **And far removes Ieue [t]the human,**
And much is [t]forsaken within the land.
13 **[a]Yet still in it is a tenth, [a]for back it turns,**
And it comes to be [to] consumed,
As a terebinth [a]or as an oak which, [i]when flung down, is a [monument.
Among them [t]the[Q] holy seed is its monument."

Discernment of the full import of the passage will be facilitated by the above version.

CLEANSED FOR SERVICE

The prophet volunteers for service to Ieue before he knows anything about the nature of the work he will be doing. Yet before this, he has perceived his own unclean lips, and that he dwells amongst a people of unclean lips. He responds to the voice of Ieue following the cleansing action of the Seraph in bringing the glowing coal from the altar to his lips. The prophecy which Isaiah is to bring will agree with his own words concerning the people, which he expresses in verse five (cf. vs. 9). The message is also parallel to that recorded in the first chapter of Isaiah regarding this people, in that, but for God's electing a remnant out of Israel, they would be finished, like unto the cities of Sodom and Gomorrah (1:9).

IMPLICATION OF THE MESSAGE

Israel is for the glory of Ieue. We realize the greatness of His glory when we see that He can commission His prophet with a message which, in a sense, practically implies an end of Israel! Their prospects according to the

flesh are nil, for they have proved to be incapable of doing anything but repeating their own inherent vanity. And, each time Isaiah six is quoted, this is the implication. Thus the glory of Israel's future salvation will redound *alone* to the glory of *Ieue.*

CONSUMED IN THE LAND

The turning back, intimated by the reply to the prophet's question—till when?, is distinctly in view during the ministry of the Messiah. This turning back, though then already some centuries old, had passed through many struggles in the land, and now there came to be a consuming *in the land* as a result of Messiah's ministry. Thus, even though Israel might reject their Messiah, even as their forefathers rejected Ieue, and they might ignore the ministry of the Twelve, and those in the dispersion might turn down the expounding, the certifying and the persuading of Paul at Rome, yet in so doing they only confirmed the fact that Isaiah six expressed the ideal truth concerning them. The effect of the message remained intact, though eight centuries had gone by since these words were given to the prophet.

ISRAEL'S MONUMENT

Every quotation of the verses from Isaiah six, or other similar Scriptures, is really an affirmation of the development contained in the answer to the prophet's question—till when? The holy seed is Israel's monument, and this is provided by God's election out of the seed of Israel. Thus the frequent quotation of this Scripture, in the face of failure on Israel's part, and also as a judging by Ieue, is, in effect, a positive declaration that Ieue will ultimately succeed in His plan to establish Israel in the earth as His holy nation and people.

A SECRET REGARDING ISRAEL'S CALLOUSNESS

There is a secret which is most relevant to this callous-

ness of Israel. This secret had been kept from the time of Isaiah six until it was revealed during the ministry of the apostle Paul. As we have seen, Isaiah six is a judging which, by reason of the factors of the case, would operate during an indefinite period. The spirit of stupor given by God to Israel did not create the form of the judging; rather it was that the judging was shaped from, or because of, the character of the people. They are subjected to their own disposition. Thus the judging would continue so long as the causes within the people remained unchanged. And, since there was no hope of the people altering their attitude, unless Ieue suspends the judging, it will continue indefinitely. But through Paul's ministry came the secret that this callousness is now limited to a definite point—until the complement of the nations are entering into God's salvation. When, at last, that point is finally reached, then will come more outward forms of judging, rectifying the world, and turning away irreverence from the living sons of Jacob. Thus will be introduced the conditions in which it will be true that all Israel are saved (Rom. 11:25, 26).

SALVATION NEEDED TO END THE JUDGING

It is now plain that the ending of the judging of Isaiah six requires, in a very real sense, the salvation of Israel. The mere withdrawal of the words of the announcement in Isaiah six would not solve Israel's problem. Nor do the terms of the judging promise any real conclusion merely as the result of a lapse of time. Israel remains fleshly, without ears to hear, and without eyes to see, eyes that must squint at the light of Ieue's glory. The calloused heart must be taken away before we shall be able to say that Isaiah six has completed its fulfillment. The fulfillment requires Israel's salvation in the sense heralded in the ministry of the Lord Jesus. This the prophets have foretold. The comparatively few in Israel who were spiritual knew this and looked for it.

ISRAEL'S FAILURE AS A CHANNEL

The course of events from Messiah's advent, through His heralding of the kingdom of God and forward into the period covered by the book of Acts, showed that Israel was incapable of taking to the nations those spiritual blessings which God had confided to them, and of which they were to be the channel. The continuing defection of Israel held back those blessings from the nations. Spiritual blessings must be operating in Israel before they can fulfill their mission. The nation of Israel must recognize and learn this.

SALVATION TO THE NATIONS

A number of years before the last recorded quoting of Isaiah six, holy spirit introduced an activity which would provoke Israel to jealousy. Holy spirit dispatched salvation *directly* to the other nations, bypassing the useless channel (Acts 13). Israel is no longer recognized as the only way the nations can approach God. In this final quotation, Paul says, "*Ideally* the holy spirit speaks through Isaiah the prophet..." (Acts 28:25). This word "ideally" is significant. Why did the apostle now say that these words of Isaiah were "ideal"? Earlier Paul had confided that his sorrow was great, and unintermittent pain was in his heart for his brethren according to the flesh (Rom. 9:2, 3). Now, however, his sorrow and pain has subsided into the more mature attitude seen in these later circumstances.

THE FINAL AFFIRMATION

What then is the purpose behind Paul's quoting of this passage while a prisoner in Rome (Acts 28)? It is a final affirmation that Israel was without the necessary perceptive ability as to eye, ear and heart. They were not qualified to be supreme over the nations in religious matters. Equally so, they could have no kingdom over the nations while they were still so lacking spiritually.

Henceforth, blessings to the nations are dispensed in accordance with the even earlier and secret provisions of God. The quoting from Isaiah six is thus particularly appropriate at this point; henceforth the nations are to be told of the celestial glories which God has made ready for them beforehand.

NOT THRUST AWAY

Nevertheless, God has not thrust away those of His people whom He foreknew. They are Israel's monument, though callousness and stupor has overtaken and remains on the nation as a whole. God's word has not lapsed. Israel will, in due time, fill that dominant place amongst the nations which God planned and promised. This has always been guaranteed by Ieue's elect monument, and through this remnant, God will give to Israel the necessary spiritual capacity for His kingdom. E.H.C.

1960 BALDWIN FELLOWSHIP

We are thanking our God for the rich blessings we received from the Word this summer during the two weeks fellowship at Baldwin, Michigan. Our chapter for daily study this year was Ephesians three. It was a joy to share with each other from this scripture, and to hear the messages from our speakers. Our fellowship together continued even to the hours of work and play. In some small way we begin to understand what Paul meant when he said that God "is able to do superexcessively above all that we are requesting or apprehending," and we echo his words, "to Him be the glory." Amen! D.H.

JUSTINA NESTOR

One of the founders of the New York Ecclesia, a believer in and staunch advocate of Concordant truth since 1924, our Sister Nestor was laid to rest in December, 1959. Brother Arthur Benta, assisted by Wesley Bailey, conducted the services. Born in Barbadoes, W. I., Sister Nestor had resided in New York for fifty years. Even in infirmity, which had overtaken her of recent years, her spirit was an inspiration to all with whom she came in contact. We shall see our dear Sister again—perhaps very soon!

THE FUTURE JUDGMENTS

INTRODUCTION

UNTIL NOW, our studies have been comparatively simple, because they dealt with *past* judgments. God had threatened the offenders, and His predictions were fulfilled. But now we enter a sphere where we cannot prove from the events of history that God meant what He said. Rather, we must believe that, since every past divine prediction of judgment came true, it will be the same in the days to come. And we can grasp, to a certain extent, the character of the impending judgments by comparing the judgments which have occurred with the prophecies that preceded them and relating this to God's words concerning His future dealings with mankind.

A true picture of what lies before mankind can be obtained only from those expositions which were written or spoken by men who were spiritually enlightened. Lack of spiritual understanding may be to blame for the many different views concerning coming judgments.

This regrettable state of affairs is preëminently the result of mixing divine warnings which were spoken to the saints, with those which were addressed only to unbelievers. Consequently many have concluded that there is only one line of future judgments, leading straight to the so-called doomsday, which is supposed to be the final judgment, and with which others, such as the one mentioned in Matthew 25, are confused. We can only hope for clarity on this subject if we rightly divide God's Word in this matter also, and learn to distinguish between what will happen before or after

the millennium; what concerns the saints, Israel, the other nations, or only the dead (when they are raised to stand before the Great White Throne), and what will take place on earth or in space or in the celestials. If believers do not realize that they will never be judged together with all the others, they may experience unnecessary anxiety and dread of things which will never happen to them. And nobody will clearly understand the words of Jesus or the apostles without making these distinctions.

Besides, it is important to remember that most of the predictions of future judgments, including the last—the final one—were originally made by the prophets of the Hebrew Scriptures. In this respect the Lord in His speeches and the apostles in their letters brought nothing essentially new, but rather they enlarged on what had already been disclosed by the ancient spokesmen of God.

But we must make still more careful preparations for an investigation of the future judgments. There is also the danger of misinterpreting the predictions concerning their duration. God's revelations on this theme have been to a large extent incorrectly translated to accord with tradition. In order to avoid being misled on this subject, it is necessary to master the divine vocabulary, in the sense in which it is used in the original Scriptures. Only if we translate the terms for time-periods concordantly, so that every occurrence throws its light on their meaning, can we escape the danger of wrong interpretation.

In order to impress the mind of the reader with the importance of such studies, we will make use of an example which ordinary human life presents to us. It is the preparations for a certain profession for which an exact knowledge of the terminology used by those who practice it, is required. If the student does not acquire this knowledge, he will never have success in his vocation, or grasp the truths and facts connected with it. This

comparison will show us what is needed, in order to be able to explain intelligently the future judgments: You must understand God's judicial language. That leads up to our next topic:

HOW GOD EXPRESSES HIS WRATH

You must be acquainted with God's expressions of indignation, if you want to understand the real nature of His judgments. So we will first study the ones in the past, and begin with the lowest grade. These we find in the Hebrew Scriptures, the so-called "Old Testament." Although we emphasize that only Paul's epistles reveal to Christ's ecclesia its celestial calling, because God unveiled only to this apostle the secrets connected with it, we welcome this opportunity to reaffirm the truth that every Scripture is profitable for us and should be heeded. So we will begin to learn the elementary truths from the old Hebrew prophets. Referring to these, Paul wrote in Romans 15:4: "For whatever was written before, was written for this teaching of ours."

Micah 6:13: "Moreover I start to smite you, desolating you on account of your sins."

Amos 7:8: "Not continuing further will I to pass them by."

Hosea 1:6: "For not continuing am I further to have compassion on the house of David."

Hosea 9:3: "Not dwell shall they in the land of Ieue."

Hosea 9:15: "Not continue will I to be their lover."

Jer. 7:29: "For Ieue rejects and will abandon the generation of His rage."

Jer. 4:8: "For not turned back is the heat of Ieue's anger from us."

Jer. 15:6: "And stretch will I out My hand over you and ruin you. And no longer am I lax with you. Tired am I of repenting."

Jer. 23:39,40: "Therefore behold Me verily lift you and abandon you and the city which I gave to you and to your fathers from My face. And I put on you reproach eonian, and an eonian reproach, that shall not be forgotten."

Such threatening words sound hopeless. Without deeper investigation they seem to leave no hope, as if they spoke of a permanent state of judgment. And there are others which are still more definite in their threats, seeming to show that nothing will ever change God's verdict.

Jer. 4:4: "Lest forth should fare the fire of My fury, and it consumes and there is no quenching."

Jer. 17:4: "For a fire do you kindle in My anger. Till the eon is it being kept aglow."

Jer. 21:12: "Lest forth should fare as fire My fury, and it consumes and there is no quenching."

2 Ki. 22:17: "And ravaging is My fury against this place and shall not be quenched."

Who could help being deeply impressed by the magnitude of these judgments? That God will never have mercy, that the fires of His fury will never be quenched—must this not mean eternal torment? And if God says *never*, who would dare to say that the flames will some day cease to burn and torture? Many believers reason in this manner and imagine that this proves how reverently they handle God's Word and how they watch over it, that its authority may never be questioned, and nothing ever be subtracted from its solemn severity.

But such an attitude betrays an exceedingly superficial acquaintance with the vocabulary that God uses in His warnings. Especially is this the case in connection with the duration of His judgments. They are supposed to last for ever, and this is generally believed

to be the meaning of the expression "for the eon," because theology has changed its sense, and teaches that these words denote eternity. But this view cannot be upheld if we consider all the occurrences of this term, so that each can throw its light on the meaning.

It is therefore most important, at this point, that we look up an adequate number of passages which sound as if the divine calamities would continue indefinitely, especially if "eonian" or "for the eon" should really mean eternal; and then to contrast them with another list of promises, where God clearly and unmistakably asserts that He will turn from His wrath and again have mercy: That His fury will not last for ever, but will be followed by grace.

(Incurable) Jer. 30:17: "For I will bring up longevity to you, and from your smitings will I *heal* you."

(No compassion) Jer. 12:15: "And it comes after I pluck them up, I will bring them back. And *compassion* show I to them and restore each man to his allotment."

(No longer pardon) Jer. 33:8: "And I *pardon* all their depravities, in which they sin against Me."

(Destroy) Jer. 31:4: "Still will I *build* you and *built* you shall be, virgin of Israel."

(Devastate) Jer. 30:11: "For with you . . . am I to *save* you."

(Not remain) Jer. 30:3: "And I *restore* them to the land which I gave to their fathers, and they shall tenant it."

("Eternal" contempt) Jer. 33:9: "And it [Israel] becomes for Me a name of elation,

	for praise and for beauty to all the nations of the earth."
(No longer love)	Hos. 14:4: "Love them will I *willingly.*"
(Anger not reversed)	Hos. 14:4: "For *reversed* is My anger from him."
(No longer spare)	Joel 2:18: "And *spare* will He His people."
(Cast off)	Zeph. 2:7: "For check them shall Ieue, their Alueim, and reverse their captivity,"

These lists of passages, which apparently contradict each other, are in reality of the utmost importance, if we want to understand the divine language in connection with judgments. The promises, which are in opposition to former threats, and which assure us that God's anger will come to an end and give place to His mercy, should be heeded just as much as His warnings. And we should never look at them as if they were a sign that God has changed His mind and was revoking what He had said before. No! He had from the beginning no other plan than to use chastisement for the benefit of the sinner. When the calamities had done their work, His loving, longing heart would rejoice over the fruits of His judgments. From the very first He desired to clasp His creatures to His bosom and enjoy undisturbed fellowship with them. When their sins and obstinacy, their enmity and idolatry makes this impossible, He is the One Who suffers most. And therefore His hand strikes, His fury burns and blessed fellowship ends, until the creature realizes the folly of opposition to his Creator, and, with deep and bitter repentance, returns to his only Source of peace and happiness.

But the unflinching severity with which God acts, in order to reach His goal, is also a sign of His determina-

tion to win the sinners back to Himself, and of His confidence in the efficacy of His measures. Though He perhaps suffers most when He punishes, He endures it, for He keeps in mind the good that it will accomplish, and in this sense He will never regret any of the calamities which He has to bring about. Even if they cause Him the deepest pain, His love for His creatures makes Him endure it.

"ETERNAL" AND UNEXTINGUISHED FIRE

Let us first consider a few cases where literal fire is in view. Sodom and Gomorrah were destroyed by a rain of fire and suphur (Gen. 19:24). Also Jerusalem was judged by fire (2 Chron. 36:19). Nadab and Abihu (Lev. 10:2) and Korah with his whole congregation were devoured by the fire of God (Num. 16:35). Achan and his family were stoned by the people and burned (Josh. 7:25). The worst moral offenders had to be burned with fire (Lev. 20:14, 21:9). And the two seducers, Zedekiah and Ahab, were burned by Nebuchadnezzar by the order of God (Jer. 29:21, 22).

Besides these and many other literal fiery judgments, we have numerous cases in which fire is mentioned in a figurative sense. For instance, in the following phrases: "Hot is My anger against them" (Hos. 8:5), "The hot anger of Ieue" (Jer. 12:13), "In the fire of My rage" (Ezek. 21:31, 36:5).

By such expressions the Scriptures demonstrate that all judgments, executed by God's wrath and fury, even if literal fire is not used, cause burning pain and suffering. In this sense Jeremiah describes the judgment of his time that was poured out over Israel, when he writes: "From His height He sends fire into my bones, and it is swaying over them" (Lam. 1:13). And further: "Our skin as a stove is fervid, in view of the simooms of famine" (Lam. 5:10). [A simoom is a hot, violent wind.]

