

Unsearchable Riches

A QUARTERLY MAGAZINE
FOR GOD AND HIS WORD

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(1909–2026)

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WORD

VOLUME 117

editor:
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REJOICING IN AFFLICTION

Rejoicing in affliction,
How easy thus to speak!
How difficult to practice,
For we are frail and weak.
We shrink from coming trials,
Turn faint when put to test,
God, give us faith to realize
Thou workest all for best.

We would remove each splinter
That irritates our frame,
Not seeing that our weakness
Could glorify Thy Name,
For through our frail condition
Thy perfect power could shine,
Would we, in meek submission,
But tune our wills to Thine.

No present test is pleasant,
Or easy to endure,
But Thou wilt make a sequel,
So glorious and sure;
And when the darkness passes,
We may with joy look back,
And thank Thee for Thy guidance
Through days that seemed so black.

The sum of our afflictions
In no way can compare
With that great weight of glory,
Which all Thy sons shall share.
Transcendently transcendent
Will be our state above,
And nothing now can move us
From Thy abiding love.

Give us then grace, dear Father,
To triumph over pain;
To see in every trial
A source of glorious gain;
To joy in tribulation
Accepted as Thy will;
To bear each tiresome splinter—
And learn to praise Thee still!

J.H.E.

EDITORIAL

WITH this issue we begin a series of *Studies in First Timothy* and the “charge” Paul committed to Timothy—the message of grace. Its lessons should encourage us to guard the evangel which the apostle committed to Timothy, as well as to be “turning aside from the profane prattlings and antipathies of falsely named ‘knowledge,’ which some are professing. As to the faith, they swerve.”

In *The Translator’s Duty*, Dean Hough gives his defense for the necessary revisions to the Concordant Version, emphasizing why the version does not conform to the English language as it is spoken and generally written today.

In *Hate as a Figure*, Tony Nungesser examines certain key passages of Scripture that speak about hate: God hating Esau, a disciple of Jesus hating his father, mother, wife, children, even his own soul. He demonstrates how imperative it is to understand both the figure of speech and the first-century culture to see how hate can serve as a background to God’s unconditional love.

Next, because of the increasing concern with events in the Middle East and the end times, we return to A. E. Knoch’s *Concordant Studies in the Book of Daniel*. While many are aware of wars and the disturbing religious, social, and economic developments which accord with prophecies in God’s Word, we must see them, not as unbelievers do, “as mere predictions of great disasters in the dim future, but as a chart and compass in the midst of the toil and turmoil of today.” This is because God, in “His multifarious wisdom,” is operating all in accord with the counsel of His will, “in accord with the purpose of the eons, which He makes in Christ Jesus, our Lord.” This theme is the focus of Brother Essex’s article, *The Purpose of God*.

THE TRUE ISRAEL

ISN'T THE CHURCH "SPIRITUAL ISRAEL?"

The innocent-looking phrase "spiritual Israel," practically repudiates God's whole prophetic program. All that He promised to His people is filched from them and "applied" to others on the plea that it must be understood "spiritually." Just as if there will be nothing spiritual in the coming kingdom! In that day Yahweh will bestow a new spirit within them (Ezek.36:26). He will pour out His spirit upon the house of Israel (Ezek.39:29). Indeed, He will pour out His spirit on all flesh (Joel 2:28; Acts 2:17). The only spiritual Israel known to God's Word is that which will be found in that kingdom. Yet this phrase is used to do away with it! They will be far more spiritual than the church which seeks to displace them by means of this subterfuge.

On all sides today this idea is distorting the testimony of the church, and engaging it with that which is on the earth, not that which is above. It would seem that nothing could more effectively keep it from entertaining its real spiritual blessing among the celestials (Eph.1:3) than this notion that Israel has utterly failed, so that God's promises will not be fulfilled, except in a "spiritual" way to the church which takes over what they have forfeited. The worst effect is that it prevents the saints from entering into the truth for today. The church is not literal Israel, nor figurative Israel, and, least of all "spiritual" Israel. It is the literal Israel of the future that will be spiritual. Let us not get the idea that "spiritual" denotes figurative. What is really meant is that the church is figurative Israel. But "spiritual" is a much more subtle term, implying, as it does, that Israel was carnal and we are spiritual, making it a favorite weapon to destroy faith in the promises of God.

A. E. Knoch

PREFACE

NEW VISTAS into political and religious world history are opened up in these CONCORDANT STUDIES, as God's great disclosures in the prophecy of Daniel provide a key to human history in the past, a clue to its future, as well as inner peace for the present. It reveals the folly and futility of man, and the wisdom and ability of God. It leads to distrust of His creatures, yet enables us to rest in perfect repose on the God Who is operating the universe in accord with the counsel of His will.

Hence prophecy is of the utmost value to our spirits in our everyday life. It is composed not merely of predictions of great disasters in the dim future, but is a chart and compass for our use in the midst of the toil and turmoil of today.

Why should we fret and fume because our fellow men seem determined to drive this world headlong into dire disaster? All is the consequence of God's decree, and all is in line with Divine revelation, which not only predicts the evil but foretells the glorious good for which it is the somber foil.

Men's hearts are already failing them for fear of the future. But to those who exalt and honor and adore the God of Daniel, He will reveal His love through His Anointed and His accursed cross, through Whom He will rule out rule, and, at the final consummation, reconcile the whole creation.

The exploratory discoveries in the scroll of Daniel, as set forth in these Studies, are mostly new, due to the author's *Concordant* method of translation. Hence they are called CONCORDANT STUDIES IN THE BOOK OF DANIEL.

INTRODUCTION TO DANIEL

DANIEL probably denotes the *Adjudication-by-the-Deity*: this gives us a summary of his prophecy in one word. It reveals to us God's dealings with mankind during the era in which the nations displace Israel as rulers of the earth. From the rejection of Israel's kings until the coming of Christ in glory, the headship of the world is transferred to Gentile monarchs in order to humble the chosen people and to prepare them to be the kingdom of priests and the holy nation (Ex.19:6), through which blessing shall flow to all the rest in the eons of the eons. Then they will rule the nations *for* God and bring them *to* God. During the interval, the other nations under the leadership of His Adversary show how futile man's efforts are *apart from* God. But all is according to His intention, and is foretold by Him. It is the background of evil needed for the display of God's goodness and grace and glory in the eons of the future.

God's goal is to be All in all, when all are subject to Him. In order to reach this consummation He reveals to His creatures, by numberless object lessons, their utter helplessness apart from Him. Collectively as nations, as well as individually, man is a failure, for the flesh will not be subject to God, nor the spirit give Him the worship which is His due. Adam sinned at the first opportunity, and each one of his descendants experiences his own innate incapacity to do God's will. This they are shown in situations of infinite variety, either in this life or in the judgment to come. Thus also with human government and religion. When man congregates, he only emphasizes his Godless

impotence. Kings and high priests were never intended by God to fulfill their function perfectly, but rather to fail in order to reveal their futility, so that God Himself will be the only Refuge of His creatures when every other one has disappointed.

It is of the utmost value, especially in times of stress and distress, to realize the purpose of the eons. Too many, who think of the matter at all, wonder why God allows conditions so opposed to His apparent will, and why He does not interfere to set things right. As a result He appears to be either helpless or heartless, and all confidence in Him vanishes. But when we see that all is in accord with His ultimate, and carries out His intention, we are comforted and assured and view the course of human history in a new and glorious light. Moreover, the men of prominence, who play the part assigned to them without realizing it themselves, will be viewed with sympathy instead of being judged with harshness. To us they may appear monstrous or out of their minds, but let us remember that they are playing a part assigned to them by Another.

Daniel's name is usually given as *Judge-of-God*. But that would suggest that it is formed from the usual words for *judge* (*shpht*) and *God* (*Alueim* or *Elohim*,) instead of from *adjudicate* (*din*) and *Deity* (*El*). The distinction between the two words JUDGE and ADJUDICATE seems hopelessly lost in our versions and can hardly be regained until we have a more nearly uniform rendering which keeps them apart. When JUDGE (*shaphat*) is rendered *avenge*, *condemn*, *contend*, *defend*, *deliver*, *execute*, *judge*, *needs*, *plead*, *reason* and *rule*, it is difficult to grasp the significance of this word alone. And the confusion is further complicated when ADJUDICATE (*deen*) is translated *contend*, *execute*, *judge*, *plead*, *strife*. It uses the same English words as JUDGE. It would take an arduous and prolonged examination to discover the difference between these two terms.

It may be that we can avoid this and arrive at a satisfactory conclusion by comparing Daniel's name with his prophecy.

The true import of the word *judge* has already been established. It means to *set right* what is wrong. We can see this clearly in Abraham's question (Gen.18:25), "Shall not the Judge of all the earth do judgment (AV, right)?" It does not necessarily imply the infliction of evil, as most of us think. In Psalm 82:3, the Authorized Version, "*Defend the poor and fatherless*" should read "Redress" them, that is, see that they get their rights. Except in the ninth of Daniel, when he confesses his people's sin, this word does not appear in this prophecy (9:5,12,12). Nor can we consider the book as a whole a description of God's *judgment*. Rather it gives us a prolonged tragedy of evils which will culminate in judgment. It deals with God's ways, preceding His direct intervention in the affairs of His people as well as of all mankind.

Perhaps we can get the best definition of adjudication from Nebuchadnezzar's experience, and his ascription of praise to the King of the heavens, when he says that "*all His deeds are verity, and His paths are adjudication, and He is able to abase all those walking in pride*" (Dan.4:37). From this we see that *adjudication* is a much wider thought than judgment, though it includes it. Is it not confusing to say that His *ways are judgment* (AV)? We think of God's judgments as future occasions when He rights the wrongs of the nations of the earth or those of the individual sinners. Yet adjudication seems to characterize *all* of His ways. Nebuchadnezzar was not *judged* when he was driven from among men and spent seven years with the animals of the field. Yet the Deity *adjudged* it well to *abase* him. It is very likely that all of God's dealings with His creatures will have this effect eventually, otherwise He could not become their All.

Besides this we may bring in the career of Daniel him-

self. It also may help us to form an idea as to the meaning of his name and the contents of the book better than the words of any definition we could formulate. Although it was the custom for eastern political dignitaries to sit in the gates of a city to *judge* the cases brought before them, and Daniel sat in the gate of the king, nevertheless there is no record in this prophecy of any act of judgment on his part. No cases are brought before us which he decided with the wisdom of Solomon, though there may have been many. Daniel does not appear as a judge, but in the higher realm of an administrator, able to cope with the problems and guide the government of a boundless kingdom.

These considerations are further confirmed by the title used in Daniel's name. It is not easy to distinguish between the title *Alueim* or (*Elohim*), and *Al* (or *El*). The former is the one so often rendered *God*, and so well established by its uniform rendering throughout that no other can come in question. The latter is also rendered *God* in the Authorized Version, as a rule, except where it is part of a proper name, as Beth-*El*. After much consideration we have given it the standard *Deity*, since this seems to satisfy its contexts. Yet for the Version we will transliterate the titles as well as the Tetragrammaton, *Ieue* (cf APPENDIX).

It seems clear that Daniel's name and prophecy deal not only with those crises in human history when *God judges* evil, but rather with the whole course of His operations when He *disposes* evil by *adjudication*. It goes deeper than His *will*, and bares His *intention*. His will is to bless Israel, and the nations through them. But that is not practicable until He has adjudicated them during the era of the nations and judged them at its close. Even though God's will is not done today, the Deity is carrying out His intention with mankind.

There are strata of truth in the Scriptures, and it helps much in their understanding if we group together the

terms which belong to each stratum and keep them separate. *Christ's* death was for *sinner*s and His *blood* leads to *justification*; this is one stratum of truth. In contrast to it, yet based upon it, the death of God's *Son* was for His *enemies*, leading to *conciliation* and salvation in His *life* (Rom.5:8-10); this is another stratum of truth. Thus we may associate *judgment* with the *will* of *God*, and *adjudication* with the *intention* of the *Deity*. The latter is the substratum on which the former rests. It is this lowest layer which is especially revealed to us in Daniel's vision. Evil is not judged nor set right as a rule. Rather these prophecies predict its rise and describe its career as only He can do Who is the Source of all, and Who shapes its course in accord with His ultimate purpose.

In order to understand the eras of the Gentiles (Luke 21:24) we must first glance at the previous periods of Israel's history, for the whole of Daniel is the outgrowth of the promises made to this people and of its failure to fulfill the conditions on which they are based. The blessing of the nations has been the guiding thought of God throughout the history of both Israel and the nations, although the opposite seems to have been the effect up to the present. When Abram was called out of his country he was told, "I shall make you into a great nation . . . in you all the families of the ground will be blessed" (Gen.12:2,3). We should always keep this in mind, lest we forget the goal because of the toil and terror of the way. Back of all temporary severity is eternal kindness. As the promises to Abram were unconditional, they must be fulfilled in due time.

When the descendants of Abraham's grandson, Jacob, or Israel, came out of the land of Egypt as a nation, other promises were given, *but these were based upon obedience* (Ex.19:5,6). "Now, *if you shall hearken, yea hearken to My voice and observe My covenant* then you will become Mine, a special possession, above all of the peoples, for

Mine is all the earth. As for you, you shall become Mine, a kingdom of priests and a holy nation." Humanly speaking, had Israel obeyed the law, and kept His precepts, there would never have been a book of Daniel, for Israel, upon entering the land, would have assumed its appointed and proper place without delay. Hence the word *if* (Heb. *eem* or *am*), is the key to the whole subject. It hints at their failure, yet gives an opportunity to demonstrate it, and opens up the door to that humbling and heartrending process which puts man in the dust and elevates God to the place supreme, which is the only basis of permanent peace and unending bliss.

The fearful failure of Israel was foreshadowed by their self-confident reply when confronted with God's holy law. Though utterly incapable of keeping it, they did not hesitate at all, though they knew the curses that followed disobedience. "All that Yahweh has spoken we shall do and hearken to" (Ex.24:7). This rash promise also is the root of all the evils that have come upon them, including the long desolations and dire disasters written in this scroll.

THE JUDGES

When they entered the land, Yahweh was their King. His will was made known through the high priest. Had they obeyed His voice, there never would have been a kingdom. When they failed, He brought disaster upon them, in order to correct them. Then He gave them saviours in order to deliver them. When they would not be subject to Him, He brought them into bondage to the nations about them. When they called to Him in their distress, He raised up judges to free them. But finally they wanted a king like the nations about them, and rejected Yahweh. He gave them Saul, who led them away still further. Then He gave them David, a type of His own Beloved, the Messiah through Whom He will fulfill all His will.