Now we must consider the question: How long is the

"unquenchable" fire to burn? Most translations say "eternally." But the answer is simpler. The most important thing is to find out the duration of the judgment to which the fire in each case refers. Therefore it is imperative to delve into the sacred accounts, where we find exact statements of the duration of every judgment. Otherwise we cannot be clear in our minds with regard to this vital question. Now in our case the matter is simple. This is because all the prophecies of coming calamities refer to the same catastrophy, the destruction of Israel's and Judah's kingdom as a consequence of the apostasy of her kings and their subjects, which began in Solomon's time, with a few periods of reform in between, when a more God-fearing ruler cleansed the land from the worst idolatry. A condensed description of this judgment we find in Jeremiah 25:8-9: "Therefore, thus says Ieue of hosts: Because you do not hearken to My words, behold Me sending, and I take all the families of the north, averring is Ieue, and to Nebuchadnezzar, king of Babylon, My servant. And I will bring them against this land, and against its dwellers, and against all these nations, round about, and I doom them. And I constitute them a desolation and a hissing, and a reproach eonian." Most Bibles render the last word "eternal." But how long did this last? God Himself gives us the answer. "And these nations will serve the king of Babylon seventy years" (Jer. 25:11). This prediction clears up all doubts as to the meaning of "eternal" in this case. During seventy years the fire was not quenched for Israel. That long they had to sit lamenting at the waters of Babylon, homesick for Jerusalem, and God did not reverse His verdict. Here it is very evident that "eonian" does not mean "eternal," but designates the fact that the fire burns only as long as the judgment lasts, but that until then there is no cessation of the pain it causes. During seventy years the flames were unquenchable. After they had run their

course, there came the great turning point, which God had predicted right along with His threats of judgment: "For thus says Ieue: When at My bidding fulfilled for Babylon are seventy years, I will note you and carry out for you My good word, to restore you to this place" (Jer. 29:10). And just as the threats came to pass, so, after seventy years, the promises were fulfilled that God would again accept His chastened people.

The hardships of the banishment were considerably alleviated by further divine declarations. In Zechariah 1:15, God says that, for a little while, He was wroth with His people. And Isaiah likewise speaks of a little while (26:20, 54:7-8). By this God wants to teach us an important lesson concerning His anger. Though seventy years may seem a long time for an individual—actually a whole lifetime—it is indeed a little while when compared with eternity. And in this case we are not compelled to guess how long the "little while" was going to last. We are told the literal number of years. And history affirms that this was the exact duration.

EONIAN NOT ETERNAL

As the Hebrew word *oulm* has generally been translated "eternal," like its Greek equivalent *aiōnion*, Christianity, for the most part, believes that God's final judgment will condemn all unbelievers to everlasting hell-fire. Now it should be helpful to realize that God's Word calls many of the *past* judgments *oulm*, and it is very evident that they have come to an end long ago. So it is clear that this translation is not correct. *Oulm* simply means "dark." This shows that God did not reveal much about the time-periods, which this word is used to designate, at such an early date, when the Hebrew Scriptures were written and when His Word was not yet completed. He uses it as a measure for events of very different durations. The prophet Jonah even calls the three days that he was in the belly of the sea-monster

oulm (for ever, A.V.). The service "for ever" (Ex. 21:6) and the leprosy "for ever" (2 Kings 5:27) have long since come to an end.

But there are other occurrences of *oulm* which give the impression that they must denote endlessness. Psalms 9:7 reads in the A.V., "The Lord shall endure for ever. He hath prepared His throne for judgment." But the next verse tells us where this so-called "eternal" judgment will stand. "He shall judge the habitation in righteousness... the people in uprightness." So this "eternity" applies to the earth and her inhabitants, and cannot last longer than the millennium.

But as Isaiah had already prophesied that the earth would decay as a garment (51:6), every Israelite who was acquainted with the Scriptures knew therefore that Ieue's throne would not stand forever on it. This truth concerning the Lord's rule is also expressed by David, when he says: "The Lord is king for ever and ever" (Ps. 10:16, A.V.), which literally reads "for the *oulm* and further." So the believing Israelites might have surmised from this that even the rule of their Messiah would come to an end and be followed by a new period of time. Isaiah 65:17 had taught them that God would create a new earth. But more was not revealed to them at that early date.

But another usage of the word *oulm* should not be ignored or overlooked, as it applies to God Himself. Isaiah 40:28 reads, according to the A.V., "the *everlasting* God, Creator of the ends of the earth." And in Genesis 21:33 the same Version has, "And Abram called on the name... of the *everlasting* God." Almost universally these texts are supposed to prove that *oulm* must mean "eternal," because they speak of God's existence. But in reality we have here a new revelation of Him.

It is to be understood exactly in the same manner as the phrase: "Ieue, the God of Israel," which occurs again and again in the Hebrew Scriptures. He calls

Himself by this title for a certain period of time, when He made Himself known to no other people and kept the majority of mankind at a distance from Himself. But in Paul's letters we find that His dealings with mankind have changed, for he says: "Or is He the God of the Jews only? Is He not of the nations also? Yes, of the nations also" (Rom. 3:29). In reality He is infinitely more. He is the God of all creation, the terrestrial and the celestial. And He is also the God of infinity or eternity, in the past as well as in the future. But besides these He is in a special way the God of every eon, and these all have an end as well as a beginning. To realize this is of fundamental importance for every believer.

The Scriptures give us further proof for the correctness of our position. By one single little word, which every reader of the Scriptures instantly understands, God defines the duration of His judgments of Israel, and this word is "till." And He uses it in many cases. So Jeremiah says twice (23:20 and 30:24) that "not back is turning the anger of Ieue, *till* He executes it, and *till* He carries out the plans of His heart. In the latter days are you considering it." By this one small word God shows that there will be a great turning-point. *After* the wrath He again takes pity on His people. In much the same manner His spirit speaks through the prophet Isaiah: "Wherefore tarrying is Ieue, to be gracious to you. Wherefore rising is He to show compassion to you. For an Alueim of judgment is Ieue." Especially instructive is another declaration: "For the citadel shall be abandoned, the throng of the city shall forsake it. The hump and look-out become caves, in the future, till the eon; An elation of wild asses, a pasture for droves. *Till* emptied on us is the spirit from the height. Then come will the wilderness to be for crop land ... and righteousness in the crop land shall dwell." Here it is directly disproved, that *oulm* (till the eon,

C.V.; for ever, A.V.) denotes eternity. When God pours out His spirit over Israel, the last and most severe judgment which comes on His people, will also be ended (Eze. 39:29, Zech. 12:10-14).

Now we may wonder whether the true Israelites also understood God's judicial language in its right meaning at that time. This question is answered by Isaiah in a very instructive way, when he was sent to his people with the message of their hearts being calloused. It looked hopeless when he had to pronouce over them this verdict: "Hear ye to hear, yet you must not be understanding, And see ye to see, yet you must not be knowing. Stouten the heart of this people, and their ears make heavy, and their eyes make squint. Lest seeing are they with their eyes, and with their ears are hearing, and with their heart are understanding, and turning back, then healing is theirs" (6:9-10). Isaiah knew how terribly Israel had sinned against their God. And further he was fully aware of the fact that he had been sent to proclaim the most awful judgment for their apostacy. "No turning back," "no healing"; that was plain enough. Nevertheless Isaiah could never have thought of an "everlasting" punishment. Without hesitating he inquires of Ieue: "Till when?" And the Lord answers just as definitely: "Till..." Isaiah had clearly understood God's judicial language. His attitude is a pattern for us. He did not shrink from uttering the terrific threats of the woes which were to befall the people. But, on the other hand, he never for a moment believed that they could be final, and always bore in mind that they would only last till God had accomplished what was in His heart all the time, the chastening of His people to bring them back to Himself. He would never regret the promises He had made to Abraham, Isaac, Jacob, Moses and David, swearing even by Himself to make their seed a blessing for the entire earth. —M. JAEGLE

(To be continued)

THE "LIVING" WORD

GOD IS SPIRIT (John 4:24). The spirit is that which is vivifying (making alive) (John 6:63). All scripture is inspired by God (God BLOWN or breathed). Therefore it is not surprising to find it written, "The word of God is *living* and operative..." (Heb. 4:12, cf. 1 Pet. 1:23).

If we turn to pages 340, 341 and 342 of the Keyword Concordance in the International Edition of the Concordant Version, we find what is called the "SKELETON INDEX OF SUBJECTS." Here is found one of the most convincing proofs of the divine inspiration of the Sacred Scriptures. Can you imagine trying to devise such a framework from any other literature? And these, from God's Word, were not *devised,* but rather *discovered.* Upon examination we note that the same subject is usually taken up from two different viewpoints, and at opposite ends of the letter or account. Notice the skeleton, or literary framework, of Matthew's account, which presents Christ as the King.

MATTHEW (King of Israel)

1:1-2:23 **Genealogy ...(Jesus) Credentials (Disciples)...** Commission *28:20*
3:1-4 **John the Baptist . Kingdom Heralded ..** Apostles Baptize *28:16-19*
3:5-17 **Water, Jordan .. His Baptisms .** Suffering, Cross *26:47-28:15*
4:1-11 **Adversary, Wilderness..Trials..**Garden, Judas *26:36-46*
4:12-7:29 **Heralded....The Kingdom....**Rejected *21:1-26:35*
8:1-16:20 **Heralded...The King...**Rejected *16:21-20:34*

In the center column the main subjects are shown in boldface type. Following the numerical order of the passages we read down the left side and up the right. The first main subject is CREDENTIALS. In the opening lines of the account (1:1 to 2:23) we have *Jesus'* claim to the throne introduced by a *genealogy* which sets forth His right to the title "Son of David." Corresponding

to this is the *commission* of the eleven *disciples* at the end of the account (Matt. 28:20). (Matthias was added later to complete the twelve again. See Acts 1:23-26). From the skeleton index we are able to trace the main subjects and their corresponding parts all through the book of Matthew.

Let's examine a passage in which the skeleton framework serves to guide us in our search for the truth. If we open God's Word to Romans 11:19 and begin reading, these startling words stand before us: "You will be declaring, then, 'Boughs are broken out that I may be grafted in.' Ideally! By unbelief are they broken out, yet you stand in *faith.* Be not haughty, but *fear.* For if God spares not the natural boughs, *neither will He be sparing you!* Perceive, then, the kindness and severity of God! On those, indeed, who are falling, *severity,* yet on you, God's kindness, *if* you should be *persisting* in the kindness: *else you also will be hewn out.*" Frightening, isn't it! How many of God's dear saints have feared lest they "fall"? How many have wondered if they had been "hewn out" because of some lack in their conduct or some sin in themselves? But do not these words clash with the shout of victory which the apostle had sounded forth, only chapters before: "*Nothing,* consequently is now condemnation to those in Christ Jesus"? (Rom. 8:1). And later, in the epistle to the Ephesians we are told that we are "sealed" by the holy spirit "for (into) the day of *deliverance*" (Eph. 4:30). Our salvation is of *God,* through the deliverance in Christ Jesus. It is *His* free gift, *His* oblation (Eph. 2:8, 9). How then must *we* "*stand* in faith"? And how must *we* "*persist* in His kindness"? Yet some of history's greatest theologians have insisted that we must indeed stand and persist lest we lose our salvation. Could it be that even they have gone astray as to the meaning of Romans 11:19-22? Let us seek our answer from the "skeleton" of the living Word. On page 340 we find the following correspond-

ences given for the passage which we are considering.

3:21-4:25—5:1-8:30 .... **Justification—Conciliation** .... *9:30-10:21—11:1-36*
8:31-39 Individual ..... **God for Us** ..... National *9:1-29*

Our passage falls in the section covering two main themes: JUSTIFICATION and CONCILIATION, but is limited to the part dealing with CONCILIATION (11:1-36). It corresponds to the section found in 5:1-8:30. However, while the subject of conciliation is dealt with twice, in the first instance it is *individuals* which are in view while in the second case it is *national* in scope. This follows from what is shown under the main heading, GOD FOR US. Thus we perceive that Romans 11:19-22 falls in a section of God's Word dealing with *conciliation, nationally*. Now, with this clearly in mind, let us re-read the passage allowing our new-found knowledge to determine our interpretation.

"You [as a nation] will be declaring, then, 'Boughs [Israel] are broken out that I may be grafted in.' Ideally! By unbelief are they broken out [Jesus said, of Israel at the time of His ministry, "O generation, *unbelieving* and perverse!" (Matt. 17:17)], yet you stand in faith [as a nation—for or against God's Word]. Be not haughty, but fear. For if God spares not the natural boughs [Israel], neither will He be sparing you [as a nation]! Perceive then the kindness and severity of God! On those, indeed, who are falling [Israel], severity, [Read the testimony, written in blood, of Israel's career while broken out of the olive tree], yet on you [as a nation], God's kindness [the present grace has been free for all the nations for over 1900 years], if you should be persisting in the kindness: else you [as a nation] will be hewn out."

Having thus made broad generalizations based on the position of this scripture in relation to the other sections, it will be found of value to consider the *context* in which it is found. Going back to verse twelve we read, "if their [Israel's] offense is the *world's* riches and their discomfiture the *nations'* riches, how much rather that which fills

them!" At this point we wish to quote some paragraphs from a previous issue of UNSEARCHABLE RICHES, Volume XXX [30], pages 220-222 concerning this passage.

"This cannot refer to the riches which come to the *saints,* for Israel has brought *us* riches unutterably greater than will come to the gentiles through her return to God. But the *world* and the *nations* will enjoy much greater blessings through the restored nation, in the last two eons, than the *world* or the *nations* now receive through their apostasy.

"At the present time, Israel's *offense* has brought about the *conciliation* of the *world.* All of the individuals constituting the present social system are free to enter God's presence through the death of God's Son (Rom. 5:10), because He is well disposed toward them, and does not count their offenses against them (2 Cor. 5:19). Israel's *offense,* as a *nation,* leads to the non-reckoning of *all offenses,* in all the world, including the individuals in Israel itself. But this grace, though it defers God's judgment, is really enjoyed only by believers. Consequently it has little effect compared to the peace and plenty which will come to the nations through Israel when they are restored. The light of the Bible is a boon to the nations now, but it cannot compare with the blessings which will come to them in the millennium.

"So also, Israel's *discomfiture* as a *nation,* so that they cannot take the place which God has promised them, this has brought riches to the other nations. But these are of a spiritual nature and restricted, in large measure, to the spiritual among them. When Israel is no longer discomfited, but full of the glory and power which will come to it with the presence of Messiah, then there will be tangible blessing of a physical nature also, for all of the nations, during the millennium, much more impressive than that which now comes to them through the discomfited nation. This argument seems almost the

reverse of the truth if we limit it to the saints, for our spiritual blessings are far beyond those enjoyed by the nations in the thousand years. Paul is here dealing with the *world* and the *nations*, not with individual saints. And so it is with the olive tree.

"*Conciliation* is the context in which we read of the olive tree, *not* justification. A glance at the literary framework will show that Paul finishes his discussion of justification, in its national aspect, before he commences the eleventh chapter. It is connected, not with the *righteousness* of God's dealing with the stubborn nation, but with the deeper realm of the *feelings*, so that God uses the other nations to provoke Israel to *jealousy* (Rom. 11:11, 14). This is followed further in the figure of the olive tree. The question of right or wrong hardly comes up. The nations *vaunt* themselves (11:18). They are *haughty*, whereas they should *fear*. God does not *spare* the boughs of either one. It is a question of His *kindness* and *severity*. As to the evangel they become *enemies*, as to choice they are *beloved* (11:28). It is the language of deep emotion, not of justice.

"There is threatening here, which has disturbed every saint who has not fully digested the marvelous grace of the earlier parts of the epistle, who persists in bringing in himself and the individual destiny of saints into this section of Romans. In place of no separation (8:35), we are warned that, if we do not persist in faith, we will be hewn out (11:22). Not only that, but God will graft in those of Israel who do not persist in unbelief. But how can those, like Elymas (Acts 13:8), who have long since died, be grafted back into the olive tree? It is quite impossible to graft individuals back, since they have died in unbelief, and will not be raised from the dead until a thousand years after the olive tree receives its natural branches back. It is clear that individuals are not meant in their case. Neither is it so in ours. Personally we are in no danger of losing a place in the olive tree.

"On the other hand, Christendom, of which we form a part, has fulfilled all the conditions. It has *not* persisted in God's kindness. It is *not* standing in faith. It will be hewn out. And how will that affect the saints in it individually? They also will lose their position as God's light and witness *in the earth,* as this will revert to Israel. They will no more be used to provoke Israel to jealousy through their blessings, for they will be transferred to the celestial realms, where Israel has no rights. We will lose, individually, to be sure, but what will this be compared to our marvelous gains? For, before or about the time when Christendom is hewn out of the olive tree, we will be caught away from the earth and take our place among the celestials, to take up a similar relation to them, for we will be God's light and witness to the heavenly realms. The figure is not at all in keeping with such an environment, or we would be tempted to say that we would take our place in a celestial olive tree."