THE KINGS

David also had a covenant with Yahweh. It was in his heart to build a home for the God of Israel, and, though he was not allowed to carry his desire into execution, his motive was rewarded by a royal covenant which assured to him and his seed the throne of Israel, and a “house” or dynasty for the eon. David’s *seed* was the subject of the following covenant (2 Sam.7:13-16):

“He shall build a house for My Name,
 And I will establish the throne of his kingdom for the eon.
 I Myself shall become to him for a father,
 And he shall become to Me for a son.
 When he sins out of depravity, then I will correct him with the
 club of men,
 And with the contagions of the sons of humanity.
 As for My benignity, it shall not withdraw from him
 As I withdrew it from Saul, whom I took away from before you.
 Your house and your kingship will be authenticated before Me for
 the eon;
 Your throne, it shall become established for the eon.

The term *seed* (*zuro*) is masculine in Hebrew, hence would take the pronoun *he*. In English we must use *it* in referring to *seed*. Not Solomon alone, but all the seed of David are in view in this passage. This makes it far more intelligible and revealing. (The Hebrew stem is *zro*, generally pronounced *zehrag*).

Like the covenant with Abraham, this one is settled and sure. The seed of David must have the throne. The Son of David, and his Lord, shall reign in the eons of the eons (Luke 1:33). Yet there is *correction* due to *depravity*. Here is an intimation of that aspect of the Davidic covenant which is developed in the prophecy of Daniel. The club, or scepter (for the same Hebrew word is used for both) of mortal monarchs, such as Nebuchadnezzar, Cyrus, Alexander, and the large horn are used to discipline the seed of David. They capture and deport them and usurp their authority and royal rights. They will scatter their subjects

far and wide among mankind, and humble them by contact with the sons of Adam (Deut.32:8). The action in the prophecy of Daniel is *corrective*, in preparation for the establishment of David's seed upon his throne.

How dire was the need of correction may be seen in the history of the kingdom. Beginning with Solomon, it is a record of almost ceaseless declension and apostasy. At the close we have this comprehensive complaint:

"Yahweh Elohim of their fathers sent word to them early, by means of His messengers, and He sent it again; for He took pity on His people and on His habitation. But they continued to sneer at the messengers of Elohim, despising His words and flouting at His prophets until the fury of Yahweh against His people grew up, until there was no remedy" (2 Chron.36:15,16). This was followed by the seventy years' desolation, during which Daniel's prophecy was written, and prepared the ground for the eras of the nations, which are the subject of this revelation.

The northern kingdom, Israel, rejected the house of David and the temple at Jerusalem soon after the death of David. This double defection led to increasing rejection of Yahweh. They sought help from the Gentiles, so they were sent into deportation to Assyria.

THE KINGDOM AMONG THE NATIONS

Daniel is the repetition, among the nations, of the test which God made in Israel. It was not until the kingdom He had given them had utterly failed, that the eras of the Gentiles commenced. Since the object God has in view in both cases is practically the same, it will be well to consider briefly some of the features which are common to them, but which are most clearly revealed at the commencement of the kingdom. Why a kingdom? Why did not the theocratic rule of the judges period continue? When Israel left Egypt, God gave them Moses to lead them. When they

entered the land, Joshua took his place. Then God raised up judges or rulers as occasion required. But the people were not satisfied with God's way. They wanted to be like the other nations.

The key to Israel's kingdom era is found in the words of Yahweh to Samuel: "*it is Me Whom they have rejected* from being King over them." God and His chosen One are the only ones who are competent to rule. They alone have the wisdom and might needed to guide and control erring mortals. But men must be taught this lesson by experience. Hence, for God's glory and man's good, it is absolutely essential that the eras of human government, whether by Israel or the other nations, be eras of misrule. Yet, at the same time, this fact must be concealed from them, so that there will be a fair test of human incapacity. Once this is clearly apprehended, the believer sees *why* he is to be subject to authorities (Rom. 13:1-5), and is given no instructions how to rule during the eras of the Gentiles. Were we granted the spiritual capacity to govern according to the will of God, that would lead to the defeat of His intention. He does not wish men to succeed during their rejection of Him.

This test is being carried out under a vast variety of conditions. The chances for success were very much greater in Israel, because they had God's revelation, including His law and the priesthood. More than that, some of their kings were God's choice, and led by His spirit. Some were even shadows of His Messiah. A high point in the kingdom was reached under David, a man after God's own heart. Solomon, also, was a type of His Christ, and especially endowed with wisdom from above, hence his reign attained a glory beyond the reach of unaided man. Yet, notwithstanding the divine aid so freely extended to the kingdom in Israel, it went from bad to worse, until it was taken from them. If they failed, under such favorable con-

ditions, we should expect to find far worse failure among the nations, who have no such light as His law and no such rulers as David or Solomon.

God is carrying out His purpose with the race of man and with the nation of Israel all through this present administration, even though no prophecy comes to its *fulfillment* during this era. The nations and Israel are only indirectly affected by the present grace, and continue their course of opposition to God and apostasy from Yahweh. God has not entirely dropped the other nations, nor does He altogether ignore Israel (Rom.11:1), because of His dealings with His saints. The great distinction between Israel and the nations continues. His chosen people are still scattered and the nations still rule. The saint finds himself in the midst of this parenthetical period, during which the action of Daniel proceeds, but in which it cannot come to a head. It is only at the era of the end, after the present administration is fulfilled, that the greatest crisis of all prophecy comes with the advent of Messiah.

FORMS OF HUMAN GOVERNMENT

What is the ideal form of government for mankind? Innumerable have been the attempts to frame a perfect constitution, to establish a just rule, to regulate the relations of men to one another. There have been absolute and limited monarchies and pure democracies and many intermediate methods. All seem to have faults as well as advantages. Many have come to the conclusion that the right form is not as essential as a good administrator. Certain it is that, in human hands, all governments and all rulers have failed, whether they be kings or presidents, whether they have absolute personal power or merely delegated authority for a time. We might choose among them and find some that are better than others, but none is perfect.

It is with relief, therefore, that we turn to God's reve-

lation to find the ideal Man and the perfect government. Christ is the only One Who is really competent to wield a scepter over Adam's race (Psa.2:1-11), and His absolute despotism, as exercised in the millennium and on the new earth, is the only form that accomplishes the object of all rule, which is to subject all mankind to God (1 Cor.15: 27,28). Other governments attain God's purpose by exposing their own imperfections, or at least the inability of man to rule his fellows. It is clear, then, that subjection to God as the Father, the ultimate in view, is best reached by an unlimited monarchy. Not that such a form would carry out God's intention during the era of the nations. For this we must have a variety of political structures which *fail* to satisfy either God or man. Therefore each *saint* should *be subject*, no matter whether he approves or not of his governors or the government. Once we see God's intention in the present, we no longer expect "good government," or object to bad, or refuse to obey when it does not suit.

In the book of Daniel, the view given us of the universal realms during the eras of the Gentiles confirms the conclusion reached from considering the rule of Christ in the eons of the eons. Indeed, it clinches it, for we are shown in a great image, a variety of forms, and these are compared and evaluated for us by the use of metals of various values. Of the three kingdoms in the past, Babylon, Medo-Persia, and Greece, the first was absolute despotism and it was represented by the most precious of the metals, gold. So this form seems to have the divine approval even in this era. The next one, the Medo-Persian, which gave *law* a place above the personal will of the king, was represented by silver, and Alexander's less dictatorial rule by copper. In the era of the end there seems to be still further deterioration. Perhaps the Lawless One will be hampered by those powerful influences which affect modern governments, such as wealth, class organizations and public opinion.

There is a precious contrast between the career of

Christ's kingdom and that of the kings of Israel and the governments of the other nations. In that future realm there will be less and less of government until none is needed and it disappears, and only one great family remains, with God as its Father. In man's hands rule deteriorates. In Israel and Judah the kings degenerated. From David and Solomon they went downward. Of course there were exceptions. But only when they were recalled by Yahweh. So among the nations also. Heart-subjection to our great God, the Creator and Disposer and ultimate Father of all, will do away with all government, for it will no longer be needed. All approximations to this ideal must come from subjection to Him.

RELIGIOUS DEFECTION

But the defection was not limited to the *kings*. "Moreover all the chief officials of Judah and the *priests* and the people of the land, offended with increasing offense according to all the abhorrences of the nations. They defiled the house of Yahweh that He had sanctified in Jerusalem" (2 Chron.36:14). The religious side of their defection may be overemphasized in our studies, because this is necessary to restore the balance. Hitherto, in the study of Daniel, too much stress has been placed on the *throne* and too little upon the *temple*. These two elements are often mingled, and neither is entirely absent as a rule, but the worship of God ranks above the rule over men. We hope to show that a whole vision (chapter 7) is devoted to the human religions, just as another (chapter 2) is to the human governments which dominate the earth until the time when Israel will take its place as the priest nation (1 Pet.2:9) under the coming Melchizedek, Who will be a Priest on His throne.

Though there are a number of visions in Daniel, yet they all deal with the same general subject: the course of this world until the coming of Christ, with special reference to

the nation of Israel and the faithful within it. In order to understand it, we should clearly distinguish the character of each vision and its aim. That the great image, in a vision to Nebuchadnezzar, is a foreview of the *political* fortunes of world empires is generally known. That this same subject, in a vision to Daniel, is repeated in the eighth chapter, giving the view from the believer's standpoint, is not usually recognized. That the seventh chapter deals on the contrary with the *religious* aspect of world history is almost unknown, yet vital to an apprehension of the whole.

The distinction between government and worship, politics and religion, the throne and the temple, is sadly neglected in the study of prophecy. Perhaps it is the outstanding defect in current expositions of the era of the end. Yet this distinction is an important key to the understanding of the minor prophets, for the first half are political, and the second half are religious, as in the Revelation of Jesus Christ. From Hosea to Micah the emphasis is on government, but from Nahum to Malachi the emphasis is on worship. Such books as Joel and Zechariah have much in common, for both deal with the day of Yahweh. Yet in the former the nations gather in the valley of Jehoshaphat, while in the latter they surround the holy city Jerusalem. In modern attempts to find in current events the fulfillment of prophecy, the *religious* side is almost entirely ignored. This partly accounts for the many contradictory views and the almost universal failure of fulfillment.

THE TEXT OF DANIEL

Considerable confusion arises in the interpretation of Daniel because of the state of the text, especially in interchanging *king* and *kingdom*. The very latest edition of the Septuagint (*cf* APPENDIX) gives two different Greek translations of Daniel. There are so many variations that they cannot be combined. These, of course, must differ from

the Hebrew text also. For instance, the Septuagint before me reads *kingdom*, in place of *king*, in Daniel 7:17, a distinction which may have a vital bearing on the interpretation. That it *should* read *kingdom* is evident from the Hebrew text, for, in verse 23, the fourth animal is called the fourth *kingdom*, not *king*. In fact, the following verse refers to the preceding as a kingdom. This removes a serious stumbling block.

In Hebrew and Chaldee the distinction between words from the same stem is usually very slight. It is often made by the insertion or addition of vowel sounds, which are unstable in any language. In Hebrew these play a very prominent part in the corruption of the text. In the course of time the spoken language became so different from the written text that the Masorites (the Hebrew custodians) invented a special system of signs to go in, under and above the letters in order to indicate the vowel sounds, as they were pronounced in their day (ninth and tenth century, AD). As the old Hebrew vowels were no longer sounded, they became silent letters, and many of them dropped out. This is especially true of the letter *u*. A great many words are now written "defectively," but, as we reject the vowel signs, added more than a thousand years after the text was written, we seek to reinstate these missing letters, and restore the language to its primitive form.

As I have had to part with my copy of Ginsburg's edition of the Hebrew text for the time being, I am using Kennicott's famous edition, published in 1776, in the meanwhile. It collates 209 manuscripts for Daniel. How much these manuscripts vary will be seen by the fact that there are only eleven lines of text on the page where the seventh chapter commences, and about forty-eight lines of various readings!

In a text showing such evident signs of mutilation, we deem it our duty to point out occasionally the possibilities

in this direction. In Hebrew slight variations may change the meaning, usually derived from the same stem. Thus "he that begat her" is "her girl" in the LXX (Dan.11:6). Both come from the stem *ild* and could easily be changed from one to the other. We will even point out where the case is improbable, yet possible, if the context makes it plausible. The so-called "vile person" of the Authorized Version should be rendered "despised," as in all other occurrences (Dan.11:21). Yet the context makes him a plunderer so often, that the question may arise whether the stem of "despised," which is PLUNDER, may not be in view, so that it should be the *plunderer*. But it is improbable because it has the mark of the passive, and *he* is not the plundered one, certainly. The sign of the passive here is the consonant *n*, and consonants are much more stable than vowels, as a rule.

Reverence for the name of Yahweh, or *Ieue* (pronounced *Yehweh*) kept the Jews from uttering it, and led the Masorites, or custodians of the traditions and the text, to put the vowel signs of another title, *Adonai*, under it. Not only that, but, according to the Masorah (an immense collection of data intended to safeguard the transmission of the text) it even led to the substitution of *Adun* for *Ieue* in the text. These require to be examined and decided upon. We may have "Yahweh" where the Authorized Version has simply "Lord" in place of the usual "LORD," in small capitals.

PRACTICAL VALUE

Prophecy, which gives us a knowledge of God's ways with this world, is of the utmost value to our spirits in our everyday life. It is not composed merely of predictions as to some great disaster in the dim future, but is a chart and compass for our use in the midst of the toil and turmoil of today. Men's hearts are already failing them for fear of the future. Even in the midst of a terrible war they look for-

ward and are afraid even of the following peace. Never before has there been such confusion and cloudy conceptions as to what should be or shall be. There is endless clashing of ideals. Many false christs have arisen, who seek to save the race, not knowing that the darkest day in human history still lies ahead, and nothing that we can do will avert the terrible trial, for it is necessary in view of man's enmity toward his Creator.

What a tremendous difference it makes to our outlook on life and the future, whether we fear that everything is going to rack and ruin, or whether we are confident that all is but a part of a perfect plan, which will lead to so much good that the evil will be forgotten, and such ecstatic bliss that the distress will fade into nothingness! It does not merely affect our future, but transforms the present. With calm spirits we can watch the majestic steps of the great Disposer, for we know that the sequel is bright beyond our fondest dreams. Why should we fret and fume when outrageous fortune seems to overwhelm us, and our fellowmen are determined to drive this world headlong into dire disaster? All is the consequence of God's decree, which is based on love. And all is in line with divine revelation, which not only predicts the evil, but foretells the glorious good for which it is the somber foil.

We pray that the reader will not merely read and study, but enjoy and revel in God's great disclosures in the prophecy of Daniel, that he will find in it the key to human history in the past, a clue to its future, as well as peace in the present. It will reveal the folly and futility of man and the wisdom and ability of God. It will lead to distrust of His creatures, but enable us to rest in perfect repose on the God Who is operating all in accord with the counsel of His will. And may it lead every heart to exalt and honor and adore the God of Daniel, Who, in later days, has further

revealed His love through His Anointed and His accursed cross, through Whom He will rule out rule, and reconcile the whole creation, at the final consummation.

A. E. Knoch

PURPOSE OF THE EONS

The eons were made through Christ Jesus our Lord, the *Son* of God (Heb.1:2).

Creation also was His work, both in the material and the moral sphere (Col.1:16). This filled the universe of space, but made no provision for its career—the greater and grander work of redemption and reconciliation which should bind it with bonds unbreakable to God's heart.

For this end He made the eons. They begin with Christ as the Head of all creation; they chronicle its ruin and its redemption through His humiliation; they end when He, once more the Head of all, presents God with a reconciled universe (Col.1:20). Their purpose preceded this commencement; the consummation proclaims its fulfillment. All sovereignty and authority is centered in the incorruptible, invisible, only wise God (1 Tim.1:17). He is the King of the eons (1 Tim.1:17).

The history of the eons as revealed by the prophets of old was amply detailed so far as they dealt with the earth and the eonian people, Israel. Now that they refuse their blessing and God turns to the nations during this secret administration, the eons adjust to conform to this new departure. In truth, there is a premature spiritual fulfillment of the eons for us who believe during this period of unparalleled grace.

But what of the Hebrews who had believed the preaching of our Lord and His apostles? This change calls for some explanation, lest they deem God untrue to His promises. And this is given them. "Now faith is an assumption of what is being expected, a conviction concerning matters which are not being observed; for in this the elders were testified to. By faith we are apprehending the eons to adjust to a declaration of God, so that what is being observed has not come out of what is appearing" (Heb.11:1-3). Then the Hebrews are given the same place which the worthies before them had occupied. They died in faith, looking for the future fulfillment of all the promises. (A. E. Knoch, *Unsearchable Riches*, vol.56, p.154).

THIS CHARGE

“This charge I am committing to
you, child Timothy” (1 Tim.1:18).

IN those days, so much like our own, when some were making shipwreck as to the faith (1 Tim.1:19) and others were swerving from the truth, wanting to be teachers of the law (1:7), the apostle Paul turned to his beloved child in faith, young Timothy, and placed upon him a solemn charge. “This charge I am committing to you, child Timothy,” he wrote, “according to the preceding prophecies over you, that in them you may be warring the ideal warfare, having faith and a good conscience” (1:18,19). Could we today discover what that charge was and then apply it to ourselves, especially those of us who would teach others, we could then, and only then, be truly responsive to the burden of this epistle. Here is the heart of 1 Timothy, the reason for its being written and the key to its understanding. Paul is anxious to commit “this charge” unto a faithful successor in his ministry.

In the Greek language, a “Charge” is a BESIDE-MESSAGE *paraggelia*, a message left at one’s side for his care and attention (KEYWORD CONCORDANCE, page 47) even as a child is left with a nurse. We are apt to think of it as a commandment, but there is no suggestion of law in Paul’s instructions. This is a *teaching* which is entrusted to another, and as such there is a connotation of honor as well as responsibility.

The charge of verse 3 is one Timothy was to give over to those who were not teaching correctly, while “this charge”

of verse 18 is one Paul gave over to Timothy. Yet the two are not unlike each other, for they are both concerned with the “evangel of the glory of the happy God” with which Paul was entrusted (1:11), and if heeded, they both would consummate in love (1:5). The former charge is “not to be teaching differently” and the latter to “be warring the ideal warfare” in “the preceding prophecies.” One says *not to teach* differently from what has been taught through prophecy, and the other says *to teach* exactly what has been taught through prophecy.

“This charge” is that message which accords with Paul’s prophecies. We are not to think of prophecies merely as predictions of what will occur but as declarations from God given through those, like Paul, who were His spokesmen. There should be little doubt that the preceding prophecies referred to here are the truths within Paul’s evangel (Rom.16:25,26), which Paul had already placed upon Timothy (1 Tim.4:14). And certain of these prophecies had already been recalled in this epistle, the most fundamental of which was that faithful and welcome saying of 1:15, “that Christ Jesus came into the world to save sinners.”

That, indeed, is a charge worthy of our utmost protection. In insidious ways, through most subtle methods, the Adversary has ever been on the attack against that message. If Satan cannot keep man from believing that Christ came into the world, he will at least seek to twist the truth into a sentimental story of little consequence. If he cannot stop the message of salvation from being spread abroad, he will at least encourage doubts as to its power and effectiveness. Thus faith is shipwrecked by continuous additions of “but.” Hence we hear, “Christ died for sinners, *but* they must also do such and such . . . *but* they will never be saints unless such and such . . . *but* that was only a first step.” Yet Paul committed this charge to Timothy, that Christ Jesus came into the world to save sinners.

It is this message of grace that he now entrusts to Timothy's care. The charge is that we can do nothing except become overwhelmed (1:14) as objects of His mercy and patience and recipients of the salvation gained through Christ. Let us be aware that this message will be opposed. We need to hold the *message* close *beside* ourselves so that it be preserved (not *within* ourselves, however, so that others never hear of it, but rather always at our side so that others may enjoy its glory).

Later we read the charge again, that Christ Jesus "is giving Himself a correspondent Ransom for all." Most have thrust this away, not being like their Saviour God Who wills that all mankind be saved and come into a realization of the truth (2:4). Yet "this charge" was committed to Timothy, and hence to all the teachers of the Word of God. How poorly it has been kept! How necessary, even more than in Paul's day, is it for those of us granted to see the all-encompassing measure of His work of grace to stand firmly as ideal soldiers beside this gracious prophecy!

Again, we must see "this charge" in the words of 2:8-3:16 and 5:1-6:2, where the apostle shows us the intended effects of a gracious salvation upon our lives. Here we are charged to perceive how we must behave as members of the Body of Christ so that "the truth" will be strongly supported and upheld (3:16). Everything, even our behavior, is centered upon the message. The evangel is also there in the warnings of chapter four. The charge is to rely upon God (4:10) though many will withdraw from the faith by setting forth legal restrictions and displaying deceptive powers. We, like Timothy, are to foster "with the words of faith and of the ideal teaching" (4:6) enduring the reproaches of those who seek to implant doubts concerning God's abilities and the effectiveness of His salvation. Reliance upon God, the truths of grace, the words of faith, these are the

things we are to take as our charge—these we are to “be charging and teaching” (4:11).

How passionately the apostle pleads for “this charge” in 6:3-21! Men were already teaching that devoutness alone was sufficient for their needs (6:5), that our disposition and attitude was the capital of the saints. We are to revere God, yes, but let us first find our contentment in what He gives us (6:6) in Christ. Ritual and riches, these only serve to lead men “astray from the faith” (6:10), and we should “flee from these things” (6:11) contending the ideal contest and getting hold of eonian life (6:12).

Thus this epistle speaks to us also who have heard the message Paul brought of God’s purpose of grace for all mankind and who have caught a glimpse of the mind and power of the happy and only Potentate (6:15). We need to consider it more fully, and for this reason it is hoped that this series of studies in 1 Timothy, commencing with this article, may encourage us in the right direction. We, too, would heed “this charge” that we guard that committed of old to Timothy, “turning aside from the profane prattlings and antipathies of falsely named ‘knowledge,’ which some are professing. As to the faith they swerve.”

“Grace be with you! Amen!” (6:20,21).

D.H.H

(To be continued)

ANDRIES VAN DER WAL 1945-2026

Andries found repose in the Lord on January 12, 2026. For years he was dedicated to the evangel of God’s grace and the reconciliation of all through the blood of Christ’s cross, sharing God’s love with both young and old in numerous bible studies and services in the Rotterdam ecclesia. He not only served as the Unsearchable Riches agent for the Netherlands and Germany but also worked on the Dutch translation of the magazine and the translation team for a concordant version of Paul’s epistles. We extend our sympathies to his wife, Ada, his children and grandchildren.

THE TRANSLATOR'S DUTY

In the section entitled "A Test Passage" appearing on pages 14-22 of the first editions of the CV, A. E. Knoch writes: "There seems to be no valid reason for changing from the clear reading of the Greek simply because we cannot grasp a distinction. It is not the translator's duty to comprehend the minute differences in the originals but to pass them on to others, who may be able to discover those beauties which he has failed to observe" (p.14).

Our brother speaks here of "minute differences" but in his article entitled "Jesus Christ's Faith," published in the November 1938 issue of *Unsearchable Riches* (vol.29, pages 375-382) he takes up a major matter of grammatical distinction made in Romans 3:22 where the Greek clearly uses the genitive case in relating "faith" with "Jesus Christ." At first A.E.K. was diffident to the idea that Paul speaks of Jesus Christ's own faith by the phrase "faith of Jesus Christ." And he asks himself, "Am I mistaken as to the force of the genitive here? It does not seem possible it denotes the faith of others *in* Him, as usually rendered, but perhaps it denotes the faith, or body of faith which is derived from Him, not His *own* believing. But it is not the translator's duty to interpret, yet he ought to preserve distinctions, especially in connection with such an important matter as faith, so there was no way but to bring over the genitive into the English, leaving the student to decide this by means of consistent renderings" (p.375).

Later in this article we hear the translator as a student presenting his understanding of the passage based on the translation: "The confusion which exists among translators

should convince us that some false notion is back of it, and should open our minds to the fact that our Lord as a Man, had confidence in God (Matt.27:43), hence is the Inaugurator and Perfector of faith, by far the greatest example of the faith in the annals of mankind. And His faith is the basis of justification just as our faith is the channel through which it is received and enjoyed" (pages 382,383).

Other students may explain the translation differently, but it is the effort to translate the passage from Greek to English that is most critical. That is why we must view the CV (and any translation) as tentative and ever open to refinement to bring out more clearly the force (and indeed the "beauties") of the original.

This is my defense for the fact that even more so than in previous editions the CVNT as I am presenting is not in the best of English and often does not accord well with English as it is spoken and generally written.

D.H.H

In Him the far-flung ages dawned, aglow
 With all the splendor of God's purpose deep,
 In Him the orbs of space their stations keep,
 And all creation, longing, waits to show
 The beauty of His perfect reign. And lo!
 Earth's weary toilers o'er life's mountains steep,
 Unite with nature's myriad hosts to leap
 Their bars, His liberty and grace to know.
 In hope, thus throbbing, ages pass along,
 Attendant on His will, august, sublime.
 Each interlude a vivid drama, strong
 In mystery, unfolding to the prime
 Rare day of God. 'Tis then in Him the song
 Exults, Who triumphs o'er the ills of time.

William Mealand

HATE AS A FIGURE

DID GOD LITERALLY HATE ESAU?

⁹ For the word of the promise is this:

^{ac}At this 'season I shall 'come',

And there will 'be for 'Sarah a son. *Gn 18:10*

¹⁰ Yet not only so, but Rebecca also is having her bed ^o of one, Isaac, our 'father. ¹¹ For not as yet born nor 'putting into practice anything good or bad, that the purpose of 'God may be remaining ^{ac}as His choice, not out of our acts, but ^o of Him 'Who is calling, ¹² it is declared to her that:

The greater shall be slaving for the inferior, *Gn 25:23*

¹³ according as it is 'written',

Jacob I love, yet 'Esau I hate. *Ma 1:2,3*

¹⁴ ^aWhat, then, shall we be declaring? Not that there is unrighteousness ^bwith 'God? May it not ^b'come' to that! (Rom 9:9-14).

HATE USED AS A FIGURE OF SPEECH

How is it possible that God, Who is personified as "Love," can hate anyone? *True love is unconditional.* It is not based upon what we do or fail to do. What did Esau do to merit God's hate? Nothing. It was unmerited, unearned. What did Jacob do to merit God's love? Nothing. It too was unmerited, unearned. God's attitude toward the two was assured *before* they did anything good or bad. His love and hatred were determined prior to their birth. We are assured that *God is love*: "He who is not loving knew not God, for God is love" (1 John 4:8). Therefore, if anyone hates another, they really don't know God because He is love. That being the case, how can God *literally* hate anyone?

The apostle Paul wrote concerning God loving Jacob and hating Esau: “. . . not that there is unrighteousness with God.” God is still righteous even if He does love the one and hate the other before they were born and put into practice anything good or bad. But if this is the end of the situation concerning Jacob and Esau, if this loving and hating seals their so-called “eternal fate,” it surely would call into question God’s righteousness in so doing. If He *literally* hates anyone, does this not call into question the integrity of the Sacred Scriptures? Christ, who is the Image of the invisible God, told the Israelites, “But to you, who are hearing, am I saying: *Love your enemies*. Be doing ideally to those who are hating you” (Luke 6:27). Christ’s statement shows that *true love is unconditional*. It does not say they are to love their enemies only if those enemies meet certain conditions. This verse is a reflection of the unconditional love of God. Christ, being the Image of the invisible God (2 Cor.4:4; Col.1:15), reflects the very unconditional love God possesses. If Christ told His followers to love their enemies, are we not to assume this kind of love reflects God’s unconditional kind of love, not only for Jacob and Esau but for all mankind?

Another wonderful verse reflecting God’s unconditional love is: “*yet God is commending this love of His to us, seeing that, while we are still sinners, Christ dies for our sakes*” (Rom.5:8). God does not set preconditions for humanity in order to merit His love for them. Yet many common Christians tell us that God hates His enemies and is going to eternally torture them in fire. That is not the God that Christ represented!

I used to wonder why it was that God chose to save someone like me. Surely I did not merit His choice. I did nothing to earn His salvation. God needed someone like me so His grace would look more gracious, His love more loving, His patience more patient. And so it was with loving Jacob!