So, we see that there is no contradiction in God's Word; we are *sealed* for the day of deliverance! Our salvation does not depend on *our* faithfulness, but *His*! But, as for the so-called "Christian nations," what shall we say of them? They are about to be hewn out of the olive tree, for they have grown haughty, and they do not fear. They, as a whole, have not persisted in God's kindness, and have often failed to recognize Him in their doings. How can such be His light and testimony in the earth? Thus the natural boughs (Israel) are about to be grafted into their own olive tree, for God is able to graft them in again.

Only as we make use of all the tools which God has provided for the study of His marvelous Word will such passages as Romans 11:19-22 be so brightly illumined. Thus will the Word of Life enlighten our minds and hearts and prove itself indeed to be living and life-giving.

A.P.K.

The series on the Parable of the Potter will be resumed in the next issue.

UNSEARCHABLE RICHES FOR NOVEMBER, 1960
BEING THE SIXTH NUMBER OF VOLUME FIFTY-ONE

EDITORIAL

"How great Thou art!" Our God *is* a *great* God, and a *gracious* God, and a *good* and loving God. God has been *so* good and gracious to us this past year that we feel constrained to share some of our experiences, so that you may rejoice with us and join us in a grand prayer of praise and thanksgiving to the God and Father of our Lord Jesus Christ.

At the beginning of the year, when our Senior Editor's failing health made it impossible for him to continue his former editorial activities, we were somewhat concerned about the future of the magazine, because, until very recently, he had written almost all of the material appearing on our pages. We knew, however, that if the Lord wanted the magazine to continue, He would certainly raise up some who would be able to write articles suitable for it. And this is exactly what has happened! We now are receiving an ample number of articles in each two-month period to fill an issue, and have, in fact, been able to enlarge the magazine to 64 pages in the September and November numbers.

RE-WRITING TRANSLATED ARTICLES

Many of our new authors have been writing for our German magazine for some time, and some of the expositions which have appeared in the past year were simply translations direct from the original German articles. Recently, however, it was decided that it would be better if these articles were first translated into English and then somewhat re-written in a style to which our readers

would be more accustomed. We hope that this will make these articles both more "readable," and easier to understand. The first of this series of re-writings appeared in the September number, and, judging from our mail, the response of our readers has been most favorable. In this issue all of the articles which are translations from the German have been completely re-written for publication in English. We will be glad to hear your reaction to these new articles, and whether you feel that re-writing for English makes them easier to understand.

ADDITIONAL HELPERS

We have been praying that the Lord would put us in touch with someone who could help us with this re-writing work, and these prayers were promptly answered in a marvelous way. This is a very difficult type of work, calling for considerable experience and "know-how" and we were truly overjoyed when God graciously granted this request. This will relieve the staff at Saugus considerably, so that we can, D.V., get the magazine out more promptly.

The interest in our work and publications seems to be gradually increasing, and the work-load on the staff was becoming somewhat difficult to bear. God has already provided a solution to this problem, also, in the form of a house nearby which can be used to provide a home for additional volunteer workers. All of this will be at no cost to the Concern. And the workers have already volunteered, so it looks as though we will soon have enough help to begin working on many of the projects that had to be put in "moth-balls" for a while because there just wasn't sufficient time to do them all. Two of the projects that had to be laid aside, temporarily, are the song book, which so many ecclesias sorely need, and the fifty year index to Unsearchable Riches.

CONCORDANT VERSION OF ISAIAH

Many of you are probably wondering what has

happened to the promised Concordant Version of Isaiah. We had hoped to have it out this year, but we have had to postpone its publication due to a change in our translation policy which occasionally affected our renderings in Isaiah. We have been giving much thought for many months to the difficulty which some of our friends are having with the unusual word order in the Concordant Version of Genesis. Many feel that the word order is so strange in some instances, that it is unsuitable for reading in public. The reason for using this word order was to preserve, as far as possible, the emphasis as it is in the original scrolls. The first word in a Hebrew sentence usually receives the greatest stress, and we attempted to carry this over into the English translation.

Some readers, however, found this word order confusing, and, at times, somewhat misleading. It took considerable practice for them to get used to this word arrangement, and, while those in sympathy with the motive behind it, were willing to put up with the strangeness until they became accustomed to it, those who were just being introduced to the Concordant method usually were unwilling to take the time.

ISAIAH WORD ORDER REVISED

After much thought and consideration, we have now decided to modify our original position regarding word order, wherever in our judgment the English version might be misleading to a large segment of its users. We shall continue the "inversions" in some of the less-involved sentences, such as in statements like: "And saying is Ieue," which is every bit as clear as the more usual: "And Ieue is saying." However, the word order will be adjusted in such cases as: "Not come there will you for fear of buckthorns and spines," which will be rendered: "You will not come there for fear of buckthorns and spines." We shall continue to place extra heavy vowel letters in the emphatic words in the sen-

tence. In this way, the reader will still be able to determine the emphatic word, even though it may not be at the beginning in some sentences.

Those who have been following our series, "Notes on Isaiah," will recognize these adjustments when they read the sample translation of Isaiah seven and eight which accompanies the article in this issue. They will also note that we no longer indicate the emphatic syllable in proper names with extra bold vowel letters, as these might be confused with those which indicate the emphatic words.

WE WOULD LIKE YOUR REACTION

We would like to know the reaction of the brethren to these decisions, since we want to make the version as helpful and useful as possible to the majority of its users. We ask your continuing prayers for the staff, who must make these important decisions, that the Lord will show us His will in all these things so that the finished product will really glorify Him.

Since this decision was made, we have had a number of workers re-read our Isaiah proof sheets and mark any lines which they felt could be simplified by a rearrangement of the word order. If the Lord so indicates, we shall re-typeset all of these lines, insert them in their proper places, and then Isaiah will be nearly ready for publication. Just how long this will take is hard to predict at this time.

Another innovation will be found in the Isaiah article in this issue. Before taking up individual verses in Isaiah seven and eight, we are prefacing an introductory section of considerable length, which endeavors to give a "bird's eye view" of the section as a whole. We feel that these introductory paragraphs will aid our readers greatly in grasping the tenor of the entire section, and prepare their minds for considering each individual detail. We believe that they will also make the skeleton index of the section easier to follow.

A CHILDREN'S PAGE

A one page article for the "younger" young people is also included in this issue, and, if there are children in your home, we will be most anxious to learn if they are able to understand this new series, and if they would like to have it continued in each magazine. We would like our magazine to offer something for believers of all ages, to edify as well as to stimulate a desire for further study of God's blessed Word.

THE NEW EDITION OF THE GREEK SCRIPTURES

Work is still progressing on the exhaustive revision of the Concordant Version of the New Testament, but it has turned out to be a much more difficult job than initially anticipated. Spot checks on various features have uncovered a good many things which must yet be thoroughly checked through every occurrence. This task, even with the assistance of a considerable number of volunteer helpers, is requiring a great expenditure of time. Our Concordance checkers are doing a remarkable job, and we are so thankful to God for prompting so many to give so much of their time and energy. We can still use additional volunteers, for there are still several features in the version we want to check, and, where possible, double check. The work is not easy, but it is rewarding in a double sense, and the more helpers we have, the less there will be for each one to do.

Every occurrence in the Keyword Concordance has now been checked by at least two independent volunteers, and, in some cases, three. We are now starting to check all the cross references in the Version portion. We also plan to check every figurative word once again, and make sure that the figures of speech have been marked uniformly in every occurrence. In addition, we want to double check all translations of parallel passages in the different accounts of our Lord's life, to make sure that in every case where the Greek words are identical, the

English rendering, especially the lightface words, is also uniform. There is no way of checking the uniformity of lightface words from the Concordance, so this checking will have to be done from the version itself. Any volunteers? (This should be a *fascinating* study for anyone who undertakes it, but it will require at least a rudimentary familiarity with our Concordant Greek Text.)

We also plan to re-write the Introduction to the International Edition of the Greek Scriptures, to make it briefer, more consise, and easier to understand. Suggestions are always welcome, as they are on any feature of our work. We are attempting to locate and consider carefully all criticisms which have been made of any rendering in the version, whether it has appeared in publications, or been made privately. Naturally, it is impossible as well as undesirable to accept *every* criticism, no matter how high the motives of the critic may be. But we do want to *consider* them all, weigh the evidence carefully, and accept those which present improvements. We trust that most of our readers have already accepted our open invitation to submit any suggestions for improving the renderings, but, if not, please do so at once. We will carefully check each one, even if we do not acknowledge them individually, due to lack of time.

The first printing of the International Edition, as was noted in the second paragraph on page six, was published under almost insurmountable difficulties, during the second world war. When the type was first set, an error was found in every other line. When the corrections of these errors were set, they, too, contained almost the same high percentage of errors. Every precaution was exercised to eliminate them, but the nature of this edition was such that it made certain kinds of mistakes very difficult to detect. Very few of these imperfections were the type that would actually mislead

the reader, as they were mostly mere technicalities, yet their presence was regrettable in a work which was intended to correct the errors made in other translations.

Errors made by humans lead them to humility, and this is very good. Yet we are thankful for the number of imperfections which have been caught already and will be found prior to the publication of our next edition. The great number of small adjustments has forced us to alter the method of inserting them in the text, and this new method will require a considerable amount of resetting, but the end result will be far superior to anything that would have been possible by the old method.

NEW EDITION WILL BE DELAYED

Of course this means that we will not be able to bring out the new edition quite as soon as we had hoped, but because of this delay, we have learned about a new type of plastic binding that is now available in Europe and has already been used to bind the latest edition of the German Concordant Version. This binding is the best of its type we have ever seen, and we are very enthusiastic about it. It will enable us to produce a version on fine thin "Bible" paper, bound in a flexible, yet very durable, plastic cover, which will probably sell for the same price as our present edition, which was produced sixteen years ago when costs were generally much lower. This binding should wear as well as leather, and will be washable. A deluxe binding in genuine leather will also be available at additional cost, for those who prefer it.

So the work goes on, ever so slowly, but making genuine progress in spite of occasional setbacks. The Lord is laying it on the hearts of many qualified students to lend a hand in our undertaking, and we are thankful for all the help we can get. We are so thankful for the prayers and the help of of our friends, for this is the only way we can go forward, as each one interests one other, and he in turn continues to widen the circle.

INCREASING OUR READERSHIP

Since we are now endeavoring to make the magazine more easily understood by beginners, we are particularly anxious at this time to increase our circulation, in order to reach more of those who would be blessed and benefited by its message. Can you think of one or two others among your friends or relatives who would at least *read* the message if it came into their home? We do not wish to send it to those who will just toss it in the wastebasket, so we do not encourage sending in long lists of prospects indiscriminately, but if you will pick out the two or four among all your acquaintances who have shown at least a spark of interest, we will send the magazine to them as a gift from you for only *one-half* the regular subscription price. When you send in your renewal at the regular one dollar rate, you may enclose the names and addresses of two others and we will send them both a one year subscription for only one additional dollar. Four new subscriptions may be submitted for only two dollars. This special offer will be limited to four special gift subscriptions per subscriber. This offer will *not* apply to renewals for those who are already getting the magazine, as we are losing money at our regular rates, as it is. We hope you'll be able to think of at least two friends who would be blessed by receiving Unsearchable Riches! A gift card will be enclosed, in your name, with the first issue, if you *request* it.

VISIT TO ORAIBI

The associate editor, David Knoch, and his family have recently returned from a short vacation which enabled them to visit our Indian brethren at Oraibi, Arizona, on the Hopi Indian reservation. Brother and Sister Fred Johnson and their son Caleb gave them a warm welcome and they were much impressed by what they saw at the Wednesday night prayer service, part of which was in the Hopi language, and by what they heard

from these Indian friends. These folks covet your prayers for their witness in this wilderness of the southwestern United States, where Indians are still suspicious of the "White Man's Religion" and many have never heard of the God of infiinite love. The mission attempts bravely to be self-supporting, but we are always glad to transmit any gifts which the Lord prompts our friends to send, as we are assured that they will be prayerfully put to careful use.

THE HEALTH OF OUR SENIOR EDITOR

We receive a good many inquiries about the health of our elderly senior editor, who guided the magazine for fifty years, and who must now bear the added burden of a weakening physical condition. His eyesight has become impaired to the point where he can only see enough to make his way about the house, and reading is absolutely out of the question. Those matters which must be called to his attention are read to him by his assistants, and we thank God for preserving his mind unimpaired, so that he is still able to understand the problems which are presented for his consideration. We ask for your continuing prayers, coupled with those for his wife, Sigrid, who has suffered from insomnia for many years, and who now needs sufficient strength to continue to care for him and carry on her other duties. A few days ago he slipped and fell, but, fortunately, suffered only bruises. We do thank God for sparing him to us, that we may have his continued counsel and guidance, so that we may carry out the projects he began in accordance with the principles which were originally laid down in the version, the magazine, and in our other publications.

The additional revision work that is being carried on to make our translated articles more readable will require a considerable amount of the time available to our editors and staff. This, in turn, will leave less time than

usual for correspondence and answering questions. For this reason, we hope our friends will understand, if our letters seem shorter than usual. This is our busiest season of the year, so, if we need not send you a personal reply to your letter, please indicate this, and we'll appreciate your thoughtfulness so much.

Albert Knoch is now engaged in learning from his brother David, how to operate our big linotype machine (he set all the correction lines in this issue!), so that we will have two members of the staff who know how to put our publications into type.

All in all, this has been a very blessed and eventful year. Some of the projects that we hoped to have completed by the end of this year must wait until next, yet we have made considerable progress in many fields. "Now thanks be to God for His indescribable gratuity!" (2 Cor. 9:15). —THE EDITORS

REVISION REVEALS IMPORTANT ERRORS

The following are the three most serious blunders that have been discovered in the course of the revision work on the Concordant Version International Edition:

John 15:2, 5. The final words of verse two and verse five became transposed. Verse two *should* read: "Every branch in Me bringing forth no fruit, He is taking it away, and every one bringing forth fruit, He is cleansing it, that it may be bring*ing forth more fruit.*" Verse five *should* read: "... He who is remaining in Me, and I in him, this one is bring*ing forth much fruit, for apart from Me you can do nothing.*"

1 Cor. 3:4. Alter "will *be* not be fleshly?" to "will *he* not be fleshly?"

Rev. 14:11 Alter "wild *boast*" to "wild *beast.*"

Please make these adjustments in your copy.

OUR GLORIOUS CALLING

GLORY! This is a word which can direct our thoughts in only one way—upward toward God. He is our Source of sublimest glory, for He is the *Father* of glory (Eph. 1:17). He is the God of glory, Whom our spiritual father Abraham saw (Acts 7:2).

Christ the Son is the effulgence of His glory (Heb. 1:3). God gave Him glory, with Himself, before there was a world (John 17:5). When He tabernacled among men, He manifested the glory of the Father, full of grace and truth (John 1:17).

What a fountain of glory wells up for quenching the thirst of our spirits through the spirit of God, as He enlightens the eyes of our hearts, so that we may realize Him! (Eph. 1:17). The illumination of the knowledge of the glory of God in the face of Jesus Christ also shines in our hearts (2 Cor. 4:6). And we, with uncovered face, viewing the Lord's glory as in a mirror, are being transformed into the same image from glory to glory, even as from the Lord, the spirit (2 Cor. 3:18).

We are in a position to be constantly absorbing more rays of this radiance, in newer fullness, as we realize God's purpose for our lives. As members of Christ's body—the ecclesia now being called out from the rest of humanity—we have a celestial destiny. We are to participate with Christ in revealing the glory of God; we are vessels of God's mercy on whom He would make known the riches of His glory. These vessels are made ready beforehand for glory (Rom. 9:23, 24).

How wonderfully does this calling irradiate our hearts and minds! Think of the *grace* God manifests, when He chooses and calls the stupid, the weak, the ignoble and the contemptible of this world! (1 Cor. 1:26-29). Out of Him are we, in Christ Jesus, in Whom He gives us all we lack in ourselves: wisdom, righteousness, holiness, and deliverance (1 Cor. 1:30, 31). All this leads to the laud of His grace, which graces us in the Beloved (Eph. 1:6).

How precious it is, that we may boast only in His grace! Only the beams of His grace—nothing else—can shed the glorious glow of His love into our hearts. It is at this point that the wonderful foundation of our calling dawns upon us. It is here that we are introduced, by His spirit, into the very depths of God (1 Cor. 2:10). We read with humble adoration, "Who saves us and calls us with a holy calling, not in accord with our acts, but in accord with His own purpose and the grace which is given to us in Christ Jesus *before times eonian.*" (2 Tim. 1:9). Before the eons began or the heavens and the earth were created, the love of our God and Father planned this glorious grace for us!

The knowledge of this great plan is the immutable basis of our faith. In *this* grace, the evangel has its roots; *in*, or *into* this grace we were saved. This is the message which God revealed to His apostle Paul, and it is conveyed to us *only through him.* It is the wisdom of God in a secret, concealed from the eons (Eph. 3:9), which He designated before the eons for our glory (1 Cor. 2:7). How blessed this knowledge becomes, when God's spirit enlightens our hearts! With fullest assurance and faith, we may appropriate these divine truths for ourselves, so they illuminate our path.

In this same way, the divine promises shed their light on the path of our father Abraham as he trusted God. When his faith faltered, God revived and strengthened his spirit by means of promises, until Abraham was able

to endure the most severe and trying tests (Heb. 11:17-19). In a similar manner, the indescribable glory of *our* evangel illuminates our path of faith with light. The Word of God becomes a precious treasure which brings new glory—a glory we can carry at all times, even in the darkest hours, as a radiant luminary in our hearts. Thus we walk from strength to strength. We learn to say with Paul, "For I am reckoning that the sufferings of the current era do not deserve the glory about to be revealed for us." (Rom. 8:18).

SUFFERING

Our glorious calling will no doubt entail suffering. Through many afflictions, we must be entering into the kingdom of God (Acts 14:22), as Paul told the believers in Lystra and Antioch. To Timothy, he testified that all who are wanting to live devoutly in Christ Jesus shall be persecuted (2 Tim. 3:12). We all have a part in the entreaty: "Suffer evil with me as an ideal soldier of Christ Jesus" (2 Tim. 2:3).

However, glorying in expectation of the glory of God gives us the power to learn to glory in afflictions also. Then the fruit of endurance will grow, and in endurance, testedness will ripen, and out of testedness will come expectation. Expectation is not mortifying, for the love of God watches over all which is poured out in our hearts through the holy spirit which is being given to us (Rom. 5:1-5). Thus God works in us, so that we become His achievement (Eph. 2:8-10); and He can be performing that which He undertook in us until the day of Jesus Christ (Phil. 1:6). In such a life of faith God's power is operative.

Christ the Son was perfected through suffering (Heb. 2:10). Thus He opened the way and cleared the path, so that many sons might follow and break through to glory. Why should we seek to avoid the sufferings which we are called upon to endure in connection with

our celestial calling? Are they not an honor for us, who are to be participants of all that pertains to the evangel of Christ? Is it not a privilege, not only to believe in Christ, but also to suffer for His sake? The cross was in reality the supreme glory for Christ Jesus, and for the Father as well. Like Him, we must be keenly aware of God's purpose, and the goal which He has in view for us while He leads us through the thorny paths of faith. For we know, with confident assurance, that whenever Christ, our Life, shall be manifested, then we shall be manifested together with Him in glory (Col. 3:4).

SONSHIP

Sonship is our glorious, God-given position. God (*Al*) gives to the Son (*Alue*) a company of sons, among which He is the Firstborn of many brethren (Rom. 8:29), to become conformed to His image. These receive God's spirit as well as the Son's, according to the measure which God determines (Eph. 4:7). Christ is God's Anointed. He Who anoints us is God, Who also seals us and is giving us the earnest of the spirit in our hearts (2 Cor. 1:22).

Viewed from the divine standpoint, these sons are seen as a unity. God roused Christ from among the dead and seated Him at His right hand, up over all that are among the celestials (Eph. 1:20). In subjecting all under His feet, God gives Him as *Head over all* to the ecclesia, which is His body—the complement by which all is being completed (23). This company of sons, as His complement, is given to the Son, in order to complete the universe. What a calling we have—to take part in this supreme enterprise! What marvelous tri-unity! The Father, the Son and the sons, the *Al-ue-im* To-subjectors (plural), to be saturated with and united by One spirit! These are bonds that can never be broken.

ALREADY UNITED

The ecclesia is, in spirit, already united with Him.

Its members are already vivified with Christ—roused together and seated together among the celestials in Christ Jesus (Eph. 2:6). Even now, while still in our bodies of humiliation, we are a spectacle to the sovereignties and authorities in the celestial realm, so that the multifarious wisdom of God is made known to them (Eph. 3:10). They see the fulfillment of God's purpose, which He made in Christ Jesus, as they watch us.

TEACHING CELESTIAL BEINGS

We would imagine that those of the celestial realm have a much greater knowledge of God's sublime attributes than we, but this is not the case. The sovereignties and authorities receive instruction through what is taking place on earth. For only on earth was the cross erected; only by gazing at what the cross means, and what it accomplishes, can the spirit powers on high learn the deep things of God. How wonderful that we, the weak and despised of earth, were chosen for this great ministry of carrying the divine revelation into the celestial sphere! In the impending eons, even greater glory and ministry await us, when God will display the transcendent riches of His grace in His kindness to us in Christ Jesus (Eph. 2:7).

A PREPARATION

Our present service is a preparation for service in the future eons. Since God has given us a foundation in the writings of Paul, it is important that we base every form of service on the evangel which he proclaimed. We should let the word of Christ make its home in us richly (Col. 3:16); we should *know* and believe what God has revealed to us through the apostle.

A SINGLE SOURCE

The exhortation to Timothy applies to all who serve: "You be remaining in what you have learned . . . being

aware from *whom* you learned it" (2 Tim. 3:14). What Timothy learned from Paul he was told to impart to faithful believers, who in turn would be able to teach others. All must have the same source—all must obey the type of teaching to which they are given over (Rom. 6:17). Such a course, together with the correct cutting of the Word of truth, will make unashamed workers, qualified before God (2 Tim. 2:15). In such a unity of service, the saints will not only become well prepared for their tasks, but will also be able to achieve maturity in Christ—to make all grow into Him, Who is the Head (Eph. 4:15).

DISTRACTIONS

The Adversary will seek continually to distract the eyes of the saints from this realm of faith. He will seek to bring into view things which *appear* necessary and worthwhile—Christian and social endeavors that appeal to the soul, but serve only to deaden faith. The bonds of tradition keep many from aspiring to the sublimest glory which God has prepared for them.

DEFEND OUR CALLING!

May we not be dazzled by the many temples of Christendom, by the rites and ceremonies, the fleshly differences that confuse, rather than strengthen, the believer. We must *defend* our celestial calling, the allotment of glory which is ours. Let us put on the whole panoply of God, and *stand!* (Ephesians 6:10-17).

—BASED ON AN ARTICLE BY A. SÖNNICHSEN

(*To be concluded*)

BACK NUMBERS OF THE MAGAZINE

We have recently completed reorganizing our files of back numbers of Unsearchable Riches, so that it is now a simple matter to find any single number from any volume in a few moments. Certain issues are available as far back as volume 1, number 2, and our files are complete from volume 20 onward. We will mail a free set of subject and reference Indexes to you upon request, so that you can pick out the issues that contain articles that interest you. Single back numbers are 25 cents each.

COMPLETE IN CHRIST YET LABORING IN THE LORD

PART TWO

OUR SUBMISSION to our *Lord* is very different from our POSITION in *Christ.* "In Christ" we are *complete.* "In the Lord" we *compete.* "In Christ" we are addressed as *sons,* lacking nothing, and all have equal status. "In the Lord" we are admonished as *slaves,* and each one has a different function and will be "graded" on his performance. In this second article we will take up this latter aspect of our calling in grace. Before us stands the mighty MASTER, whose orders must be obeyed, if we would be well pleasing to Him. We are not our own, but fully *belong* to Him. Our own personal interests must give way to the will of the One Who bought us with His precious blood.

INSEPARABLE TRUTHS

Our position in Christ and submission in the Lord are two sides of the same coin. "You can't have one without the other." Our *position* is God's outright gift. It is *grace* in action! Our *submission* is our response. It is *grace* operating in *us.* Both are the products of His grace. But no one can *see* the spiritual position we occupy in Christ. *Our worthy walk* is the only outward evidence of our invisible, inward status.

NEEDED: A PATTERN OF SOUND WORDS

Although our status and our walk are both the results of God's governing grace, we must not take the scrip-

tures dealing with one aspect and blend them with those pertaining to the other. We need "a *pattern* of sound words" (2 Tim. 1:13) to keep from mixing what God has carefully kept separate. Those who do not distinguish these differing aspects may never attain the blissful realization that their salvation is secure "in Christ." Or, they may wander off in the other direction and brand every endeavor to walk well pleasing to the Lord as a fruitless, futile failure—utterly unnecessary! If their careless conduct is criticised, they comment, "I am complete in Christ!"

This form of fuzzy philosophy only leads to confusion, which cannot build up, but only tear down. It breeds immaturity and uncertainty, which, in turn, produces sectarianism and strife. It comes from half-baked "knowledge" coupled with little love (1 Cor. 8:1).

When we speak of our *position,* it is always "in *Christ.*" When we talk of *walk,* it is always "in the *Lord.*" These are two key phrases, which will open up the meaning of many passages to our understanding. They tell us whether we are dealing with *doctrine* (what we have "in Christ") or *deportment* (our obligations "in the Lord").

This will become clearer as we consider some examples. The first half of Ephesians (chapters 1 to 3) deals with our abundantly blessed *position* "in Christ." The phrase "in Christ" occurs in Ephesians 1:1, 3, 12; 2:5, 6, 7, 10, 13; 3:6 and 11. After Paul has enumerated all the aspects of the honors that are ours in our high calling, starting in chapter four he entreats us to walk worthily of this calling with which we were called (Eph. 4:1). Note the contrast between that portion which begins "I, Paul, the prisoner of *Christ*" (3:1), and the section which commences "I, the prisoner in the *Lord*" (4:1).

All of Philippians is dominated by deportment. It was not written by Paul, the *apostle,* but rather by Paul, the *slave* of Christ Jesus (Phil. 1:1). In it Paul presents

himself as a pattern for *service*—yet this admonition is addressed to those who were already "in Christ Jesus." Without being "in Him," all such efforts would be in vain.

FUNDAMENTAL DIFFERENCES

Let us dwell, for a moment, on the distinctive differences between our position "in Christ," and our submission "in the Lord." "In Christ" all believers are one. In Him there is no more Jew or Greek, slave or free, male or female. *All* need and all share *one* Saviour. Likewise, equally to all Christ becomes wisdom and righteousness, holiness and deliverance. All are complete in Him.

Yet "in the Lord," each believer differs from his brethren. Each has his own job to do, and he must give an account of his performance to his Lord at the dais. "In the Lord" we have husbands and wives, parents and children, masters and slaves. There are different degrees of sovereignty and subjection. And there are several speeds of spiritual growth.

From the foregoing discussion we should conclude that we must never confuse our position "in Christ" as secure sons of God, with our continuing struggle to grow into mature members of the body, well suited for service. As we grow into Him, we shall strive to become more and more *like* Him, for even Paul did not claim perfection in his pursuit of this glorious goal (Phil. 3:12).

There is rest for the saints in the Saviour. They may cease from their struggles to gain God's favor once they see that their salvation is secure "in Christ Jesus." Yet there is work to be done for the Lord. Again and again all are admonished, "Walk worthily of the Lord" (Col. 1:10). "Present your bodies a sacrifice, living, holy, well pleasing to God" (Rom. 12:1). "Become settled, unmovable, superabounding in the work of the Lord" (1 Cor. 15:58). "Look to the service... in the Lord, that you may be fulfilling it" (Col. 4:17).

All our industrious efforts will never "earn" us salvation. That is God's great *gift,* and it is *His faithfulness* which guarantees it. In salvation there is no growth and development—save, perhaps, in our *realization* of it. Here *all* will gain the goal, granted by God's grace.

But in our walk we must take each step ourselves. God supplies the power. We supply the legs. And someday we must all give an account of what we have put into practice through the body—our actions, good and bad (2 Cor. 5:10). With what kind of materials are we building on the foundation, Christ? Are they fireproof? (1 Cor. 3:13).

TO WILL AND TO WORK

When we labor for our Lord, we do not work alone. God is operating in us "to will as well as to work for the sake of His delight." (Phil. 2:13). *Grace* is His grand agent. It works in two ways. (1). It brings us salvation in the first place—overwhelming us with the love of God and prompting us to want to serve our Saviour. (2). It then becomes the very essence of our life of service—enabling us to serve in spite of all obstacles. It is the oil which calms the troubled waters, the solace which banishes the conflicts in our contacts with others, the sunshine that clears away the clouds that fog our fellowship. Grace is ours both "in Christ," and "in the Lord"—a continual fountain of blessing, gushing over and embracing us from all sides. It springs from but a single source—the Father's overflowing heart.

In our labor for the Lord, Paul is our "pattern" because *he practiced what he preached.* Yet, testifying of his toil, he began by praising God's grace: "Yet, in the *grace* of God I am what I am." (1 Cor. 15:10). Grace was the sublime *source* of his power and the driving *motive* for his service. He not only traced his salvation to God's grace (1 Tim. 1:12-16), but also the work which was entrusted to him (1 Cor. 3:10; Eph. 3:8). His

fearless faithfulness to his commission was unparalleled (2 Cor. 6:3-10), so that he could say in all humility, "His grace, which is in me, did not come to be for naught, but more exceedingly than all of them toil I, yet not I, but the *grace of God* which is with me" (1 Cor. 15:10). The brief account of Paul's sufferings as a slave of the Lord in 2 Corinthians 11:23-28 contains a whole catalogue of trials, toil, and testing. But, in Paul's enlightened eyes, all this was the fruit of God's indwelling grace.

God's grace was the gift Paul cherished above all others. Yet we can receive it for naught (2 Cor. 6:1). We can neglect it, hinder it, and even oppose it. Yet we cannot deny receiving it, for "to each one of us was given grace in accord with the measure of the gratuity of Christ" (Eph. 4:7). No one has been left out. His grace is sufficient for all. Everyone can lay hold of all the grace he will need to fulfill whatever task has been entrusted to him by his Lord. Everyone has been given the longing to will as well as to work for the sake of His delight (Phil. 2:13). Yearning to please Him is the *normal* state in a true life of faith.

Isn't this true even in the business world? Isn't it normal to try and please our employer? Won't those whose work brings pleasure to the "boss" receive a bonus at the end of the year? How much *more* should we desire to be pleasing to our Master, Who has done so much for us! We should find the greatest pleasure in a life of selflessness. Yet our God Who formed us from the soil knows our weaknesses intimately, so He has given us an extra incentive, by placing great goals before us, to encourage us to serve, and reward those who do. At the dais there will be *wages* for each man's toil (1 Cor. 3:9), *applause* (1 Cor. 4:5), and a *victor's wreath* (1 Cor. 9:24-27; 2 Tim. 2:5) for those who have not faltered. All this we forfeit if we fail. But our *salvation* is not at stake. That is secure "in Christ."

Yet great will be our loss in that day if all our works are burned up.

A slave can only perform his duty fully if he is well acquainted with the ways of his master. He needs to know his master's position, his household, his possessions and his personality. For he has a certain relationship to all that his master is and represents. The slave of a king will have different duties than the slave of a farmer. Yet both have this in common: they are the personal property of their owners and are not free to do as they like. However, the vast difference in the social position of their masters would reflect on their service.

Likewise, we should make an effort to learn as much about *our* Master as we can. Who is He? Whom does He represent? What are His dignities and honors? What does He have the right to demand? How does His position affect our own? These are the questions we should seek to answer, so that we can make sure our service is appropriate to the mighty Master Whom we serve.

"Then be observing accurately, brethren, *how* you are walking, not as unwise, but as wise, reclaiming the era, for the days are wicked." (Eph. 5:15, 16). Paul felt it imperative to forego any personal advantage, if it might prove to be a hindrance to his service. To walk wisely, he warned that we must conscientiously seek to know what the *will of the Lord* is; we must be eager to learn what our Lord expects of us. The easiest way to do this is to *watch* Paul *walk*. Summed up simply, it was *crucifixion with Christ*. The *cross* was his boast, the *word* of the cross was his evangel. All that was once gain to him, his fleshly position in the royal race, his self-righteous supremacy as a fanatical Pharisee, he readily renounced and deemed it refuse, in order to gain Christ, and be found in Him; to know Him and the power of His resurrection and the fellowship of His sufferings (Phil. 3:4-10).

Are we as willing as Paul was to be "stripping off the old humanity and putting on the young"? Are we really reckoning ourselves to be dead to sin and living to God? Is the victor's wreath ever before us? We are living in a perilous period when it is considered "decent" to have a *form* of devoutness, yet deny its power. Therefore let us be all the more diligent to don the word of life, to demonstrate its power, and produce evidence of what it can accomplish in our lives.