A PROTEST

The protest is lodged: God's love and hate as they concern Jacob and Esau disagree with the summation given above. Such a view of God having unconditional love for Esau is said to be incorrect. They state that, "God loved Jacob *because* he chose the birthright and hated Esau *because* he sold his birthright." Such ideas are based on one who holds to a faulty position. Such a protest is incorrect and is counter to Paul's argument, which is that God's love for Jacob and hatred concerning Esau was *prior* to them being born or doing anything good or bad . . . not out of acts.

Job's friends would surely not agree with God loving Jacob and hating Esau prior to them being born. They would have told Esau, "Come now, Esau, surely you sinned. Please tell us your sin. This sin you are unwilling to tell us is surely the reason God hates you! Jacob, you surely must have done something exemplary to merit God's love for you. Please let us know what you did so we too can merit His love!" Jacob and Esau would both search their hearts and not be able to find why they had earned the love and hate God had for them.

The same can be said for God's conciliation of the world. Such a one-sided peace was brought about by, "how that, in Christ, God was conciliating the world to Himself, not reckoning their offenses to them, and placing in us the word of the conciliation" (2 Cor.5:19, CLNT, 1926 edition). The conciliation on God's side is not conditional as if it concerns what humanity does. In other words, He will not be at peace with the world only if humanity first meets some preconditioned requirements. Such also is the case of His love for all mankind, including Esau. He does not love us *if* we first love Him. He loves us whether we love Him or not. "We are loving God, for He first loves us" (1 John 4:19).

Over the years Romans 9:13 has come up on internet message boards. This verse causes many believers to wonder how it is possible that God can hate anyone. This is so especially when we are told that, “God *thus loves the world* so that He gives His only-begotten Son.” We are also told concerning “. . . the kindness and fondness for humanity of our Saviour, God, makes its advent, not for works which are wrought in righteousness we do, but according to His mercy, He saves us” (Titus 3:4). So His kindness and fondness for everyone was not based upon a condition of humans doing anything to earn it. That being the case, how can God be fond of anyone He also *literally* hates?

At the same time God *figuratively* hated Esau, He actually, literally, loved him and had a fondness for him. We know this because, as stated earlier in this article, God *thus loves the world* so that He gives His only begotten Son (John 3:16). Therefore, He loved Esau so much that He gives His Son in order to save and reconcile him.

In the Keyword Concordance, under the word “hate,” the definition is given: “regard with extreme aversion and ill will.” This may be so when “hate” is taken literally in the Sacred Scriptures. However, maybe there should be an extra explanation stating, “when used figuratively, to deprioritize,” and reference Luke 14:26. If Christ was telling His audience—ones who covenanted with God to do all the law of Moses—that they were to *literally hate* their parents, wives and children with extreme aversion and ill will or they could not be His disciple, He would have been telling them to break the law of Moses.

JESUS DEMANDED HIS DISCIPLES TO HATE

“If anyone is coming to Me and is not hating his father and mother and wife and children and brothers and sisters, and still more his soul besides, he can not be My disciple” (Luke 14:26).

Western minds find difficulty in understanding the Middle Eastern concept of the different nuances of “hate.”

Jesus explained to the people the requirements to be His disciple. They were told they must hate their father, mother, wife, children, brothers and sisters and their own soul. By hating one’s soul, they had to hate what gives them soulish pleasure in this life. ***By “hating their soul,” they were to deprioritize their soulish pleasures and give priority to Jesus.*** Of course He did not mean they had to literally hate family and other loved ones “with extreme aversion and ill will.” If this were so, they would have been breaking the very laws they covenanted with God to keep. For instance, in Exodus 20:12 God told Moses: “Glorify your father and your mother, that your days may be prolonged on the ground which Yahweh your Elohim is giving to you.” Also, Jesus said: “. . . You shall be loving the Lord your God with your whole heart, and with your whole soul, and with your whole comprehension. This is the great and foremost precept. Yet the second is like it: You shall be loving your associate as yourself. On these two precepts is hanging the whole law and the prophets” (Matt.22:37-40, see also, Deut.6:5; Lev.19:18). Surely their loved ones were included in “their associate” they were to love.

Instead, by Jesus telling those who wanted to be His disciple that they had to hate certain ones, this was a way of saying: ***To be my disciple, one must give priority to Me and My ministry over your loved ones, including yourself.*** Now it all becomes clear as day. ***When God said, “Jacob I love, yet Esau I hate,” He was actually saying, “I am giving priority to Jacob and deprioritizing Esau.”*** However, later, we find that God greatly blessed Esau. God, Who is Love, cannot literally hate anyone for that would go counter to His very essence described in 1 Corinthians 13:3-8.

Tony Nungesser

THE PURPOSE OF GOD

GOD has a purpose. Of this all readers of *Unsearchable Riches* will be well aware, but are we also aware of how few times it is mentioned in the Scriptures?

It may come as a shock when we learn that, in the whole of God's Word, one writer, and one only, speaks of the *purpose* of God. In our ignorance we may have imagined that all Scripture was proclaiming it—that it was being unfolded from cover to cover, from Genesis to Revelation. But we can go right through the Old Testament, right through the four accounts of Matthew, Mark, Luke and John (which contain all the sayings of Jesus while He was on earth), right through the book of Acts and halfway through Romans, before we find the first occurrence of the noun “purpose” in connection with God.

It is true that in the Authorized Version of the Old Testament, there are references to a “purpose,” or “purposes,” of God such as Jeremiah 51:29, “Every purpose of the Lord shall be performed.” We have examined all these occurrences of the word “purpose” and are satisfied that in no case is it a correct translation. In fact, there is no consistency about this term, for not only are some eight or nine different Hebrew words all translated “purpose,” but invariably they are all translated far more frequently by other words, such as “thought” and “device.” Our Concordant Version of Isaiah serves to emphasize this, by seven times using the word “counsel” where “purpose” appears in the Authorized Version.

As we penetrate more deeply into our subject, we will see that only one writer, the apostle Paul, could speak of the purpose of God, and then only when he had reached

a certain point in his ministry. But to clarify the position from the start, we must be careful to distinguish between things that differ. For instance, we must not confuse the *purpose* of God with the *will* of God. Others besides Paul speak of the *will* of God; David in the Psalms, Peter and John in their epistles, Jesus many times. Paul himself speaks of the will of God far more often than he speaks of the purpose of God. He refers to the will of God in his early Thessalonian letters before ever he proclaims the purpose of God.

What, then, is the difference between the *will* of God and the *purpose* of God? Quite simply, it is this: The will of God is the expression of His desire concerning any particular person or circumstance at any particular time. But God's purpose always looks forward to a consummation; it always has a final aim or an ultimate result in view. If we may be permitted to use a contemporary illustration, the will of a player on a football field is to gain possession of the ball; his purpose is to get it into the goal at his opponents' end of the field. And so we suggest that we follow the example of Paul, and only speak of the purpose of God when we have the final issue, the ultimate result of God's will, in view.

Let us, then, examine the *purpose of God* as Paul presents it to us. We shall find that even he is very sparing in his usage of this term. Out of his thirteen letters, it only occurs in three, yet these occurrences are extremely significant. It is mentioned two times in his great doctrinal letter to the Romans, twice in the doctrinal part of Ephesians, and once in his last letter, Second Timothy. Five occurrences of the noun "purpose" *prothesis* in all; five direct references in the whole of God's Word to His wonderful purpose, and all in the writings of one apostle! (In addition, there are two occurrences of the verb *protithêmi* with

reference to what God *purposed*—Rom.3:25; Eph.1:9.) Hence we attach much importance to the letters of Paul.

But this is not to say the rest of Scripture is unimportant, or is not relevant to God's purpose. In that same second letter to Timothy, Paul himself says, "All scripture is inspired by God, and is beneficial for teaching, for exposure, for correction, for discipline in righteousness, that the man of God may be equipped, fitted out for every good act" (2 Tim.3:16,17).

The truth is that everything in Scripture has its place in the outworking of God's purpose, but what that place is can only be seen when viewed through the lense of the Pauline writings. Without this lense, all is blurred and muddled. But with the aid of this lense, which Paul supplies, all Scripture is brought into focus and becomes clear and distinct. Paul completes the Word of God (Col.1:25).

Now, as we consider the purpose of God, as revealed through Paul, one fact stands out beyond everything else, and that is that *all is of God*. There is no room for human wisdom or human endeavor in the development of God's ultimate design. God does not require one iota of your assistance or of mine in effecting His intention. If He chooses to make use of any of us to further His design in any way, it is as *instruments*—as tools—fashioned by Himself for that particular work, and not because of anything that we can contribute of our own. In every mention of the *purpose of God*, this fact is strongly emphasized, and nowhere more so than in the first occurrence of the verb (Rom.3:24-27):

"Being justified gratuitously in His grace, through the deliverance which is in Christ Jesus (Whom God purposed for a Propitiatory shelter, through faith in His blood, for a display of His righteousness because of the passing over of the penalties of sins which occurred before in the forbearance of God), toward the display of His righteousness

in the current era, for Him to be just and a Justifier of the one who is of the faith of Jesus. Where, then, is boasting? It is debarred! . . .”

Notice here the succession of terms indicative of human helplessness:

Being justified—requiring to be made right with God
gratuitously—without a cause, without anything in
oneself that would give God reason for doing this
in His grace—purely as a favor, unearned, undeserved
through the deliverance—requiring a rescue act
which is in Christ Jesus, Whom God purposed—not in
oneself, but in the One Whom God appointed.

This is the first occasion in Scripture that any act of God is referenced to His purpose, and the next outstanding fact that we must note is that it is centered in *Christ Jesus*—not in Jesus Christ as He was on earth, but in Christ Jesus, the risen Lord, the One Who, by His victory over death and His resurrection from the tomb, has proved that He has settled once and for all time the problem of sin, and thereby paved the way for deliverance.

It is in that great fifteenth chapter of First Corinthians, which deals with vivification, that the first intimation is given of the ultimate goal of God’s operations. Only when Paul has stated, “Yet now Christ has been roused from among the dead, the Firstfruit of those who are reposing,” can he come to the conclusion that “God may be All in all.” If some should remain in death forever, the last statement could not be true. Therefore again God’s purpose is centered in Christ Jesus, the risen Lord Who has conquered death.

In the verses of Romans 3 previous to this first reference to God’s purposing, Paul had brought the whole of humanity, including the privileged Jew, to the same helpless and hopeless position. “Not one is just, not even one. Not one

is understanding. Not one is seeking out God.” And even those who were under the law were no better off than the rest in this respect, because, the apostle adds, “by works of law, no flesh at all shall be justified in His sight.” “There is no distinction, for all sinned and are wanting of the glory of God” (vss.10,11,22,23).

“All sinned and are *wanting*—,” and that deficiency, try as it will, humanity can never make up. *It is in the face of this admission of human failure and human impotence that God, through the apostle Paul, first reveals His great purpose:* He purposed Christ Jesus for a Propitiatory shelter, that through His sacrifice God might look propitiously—favorably—upon humanity, and that through the deliverance which is in Christ Jesus, He might gratuitously justify the one who is believing. Thus the purpose of God is securely tied to the great doctrine of justification by the faith of Christ Jesus, and conversely, this doctrine of justification, as proclaimed by Paul, is the first great principle to be linked with the purpose of God.

God’s purpose demands that all humanity be constituted righteous, and Paul goes to great lengths in the fifth chapter of Romans to point this out, showing that *one* gift of grace is sufficient to cover *many* offenses, and that however much sin increases, grace superexceeds. For the basic principle is truly laid, “As it was through one offense for all mankind for condemnation, thus also it is through one just award for all mankind for life’s justifying. For even as, through the disobedience of one man, the many [descendants] were constituted sinners, thus also, through the obedience of the One, the [same] many shall be constituted just.” Not through their own obedience, but through the obedience of the One, and that without any human’s contribution.

Justification by the faith of Christ (Gal.2:16) is the first subject dealt with in connection with the purpose of God;

the second is *Conciliation*. It is one thing to be justified—declared righteous—in God’s sight; it is another thing to be drawn into family relationship with Him. This is the theme of chapters 5 through 8 of Romans, where we are declared to be sons of God if indeed we are being led by His spirit (Rom.8:14). Hence Paul says in verse 15-17, “You did not get slavery’s spirit to fear again, but you got the spirit of sonship, in which we are crying, ‘Abba, Father!’ The spirit itself is testifying together with our spirit that we are children of God. Yet if children, enjoyers also of an allotment, enjoyers, indeed, of an allotment from God, yet joint enjoyers of Christ’s allotment, if so be that we are suffering together, that we should be glorified together also.”

And then, moving on to verse 28 of the same chapter, we have a passage which begins by pressing home the fact that God is working all together for the good of those who are loving Him, and culminates with an emphatic declaration (vss. 35-39) that *nothing* can separate us from the love of God in Christ Jesus, our Lord. This is the result of the conciliation; all the intervening verses exude the fragrance of God’s friendship, and we notice that this also is securely attached to His purpose. For Romans 8:28,29 reads: “Now we are aware that God is working all together for the good of those who are loving God, who are called according to the purpose that, whom He foreknew, He designates beforehand, also, to be conformed to the image of His Son, for Him to be Firstborn among many brethren.”

In the sphere of Creation, Christ is Firstborn of every creature (Col.1:15).

In the sphere of Justification, Christ is Firstborn from among the dead (Col.1:18). He was given up because of our offenses, and was roused because of our justifying (Rom.4:25).

In the sphere of Conciliation, Christ is the Firstborn among many brethren (Rom.8:29). We know from later

Scriptures that conciliation on God's side proceeds inexorably to awaken a responsive spirit of conciliation on the part of all His creation until eventually all on the earth and in the heavens are reconciled to Him (Col.1:20).

"Now we are aware that God is working." The Authorized Version omits the title "God" from this phrase, but it is most assuredly in the extant Greek texts. Indeed, it is *God* Who is working all together for the good of those who are loving Him. It is *God* Who foreknew. It is *God* Who designates beforehand those who are to be conformed to the image of His Son. It is *God* Who calls, Who justifies, Who glorifies. Notice again how completely all is of *God*. There is no room for self-calling or self-justification or self-glorification.

But now a serious question arises. If we are called by God, upon what basis are we called? Immediately must come the question of choice, although choice is not mentioned in Romans 8.¹ It is, however, freely mentioned in First Corinthians 1, from verse 26, "For you are observing your calling, brethren, that there are not many wise according to the flesh; not many powerful, not many noble, but the stupidity of the world God chooses, that He may be disgracing the wise, and the weakness of the world God chooses, that He may be disgracing the strong, and the ignoble and the contemptible things of the world God chooses, and that which is not, that He should be discarding that which is, so that no flesh at all should be boasting in God's sight. Yet you, of Him, are in Christ Jesus . . ."

Consequently there *is* a choice, but the choice is clearly God's. He chooses us; we do not choose Him. He knows those who are His. We cannot choose for Him, but once He has chosen us, He never lets us go. But what is the basic principle upon which God makes this choice?

1. Except by implication, e.g. verse 28.

We pass on from Romans 8 to Romans 9. Picking up at verse 9, we read, "For the word of the promise is this: At 'this season' I shall come 'and there will be for Sarah a son.' Yet, not only so, but Rebecca also is having her bed of one, Isaac, our father. For, not as yet being born, nor putting into practice anything good or bad, *that the purpose of God may be remaining as a choice*, not out of acts, but of Him Who is calling, it was declared to her that 'The greater shall be slaving for the inferior,' according as it is written, 'Jacob I love, yet Esau I hate.'"

The truth of these verses is so profound and so fundamental to our correct understanding of the Scriptures that they should be read over and over again until they are thoroughly assimilated.

"Not out of acts, but of Him Who is calling." This is the principle upon which God chooses, and it is the choice of the Potter and not the choice of the clay; the choice of the Creator and not the choice of the creature; the choice of the Disposer and not the choice of the one disposed of. The purpose of God viewed as a choice ties it securely to this principle—that this choice is not based on our acts but on His calling.

Let us pursue this point a little further. To prove it, Paul recalls a Scripture in Genesis 25. He relates how Rebecca, the wife of Isaac, having no children, entreated of the Lord. When she conceived, God revealed to her that she should have twins, who would be the progenitors of two streams of people. One should be more resolute than the other, but the greater would serve the inferior.

Doubtless you remember the subsequent events how Esau was born first, and was the stronger. By all natural laws he should have had the birthright, but he sold it to Jacob for something to eat and drink.

The account in Genesis reads as though Esau and Jacob were free agents in this matter. But were they? In the light

of Paul's statement in Romans 9, it is clear that they were not. This matter was decided before they were born. *The purpose of God* must remain as *His* choice, and God had already decided that the birthright, and all that went with it, should be Jacob's. Was God unfair? Has not the potter the right over the clay, out of the same kneading to make one vessel, indeed, for honor, yet one for dishonor? That which is molded will not protest to the molder, "Why do you make me thus?"

The future of Esau and Jacob was decided before they were born. Was their case unique? Did He not decide His choice of us before we were born? "According as He chooses us in Him before the disruption of the world" (Eph.1:4). Or, if we want an earlier illustration, what about Cyrus, king of Persia, whose name and future work were foretold by Isaiah more than a hundred years before he was born? (See 2 Chron.36:22,23; Isa.44:28; Jer.1:5; Gal.1:15).

"That the purpose of God may be remaining as a choice, not out of acts, but of Him Who is calling." Paul is here enunciating a principle which appears nowhere except in his writings. Elsewhere, acts are the deciding factor. People are judged according to what they do. In the final judgment of the dead before the great white throne, they are judged by that which is written in the scrolls, *in accord with their acts*, and are condemned, *each in accord with his acts* (Rev.20:12,13).

If acts were the only measuring rod by which salvation could be attained, then all would be condemned, as all have sinned and are lacking of the glory of God. But Paul, as we have already seen, has linked God's purpose with salvation, resulting from gratuitous justification *in His grace*. This is a justification in which acts have no part at all, but only believing in Christ Jesus is required (Gal.2:16). This was in Romans 3. Now, in Romans 9, Paul

applies the principle still further by declaring that God's purpose operates on it, and that acts of individuals cannot affect God's choice. The sovereignty of God, with all that it implies, must be recognized if His purpose is to be understood and appreciated.

Paul, in Romans, speaks of One Who is working all together for the good of those who are loving Him and who are, in fact, called according to His purpose. Thus he is preparing the way for the position which he will take up in his Ephesian epistle, when he will be speaking of the "purpose of the One Who is operating all in accord with the counsel of His will." His purpose must remain as a choice. If He has chosen us for a part in that purpose, who are we to question it? If the ultimate aim of His purpose is to reconcile all on the earth and in the heavens to Himself, it is again because He has chosen it to be so, and who are we, His creatures, to gainsay it?

To those who would challenge the truth of the reconciliation of all, I would reply, "It is God's choice, and praise be to Him that He has chosen it to be so. Let no one deny God the right to choose as He wills."

If He chooses to save all in grace, rather than by their own merits, which is the way many believers would have it, again it is His choice. Praise to Him indeed that He has chosen thus!

If, then, we have grasped the three points that we have so far been discussing, namely, that the purpose of God is indissolubly linked with (1) justification by faith, in grace and not by acts, (2) conciliation on His part, leading to the ultimate reconciliation of all, and (3) His own absolute right of choice in all steps necessary to achieve this goal, which is that He shall be All in all, then we are ready to pass on to the glorious portrayal of that purpose in the Ephesian epistle. In this epistle, God's purpose is illumi-

nated with a glory that is to be found in no other part of the Scriptures.

May we suggest that, at this point, we read the first chapter of the Ephesian letter, and notice how we, as members of the ecclesia which is Christ's body, are associated with Him in the purpose of our God and Father. We quote here from verses 3 to 12:

“Blessed be the God and Father of our Lord Jesus Christ, Who blesses us with every spiritual blessing among the celestials, in Christ, according as He chooses us in Him before the disruption of the world, we to be holy and flawless in His sight, in love designating us beforehand for the place of a son for Him through Christ Jesus; in accord with the delight of His will, for the laud of the glory of His grace, which graces us in the Beloved: in Whom we are having the deliverance through His blood, the forgiveness of offenses in accord with the riches of His grace, which He lavishes on us; in all wisdom and prudence making known to us the secret of His will (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—in Him in Whom our lot was cast also, being designated beforehand *according to the purpose* of the One Who is operating all in accord with the counsel of His will, that we should be for the laud of His glory, who are pre-expectant in the Christ.”

Where in Scripture is there language more majestic than this? The purpose of God is to embrace all, but the ecclesia has a very special part in it. In fact, it is no exaggeration to say that God's purpose is built around the relationship which exists between His Son and the ecclesia, which is Christ's body, and of which we are chosen to be members. Chosen in Him before the disruption of the world—chosen before we were born—before any of our

acts could have the slightest influence on His choice. If we examine the Scriptures carefully, we find that acts, which come into judgment at the great white throne, date *from* the disruption of the world (*cf* Rev.17:8 with 20:12). The recording of their acts does not predate that event, but rather the calling with which we have been called pre-dates it. It is a calling in grace, with the object of displaying grace throughout the universe, as Paul tells us in Ephesians 2:5-7, where he speaks of our being vivified together in Christ, and roused together and seated together among the celestials, in Christ Jesus, in order that “in the oncoming eons, He should be displaying the transcendent riches of His grace in His kindness to us in Christ Jesus.”

Lest at this point we should be exalted beyond measure at the transcendence of the glory that this prospect puts before us, the apostle reiterates what he had already stressed in Romans, that “in grace, through faith, are you saved, and this is not out of you; it is God’s approach present, not of works, lest anyone should be boasting. For His achievement are we, being created in Christ Jesus for good works, which God makes ready beforehand, that we should be walking in them” (Eph.2:8-10).

In grace are we saved! For the laud of the glory of His grace are we chosen! For a display of God’s grace in the eons to come are we given an allotment in Christ! All this is in accord with His purpose to have a special administration of the complement of the eras, to head up all in the Christ, both in the heavens as well as on the earth.

Once more this administration is brought to our notice in the third chapter of Ephesians, and again it is linked up with the purpose of God. Beginning at verse 8, Paul says, “To me, less than the least of all saints, was granted this grace: to bring the evangel of the untraceable riches of Christ to the nations, and to enlighten all as to what is the administration of the secret, which has been con-

cealed from the eons in God, Who creates all, that now may be made known to the sovereignties and the authorities among the celestials, through the ecclesia, the multifarious wisdom of God, *in accord with the purpose of the eons*, which He makes in Christ Jesus, our Lord.”

Paul’s last reference to the purpose of God occurs in the first chapter of Second Timothy—the last letter that he wrote, and his last charge to the one whom he had appointed to carry on the proclamation of the evangel. This important statement begins with verse 8:

“You may not be ashamed, then, of the testimony of our Lord, nor yet of me, His prisoner, but suffer evil with the evangel in accord with the power of God, 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.”

Notice again how acts are discounted. We are not saved and called in accord with our acts—this we never could be! We are saved and called in accord with God’s own purpose, God’s own grace, given us in Christ Jesus.

When? Before times eonian! Before the ages began! Before anything else happened or came into being! The gift of grace in Christ Jesus precedes all other gifts mentioned in Scripture, just as the promise of life in Christ Jesus precedes all other promises (*cf* Titus 1:2). Both are pre-eonian. Both date from that far distant past when God’s purpose was first conceived.

Even as this promise of life in Christ Jesus was made when there was no one other than Christ to receive it, so also the gift of grace in Christ Jesus was made when there was none but Him to accept it. *He* received both on behalf of all that should subsequently come into being through Him. Consequently both are all-inclusive, all-embracing.

Colossians, the contemporary letter with Ephesians, speaks of Christ as “the Image of the invisible God, First-

born of every creature, for in Him is all created, that in the heavens and that on the earth, the visible and the invisible, whether thrones, or lordships, or sovereignties, or authorities, all is created through Him and for Him, and He is before all, and all has its cohesion in Him" (Col.1:15-17).

Here Christ is portrayed as the Image of God, Firstborn of every creature, all in the heavens and on the earth being created in Him.

But Paul continues, "And He is the Head of the body, the ecclesia, Who is Sovereign, Firstborn from among the dead, that in all He may be becoming first, for in Him the entire complement delights to dwell, and through Him to reconcile all to Him (making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens."

Here we have Christ, the Complement of God, Firstborn from the dead, all on the earth and in the heavens reconciled through Him.

We are now living in a day of grace. If we believe in Christ Jesus, we are already receiving God's grace in richest measure. With us a rescue act is already in operation, for we are being made competent for a part of the allotment of the saints in light, being rescued out of the jurisdiction of Darkness, and transported into the kingdom of the Son of God's love (Col.1:12,13). In this we have in every way a prior expectancy over the rest of creation, *but not a sole expectancy*. In Romans 8, Paul speaks of the expectancy of creation. "For the premonition of the creation is awaiting the unveiling of the sons of God." That is, creation is intuitively, instinctively awaiting the revealing of the sons of God in glory. "For to vanity was the creation subjected, not voluntarily, but because of Him Who subjects it, in expectation that the creation itself, also, shall be freed from the slavery of corruption into the glorious freedom of the children of God" (Rom.8:19-21). Creation

is not made subject to vanity willingly, but because it is God's choice that it should be so. That God's purpose may remain as a choice applies here, too.

When God's conciliatory hand of friendship has been grasped by all in complete reconciliation, and when the wisdom of His choosings and His appointments, that is, His sovereignty, has been universally accepted beyond question—in short, when God is All in all, then every one of His creatures will rejoice in being one of *His* achievements, and all in heaven and earth will be both prepared and glad to acknowledge that of themselves they have contributed nothing, but that

ALL HAS BEEN OF HIM.

John H. Essex

Several times when referring to God as "Father," Paul speaks of Him as the Father of our Lord Jesus Christ (Rom. 15:6; 2 Cor. 1:3; Eph. 1:3; Col. 1:3). This expression points, first of all, to one of God's highest glories. He is the Father of our Saviour, Anointed Head, and Lord. Secondly, the expression speaks of one of Christ's greatest glories. In a unique and prior way, the Lord Jesus Christ is Son to the Father. Yet again, as a third application, this expression points to a glory conveyed to us. If God is the Father of Christ and we have been identified with Christ and are "in Him," then we enjoy the same privileged and happy relationship to the Father as Christ Himself possesses. The fact that God is our Father is made infinitely more precious to us by the fact that He is the Father of our Lord Jesus Christ.

Of all the glories of Christ listed in Colossians 1:13-20, surely the greatest is that He is called the Son of God's love. Of all the glories of God listed in Ephesians 1:3-14, for which Paul and all the saints bless Him, surely the greatest is that He is called the Father of our Lord Jesus Christ. All that Christ is and all that He achieves is sourced in His blessed God and Father. Our word "eulogy" is from the Greek word for "blessing." It means to speak well of, and this eulogy for the living God is the highest we can speak of Him. These words of laud and praise are in reference to God's purpose from before the disruption of the world until the complement of the eras of time. In it all, God is manifesting what it means to be the Father of our Lord Jesus Christ.

D.H.H.

The Problem of Evil

and

the Judgments of God

How can we explain the presence of evil? Is there a purpose for evil, and will it come to an end? Can there be two independent opposing forces in the universe? If God alone is supreme, what is the purpose of judgment? Surely there are answers to these troubling questions in the Word of God.

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Unsearchable Riches

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FOR GOD AND HIS WORD

Our 117th Year
(1909–2026)

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EDITORIAL

WITH this issue we continue to emphasize and develop the theme of the sovereignty of God and the contrasting inability of man to bring about righteousness and reconciliation to the universe. The intensity of current global conflicts should only further demonstrate that man is incapable of effecting his own salvation and well being.

In “God Uses Man’s Failure,” A. E. Knoch shows that God designs human political systems to demonstrate man’s inability to govern himself apart from God. For instance, he wrote: “After God had set Israel aside, we have the era of the nations, which still continues. God is trying a great number—I should not say of *experiments*—but a vast variety of *demonstrations* to shut man’s mouth, so that he cannot say that he has not had a fair opportunity to prove that he can govern apart from God. God is actually going to send Christ as Ruler in the millennium, and still there will be failure on the part of man. And even after that, still there is no perfection, until God becomes All in all, and everyone is subject to Him. Then, at last, there will be good government, or, rather, no need for further rule. Apart from all being subject to God there cannot be and *should not* be a perfect government” (p.52).