We are all familiar with the admonition in Philippians—"Rejoice in the Lord!" (Phil. 3:1). In this context this must surely mean, "Rejoice, O ye slaves, that you may serve such a Lord!" This exhortation was given to us by the joyful slave of Christ Jesus, who at that time was bound by a chain in Rome. Humanly speaking, he had little to be happy about. But he did not complain. Rather, he rejoiced in his sufferings as though they were gifts of God's grace! He was constantly consoling the ecclesias, and reminding them to "Rejoice!" even though he was the one who really deserved the sympathy and consolation.

Listen to him saying, "Having this dispensation... we spurn the hidden things of shame, not walking in craftiness, nor adulterating the word of God, but by manifestation of the truth, commending ourselves to every man's conscience in God's sight" (2 Cor. 4:1).

And when he was entrusted with the "secret of Christ," he did not shrink from any troublesome task he encountered, but always struggled "to present every man mature in Christ Jesus." In all of his afflictions it was his joy to continue telling others of the overwhelming blessings that are "in Christ."

Today, we also have been called to such a service—each in his own station and according to his gifts. "Now, being true, in love we should be making *all* grow into Him, Who is the Head—Christ" (Eph. 4:15). Although it is Christ Himself Who really makes His body grow,

we have the privilege of being His helpers. There is room for *all* the saints in this ministry. Let us not be lazy or languid. Everyone "in Christ," who has grasped what that involves, is also called to labor "in the Lord."

If we would once contemplate what kind of vessels have been called to this wonderful and worthy service—out of what mean metal and material the master Potter has molded His helpers whom He will use to accomplish His grand purpose—we will only stand in awesome wonder, and there proclaim, "Oh God, how *great* Thou art!"

CONCLUSION

We have been placing much emphasis in these articles on *our* completeness in Christ and *our* labors in the Lord. Now, in conclusion, let us turn our eyes entirely away from ourselves and gaze on God, out of Whom and through Whom and for Whom is *all*. As God was once all in Himself in the beginning, He will be All in all at the end. All that intervenes was planned beforehand to be the means to reach His final glorious goal. So grand will be the outcome that we can hardly imagine it! When God's love, revealed in His Son and poured out over the entire universe, will freely flow back to Him in praise and adoration! May these lines contribute, in some small measure, to His glorification! Amen!

—BASED ON AN ARTICLE BY WILHELM PROLINGHEUER

NOTES FROM THE OFFICE

In sending lists of names and addresses to which literature is to be mailed, please try to check them *carefully*. If the address is not current, or is incomplete, many pieces of mail are returned to us, charged with postage due.

Please note that your *subscription may now be due*, since *all* of our subscriptions have been adjusted to coincide with the calendar year. You can help us by sending it without waiting for us to mail you a special renewal notice. A special envelope is enclosed with this issue of the magazine, for this purpose. Receiving one of these envelopes, however, *does not* necessarily mean your subscription is expiring. They are sent to *all* our subscribers. If you are already paid ahead, use it to send in an order for literature.

THE DAMSEL'S SON REJECTED

EVERY PROPHET HAS HIS OWN HISTORICAL BACKGROUND, and it affects his whole prophecy. Therefore, to study prophecy profitably we must also study history. Ieue inspired His prophets' utterances so that they would be appropriate to the times in which they were made known. We must also be familiar with the historical happenings in each period of the prophetic pronouncements if we wish to really grasp the implications of the various inspired messages.

A knowledge of the historical background will be especially valuable as we take up the study of the section of Isaiah which begins at chapter seven and goes forward to the end of chapter twelve. The opening verses of chapter one have already told us the names of the kings who reigned during the time when Isaiah's visions were given.

THE HISTORICAL RECORDS

It will be beneficial to give considerable attention to the inspired records of the history of these kings, which are found in the books of Kings and Chronicles. These records will show us the circumstances which lay behind the words of Isaiah. The desperate deficiencies of the people of Judah at that time are briefly noted in the historical books and are elaborated upon in several of the prophet's messages.

The early chapters of Isaiah have set out the general overall situation in Judah. The people are reproved for their sins and their failure to acknowledge Ieue, and the effects of their waywardness and idolatry are lightly sketched, as these will affect their treatment by their Alueim in His judgments on them.

Ieue's ultimate intentions will be achieved through a remnant of the people, which He Himself will provide. A portion of this remnant will be those who always remained faithful, yet another portion will be taken from those who were captives in Babylon, for we are told that "*a remnant will return.*" That Ieue will preserve a portion even through the most severe judgments is evident in every vision.

EVIL KING AHAZ

Isaiah seven opens on a scene which took place rather early in the reign of evil King Ahaz. Yet there has already been a clash with Pekah, the king of Israel, supported by Rezin, king of Syria. Not only did Ahaz have little regard for Ieue, but he also encouraged his nation to sink deeper into idolatry, just as the northern kingdom, Ephraim, had already done. Ahaz even went one step farther; he worshiped the alueim of the king of Syria! His predecessors, Uzziah and Jotham, did that which was right in the eyes of Ieue, despite and amidst the follies of the people. Contrary to this, Ahaz followed the same idolatrous course as the people, encouraging and intensifying their depravities. Eventually he went so far as to close the doors of the house of Ieue!

With both the king and the people at a distance from Ieue, Judah had not enjoyed the ascendency over its enemies which it had during the reigns of Uzziah and Jotham. This fact may partially explain why Ieue takes the action He does, amidst the interference of Ephraim against Judah. Judah had been smarting under the attacks by Rezin and Pekah. But some relief

came as the result of the ministry of Oded, a prophet in Israel, who advised the release of the captives taken from Judah. Some of the heads of the ten-tribed kingdom accepted the counsel of Oded and returned their captives to Jericho (2 Chron. 28:9-15). This return of the remnant had already been hinted at by the name given to Isaiah's son, Shear Jashub, which means "REMAIN-RETURNER," and his presence is a direct reminder of this when Isaiah takes him along when he meets with Ahaz at the trench of the uppermost reservoir (Isa. 7:3).

Ephraim's hostility against Judah is lulled but for a moment, for, prompted by the urging and counsel of Rezin of Syria, their opposition surges to new heights. Their joint decision is to remove Ahaz from the throne of Judah and install a king of their own choice, the son of Tabeal. To implement this, their combined forces besiege Jerusalem. This new campaign threatens to bring an end to the regal status of the Davidic dynasty, and further, to subject Judah to the will of Rezin and Pekah, eliminating the possibility of its participation in the glories promised to it by Ieue. It is for this reason that Ieue decides to intervene in Judah's behalf, in spite of their depravity. Ahaz is not even interested in the promises Ieue has made to his forefathers, but he *is* disturbed by the immediate danger now threatening him. He is swaying with fear and so are all the people of Judah.

EFFORTS BY AHAZ

Ahaz decides that the way to gain the advantage over his enemies is to sacrifice to *their* heathen alueim, and so cause them to look with favor upon him. To carry out this notion, he instructs Uriah, the priest, to make an altar just like the one he has seen in Damascus, when he visited Tiglath-pileser, King of Assyria, there. Moreover, Ahaz also moves the copper alter from its

traditional place in the court of Ieue and places it on the north side of his own new altar (2 Kings 16:14). So at this altar he makes his petitions, but they are not to Ieue. But do these schemes diminish the threat to the Davidic dynasty? Evidently not, for Ahaz continues to live in fear. The house of David is told that Syria is guided over Ephraim (Isa. 7:1). Here is a note of alarm, for Syria is in control of Ephraim.

THE PROPHET'S MESSAGE

At this point, Isaiah is directed to meet Ahaz at the end of the trench of the uppermost reservoir (Isa. 7:3). He brings a message from Ieue to calm the fears of Ahaz and encourage his timid heart. These two tails of the smoking wooden pokers (Syria and Ephraim) have certainly counseled evil against Ahaz; evil which they intend will make an end of Judah (Isa. 7:6). But Isaiah says to Ahaz: "This counsel shall not be confirmed. And it shall not come to pass." The ambitions of the heads of Damascus and Samaria will be frustrated, and, within sixty-five years, Ephraim will no longer be a people (Isa. 7:6). And Isaiah concludes: "If you are not believing, then you are not faithful." In order to demonstrate that he *is* faithful, Ahaz is told to ask a sign from Ieue, his Alueim.

INVITED TO ASK A SIGN

The prophet's words take for granted that Ieue *is* the Alueim of Ahaz, even though, as a matter of fact, Ahaz has paid no attention to Ieue in the past. This is a concession to him because he is king as a son of David. Therefore Ahaz is invited to ask for a sign to prove Ieue's faithfulness, unlimited in scope as to depth or elevation. But Ahaz refuses to make any request, for he will not probe Ieue! But Ieue offers one anyway, which will be evident to the whole house of David. This sign is of critical and crucial import, for it signifies that

Ieue will continue to care for that nation until all that He has promised to them is fulfilled.

The sign itself is that a damsel shall yet be pregnant and bear a son which Ahaz is to name (Isa. 7:14c). Not only so, but he is also told what name he shall use, and by it he will affirm that "*with us is Al.*" Will Ahaz prove to be faithful (Isa. 7:9)? Will he realize the glory that his role in this sign presents to him? As this sign is explained to him by the prophet, Isaiah's son, Shear Jashub, stands before Ahaz. Ahaz has witnessed a "remnant return," as signified by the lad's name, a name doubtless given by Ieue's instruction (Isa. 8:19). Will Ahaz realize and grasp the glory which Ieue has offered to him? Will Ahaz *believe* the words of Ieue? This is the paramount question.

AHAZ DOES NOT RESPOND

But Ahaz is far too involved in his own schemes to give any heed whatsoever to Ieue's declarations. He prefers to rely on Assyria rather than Ieue. He strips the house of Ieue to finance obtaining the help of the Assyrian king. Virtually this is his refusal to name the damsel's son. That son need never be born, so far as Ahaz is concerned. He will *not* affirm that "*with us is Al,*" for he has no faith in Him (2 Kings 16:15). Will his unbelief cancel the sign? By no means. It becomes the core of all prophecy for the future. Then shall be its fulfillment, yet adjusted from the son of a *damsel* to the Son of a *virgin.* So, because of its rejection by Ahaz, the sign moves into that most glorious category which deals with the Messiah, Who will be the One Ieue uses to fulfill all of His promises to Abraham, Isaac and Jacob.

ISAIAH'S SECOND SON

Since Ahaz has refused to affirm the presence of Al with Judah, Ieue Himself will do so, but in a very

different way from that proposed to Ahaz. The prophet himself is to have a second son who will be named by Ieue, but his name will not be Emmanu-Al. His name will signify that Al is still operating in Judah, but now He chooses to use the Assyrian invaders as His instruments. The Assyrians will "hasten loot" and "hurry plunder," and this is the meaning of the name that Ieue selects for Isaiah's infant. Not only will Rezin and Pekah be dealt with, but the Assyrian will also pass into Judah with "outstretched wings" which will fill all of the land of Emmanu-Al (Isa. 8:8).

Isaiah obeys Ieue's instructions and comes near the prophetess and she becomes pregnant and bears a son. Ieue says to Isaiah, "Call his name Maher-shalal-hash-baz." This name, "Hasten-Loot—Hurry-Plunder," describes how the presence of Al in Judah will be demonstrated, as a result of Ahaz's refusal to name the damsel's son. There will arise a real cause for dismay for the people of Judah, for Ieue will become a Snare and a Trap to the dwellers of Jerusalem (Isa. 8:14). Isaiah, who has been disciplined by the steadfast hand of Ieue, is told not to go in the way of the people, for all they are saying is obstinacy (Isa. 8:12). Ieue is present with Judah, although His face is concealed from the house of Jacob (Isa. 8:17). Indeed, Isaiah and his two sons, given to him by Ieue Alueim, are the signs and miracles in the house of Israel (Isa. 8:18)!

SUMMARY OF THE WAYS OF AHAZ

We have now briefly considered the actions of Ahaz, given to us in Kings and Chronicles, in order to compare them with the narrative of Isaiah seven and eight. We have uncovered no reason to conclude that Ahaz ever did name the damsel's son as the prophet instructed him to do. His history is one of an ever-increasing apostasy from Ieue, as he instituted and developed greater and more blasphemous forms of idol worship in every corner

of Jerusalem. Ahaz chose to place his confidence in Tiglath-pileser, King of Assyria, but he was deceived, for he received no help from him. Such is the summary of the course followed by Ahaz. He did that which was *not* right in the eyes of Ieue.

On the other hand, his folly called forth the sign of the damsel's son and this, due to his persistence in his folly, came to be fulfilled in the virgin's Son. Ahaz was subjected to suffering the significance of the name of Isaiah's second son (Hasten-Loot—Hurry-Plunder) who was named by Ieue Himself when Ahaz failed to be faithful. Thus the ways of Ahaz were reversed upon him. His unbelief rejected the damsel's son. Much later Judah's unbelief would also reject the virgin's Son.

We shall now supplement what we have already written by some additional notes, gathered by the compiler of the Concordant Version as he studied each verse. As we follow through our translation of these two chapters of Isaiah, we will note that they are divided into sections which correspond with the Skeleton Index or Framework of the book. In these additional comments we shall seek to enlarge upon the theme we have already laid down, confirming many of the points already made, and explaining some other details as we go along.

EXPLANATION OF THE STRUCTURE

In the first member (Isa. 7:1-9) of this skeleton, Ephraim's *conspiracy* gives rise to Judah's *fear,* but these find their balance (11:11-12:6) in the future when both receive *peace* and *joy.*

The sign of the *Damsel's son* (7:10-8:4) will be fulfilled in *David's* greater *Son* (11:1-10) Who will produce the peace and joy that will be the nation's portion in that day.

At that time the people of Judah relied on those who really were their *enemies* (8:5-8), but in what was then

the far off future, they will rely on *Ieue* (10:20-34).

When this prophecy was given, *Judah* did not acknowledge Ieue, their Alueim (8:9-22). Likewise, at a later point, *Assyria,* when called upon to correct Judah, also failed to acknowledge Ieue (10:5-19), claiming the glory as their own.

The center of this framework is introduced by a section dealing with the *Just* Judge (9:1-7) and balanced by the section dealing with the contemporary *unjust* judges (10:1-4). At the very core of the skeleton we find the *pride* of Ephraim (9:8-10) contrasted with the *doom* of Samaria (9:11-21).

SKELETON INDEX OF ISAIAH SEVEN AND EIGHT

1:2-5:30 Reproof ..... **Addresses** ..... Promise *40:12-66:24*
6:1-13 Temple, Forsaking .... **Voices** .. Consolation, Mountain *40:1-11*
7:1-12:6 Ahaz ..... **Prophecies** ..... Hezekiah *36:1-39:8*
13:1-27:13 Blessing-Loads **Israel-Nations** Glories-Woes *28:1-35:10*

AHAZ—EVENTS AND PROPHECIES 7:1-12:6 (=36:1-39:8)

7:1-9 Conspiracy, Fear ... **Ephraim and Judah** .... Peace, Joy *11:11-12:6*
7:10-8:4 Damsel's Son .... **Sign, Fulfillment** .... David's Son *11:1-10*
8:5-8 Rely on Enemies ..... **People** ..... Rely on Ieue *10:20-34*
8:9-22 By His People. **Ieue not Acknowledged.** By Assyria *10:5-19*
9:1-7 Just ..... **Judge** ..... Unjust *10:1-4*
9:8-10 Pride .. **Ephraim and Samaria** .. **Doom** *9:11-21*

CONSPIRACY, FEAR 7:1-9 (=11:11-12:6)

1-4- Ahaz ..... **Invasion** ..... Rezin *-4-9*

DAMSEL'S SON 7:10-8:4 (=11:1-10)

7:10-17 Emmanu-Al ..... **Sign** ..... Maher-shalal-hash-baz *8:1-4*
7:18-20 Prophetic Parables . **Assyrian Invasion** ... Fulfillment *7:21-25*

EMMANU-AL 7:10-17 (=8:1-4)

10-11 Offered ..... **Sign** ..... Given *13-16*
12 Refuses ..... **Ahaz** ..... Result *17*

18-19 Gadfly, Bee ..... PARABLES 7:18-20 (=21-25) ..... Razor *20*

21-22 Poverty .... FULFILLMENT 7:21-25 (=18-20) ..... Thorns *23-25*

MAHER-SHALAL-HASH-BAZ 8:1-4 (=7:10-17)

1-2 Name ..... **Sign** ..... Prediction *3-4*

IEUE NOT ACKNOWLEDGED BY HIS PEOPLE 8:9-22 (=10:5-19)

9-10 Dismayed ..... **Obstinate People** ..... Famishing *20-22*
11-12- Disciplined ..... **Isaiah** ..... Signs *18-19*
-12-15 Snare ..... **Ieue** ..... Concealer *16-17*

INTRODUCTORY VERSES (7:1-4)

**7 And it is [b]coming in the days of Ahaz, son of Jotham,
son of Uzziah, king of Judah, up goes Rezin, king of Syria,
and Pekah, son of Remaliah, king of Israel, to Jerusalem
to fight [on]against it. [a]Yet [z]they[Q] cannot [to] fight [on]against it.
2 And it is being told [to] the house of David, [to] saying, "[r]Guided
is Syria over Ephraim."**

**And his [r]heart is swaying, and the [r]heart of his people,
As the trees of [i]the[Q] wildwood sway from facing [i]the[Q] wind.**

**3 And saying is Ieue to Isaiah, "Fare forth, pray, to meet
You and Shear-Jashub, your son, [Ahaz,**

**To the end of the trench of the uppermost [s]reservoir,
To the highway of the field of the launderer.**

**4 And say to him, 'Beware! And be quiet!
[i]And[Q] you must not fear, and your [r]heart must not be tender,**

These introductory verses give us Ahaz's reaction to the threat of invasion by Rezin and Pekah. Perhaps the reason these allies had previously failed to take Jerusalem (7:2) was because the Syrian leaders had diverted some of their forces to take Elath (2 Kings 16:6), so they lacked sufficient manpower for their offsensive. But now that these other forces had returned and would be *guided* over Ephraim, so that all their forces could attack simultaneously, Ahaz and his people were terribly frightened. Ieue had sent these enemies against Ahaz in the first place (2 Kings 15:37). Had Ahaz realized this, neither he nor his people should have been worried. They needed this test, but they dreaded the consequences. Even so, they failed to turn to Ieue for help.