Using the example of Judah’s kings, Brother Knoch illustrates that history operates under God’s control.

Returning to our ongoing series from A. E. Knoch’s book CONCORDANT STUDIES IN THE BOOK OF DANIEL, the next chapter illuminates the advantages for Israel in faithfully following the Lord. In “Daniel Stands the Test” (1:1-21), we see the fall of Jerusalem and deportation of

Judah's royalty as a transition from the Davidic line to the eras of the Gentiles. By refusing unkosher dainties, Daniel and his three companions were provided superior health and wisdom by the Lord.

Dean Hough's article "Heeding the Faith," (1 Timothy 1:1-4) continues our series on 1 Timothy. The opening verses of the letter establish Paul as the apostle to the nations and Timothy as a genuine child of the ministry. God's supreme role as Saviour should encourage all to turn from human myths and genealogies and focus on the current administration of grace.

Dean Hough's continuing translation work on the letter to the Romans analyzes Romans 8:28 by clarifying the word *perceive*. His studies demonstrate that this verse should not be limited strictly to believers but is for the entire creation. Human history and divine purpose are aligned with righteousness and reconciliation. Brother Hough points out that it is the believer who perceives that God is working all together for good.

Finally, Tony Nungesser's article "Every Kindred in the Heavens and on the Earth to Be Named After the Father," shows that Ephesians 3:14,15 brings out a passage rarely referred to by ones who limit God's salvation to a small percentage of humans. Surprisingly, there seems to be a blindness toward this passage even by ones who believe God will eventually save all humans and reconcile all in the heavens and earth to Himself. The passage in Ephesians refers to a reconciling of all and heading up all in the Christ in the heavens and earth as well as a freeing out of an enslavement of corruption, where all sentient beings across the universe will be brought into a glorious freedom of the children of God and will be named after the Father. Through the ecclesia, all across the vast and myriad galaxies will be brought into God's family.

Dave Benson

GOD USES MAN'S FAILURE

GOD AND THE NATIONS is the subject we are now considering. I hope that no one will transpose it to "The Nations and God." Many are doing this, but I would make it *first* of all, *God*. If everyone had this in his heart, today's troubles among the nations would soon be over. When we see God's side, we are glad that things are as they are.

Let us take up a specific instance and show how God has dealt with one particular nation. We have already taken up this subject at some length and pointed out that, to begin with, up to the deluge, there were no nations. There was anarchy, and we saw that the resulting *failure* was what God needed, because, during the early eons, He is not concerned to have good government, but poor.

God has created man for a definite purpose, and this is that he should govern the universe. To prepare the race for their mission, they must be given an opportunity to show what they cannot do. People keep talking about good government. I have watched their efforts for over half a century. Yet I noticed that, however hard men have tried to get good government, nevertheless God did not seem to be helping them to bring it about.

In this insane asylum in which we live, we may easily become a real inmate if we fail to realize for what purpose all the failure about us exists, and that it was brought about by God Himself. I have heard of a man who went crazy because he had enough sense to face the fact that all human efforts to create a better world seemed utterly vain.

After men had a long trial under anarchy, God had to wipe out nearly all of them with the deluge. Later again, under kings and chiefs, government was a failure. And

then we have God taking Israel and favoring them with many great advantages. To begin with, He Himself was their King and, when something went wrong, He could be called upon to straighten it out.

But even under divine rule, Israel was a failure, and they clamored for a king. Their first king was a sorry failure. And so were the rest of their kings, with few exceptions.

After God had set Israel aside, we have the era of the nations, which still continues. God is trying a great number—I should not say of *experiments*—but a vast variety of *demonstrations* to shut man's mouth, so that he cannot say that he has not had a fair opportunity to prove that he can govern apart from God. God is actually going to send Christ as Ruler in the millennium, and still there will be failure on the part of man. And even after that, still there is no perfection, until God becomes All in all, and everyone is subject to Him. Then, at last, there will be good government, or, rather, no need for further rule. Apart from all being subject to God there cannot be and *should not* be a perfect government.

People imagine that the bad nations are being judged and the good ones are not being punished. This is mistaken. Let us not get the idea that God is judging mankind today. Some of us have learned at least that He is not getting after every individual when he does wrong. The worst men often seem to live the longest, even though they do the most damage. God is going to judge them in due time, but that is not His business at present.

I have not had very much to say about the so-called "Old Testament," (I do not like that name for the Hebrew Scriptures), because I found the Authorized Version loose and discordant, and we cannot depend upon it. Having no system to restrain the translators, they keep falling into the ruts of tradition. Hence it is almost impossible to get more light from it than the translators had, and they evi-

dently were almost as eager to maintain man's dignity as God's glory.

Now, coming back to Israel, let us remember that the rule over the earth was given to them. They alone were in touch with God, and had a kingdom that was supposed to be dependent upon Him. During the time of the kings He has given us a very long and detailed illustration of how He dealt with them.

Some people think the Bible is a pretty odd book. Well, *people* are odd, and it should look that way to them. For instance, they cannot see why we have two accounts, Kings and Chronicles. The reason is that one gives the viewpoint of the kingdom and the other of the priesthood. Kings views the course of events from the *throne*, Chronicles from the *temple*. If we can keep these two accounts separate, it will help much in understanding and enjoying them. There was failure in regard to the house of David, and also in connection with the worship of Yahweh. Both the kings and the priests were disobedient, at various times. Their conduct involved all the rest, even those who remained true to Yahweh, for God was dealing with the *whole* nation in view of their future mission to mankind.

I wish to bring out the sovereignty of God in dealing with the nation as a whole and how He dealt with the kings, whether they were good or went contrary to Him. It was necessary for these kings to apostatize in order that God should show that man cannot rule. We will consider the case of Jotham, an upright king (2 Kings 15:32-37):

"In the second year of Pekah son of Remaliah king of Israel, Jotham son of Azariah king of Judah became king. He was twenty-five years old when he became king, and he reigned in Jerusalem sixteen years; his mother's name was Jerusha daughter of Zadok. He did what was upright in the eyes of Yahweh. He performed according to all that his father Azariah had done. But they did not take away the

high-places. The people were continually sacrificing and fuming incense on the high-places. It was he who rebuilt the Upper Gateway of the house of Yahweh. As for the rest of the affairs of Jotham and all that he did, are they not written on the scroll of the annals of the days of the kings of Judah? *In those days Yahweh started to send Rezin king of Syria and Pekah son of Remaliah against Judah.*”

There was a time when I would not have believed that such a statement could be in the Bible.

Now we can see how it was that Ahaz did what he did. After all, man *thinks* he is reigning, when he is only responding. When I was a little fellow I saw a Punch-and-Judy puppet show. They had the devil and everything. I tried to get behind the stage. I wanted to see what made it go. Then I saw the showman do it all. Men are only puppets in the great tragedy of the eons.

Why is it that these things happen? That is what I would like to have you see. Let us get behind the scenes. In the next reign after Jotham's, when Rezin and Pekah came against Jerusalem, and Ahaz was there, it led to the captivities. It began with *God*, not with men. Jotham was a good man, an upright king, yet in *his* days it was that God started to send these men against His people. I do not suppose they knew what was happening. They had entirely different motives. They only wanted to get rid of Judah. Rezin and Pekah were turned against Judah by God's direction. And, as a result of that, Ahaz, instead of going to God and leaning on God, went to the king of Assyria. He turned to this king and bribed his help against the other two kings in order to save himself. He put himself under the protection of Assyria. *Here is where the entering wedge came in, that lost the kingdom to Judah and eventually opened up the way for the other nations to rule.*

“It came to be in the days of Ahaz son of Jotham son of Uzziah, king of Judah, that Rezin king of Syria, and Pekah

son of Remaliah, king of Israel, went up to Jerusalem to fight against it, yet they were not able to fight against it. And it was told to the house of David, saying: Syria has been guided to Ephraim; and his heart swayed, and the heart of his people, as the trees of the wildwood sway because of the wind. Then Yahweh said to Isaiah: Go forth now to meet Ahaz, you and Shear-jashub [Remnant>Returns] your son, to the end of the trench of the uppermost reservoir, to the highway of the field of the launderer" (Isa.7:1-3).

Here I simply point out that the prophet was called to go forth and meet Ahaz, and he was to take along with him his son. There is a very remarkable thing about that. Why did Isaiah have to take the boy along? The meaning of his name is "Remnant>Returns." God was making very plain what would happen. He knew exactly what Ahaz was going to do. Yahweh's counsel through the prophet would be rejected. He also knew there was going to be a remnant left to return. There is this and another remnant spoken of several times in Isaiah. It is in connection with failure, and that failure was determined by God Himself before it occurred. In this case Ahaz did not want a sign, but God gave him one nevertheless. Isaiah simply means Salvation. Here we have God's salvation. Shear-Jashub is a son of Salvation. That is the way God is going to save Israel. In the meantime their authority and place was going to be given to Nebuchadnezzar and the rest of the nations. We know it is so today.

Before Isaiah met Ahaz and tried to keep him from making this sort of an understanding, the king had sent all the vessels of the house of the Lord to the Assyrians in order to get them to protect him. But there is the clearest intimation that this also was *God's* intention, all according to *His* program. In these last days in which we live, this should be the greatest practical comfort to us, for we know too much about things in this world to lean much on man. I have lived in European countries and in the Near East, and

in America, and one simply loses all hope when we know men's motives. When I read the newspapers, after having seen what I have seen, it is all the worse. It tends to make me absolutely hopeless. Men keep saying "no more wars." Yet wars multiply. But, for the believer, it is not a hopeless thing by any means if he knows the mind of God. Every single item of history today is certainly in accord with God's *intention*, even though it seems that almost all of it is contrary to His *will*. Only if that is true can we have universal reconciliation. God can save all mankind eventually only if He keeps the reins in His hand. All will not simply be saved, but reconciled, glorifying God. All this is fulfilling God's intention, just as in the case of Ahaz. So let us give thanks for it, no matter how bad it seems to be. When we realize this, then we can live in this insane asylum, and we will not quarrel with the inmates. Very few are sane, with regard to this subject of God and the nations, because they put the nations first. If they put God in it at all, He has to take a back seat. But we acknowledge that all is *out* of Him, as well as *through* Him and, consequently will be *for* Him in the great consummation.

A. E. Knoch

A Parenthetical Thought in Philippians 4:6,7

"Do not worry about anything, but in everything, by prayer and petition, with thanksgiving, let your requests be made known to God, and the peace of God, that is superior to every frame of mind, shall be garrisoning your hearts and your apprehensions in Christ Jesus" (Phil. 4:6,7).

It is quite possible that everything between "peace of God" and "in Christ Jesus," is a parenthetical thought. If we consider this as "the peace of God (. . .) in Christ Jesus," we might be closer to what Paul is telling us. God's peace, which is in Christ Jesus, will be garrisoning our hearts and apprehensions. When we pray and petition God *with thanksgiving*, we acknowledge Him as the giver of woe and weal for our betterment. This understanding brings the peace of God found only in Christ Jesus.

Tony Nungesser

DANIEL STANDS THE TEST

DANIEL 1:1-21

1 In the third year ^of the reign of Jehoiakim king of Judah, Nebucadnezzar king of Babylon came to Jerusalem and ^lbesieged ^{on} it. ² +Yet ^sYahweh^{ph} ^lgave into his hand ^lJehoiakim king of Judah and ^{f end}some of the furnishings of the house of Elohim. +Then he ^lbrought them to the land of Shinar to the house of his elohim; + he brought ^lthe furnishings to the treasure house of his elohim.

THE COMMENCEMENT and close of Daniel's prophecy practically coincide with the beginning and end of the desolation of Judah. Again and again, the prophet Jeremiah had warned the nation, but without effect. He had even foretold this calamity in his scroll (Jer.25:1-11).

25 The word which ^bcame ^{on}to Jeremiah ^{on}concerning all the people of Judah in the fourth year ^of Jehoiakim son of Josiah, king of Judah (it was the first ^oyear ^of Nebuchadrezzar king of Babylon), ² which Jeremiah the prophet spoke ^{on}to all the people of Judah and to all the dwellers^l of Jerusalem, ^osaying⁻:

³ From the thirteenth year ^of Josiah son of Amon, king of Judah, + until ^lthis day, this twenty-third year, the word of Yahweh has ^bcome to me, and I have ^lspoken it to you, ^crising early⁻ and speaking⁻, +yet you would not hearken. ⁴ And though Yahweh has sent to you ^oall His servants the prophets, ^crising early⁻ and sending⁻, +yet you would not hearken, and you would not stretch out ^oyour ear to hear-ken ⁵ ^owhen they said⁻: Turn back, ^{pr}now, each one from his ^oevil way, and from your evil actions, and dwell on

the ground ^wthat Yahweh has given to you and to your fathers [›]from the eon and unto the eon.

⁶ + Do not ^lwalk after other elohim to serve them and to bow down to them; ⁺ do not ^cprovoke ^lMe to ^lvexation ⁱwith the ^dwork of your hands, and I shall not ^cbring evil [›]upon you. ⁷ + Yet you would not hearken to Me, averring is Yahweh, so that you might ^cprovoke Me to vexation ⁱwith the ^dwork of your hands, to your own evil.

⁸ Therefore thus says Yahweh of hosts: Because ^w you do not hearken [›]to My words, ⁹ behold, I will send^l and [›]take [›]all the families of the north, averring is Yahweh, and [›]Nebuchadrezzar king of Babylon, My servant, and I will bring them ^{on}against [›]this [›]land, ⁺ ^{on}against its dwellers^l and ^{on}against all [›]these [›]nations round about. ⁺ I will doom them and ^{pl}make them [›]a desolation and [›]a hissing and [›]an eonian waste. ¹⁰ + I will destroy from them the sound of elation and the sound of rejoicing, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the light of the lamp. ¹¹ + All [›]this [›]land will become [›]a waste, [›]a desolation, and [›]these [›]nations will serve [›]the king of Babylon seventy years.

Notwithstanding this warning, Jehoiakim did evil in the sight of Yahweh, his God. In his third year, Nebuchadnezzar came and bound him in copper gyves and carried him and his retinue to Babylon. Although he was the son of the good king Josiah (2 Kings 23:34), he did not follow in his father's footsteps, but was guilty of special abominations (2 Chron. 36:8). So he was disciplined with the club of a mortal, and his kingdom was turned over to another, under the suzerainty of Nebuchadnezzar. The presence of the king of Judah in the city of his conqueror was a standing symbol of the passing of the Davidic line under the domination of the Gentiles, and marked the commencement of the eras of the Gentiles, which have lasted ever

since. It will continue until Messiah, as the Son of David, in the era of the end, frees His people from the last great world monarch.