The reason Isaiah may have been sent to meet Ahaz at the end of the trench of the uppermost reservoir is that Ahaz, no doubt, was up there inspecting the city's defenses, especially the vital water supply. The launderer apparently did his work nearby, because of the abundance of water.

Ieue Himself had sent the "two tails of the smoking wooden pokers" against Judah. Therefore, He makes it very clear to Ahaz that He has no intention of allow-

ing the alliance to take Jerusalem. Not only that, He further asserts that after sixty-five years rebellious Ephraim will even cease to exist as a people, because they had sided with Judah's enemies instead of upholding the house of David. That their downfall will be entirely due to *Ieue's* activities is clear from the fact that He makes this prediction at the most unlikely moment—right when Ephraim appears to be on the verge of utterly dominating Judah!

PLOT TO INVADE JUDAH (7:4-9)

[f]Because of ·these two [F]tails of the smoking ·wooden pokers,
[l]That[Q] are [i]by the [A]hot anger of Rezin and Syria, and Remaliah's son.
5 **Forasmuch as Syria, with Ephraim and Remaliah's son, is counseling evil [on]against you,**
6 **[to] Saying, "We will go up into Judah and end it,**
And we will rend it to us,
And cause a king to reign in its midst—[\]the son of Tabeal;" ' "
7 **Thus says my Lord, Ieue [7]of hosts,[o] "[7]This counsel[r] shall not be confirmed,**
And it shall not [b]come to pass.
8 **For the [F]head of Syria is Damascus, And the [F]head of Damascus is Rezin,**
And in further sixty[a]five years Ephraim shall be [F]cracked from being a people.
9 **And the [F]head of Ephraim is Samaria, And the [F]head of Samaria is Remaliah's son.**
If you are not believing, [tt]then you are not being faithful."

Ieue's message to Ahaz promptly sums up the seriousness of the plot that has been devised by Rezin and Ephraim. Just prior to this, the fighting between Ephraim and Judah had lulled, due to the intervention of the prophet Oded; but now, under the renewed influence of Syria, they decide to completely subjugate Judah to themselves and place over it a king of their own choice. They are so confident that they will succeed that they have *already* selected Ahaz's successor! The name *Tabeal* signifies "Good-is-Al" which suggests that they thought Al would bring *them* the victory.

But Ieue does not plan to confirm their assumptions. He numbers the few remaining years that Ephraim has until it draws its last breath. All Ahaz needs to do, to solve all his difficulties, is to *believe Ieue!*

THE DAMSEL'S SON (7:10-17)

10 **And Ieue is proceeding to speak to Ahaz, [to] saying:**
11 **"Ask for yourself a sign from [w] Ieue, your Alueim,**
Deepen the asking, Or elevate it toward that above."
12 **And saying is Ahaz, "I will not ask, Nor will I probe [t]Ieue."**
13 **And saying is he, "Hear, pray, house of David!**
A little thing is it [f]for you to tire mortals,
That you are tiring [mr]even [r]Ieue,[o] my Alueim?
14 **Wherefore [r]Ieue[o] Himself will give to you a sign:**
Behold! the damsel shall be pregnant and bear a son,
And you call his name Emmanu-Al.
15 **Clotted cream and honey shall he eat**
[r]Before[o] he knows to reject [in] evil and to choose [in] good.
16 **For[in]ere the lad will know to reject[in]evil and choose[in]good,**
Forsaken shall be the ground which you are irritating,
[f]Of the presence of its two kings."
17 **[f]And[o] Ieue will bring on you, and on your people,**
And on the [A]house of your father,
Days which came not [to] [f]since the day Ephraim withdrew from [on] Judah—
[t]The king of Assyria!

Two great problems presented by the Authorized Version of these verses are resolved by the above rendering. Yet this version cleaves ever so closely to the Hebrew text. The first difficulty this translation resolves is: Was Isaiah telling Ahaz that a *virgin* would bear a son? By consistently rendering the Hebrew word *olme* by *"damsel"* we avoid making this verse say something that could hardly have been a sign to *Ahaz.* The common rendering "virgin" has obscured the significance of the prophet's message *to Ahaz at that time.*

The second question is: *Who* was to do the naming of the damsel's son? Was it to be the damsel or Ahaz? For it was *this very action* that was to be the demonstration of Ahaz's faithfulness. It was *Ahaz* who was

able to keep alive one heifer and two ewes, and the diet of the land will be confined to dairy products and honey.

The sickening shame brought upon Judah by Ahaz when he denudes the Temple of Ieue of its treasures, will be rapidly repaid when their whole *land* is denuded of its fruitfulness and verdure. It is infested with buck-thorns and spines, and would be utterly uninhabitable by humans but for the sustenance secured from the lower animals like cattle and bees (7:23-25). It had once been under intense cultivation, but now there is none.

MAHER-SHALAL-HASH-BAZ (8:1-4)

8 And saying is Ieue to me, "Take your large ⁷new⁰ roll,
And write on it ⁴with the stylus of a mortal: To hasten-loot-hurry-plunder."
2 And I am causing to witness for me, faithful witnesses,
ʿUriah the priest, and ʿZechariah, son of Jeberechiah.
3 And I am coming near to the prophetess,
And she is becoming pregnant, and is bearing a son.
And saying is Ieue to me,
"Call his name, Maher-shalal-hash-baz,
4 For ⁱⁿ ere the lad will know to call 'abi' and 'ami,'
Borne away shall be ʿthe estate of Damascus,
And ʿthe loot of Samaria, before the king of Assyria."

In order to preserve a record of the prediction that Judah's enemies will be destroyed by Assyria, a new scroll is taken and the somewhat cryptic name of Isaiah's second son is inscribed on it. Two men were chosen to witness the making of this document whose names in themselves confirm it, for one is called Uriah (*Aur-i-e*) *Will-be-light,* and the other, Zechariah (*Zkr-i-e-u*) *Will-be-Remember-ing.* These certify to the light that shall yet break through to Judah and bring them a remembrance of Ieue's destruction of their enemies.

Neither the people of Judah nor their king seem to respond in any way to the sign contained in the name of the damsel's son. They do *not* believe that the Subjector is with them. Consequently a further prediction

and sign is made by Ieue, which will go into effect immediately, since this time Ieue *Himself* names the prophet's son and Isaiah writes it on his new scroll. The new sign has a greater scope for it indicates that not only would the Assyrian do to Syria and Ephraim that which Ephraim had proposed to do to Judah, but also that the Assyrian would continue on and discipline Judah in turn. Truly Judah's foes would be overthrown, proving that Al was present with them, to both the king and the people. Yet it was to be accomplished in a manner very different from that indicated by the sign which Ahaz rejected.

THE WATERS OF SHILOAH (8:5-8)

5 And Ieue is proceeding to speak to me further, [to] saying,
6 "Forasmuch as 'this 'people reject 'the [F]waters of 'Shiloah
'which are going carefully,
And are elated over 'Rezin and Remaliah's son,
7 [P]Wherefore, also, behold!
My Lord is bringing up over them 'the waters of the stream,
The staunch and the vast[P]—'The king of Assyria and 'all his glory,
[P]And up it goes over all its channels, And goes over all its banks.
8 And it passes on into Judah, overflows and passes till the neck it will touch.
And its outstretched [F]wings [b]come to fill the width of your land, Emmanu-Al"[P]

The prior sign to Ahaz (7:10-17) is alluded to in this section under the expressive figure of the "waters of Shiloah" (8:6). Such an expression suggests what *blessing* might have flowed to Judah if they had accepted the sign. Yet in this new reference to it we are told that the people have rejected Ieue's offer. The passage then expands to amplify the implications in the new name which was actually given to the prophet's son: To Hasten-Loot—Hurry-Plunder.

The waters of Shiloah (*Shlch,* which means SEND) are a delightful illustration, suggesting Ieue's pure

provision for refreshing His people. Intermittently they well forth from beneath the surface, not far from the temple mount, and slowly and "carefully" wend their way unseen, to the pool within the holy city. There they supply the people and their plants with the moisture so sorely needed in the hot, parched Orient. So also the word of Ieue wells up from its sacred Source, and finds its hidden way into the hearts and lives of His chosen ones. But, alas! Even today most people prefer excitement and emotion and tend to disregard the source.

In contrast to the slow, silent stream beneath Zion's mount, is the rapid rampant river, the great Euphrates, which periodically overflows its banks and sweeps all before it (8:7). So also was the behavior of the nation which dwelt along its banks. Not long after this, it overflowed into all the nations to the west including the holy land, and left desolate devastation in its wake.

The outlook has gradually changed from the one which prevailed at the time the sign was first offered to Ahaz. Now (8:8) Emmanu-Al's land is distinctly *included* within the scope of the Assyrian invasion. This is very different from what appeared to be Ieue's plan in the first place, but it all agrees with His intention. The people of Ieue would learn a very necessary and needful lesson. They should never have bribed Ieue's enemies to be *with* them. They had *invited* Assyria to come into their land and save them. Now that nation is *with* them, but only to destroy them!

THE PEOPLES DISMAYED (8:9-10)

9 [7]Know,[o] ye peoples, and be dismayed!
And [c]give [A]ear, all ye far from the land!
[A]Belt yourselves and be dismayed!
[A]Belt yourselves and be dismayed!
10 Counsel with counsel, [a]yet it shall be annulled!
Speak the word, [a]yet it shall not be confirmed! For with us is Al!

The first verb in verse nine does not make a good

parallel to "give ear," in the second line, if we follow the traditional Hebrew text. However, the Septuagint has "*know*," which fits very well. The difference in Hebrew is very slight, for it reads *ro* (רע) and the Hebrew word corresponding to the Septuagint reading would be *do* (דע). Hence following the Septuagint seems justified.

The peoples who will be dismayed are those who have counseled with counsel. They are directed to "know" this and also discover that their counsel will be annulled. They may speak the word, but it shall not be confirmed.

It seems strange, at this juncture, for Isaiah to stoutly reaffirm that "With us is Al" (9:10), when all outward signs of His presence were about to be withdrawn from degenerate Judah. Yet that Ieue Alueim *was* still with them is confirmed by everything that has happened since. The sinister schemes of Ephraim and Syria came to naught. And Ieue always preserved a tiny remnant during every disciplinary judgment that He brought on Judah. The seed of David *did* produce the promised King. Though their sight became dim, though they stumbled and they faltered, yet He always remained faithful to their best interests. God has not forgotten His wayward ones. He shall yet use them to bring blessing to the earth and glory to His name. In that day all shall know that "With *them* is Al."

ISAIAH DISCIPLINED (8:11-12)

11 For thus says Ieue to me,
As, with a steadfast ·^A^hand, [a] He disciplines me,
[f]Lest I go in the [F]way of ·this ·people, [to] saying,
12"You shall not say what is [7]obstinate,[9]

When Ieue speaks to Isaiah with a steadfast hand we should expect stronger language than the Authorized Version's rendering, "He instructed me." The Hebrew stem means DISCIPLINED, a very rigorous instruction. This discipline may have something to do with the action

described in Isaiah six where the prophet's lips were touched by the glowing coal and purified.

The word translated "confederacy" in the Authorized Version (8:12) they usually translate "conspiracy" elsewhere. It does not suit the action of Rezin, king of Syria, and Pekah, king of Israel, in combining against Judah in the way it is sometimes understood. The Septuagint uses a stem with a different meaning but which, in Hebrew, very closely resembles the other word. It reads *qshe* (קשה) stiff, or *obstinate*, in place of *qshr* (קשר) tie or *conspire*. We have adopted the Septuagint rendering because it seems more in keeping with the parallel line.

THE OBSTINATE AND THE FAITHFUL (8:12-15)

For all [w]that ·this ·people are saying is [7]obstinacy.[0]
And ˋthеir fear you shall not fear, nor be terrified."
13 **ˋIeue of hosts—ˋHim shall you sanctify,**
And He shall be your [M]fear, and He shall be your [M]terror.
14 **And [7]if you trust Him,[0] He comes to be for a Sanctuary,**
And [7]not[0] for a Stone to strike, [7]Nor[0] for a Rock to stumble,
[7a]Yet[0] to the two houses of [7]Jacob[0] He is for a Snare,
And for a Trap to the dwellers of Jerusalem.
15 **And [F]stumble do many among them,**
And they [F]fall and are [F]broken, And they are [F]trapped and [F]seized.

In this section Ieue contrasts those who are obstinate with those who trust Him, and warns them to be on guard, for there are many who will stumble and fall. The Septuagint rendering of verse 14 seems much more in line with the context than the Hebrew text. We follow it and insert "if Him you trust" in the first line, for this is the condition which would allow Him to be their Sanctuary. In the next line it also inserts the negative twice: And *not* for a Stone to strike, *nor* for a Rock to stumble. In the next line it terms them the two houses of *Jacob,* rather than "Israel," because it now deals with those who do *not* trust. This Septuagint reading, "Jacob," seems far more fitting.

TIE UP THE TESTIMONY (8:16-17)

16 Tie up the testimony, [1]And[o] seal the law among My learners,
17 I also tarry for Ieue,

The Concealer of His face from the house of Jacob,
And my expectation is toward Him.

The figure of tying up and sealing the law and the testimony suggests that there is a need to preserve it for posterity. A ribbon was wrapped around the scroll and the knot, or ends, was secured by means of wax, on which the seal was impressed, so that the scroll could not be read until the seal had been broken. Occasionally it was also deposited in earthenware jars as an additional precaution. This was the case with the famous "Dead Sea Scrolls" of this very prophecy! Much of Isaiah has now already been fulfilled, including the predictions about the Messiah. Yet, if they are even now not believed by contemporary Jews, how could we expect that they would have been accepted in Isaiah's day?

Those who are designated "learners" (8:16), who accepted God's testimony and submitted to His law, now must tarry for Ieue and wait for Him, even though He will conceal His face from them. Among these few faithful is Isaiah himself. The two houses of Jacob, however, will stumble over their "Rock" and both will be thrust out of the land because of their unbelief.

ADVISORS BRIBED (8:18-19)

18 Behold! I and the boys whom Ieue [7]Alueim[o] gives to me,
Are for signs and for miracles in [7]the house of[o] Israel,
From [wi] Ieue of hosts, the Tabernacler in mount Zion,
19 And in case they shall say to you, "Inquire [t]of the mediums,
[7]And [t]of the ventriloquists,[o] and [t]of the wizards,
The chirpers and the cooers,"
Should not a people [t]of its Alueim inquire?
[7]Who inquires[o] about the living [t]of the dead?

In Israel Ieue manifested Himself to the people in ways perceptible to their senses. They were given a literal land, a visible temple, and an impressive ritual.

His prophets were empowered to perform miracles and foretell future events. Isaiah and his two sons were given to the nation as a sign, which they should have heeded. But instead they preferred to inquire of the dead through mediums, and consult wizards, contrary to Ieue's law and His testimony (Lev. 19:31). And these they *bribed* to gain a favorable response! Even today people prefer to hear what they *want* to hear, instead of what would really benefit them (2 Tim. 4:3, 4).