Nebuchadnezzar (or Nebuchadrezzar, as Ezekiel, and sometimes Jeremiah, call him), notwithstanding his destruction of Jerusalem and deportation of Judah, in all these things was Yahweh's servant to carry out His will with regard to them. Coming at the very commencement of the eras of the Gentiles, he has a very high place given him by God. Jeremiah prophesied concerning him and his dynasty as follows (27:6,7):

⁶ And now I Myself give `all these lands into the hand of Nebuchadnezzar king of Babylon, My servant, and even `the animal of the field I give to him to serve him. ⁷ + All `nations will serve `him and `his son and `his son's son, until the era of his own land comes, even it, ⁺when many nations and great kings will force service `by it.

Thus does Yahweh use all of the many enemies of His people for their good. Even the anti-semitism of today is not merely the product of race hatred, but the calculated discipline of Yahweh, Who uses all of His creatures to carry out His intention, and the other nations to chastise His chosen people.

Throughout this prophecy there are two main currents: the *political* and the *religious*. These are indicated at the very beginning. Not only did Nebuchadnezzar carry away the king and some of the seed royal to Babylon, but also *furnishings from the house of God*. These he carried into the house of his god in the land of Shinar. As they were hardly adapted to the worship of his god, they were put in the treasure-house of the deity. The significance of this should not escape us, for the name and fame of God, along with the house of David, were brought down into the dust at the same time. In his prophecy, Daniel is as much, or

more, concerned with *worship* as with *rule*. Though the restoration of the sanctuary is more important than the throne, both are inseparably united, and will be found together in Him Who, as the great Priest-King after the order of Melchizedek, will restore both.

These vessels from the temple played a tragic part in the termination of the dynasty of Nebuchadnezzar. They seem to have reposed secure and unmolested in the treasure-house until Belshazzar, the last in the line of Nebuchadnezzar, brought them forth in order to grace his feast in honor of the gods of gold and silver and copper and iron, of wood and stone. This insult to Yahweh had a dire effect, and that without delay. In the same *hour* came the handwriting on the wall, and in the same *night* was Belshazzar slain. The final crisis which closed the career of the first kingdom, the head of gold, was brought about, not by a failure in government, but by the violation of the vessels of God's sanctuary. Nebuchadnezzar was humbled before God, but Belshazzar exalted himself against the Lord God of the heavens by drinking wine to his gods out of the sacred vessels (Dan.5:3,23).

All of the furnishings of the house of God were *given* into Nebuchadnezzar's hand. They were not all *taken* at once. The last seem to have gone when Jehoiachin was carried to Babylon about eight years later (2 Kings 24:13-15; 2 Chron.36:10). The apparently universal translation which tells us that a *part* of the vessels of Yahweh's house were given to Nebuchadnezzar, probably arose from the fact that only a part were *taken away* at this time. The Hebrew word *qtzth*, here mistranslated *part*, occurs thrice more in this chapter, in verses 5,15, and 18. In each case it is rendered *end*—the *end* of three years, of ten days. In the Chaldee portion it is also rendered *end* twice (4:29,34)—the *end* of twelve months, of days. In many other passages the Authorized Version uses *end*, which seems to be its true

meaning. More than a dozen Hebrew words are translated *end*, but this one is the most apt. The same mistranslation is found in Daniel 2:42: "the kingdom shall be *partly* strong" (instead of: "**the kingdom shall ^bbe ^f*end* partly mighty**").

Jerusalem is the city of the great King (Matt.5:35). It is the habitation of God. Hence it is the center and source of divine rule and religion. When these are enforced (Isa.2:3):

"... from Zion shall go forth the *law*,
And the *word* of Yahweh from Jerusalem."

The holy city is the only center from which mankind may be governed *for* God, or brought *to* God. It is most fitting, therefore, when these privileges are taken from the holy nation, that the city be taken and the temple destroyed, and the people driven away from their place of privilege. All these outward evils are the signs and symbols of the inward collapse of Israel. No act could so clearly advertise this to the world as the fate of the city which is the center of all earthly power and holiness.

THE SCHOOL OF STATECRAFT

³ + The king ¹said to Ashpenaz the grandee of his eunuchs to bring some ^fof the sons of ⁷the grandees of ⁰Israel, + ^fof the seed royal and ^fof the highborn, ⁴boys in whom there was no blemish at all, + who were of good appearance, + intelligent¹ in all wisdom, + acquainted¹ with knowledge and ^cgiving consideration to what is known, + who had vigor in them to stand in the palace ⁷before⁰ the king, and to teach them the script and language of the Chaldeans.

⁵ + The king ¹assigned to them the day's menu in its day, from the dainties of the king and from the wine of his drink. + They were to grow up three years +that^fat their end they might stand before the king.

⁶ +Now there ^bwere ⁱamong them some ^fof the sons of Judah, Daniel, Hananiah, Mishael and Azariah. ⁷ +When

the **chief of the eunuchs** ^{wp}**assigned names to them, + he** ^{wp}**assigned to Daniel** the name of **Beltshazzar; + to Hananiah, Shadrach; + to Mishaël, Meshach; and to Azariah, Abed-nego.**

1:3-7

The "head of gold" seems to have been more than an arbitrary despotism. More provision seems to have been made for intelligent and efficient administration than is usual in modern systems of government. In such a vast empire as Nebuchadnezzar's, swaying over many peoples and language-groups, there would be a special call for officials acquainted with the customs and languages of the conquered nations, to administer their affairs at the central government. With a view to providing capable personnel, we learn from inscriptions that there was a palace school and a large library, where young men were trained for the higher government positions. It seems to have been one of the king's first concerns to see that suitable youths from Judea were introduced into this college, in order to provide for the administration of the conquered people.

The candidates for these offices were carefully chosen. Their ancestry, their physical fitness and appearance, and their mental capacity, as well as a personality fit for the royal residence, were all considered in selecting the students in this school of statecraft. There they were taught the official language of the empire, so as to have access to the library and the learning of the country of their conquerors. The course seems to have lasted three years. At the end of this time they were examined by the king, and he himself probably assigned them their positions in the government.

The interest which Nebuchadnezzar took in this school is shown by his personal supervision of the diet of his charges, and by his sharing with them the dainties and the drinks which graced his own board. Probably such an

honor as this came next to an invitation to the table of the king, and would be considered a special privilege by the young students, most of whom would duly appreciate both the richness of the food and the favor involved. It would be dangerous to refuse it and a grave offense to fail in appreciating the mighty monarch's favors.

Daniel would occupy a very special and peculiar position in this school of statecraft, though this would not be apparent on the surface. He was the representative of the real Ruler of Babylon and the world, and he already was in touch with the true wisdom, and had knowledge which this institution could never impart. Nevertheless, he did not assert his "rights," or look down upon the rest, but seems to have endeared himself even to the eunuch set over him. In the course of his career his real position as a prophet of the Supreme is revealed.

THE NAME CHANGES

Four young men among the sons of Judah are chosen for the school of statecraft. This was only one of many lands which were tributary in the Babylonian empire. In these youths only one matter seemed to be objectionable, and that was their names. Each one of them was formed with a divine title, or name, either—*el*, the Deity, or —*iah* (probably —*ieu* from *Ieue*), Yahweh. Daniel and Mishaël used the former, and Hananiah and Azariah had the latter. Daniel denotes *Adjudication-by-the-Deity*. Mishaël is formed from who-[is]-what-Deity-[is]. Hananiah is GIV-EN-[by]-Yahweh. Azariah is HELPEd-[by]-Yahweh. Such a recognition of the God of Israel could not, at that time, be allowed at the court, for that would be an affront to the gods of Babylon.

Daniel's Hebrew name is most fitting for the role he takes. His prophecy deals with *adjudication by the Deity*. Man is humbled and God carries out His intentions in the

history of the race. What could more clearly reveal the futility of man and the deity of God than these previsions of human history? Daniel was given another name, which may have related him to other gods, but he still holds fast to the name of his youth, which recognizes the God of Israel and His just dealings with His people.

The names given to Daniel and his companions are variously interpreted. Like the Hebrew names, they seem to include the names of gods in their composition. Bel seems to correspond with Baal, which means POSSESSOR. Bel is mentioned by Isaiah (46:1): "Bel bows down; Nebo stoops!" Jeremiah also prophesies concerning the gods of Babylon (50:2): "Babylon is seized; Bel is put to shame; Morodach is dismayed." And again (51:44):

I will call ^{on} Bel to account in Babylon
And bring forth from his mouth what he has swallowed;
No longer shall nations stream to him;
Even the wall of Babylon will fall.

But Bel will bow and be put to shame, with all his worshippers, by the God of Daniel.

DANIEL REFUSES UNLAWFUL FOOD

⁸ **+Yet Daniel ^{lp}determined ^{on}in his heart ^wthat he should not sully himself ⁱwith the dainties of the king and ⁱwith the wine of his drink. ⁺So he ^lsought permission from the chief of the eunuchs ^wthat he might not sully himself.**
⁹ **+The One, Elohim, ^{lg}granted [']Daniel [>] kindness and [>] compassion before the chief of the eunuchs.**

¹⁰ **+Yet the chief of the eunuchs ^lsaid to Daniel, I am in fear ^{`</sup>of my lord the king, who assigned <sup>`}your food and ^{`</sup>your drink. <sup>w</sup> Why should he see <sup>`}your faces more languid [&]and feeble^o ^fthan the other boys who are ^{as}of your ⁷deportation~? ⁺ You shall ^mput [`]my head in jeopardy [>]with the king.**

¹¹ +So Daniel ¹said to the steward whom the chief of the eunuchs had assigned over Daniel, Hananiah, Mishaël and Azariah, ¹² I pray, try out ¹your servants for ten days. + Let them give ¹us ^fof the seed-foods ⁷of the land⁰ +that we may ¹eat, and water +that we may ¹drink. ¹³ + Let our appearance be seen before you, and the appearance of the boys ¹who are eating ¹the king's dainties. + According to ^wwhat you shall see, do with your servants.

¹⁴ +Now he ¹hearkened to them ¹in ¹this matter and ¹tried them out for ten days. ¹⁵ And ^fat the end of the ten days their appearance was seen to be better and plumper in flesh ^fthan any of the boys ¹who were eating ¹the king's dainties. ¹⁶ +So the steward ^{1b}kept on carrying ¹their dainties away and the wine of their drink, and was giving ¹them seed-foods.

¹⁷ +As for ¹these ¹boys, the four of them, the One, Elohim, gave ¹them knowledge and intelligence^c in every script, +as well as wisdom; and Daniel himself had understanding in every vision and in dreams. ¹⁸ +Then ^{1at}^f the end of the days ^wwhen the king had said to bring them in, + the chief of the eunuchs ¹brought them in before Nebuchadnezzar. ¹⁹ + The king ¹spoke ¹with them, and ^fof them all, none was found ^{as}like Daniel, Hananiah, Mishaël and Azariah. +Therefore they were standing before the king. ²⁰ +For in every matter of wisdom ⁷and⁰ understanding which the king sought ^fof them, + he ¹found them ten-fold superior ^{on}to all the sacred scribes ⁷and^c ¹magi ^wthat were in all his kingdom. ⁷+Hence the king honored them and constituted them chiefs⁰. ²¹ +Thus Daniel ^{1b}continued on until year one ¹of Cyrus ¹king ⁷of Persia⁰.

1:8-21

There was a strict law in Israel, punishable by expulsion from God's people, which forbade the eating of blood. The blood of all beasts must be poured out when they are

killed (Lev.17:10-16). This is observed by many Jews to this day. They will eat only so-called *kosher* meat, which conforms with the law and the traditions. This is done not on the ground of health, but of obedience to the law. So, doubtless, it was with Daniel and his three Hebrew companions. They were determined not to break the law and thus sever themselves from their own people. They had been forcibly torn away from Israel by their deportation, but that severance was in accord with the penalties of the law. They did not wish to incur still further judgments, by personal disobedience.

Moreover, it was forbidden to eat of meat sacrificed to idols, and that of the royal household most probably had come from the altars of their gods (Ex.34:15). There was the utmost danger in associating in any way with the worship of false gods, situated as they were in positions where their whole careers, yes, their very lives, might depend on recognizing or worshipping them. The first step might be fatal, so Daniel determined not to take it. He seems to have been the spokesman, or prophet, for his brethren. Most likely he fully explained the matter to the chief of the eunuchs, for he responded with kindness and pity. But it would be more than his head was worth to fall in with Daniel's request, seeing that the king himself had ordered the menu. The chief of the eunuchs would do nothing for them.

But Daniel is not easily discouraged. He sees that he cannot well expect these idolaters to take any risks, in order to enable him to indulge in what they would consider unreasonable religious scruples. Hence he plans a wiser approach. He will merely ask for a trial, and then arrange it so that there will be an inducement, a selfish reward, to make it worthwhile. So he goes to the steward who brings them the meals and proposes that for ten days he bring them only seeds and water in place of the rich

viands to which they were entitled, he, of course, to keep the dainties and the wine for himself. This has the proper appeal, so the steward complies with their request.

SEED-FOOD, NOT "PULSE"

Since much has been made of the diet chosen by Daniel, in preference to the king's "meat," especially by vegetarians, we will give the matter more than ordinary consideration, and give the evidence. It is usually supposed that Daniel refused a meat diet and chose one of vegetables. Yet neither of these is mentioned. He objected to the king's *dainties* and *wine* on *religious* grounds, and asked for *seeds* and *water* in their place. But the test was a matter of nutrition and health. Undoubtedly Daniel chose what he considered the best available food, in order that he might present a well-nourished and healthy appearance after ten days. Then he might be excused from partaking of food that would sever him from his people and sully him in God's sight.

At the time that the Authorized Version was made, "meat" was the common word for *food* of any kind. Indeed, we still use it for the edible part of any food, as the *meat* of a nut. No argument can be based on the word in the Authorized Version, as it is there used of seven other things beside the miscalled "meat" offering. *Food*, *repast*, *prey*, *bread*, *sort*, *morsel*, *game*, and *dainty* are all translated *meat*, yet it is never used for *flesh* (*bshr*) or *meat* (*sher*) itself. Probably the *dainties* set before Daniel included meat, but it is most improbable that they were confined to it.