THE FRUITS OF UNBELIEF (8:20-22)

20 To the law and to the testimony!
If they are not speaking [as]according to [t]this word,
There is no [r]bribe for[o] [M]them[e]
21 [a]When hardship and famine passes [t]through the [r]land,[r]
And it [b]comes, that it is famishing and wroth with itself.
And it makes light [t]of its king and [in] his Alueim.
[a]Then it faces [to] upward [r]into the heavens above,[o]
22 And [r]beneath[o] to [t]the[o] earth it will look,
[a]Then behold! Distress and darkness,
[r]Faintness[r] of constraint, and the gloom of expulsion!

The Authorized Version of the latter part of Isaiah 8:20, "It is because there is no light in them," is certainly true, although the word they translate "light" is actually DAWN. But the Septuagint reads "*bribe*" in place of this word. The two words are practically identical in Hebrew. Dawn is *shchr* (שחר) and bribe is *shchd* (שחד). The letters *d* (ד) and *r* (ר) are so nearly alike that they are often confused.

FOOLISH FOIBLES

When the people failed to consult the law and the testimony, and preferred to go to mediums and wizards, the answers varied according to the size of the bribe they brought. So when famine and hardship sweep through the land, they found themselves hard pressed for any gifts that might be brought to those who advised them. But *Ieue's* word flowed forth freely and impar-

tially. It was completely reliable and trustworthy, in contrast to the blind guesses supplied by the selfish sorcerers.

CONCLUSION

We have now completed our survey of Isaiah seven and eight. The history of Ephraim and Judah apparently has ended any expectation that Ieue will still fulfill His promise to King David. Yet in this scene of sadness and despair a sign is given. It is given to the man who least deserved it. True to his name, Ahaz (HOLD) has *held* to his wicked ways throughout his whole career. Yet he is encouraged to name the promised son "Emmanu-Al" and thereby acknowledge that "*With us is Al.*" But he *holds* out and the sign is changed. The prophet's son is named by Ieue instead, and now his name becomes "Maher-shalal-hash-baz," "To Hasten-Loot—Hurry-Plunder." But God does not rescind His initial sign because of their unbelief. He just postpones its fulfillment. When Emmanu-Al *did* come, and embodied everything the sign had signified, He *too*, was rejected, and God postponed the kingdom *once again*. God will not cancel His covenant, but neither will He carry it into effect until His stubborn people are *ready* to resume their role as His royal representatives. Ahaz and his subjects were not ready. But Ieue Alueim is presently patiently reforming His rebels through the fires of affliction, that they may become *useful* vessels to their Owner. A.E.K.—E.H.C.

DONATION SUMMARY

We hope to be able to mail a donation summary to all of our regular donors who have donated over $100 to our work over the past year, sometime after January 1, 1961. The government requires us to supply them with a list of names of all such regular donors, together with the amount donated, so that they can check the amounts claimed on Income Tax returns. By mailing each donor a summary of his donations for the year, it will allow you to compare your figures with ours, and correct any mistakes before submitting them to the government.

HUGH CAMBLIN

After an illness lasting several months, Brother Hugh Camblin, of Bangor, North Ireland, fell asleep peacefully on August 30, 1960, with his eighty-fifth year almost completed. The friends of that district have lost one who ever pointed them to the values of a correctly partitioned word of truth, as well as the need for a pattern of sound words. Always did he stress such matters as great factors which would lead to the grasping of God's love and purpose in His obedient Son, Christ Jesus. Our brother's faith in God's Word dates back to the days of the journal, *Things to Come*. This came to be supplemented by *Unsearchable Riches*, and the Concordant Version. Almost forty years back, our brother became very interested in the Divine Calendar, and to it he added the artistic touch, at that time. These efforts by Bro. Camblin led to his contact with the writer of this note. Since then many happy years of personal friendship and correspondence have ensued. To his wife and family we tender our sympathies. Yet we look forward to the day when the shout of command will bid the dead and the living to meet their Lord in the air. E.H.C.

MARTIN POLLACK

Our Melbourne friends of Ambassadors for Christ fellowship report to us the passing into God's gracious and loving care of Brother Martin Pollack, until the second advent of our risen glorified Lord and Saviour. Brother Pollack was called on September 9. He and Bro. P. G. Pannell, who preceded him on April 30 of this year (see July U.R., page 164), gave faithful testimony to the full evangel of God's grace and of universal reconciliation through the blood of Christ's cross (Col. 1:20), have been an effective blessing in the lives of many in Australia. We thank God for their lives and all that He gave them grace to do and for their faithfulness to the Scriptures throughout long years. We and their loved ones look for our Lord's return and know that they rest until that soon coming day when they and all others who love our Lord shall be with Him, like Him and for Him in realms celestial. "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 ..." (Phil. 3:20, 21). J.C.F.

TOM JONES

As we go to press we learn of the sudden passing on October 19, of Bro. Tom Jones, who was the leader of the Ecclesia in Victoria, B.C., for the past several years, and had rejoiced in the truth for several decades. He had been at the meeting as usual on the seventeenth. Our brother's humble spirit was his outstanding characteristic. Brother Fred Budge conducted the service, and read many comforting words from the Scriptures.

THE OBJECT OF GOD'S JUDGMENTS

WHY DOES GOD JUDGE? What is His divine object in bringing on mankind a multitude of afflictions and woes? Is it merely to vent His indignation against sin? Of course it is true that our *holy* God has every right to display His displeasure at mankind's multiplied *un*holy behavior. But is this *all* He is doing? Does not judgment, like every other act of our Creator, serve some other, more constructive purpose? In this study we will show how all of His acts of discipline are an important part of His vast program to eventually bring the most bounteous blessings to all His creatures.

BENEFICIAL RESULTS

All of God's early judgments—the expulsion from the garden, the flood, and the confounding of languages—were designed to bear beneficial results at a much later date. Just so, when God began chastening His chosen nation Israel, it was for their own good, ultimately. A child may misunderstand the motives of his father when he receives a spanking, but later on he begins to see the real reasons for such measures.

THE ROOT OF ISRAEL'S DEPRAVITY

In the early annals of Israel's history we may only find the far-off benefits of God's judgments vaguely hinted at, but there are enough faint glimmers to encourage us to anticipate further unfoldings later on.

Each period of Israel's apostasy laid bare once again

the real root of their depravity. They *spurned* Ieue, their Alueim. They turned their backs on Him, and asked to be left alone. His loving entreaties did no good. Only through His *judgments* were the people reminded of their need for Him. When they were given into the hands of their enemies, they would quickly turn back to Him in their despair. They cried to Him for deliverance. And, even though they would fall back into their former sins after He did rescue them, we can recognize a divine *method* in His discipline which would ultimately yield results.

JUDGMENT REVEALS GOD'S CHARACTER

God intends to reveal His own character to humanity through His judgments. Ezekiel saw that God was using His judgments to underline His *exclusive claim to Deity.* In his scroll this expression is repeated more than fifty times, in connection with the pronouncement of a judgment:

"And you will *know* that *I* am Ieue!"

When God carries out a threatened judgment He proves conclusively that He *means* what He says, and it is extremely foolish to take His words lightly!

The seventy hard years that Israel spent as captives in the land of Babylon taught them one important lesson that they have *never* forgotten. Since those days they have never again taken up idol worship, even though they have been guilty of many other sins. So that single judgment period accomplished what hundreds of years of warnings through the prophets failed to do!

BLESSING INTRODUCED BY JUDGMENT

In the future, during the time of Israel's full redemption as a nation, judgment will play a very important role in bringing this stiff-necked nation to a proper attitude of humility, and will cause them to depend for help on Ieue *alone.* Such a change of attitude will make

it possible for Ieue to exalt and bless them, and make them into effective channels of blessing to the rest of the nations on the earth. It is quite clear that these judgments will be most *essential* as the forerunners of Israel's restoration. Isaiah says, "Zion with *judgment* shall be ransomed" (1:27) and "If Ieue washes the filthy daughters of Zion, and Jerusalem's blood be expelled from within it, by the spirit of *judgment,* and by the spirit of consumption." (Isa. 4:4).

JUDGMENT AND MERCY

A passage in Hosea which parallels these thoughts, reveals once again that God is merciful in His judging. "And I betroth you to Me in righteousness, and in judgment, and in *kindness,* and in *compassion,* and I betroth you to Me in faithfulness, and you know that I am Ieue." (Hosea 2:19, 20). Here, when judgment enters the scene, it is accompanied by kindness, compassion and the faithfulness of God. All these forces, directed by God's wise hand, will produce the desired result. They will cause Israel to gain a knowledge of their Messiah.

THE NATIONS JUDGED

In much the same way God will again employ severe judgments to bring about the future reformation of all the other nations. These judgments will have a telling effect! This is the substance of Ieue's words spoken through the prophet Zephaniah: "For My judgment is to gather the nations. I convene the kingdoms, to pour out on them My menace, all the heat of My anger. For by the fire of My jealousy the entire earth shall be devoured." (Zeph. 3:8).

One might assume that after such a severe exhibition of God's indignation no one would survive. But the very next verse assures us that this chastening has a constructive goal. "For then I will turn the peoples to a pure lip, for them all to *call on the name of Ieue,* to *serve Him* shoulder to shoulder." (Zeph. 3:9).

JUDGMENTS UPON INDIVIDUALS

God's judgments of individuals were just as effective in eventually producing good results as were His judgments of whole nations. Even depraved King Ahab, one of the most evil individuals in Israel's history, was brought to his knees when confronted by Elijah's prophecy of personal calamity (1 Kings 21:20-29). Likewise pompous King Nebuchadnezzar, after declaring his *own* might and majesty, was promised a most humiliating experience which would last "until thou know that the *most High* ruleth in the kingdom of men, and giveth it to whomsoever He will." (Dan. 4:32, A.V.).

TO JUDGE, TO ADJUDICATE, TO SET RIGHT

These expressions, gleaned from God's judicial language, and their practical application, will reveal to us some interesting sidelights on His actions as the Ruler of the universe. There are a number of passages in the Scriptures where *judging* is connected with *setting things right*. For instance, can you see the connection in Isaiah 3:13? There we read: "Stationed to *contend* is Ieue, and standing to *adjudicate* His people." And Isaiah 28:5, 6 says: "In that day Ieue of hosts shall become a stately crown, and a beauteous chaplet to the remnant of His people, and for a spirit of judgment for him sitting in judgment."

Samuel is the one who can tell us what judging really implies. He had to speak with power and severity to his apostate people, so he said, "Now stand by and I will judge you before Ieue, and I will tell you all the righteous deeds of Ieue, which He has done for you and your forefathers." (1 Sam. 12:7). And then Samuel reminded them of the gracious acts done for them by Ieue, which were intended to win their affection. With this "judging" he tried to show them how much they owed to their Alueim. Israel's great sin was their *forgetfulness* of their Ieue, and this was an infringe-

ment on His *rights.* God's rights, as their Creator and Sustainer, had to be impressed upon their unattentive minds. So Scripture tells us that Samuel "judged" them to make them conscious of their mistake.

JUDGING DELEGATED

God judges among His creatures in order to emphasize His rights and remind them of His sovereignty. Moses was given the role of a judge over Israel, and he, in turn, delegated this authority to chiefs which he placed over the people to decide what should be done in minor matters (Ex. 18:13-22). This type of government was intended to bring Israel to its promised permanent dwelling place in peace. Later on, judges or superintendents were appointed to judge the people with just judgment (Deut. 16:18, 19). Just judgment is that which allots to each and every person what is *right,* just and fair. It was designed to promote the general good.

GOD INSISTS ON JUST JUDGING

In Jeremiah's prophecy, Ieue testifies very favorably in behalf of Josiah, king of Judah, especially noting that the king meted out judgment and justice, and since his judgments were *just,* all went well with him. He adjudicated the humble and needy equitably, and these acts are termed "*the knowledge of Ieue.*" God's mercy and pity are aroused whenever the poor and distressed are unjustly treated (Jer. 22:15, 16). The great priest Joshua was given this choice by Ieue: "Should you be going in My ways, and should you be keeping My charge, then, moreover, you shall *adjudicate* over My house, and, moreover, you shall *keep* My courts." (Zech. 3:7). Applied to the temple service, "adjudicate" can only mean to *direct its affairs,* making sure that its ritual and divine service are carried on according to God's precepts and instructions.

God's judgments are not limited to little Israel. He

will also judge all the other nations in the same just fashion. Isaiah foretold: "And He judges between nations, and corrects many peoples" (Isa. 2:4). And further: "And prepared by *kindness* is a throne, and seated on it in truth, in the tent of David, is a *judge;* and he inquires for judgment, and swift is justice." (Isa. 16:5). Thus the spirit of God shows that He pursues a special object in all His judgments, and will surely bring it to pass.

These illustrations of God's methods of judging should serve as instructive examples for us, and help us to understand how He *uses* His judicial language. We must take many things into account if we want to comprehend clearly the principles which activate the divine punitive program. At the same time we should now realize the importance of considering *all* the Scriptures *together* and not extracting an erroneous view from a single statement that has not been compared with its counterparts in other portions of God's Word. Each segment adds its own characteristic color to the complete spectrum, and should we look at matters from only one viewpoint, our conclusions are bound to be lopsided. If a believer confines his studies to only that section of Scripture which deals with God's future judgments in the time of the end, without previously considering those judgments which are already past, he is likely to become hopelessly bewildered.

ISRAEL'S GREAT TRIBULATION

Even in the so-called "Old Testament" God began to predict judgments which are, even today, still *future.* Besides pointing to the destruction of Jerusalem, which came to pass in 70 A.D., the prophets speak clearly of other judgments to come on Israel, which have not yet occurred. In Jeremiah's prophecy God paints a vivid picture of this period: "For thus says Ieue: A voice of trembling we hear, afraid! And there is no peace. Ask,

pray, and see if a male is bearing [a child]? For what reason do I see every master's hands in his loins like a woman in bearing, and all their faces are turned to greenmold?" (Jer. 30:5, 6). The following verse gives the answer: "*Woe!* for *great* is that day, because none is as it. And a season of distress is it for Jacob. Yet he shall be saved from it." (Jer. 30:7).

The judgment just described is the next one to be expected, viewed from our present position in God's calendar. It is the forerunner of Israel's ultimate salvation, as the following portions of Jeremiah's prophecy make crystal clear. Almost all of the prophets have heralded the dire distress that is yet in store for Jacob. Joel says it is the prelude to the day of Ieue. (Joel 1:15; 2:1, 2). But he concludes with the comforting description of Israel's eventual restoration (Joel 2:18-27). Malachi's promises are parallel to his (Mal. 1:2, 3). Daniel also foresaw this time of trouble for his people, and he said it would bring upon them more distress than any period in their history (Dan. 12:1). Zechariah describes this judgment but he views it from another angle. When the ordeal has seemingly reached its climax, their Messiah will return and save the faithful.

These prophecies from the Hebrew Scriptures were greatly elaborated upon by our Lord, and quite often adjusted to accord with the events of His day. Just as He heralded the *nearness* of the kingdom, He also spoke of the judgments which would precede it, as imminent.

JUDGMENTS ELABORATED BY OUR LORD

Our Lord's advent coincided with another change in God's dealings with mankind. The *language* of revelation shifted from Hebrew to Greek, since Greek was the universal language of that time. This is particularly important in relation to the expressions used to designate *time periods.* The Hebrew word *oulm* becomes the Greek word *aion.* This new term does not necessarily shed more light on the future. But the Lord used it in

such a way that it *became* a source of new illumination.

ISRAEL'S TERRESTRIAL EXPECTATION

We must bear in mind that the judgments predicted by our Lord can only be understood in relation to what constituted their background—that is, *the terrestrial kingdom of the Jews.* Israel had been instructed by their prophets to look forward to a time when they would gain political dominion over this earth. In that day their Messiah will reign and they themselves will rule over the entire mass of humanity as Alueim's chosen representatives. A part in this kingdom was the very essence of perfect bliss to a believing Israelite. They knew nothing about "going to heaven."

CAST INTO GEHENNA

Therefore, the Lord adapted His threats and warnings of a future judgment designed to prepare the nation for its promised role, to agree with these Jewish expectations of a wonderful future in a paradise *here on earth.* All of His sermons and admonitions culminate in either the prospect of *entering* the kingdom or the threat of being *cast out*—thrown into the valley of Hinnom, the "Gehenna," which was just outside Jerusalem, where fires and worms destroyed the refuse of the city as well as the corpses of criminals, which were considered unworthy of a burial.

JOHN THE BAPTIST WARNS OF JUDGMENT

John the Baptist was the first to announce a judgment which would precede the inauguration of the kingdom. As he believed this kingdom to be imminent, he also spoke of this disaster as being near at hand (Matt. 3:1-12). He describes it as if it were a harvest. The grain will be gathered into God's barn, yet the chaff will be burned with unextinguished fire. Fearlessly he warns the unrepenting "spiritual" leaders of Israel that they will

not by any means escape this impending indignation.

The Authorized Version calls this fire "unquenchable," which might be understood to mean that it will burn eternally. But this translation is not entirely accurate. The conflagration is simply called "unextinguished." This means it will burn incessantly during the *whole period of the judgment.* Its duration has been fixed by God. There is no indication that it will extend beyond the millennium or that it will still be burning in the eon which follows it. No mention is made of the time *after* the eons, which may be more properly called "eternity."

THE "END OF THE WORLD"

Our Lord also used the figure of the harvest (Matt. 13:24-30). When the disciples failed to understand these figures of speech, He explained, "The field is the world... the harvest is the conclusion of the eon." Because the Authorized Version renders this, "the harvest is the end of the *world*" a completely erroneous conception of God's time periods has been introduced into Christianity. But this judgment is by no means the "end of the world." The *world* (*kosmos*), as such, is never spoken of an having an end, except when it designates an "order or system of things" in a given period of time or an eon. (Study its occurrences, listed on page 333 of the Keyword Concordance). But this judgment does bring an epoch of long duration, or an *eon*, to a close. This period corresponds to the Hebrew word *oulm* used by the prophets.

A judicial separation will take place at the conclusion of this eon. Those who have been guilty of lawlessness will be culled out (Matt. 13:41). In the parable of the dragnet (Matt. 13:47-51) the wicked are said to be taken out of the midst of the just. Their judgment is compared with casting into a furnace of fire. The Lord stresses that these condemned offenders will suffer severe pain. He says, "There shall be *lamentation* and *gnashing of*

teeth." In vivid contrast to this, He says of the ideal seed: "Then shall the just be shining out *as the sun* in the kingdom of their Father" (Matt. 13:43). The basis for this promise is found in Daniel 12:3.

THE TRUTH OF THE EONS KNOWN

In the course of His warnings that judgment will surely come, the Lord amplifies and explains the truth of the eons. In Matthew 12:31, 32 He says: "Whoever may be saying aught against the holy spirit, it shall not be pardoned him, neither in *this* eon nor in *that which is impending.*" From this we can see that the Lord taught that there were several eons, and said clearly that these have both a beginning and an end.

Our Lord's disciples apparently understood these matters. Indeed, this must have been the prevailing belief in Israel at that time, for neither the Hebrew Scriptures nor the Greek translation which we call the "Septuagint" (which was the "Bible" of their days) mentions "eternity." With real insight the disciples asked, "Tell us . . . what is the sign of Thy presence and of the *conclusion of the eon*?" (Matt. 24:3). In His answer the Lord remains in perfect harmony with the statements of their ancient prophets. Three times He quotes Daniel in Matthew 24; in verses 15, 21 and 30. Additional citations from the ancient spokesmen of God are in verses 29 and 30 (Amos 5:20, Joel 3:13-15, Isa. 13:10 and Zech. 12:4-14). Not only in His descriptions of the judgments but also in the fact that they are to occur right at the time of Christ's coming to set up His kingdom on earth—in all this He agrees with what the prophets had foretold.

THE APOSTLES CONTINUE THE WARNING

After Christ's ascension the apostles continued this same line of prophecy revolving around the great tribulation. At Pentecost Peter quoted the prophet Joel

(2:28-32). In these verses, Joel has predicted both the distress and the salvation which will follow it. Peter brings this subject up again in his epistles where he first talks about fiery trials (1 Pet. 1:6-8) which lead up to the unveiling of Jesus Christ (1 Pet. 4:12, 13).

Paul also portrays the great sufferings which lie ahead of the Jewish nation. He writes, "Yet in accord with your hardness and unrepentant heart you are hoarding for yourself indignation in the day of indignation and revelation of the just judgment of God, Who will be paying each one in accord with his acts. ... fury, affliction and distress ... on every human soul ... of *the Jew first*" (Rom. 2:5-9).

THE EXECUTION OF THE GREAT TRIBULATION

The most comprehensive description of the judgment of the "great tribulation" foretold by the prophets and our Lord, is found in the Unveiling of Jesus Christ, commonly called "The Book of Revelation." Israel will suffer exceedingly at the hands of the nations, who will be treading the holy city forty-two months (Rev. 11:1, 2). Apostate Israel is portrayed as a despised prostitute, hated by all the nations, who make her desolate and naked and devour her flesh and burn her with fire (Rev. 17:16, 17). This will be the fiercest persecution of the Jews that the world will ever witness. In addition there will be God's direct intervention through the calamities of the "bowls." Together they will constitute the greatest time of trouble ever to befall God's erring nation of Israel. Its execution will take place with such violence that, in the words of the Lord, "no flesh at all would be saved," that is, no one at all would live through it, if these days were not discounted (Matt. 24:21, 22).

THE PURPOSE OF THIS JUDGMENT

Yet God has a definite aim in view in this terrible

judgment just as in all the others. One of the two messengers which Daniel saw, describes its purpose accurately. One asks the question, "Till when is the end of the marvels of which you speak and this *cleansing*?" The other one answers, telling how much time was to elapse before the fulfillment, and adds this significant statement: "And as concluded is the *shattering of the hand* of the holy people, concluding are all these things." (Daniel 12:5-7). In the Scriptures "hand" is used figuratively to imply someone's *power,* because the hand is the instrument which man uses to effect his power. It was Israel's reliance on their own "*hand*" or their own power, apart from that which God offered, that will force Him to break them, as He broke their father Jacob on the banks of the Jabbok (Gen. 32). The judgments of the great tribulation demonstrate in an impressive manner what an extremely vigorous blow God must strike His people in order to completely eradicate this fundamental evil forever from their hearts. But, on the other hand, these cataclysmic catastrophies are equally an evidence that God never gives vent to His indignation without purpose. Even in the most severe afflictions, He is always removing obstacles and opening an avenue which will ultimately lead them to Himself and bring them into bounteous blessings.

CONCLUSION

The judgments we have just considered will prepare Israel for their great national repentance and turning back to Ieue, their Alueim. Then God will pour out His spirit upon them and they will eagerly place themselves entirely at the disposal of their Messiah, and *His will* will be engraved on their hearts.

This is *so* important! If we wish to rightly understand God's judgments, we *must* realize how He will use the future great affliction to bring about the deep and abiding "conversion" of God's holy nation, en-

abling them to be a blessing to the other nations throughout Christ's thousand year reign. Once this is grasped, it will serve to prove the accuracy of every statement made by any of the prophets which suggested that all God's judgments are designed to *ultimately bless those who suffer them!*

Here, again, is the evidence that this is true: Israel, once a rebellious and stiff-necked people, will be transformed, *by God's judgments*, into obedient, humble bearers of blessing to all the rest of mankind!

—BASED ON AN ARTICLE BY M. JAEGLE

MISSIONARY NEWS

Our readers will be interested to know that we have sent a typewriter and a mimeograph to Bro. W. L. Rodriguez in the southern Philippines, so that he will be able to publish translations of our literature and other material in the native dialects, thus reaching many who cannot read English. Please pray with us that this may result in an awakening to the truth in this part of the world. Word from Bro. Rodriguez indicates much interest, not only on the part of the people, but on the part of pastors of some of the other churches in the area.

We are glad to report a witness for the truth in India. Bro. T. D. Iype of Kakad, Kerala, in south India is distributing Concordant literature there, and we wish to commend him to our readers for prayer. There is undoubtedly a great need in this area, and Bro. Iype devotes his full time to the service of the Lord. He has had experience in the Lord's work, having served with a missionary who passed away recently, for a number of years.

Any gifts which the Lord lays upon your hearts to send for any of our missionaries may be sent through the Saugus office and are then deductible for income tax purposes.

However, under a recent ruling by the Department of Internal Revenue, it is no longer permissible to designate specific individuals to be recipients of specific donations, if the donation is to be deductible. However, you may indicate the broad field of activity you wish it used for, such as missionary work in Formosa, or the Philippine Islands, or India, or among the American Indians, or evangelism in the rural schools, or among the mountain people of the Appalachians. Or you may leave it to us to decide which field has the greatest need at the moment.

NOTE THE SPECIAL OFFER FOR GIFT SUBSCIPTIONS ON PAGE 264 OF THIS ISSUE!

UNITED GATHERINGS IN ENGLAND

The fourth United Gathering for this year in England was held on July 17 at the spacious Parochial Church Hall at Blackheath, Birmingham, which was tastefully decorated with most lovely flowers, and a goodly gathering of friends from various parts of the Midlands enjoyed a very edifying day of fellowship together around God's Word. In the morning, Bro. Edgar Jones of Mansfield spoke on "The Upbuilding of Itself in Love" (Eph. 4:15, 16), and said that many saints fail to appreciate the glories that Paul presents to the Body of Christ in his evangel; and that in the Ephesian epistle he reveals our celestial destiny, exhorting us to maintain the unity of the spirit, and in grace and love to assist each other to grow to maturity under our Head.

A discussion was held in the afternoon with Bro. Edgington of Blackheath in the chair on "Why and What is Obedience of Faith?" It was pointed out that this expression was found only at the beginning and ending of the Roman epistle, and Paul is saying that he has been appointed an apostle with an evangel for all nations. Why? Because God is now extending His grace far beyond cast-away Israel, and those among the nations accepting it and walking accordingly are being obedient to it.

At the evening service Bro. Harris of Tamworth, in his own inimitable way, gave a talk on "Life," saying that, whilst it could not be defined, it was a power coming from the one Source, God Himself. In our human experience we had so far seen only dying life. It needed a new creation for an experience of life in its perfection, and that was God's purpose for all in the future, when death and all its effects will be abolished.

The last of this year's United Gatherings was enjoyed by about 80 friends at Beeston, Notts., on September 11.

The morning session, under the chairmanship of Bro. F. Orton of Bramcote, was a discussion on "Matthew 16:15—Who and What is He?" Many scriptures were brought forth portraying our Lord's glories and offices, and the importance of realizing Him as our personal Saviour.

In the afternoon an address by Bro. M. Struthers of Manchester was given on "The Depths of God" in which it was scripturally shewn that the deep spiritual truths Paul was given for us were revealed to him by God's spirit, and only by that means can we apprehend them.

Brother Edgar Jones of Mansfield spoke in the evening on the subject of "God's Evangel in Romans." In this Paul shewed that in mankind's lost condition God's evangel was His power for salvation based on the cross. It brought righteousness, peace, and sonship to the believer.

It was proposed that next year's United Gatherings should be held D.V. at Kirkby-in-Ashfield April 9, Manchester May 14, Sheffield June 11, Blackheath July 16, and Beeston September 17, 1961.

H.W.J.

MARRED IN THE HAND OF THE POTTER

(JEREMIAH 18:3, 4)

WE NOW TAKE UP the most marvelous, yet least understood phase of this three part parable. In our first study we learned that God is the great master Potter, the Creator of the whole universe. As such He has certain prerogatives, including the right to choose, and the right to make two different kinds of vessels in order to carry out His plan and purpose.

Now we shall look more closely at these vessels which were marred in the hand of the potter. That what may look like flaws could develop in any part of God's perfect creation may be hard to understand at first. But we must remember that the planting of the tree of the knowledge of good and evil was just as much a part of God's master plan as was the planting of the tree of the living. As soon as God planted the tree that brought about mankind's original downfall, and probably long before, He knew what the sad result would be.

For sin and death must smash and destroy the vessels before the Potter can make them all anew. If there were another way—a better way—to achieve the glorious goal that God has set for mankind, a way which might have spared the vessels such harsh treatment in the hands of sin, we need not doubt that our loving God would have chosen it. But God knows, even though we may not realize it, that this is the most *effective* way—the perfect way—to attain to His goal and our good.

Let us consider for a moment the millions of humans which the Potter has made. Is it not staggering to

realize we have never looked upon one vessel which was not, in some way, marred? Only one Man has trod this earth Who did not sin, and Who was not condemned by Adam's death sentence. All the rest are marred. Except for Christ, there is not one vessel that could rightfully occupy a place of honor. All are what the pottery shops refer to as "seconds," which are usually sold only at a great discount.

While most will agree that all humanity bears the pock marks of sin, very few realize that this situation came about, not by some ancient accident, but as the reasonable result of God's perfect plan. Some have asked: "But how can *imperfection* play a part in the plan of a *perfect* God? We happily answer: "In order to display His unfathomable wisdom and transcendent love." God molds weak vessels and uses them to show His strength. If the powerul do powerfully, how is God glorified? But if the weak overcome the strong, then God's influence becomes apparent. Therefore we are not living in the ruins of an accidental catastrophe, but in a world which unwittingly is fulfilling every facit of its role, as foretold by Him Who fashioned every fragment of it.

Marred *in the Potter's hand*... but *still* in the hand of the Potter! Here is peace for all who will ponder these words! For whatever may be their present condition, each vessel still rests secure in His all-sufficient hands. Without Him all life in this vast universe would vanish. In Him we are living, and moving, and are (Acts 17:28). Only when we realize that all, really ALL is still in the hand of the Potter, can we "let nothing be worrying" us (Phil. 4:6). For if, in all these many millenniums, God has not chosen to withdraw His hand from these marred pieces of clay, then we can rest in a future equally secure, never doubting that what He has promised, *this He will do!* D.E.K.

(SECOND IN A SERIES OF THREE ARTICLES)

WHAT IS AN EON?

DO YOU REMEMBER when you learned to look at a clock and tell the time of the day? You also learned to look at the calendar and tell the day of the week, the month and the year. Time is important, whether for work or for play. What would we do without clocks or calendars?

Time is important to God, too. Long, long ago, before there was an earth, or sky, or any living thing, God had a plan. This plan was very great, and included many, *many* wonderful things. So, God chose a certain time for it to end. From the beginning to the ending, there were to be five long periods of time. These long periods of time, God called eons.

Look at the five fingers on your hand. Just as each finger is different from the others, just so God planned that each eon would be different from the others. Each eon was to show more and more of God's love, so that His creatures would learn more and more about Him.

The eon in which we live is the third eon, and we know the most about this one. God's Word tells us of wonderful things that happened in the first two eons, and it also tells what is going to happen in the last two eons.

But the most wonderful thing that ever happened, came to us in this eon in which we now live. Can you guess what it was? Jesus, God's Son, came to earth and died for us and for all men, because God loves us. As we learn about Jesus and His love, we will learn more and more about God and His love. Jesus came to show us that God loves us.

Isn't it exciting to look forward to the new and wonderful things that God will bring in the last two eons, according to His plan? Whatever happens will be for our good, for He is doing all this great plan just for us.

F.S.

INDEX TO VOLUME LI

Ahaz: The Damsel's Son Rejected 281
Calling, Our Glorious 267
Celestial Warfare: Strength for our Celestial Strife 222
Complete in Christ yet Laboring in the Lord 197, 273
Concordant Version: A Scientific Translation 142
Contending the Ideal Contest* 136
Dead Sea Scrolls, The 179
Divine Declarations 155
Doctrine and Deportment (*See also* 197) 129
Editorial 3, 193, 257
Eon, What is an?* 319
Fellowship with the Living God* 140
Fellowship with the Lord 23
Formosa, Mission Work in 37
Impregnable in that Day, Ieue Alone 107
Isaiah, The Place of 7
Isaiah 1: Smitten by Ieue's Word 49
Isaiah 2-4: Glory After Sin is Judged 109
Isaiah 2:11: Ieue Alone Impregnable in That Day 107
Isaiah 5: The Song of the Vineyard 165
Isaiah 6: The Voice from the Temple 211
Isaiah Six 230
Isaiah 7, 8: The Damsel's Son Rejected 281
Judgment: Isaiah Six 231
Judgments, The Divine 49, 97, 145, 239, 303
Judgments, The Future 239
"Living" Word, The* (a study of the Skeleton Index) 251
Mission Work 37, 264, 315
Obituaries: Mrs. George Benson, 196; Hugh Camblin, 302; Effie Chase, 196; Charles Essex, 48; Mrs. E. S. James, 163; T. Jones, 302; E. Lundborg, 48; J. Nestor, 238; P. G. Pannell, 164; Martin Pollack, 302; Ralph D. Schaeffer, 196; A. E. Seaman, 128; Thomas M. Smiley, 128; Earl Taber, 48.
Object of God's Judgments 303
Parable of the Potter* 189
Potter, Marred in the Hand of the* 317
"Prayer" (a poem) 2
Prayer: Fellowship with the Lord 23
Prayer of Faith, The 79
Scientific Translation and Version 142
Skeleton Index: The "Living" Word* 251
Sovereignty of God: The Parable of the Potter* 189, 317
Strength for our Celestial Strife 222
Submission: "A Prayer" (a poem) 2
Tabernacle in the Wilderness, The (Corrections: 60) 39

*Starred items appeared in the *Young People's Department.*