Daniel chose *seeds* as his solid food. The Septuagint also has *spermatōn*, seeds. The Vulgate, however, uses *legumina* and later versions seem to have broadened this to *vegetables*, or, as in our version, *pulse*, with a misleading margin in the Revision, *herbs*. The Authorized Version, in its day, seems to have followed the Vulgate, for *pulse* then denoted

the edible seeds of leguminous plants, such as beans, peas, lentils, etc. Inasmuch as these are seeds, they were probably included in Daniel's menu. But it is not likely that it was confined to these seeds. Grains and nuts are also seeds, which largely were eaten in ancient times. Cakes of bread were the staple food of the day. A grain of wheat, if planted, will grow, hence is a seed.

The vital, reproductive power of a plant is centered in its seed, hence this, when edible, is often of exceptional nutritional value. In the Orient all kinds of seeds are still eaten, especially watermelon and sunflower seeds. In the Occident highly nutritive foods have lately been made by utilizing the germ only. Seeds can be had in great variety, so that an excellent menu could easily be set before Daniel and his companions, full of life-giving energy. Typically, seeds remind us of vivification, of life imparted to that which is dying. The pulp, leaves, or root of a plant may decay and die out. But when the seed dies, it may be the beginning of a new life. So the king's diet was devitalizing, but Daniel's vivifying.

The facts as to the Hebrew word *seed* are these: It is almost always translated *seed* in the Authorized Version. Such rare variants as *child* and *fruitful* are merely idiomatic. Like English, the Hebrew word is used for one or many seeds. So we read in Ecclesiastes 11:6: "Sow your seed in the morning," not seeds. But when a variety is intended, different *kinds* of seed, then the plural is used as in 1 Samuel 8:15: He shall take the tenth of your seeds (not seed, as in AV). It was customary to sow several different kinds of grains by themselves. This seems to be the only occurrence of the plural in the Hebrew Scriptures, except the two occurrences in Daniel, which are probably a slightly different form, as one of them (1:16) is spelled *zroNim*, with an added N. This has probably dropped out of the other (1:12). The modern vowel signs also differ, but,

as they undoubtedly refer to the same thing, there seems no sensible ground for variation.

Many a Bible reader has confidently based his dietetic principles on the Bible, especially on the case of Daniel, who refused the king's "meat" and asked for "pulse" instead. In German versions the word pulse is usually rendered "vegetables." Few seem to know just what is meant by this term, though the Oxford Dictionary defines it as "edible seeds of leguminous plants, e.g., peas, beans, lentils." As we will see, our translators had rather a good old English word for this passage, but outside the Bible it is now seldom used.

The key to the meaning of "pulse" in Hebrew lies in the fact that it is only a variant of the word *seed*. It was seed-food, if we may be allowed to invent a term to express it, which will leave no doubt as to its real significance. We are doing this in German also, having coined the word *Samenkost*. This should be very interesting to dieticians, and, indeed, all who wish to know what a good diet should contain. We do not advocate an exclusive diet of seeds because Daniel found it so becoming, for he may have had reasons other than that of health. Besides, God has given us *all* for our enjoyment. A strictly seed diet lacks the necessary bulk. Fruits are undoubtedly among the most healthful of foods. But we may deduce from this that seeds are an especially good form of nourishment.

Undoubtedly "pulse," that is, leguminous seeds, such as peas and beans, are nourishing, but I do not think that the Hebrew word is limited to this class of seeds. I would include all grains and nuts as well. Even the multitudinous seeds of figs may be included. I am inclined to the opinion that the reproductive part of a plant is especially rich in vital values, hence it is especially desirable for food. When animals are fed on grain they can perform more labor than if fed on grass alone (*cf* Luke 15:23). Vegetable

meals should be supplemented by seeds of some kind, I imagine. But this is not a health lecture. I simply wish to call attention to the real nature of Daniel's request and to the fact that it is in accord with our own experience.

I fear that those who oppose meat, that is, the flesh of animals, will not find much to support it in the Scriptures unless they give the old English "meat," meaning *food*, its modern meaning. The priests in Israel seem to have eaten vast quantities of flesh, for they were given the sacrifices as their portion. They had to be nearly perfect specimens of humanity physically. After many generations of meat eating they do not seem to have deteriorated in this regard. Israelites cannot be strict vegetarians, for they must eat roast lamb at least once a year. The Scriptures seem to hint that, since Noah's day, it is in order to eat the flesh of animals (Gen.9:3,4).

Daniel did not refuse the king's "meat," but his *dainties*. It seems to be related to the Hebrew word *pahthah* or *phthe* ENTICE. In the Authorized Version it is also rendered *deceive*, *silly*, *flatter*, *persuade*, *allure*. It was prepared to please the palate, not to nourish the body. It was made to satisfy the sensuous appetites, to gratify the soul, not to help the understanding, to strengthen the spirit.

Is there not a plain parallel between the physical and the spiritual in regard to the food needed by mankind at various times in its history? In the beginning there was no shadow of death in their diet. The pulp of fruit seems to have been their chief sustenance (Gen.1:29). And so it will be at the end, when sin has well-nigh disappeared. The *fruits* of the tree of life will be for Israel, and the *leaves* for the cure of the nations (Rev.22:2).

During the presence of sin and death man is compelled to live on the death of other creations. Through the eating of seeds he is taught the lesson of resurrection—life out of death. Plants and animals must give up their lives if

he would live. In a way the reproductive part of plants is the fittest food to sustain his spirit. This is in their seeds. These probably possess far more available vitality than the other parts of a plant, and such as a mortal, a *dying* creature needs. These, it may be, are the most valuable in countering the decadence of corruption. They will not be needed at all, perhaps, when we are immortal. But little will be needed in the new earth.

It seems clear then, that Daniel and his companions were served a variety of seeds, rather than the pulp of vegetables, as some have supposed. At the end of the test these four were found plumper in flesh and of better appearance than the rest of the boys who were eating the king's dainties. So the steward bears away the dainties and the wine. We may imagine that he did not dare to order it stopped, as this would come to the king's ears. He took it and doubtless knew what to do with it. As a reward for their faithfulness God gives the boys a good mind, as well as a healthful body. To Daniel, in addition, came the special gift of understanding in all visions and dreams.

When, after three years, all of the boys are brought before the king to be examined, the Judean captives excel all the rest. Not only that, but it seems that Nebuchadnezzar found them so far advanced that he called in the best men in the kingdom, the sacred scribes and magi, and they were found far ahead of them also. This is more understandable when we remember that Daniel was able to tell the king his dream as well as to give the interpretation, a thing which none of the wise men in Babylon were able to do.

TENFOLD AND SEVEN UNITS

Daniel and his companions were found "ten *times* better" than the wise men, says the Authorized Version. This statement, as well as that concerning the flaming furnace, that it should be heated "one seven times more than it

was wont to be heated," aroused our suspicions. The second seems to be an exaggeration. In the Authorized Version the word *times* is used for *hand*, for *counts*, for *foot*, for *day*, and is sometimes inserted, as in Daniel 3:19, where *seven ones*, or *units*, is rendered *one seven times* (AV). Here the addition of *times* practically makes the *one* superfluous. The terms *hands* (ten *hands* or *tenfold* in 1:20) and *one* (seven *ones* or seven *units* in 3:19) seem rather to be *units of measure*, as we use *hands* of the height of a horse. We cannot miss the point even if we do not know the size of these units. We should at least seek to distinguish these two phrases from one another, and from the oft-recurring *phom*, the usual word for *times*, as in 1 Chronicles 21:3 (AV): "the Lord make His people an hundred times so many more as they be . . ."

Daniel's service in Babylon covers the whole period of the dynasty of Nebuchadnezzar, including his son and his son's son, until the kingdom was taken by Cyrus. It was about seventy years. Most of the prophecies of Daniel are grouped at the beginning and end of this era.

A. E. Knoch

ANDREW MACLARTY

On April 25, God called Andrew Maclarty into repose at the age of eighty-three. A man of quietude and humility, he led a life of unstinting devotion and witness to our God. Andrew could witness anywhere. I remember him phoning me from the hospital when seriously ill, telling me of opportunities God had given him to discuss the Word with fellow patients! He and Barbara extended warm fellowship in their home to many brethren over the years. His supreme dedication was to our God and his Word. Andrew's impact on our fellowship cannot be overstated. Many of us in the UK, USA, Germany, and the Philippines knew him personally, and many more like-minded believers will have devoured his learning via the pages of *Grace & Truth* magazine, which he edited for many years, following on the work of his great friend, John Essex, and which will continue. His wife, Barbara, and sons, David and Stuart, are in our prayers. Malcolm Ferries

HEEDING THE FAITH

(1 TIMOTHY 1:1-4)

THERE are four names in 1 Timothy 1:1, identifying the writer, Paul; the recipient, Timothy; and, enclosed between them, the Subject and true Substance of the epistle, God and the Lord Jesus Christ. The two sons of Adam are thus presented as the instruments to deliver and guard that which concerns God and His beloved Son, the *keys*, as it were, to unlock the treasures and depths in the greater Names.

PAUL, AN APOSTLE

We note Paul, not because we are of his party (1 Cor. 1:12,13) but because he is that apostle of Christ Jesus commissioned to the nations (1 Tim.1:12; 2:7). We note his name in order to certify the epistle (for it is much maligned by some scholars) as genuine and important for us. We note his credentials, “an apostle of Christ Jesus” (*cf* 2 Cor.1:1; Eph.1:1; Col.1:1; 2 Tim. 1:1) according to God’s own injunction. We note all these matters concerning the writer in order to become satisfied that God is speaking to us. And then we proceed with confidence and anticipation.

How fervently the apostle calls our attention to God’s operations! First we see what He has done in a special way for Paul, and then we see His great work for all believers. Three times in His writings Paul testifies to the fact that God called him into this ministry with an authoritative call, or “injunction” (Rom.16:26; 1 Tim.1:1; Titus 1:3). This emphatic call of Paul’s needs to be acknowledged, especially in these days of turmoil and confusion.

GOD, OUR SAVIOUR

For all believers, God is the Saviour. This is His supreme position and His highest work in our present era. Here is the central teaching of the evangel and a central truth of 1 Timothy (1:1; 2:3; 4:10). The deepest longing of God's heart is that He might save His creatures, bringing that which was lost to the safe shelter of His love. And that is exactly what He is doing, according to the evangel committed to His chosen apostle. He is not the god of implacable vindictiveness presented by some. Nor is He the weak dependent victim of circumstances depicted by others. He is *God, our Saviour*, Who can and does operate in harmony with what He is.

CHRIST, OUR EXPECTATION

Believers are much divided as to *what* constitutes our expectation. But had we started out with *Who* constitutes our expectation perhaps we would not have ended up with so many schisms. If we trace Paul's revelation concerning the place and position to be accorded Christ, perceiving "what is the expectation of God's calling" (Eph.1:18) then we will discover what constitutes our expectation. For we are to be *together with Him* (1 Thess.4:17, Col.3:4). How blessed we are, who once were without expectation and apart from Christ (Eph.2:12), and who now have the Lord Jesus Christ as *our Expectation!*

TIMOTHY, A GENUINE CHILD IN FAITH

Timothy, whose name means "Honor God," is a type of the believer called under Paul's evangel (2 Tim.3:10-15). In flesh he was part Jew and part Greek (Acts 16:1), and in spirit he was a "genuine child" of Paul's ministry. Similarly also are we all together as a unit, out of every nation and race, begotten into the faith by our apostle (1 Cor.4:

15,16). This letter to Timothy, as encouragement to him in faith, thereby becomes to us also a document of challenge and consolation.

GRACE, MERCY, PEACE

Here in verse 2 Paul departs from his usual salutation in several ways, but most strikingly with the addition of the word “mercy” (also in 2 Tim.1:2). Though overwhelmed by grace (1:14) Paul could never forget that he was undeserving of such favor and had been saved in *mercy* also, as a sinner, a rebel, and an outrager (1:13-16). Grace was Paul’s joy, but mercy was his humbling discipline. Grace taught him God’s glory, but mercy taught him God’s vast kindness (Eph.2:4). Therefore, in these personal epistles to the young man designated to succeed him, Paul adds the greeting of mercy, knowing well how seldom it was to be found among men. We too will be helped and encouraged by a mindfulness of God’s mercy.

TIMOTHY’S ROLE

Hence, young Timothy was invested with Paul’s message and charged to carry it forth to others. Whatever Paul’s meaning in verse 3 may be (see the discussion in the CONCORDANT COMMENTARY ON THE NEW TESTAMENT, p.318) we can be certain of one thing, that Timothy was being sent where Paul himself could not go, in order to herald the evangel and comfort the saints (*cf* Acts 19:22; 1 Cor.4:17; 16:10; Phil.2:19; 1 Thess.3:2). We can understand that this was not an easy task, nor was it pleasant from the standpoint of the flesh. The Adversary was always attacking the faith, and thus there is little rest for one who wars the ideal warfare (1 Tim.1:18).

Not all were teaching the message committed to Paul. Some were teaching differently, heeding myths and endless genealogies (verse 4). This produced a kind of religious

pride, for it was centered upon man rather than upon God. A myth is not only a lie, but like the deception in Eden, it discards "God says" for "you shall be." It exalts man and lowers God. And similarly, the searching out of genealogies were attempts to establish man's divinity. The origin and destiny of man, it was imagined, was settled in man himself. In more modern days, such religious "humanism" is still maintained today.

GOD'S ADMINISTRATION

What was needed in that day, and what is also needed now, is a dedicated attention to God's administration which is in faith. Rather than heeding current trends and movements of society or thought, let us heed what God is doing. This means we must center upon faith as it is presented through Paul. Only in this way can we perceive things as they truly are, and become useful utensils in God's household (2 Tim.2:21).

God is the Administrator of a great program of grace and glory. Neither oriental religion nor occidental technology contribute to His operation. Our place is to remain in faith, clinging fast to the evangel, standing firm in the Word, and serving our Lord in accord with His revelation.

Thus in the opening verses of 1 Timothy, the apostle Paul directs us away from the systems of men and toward God's administration. We leave the myths behind and turn to faith, to the words of grace, mercy and peace, to the God Who is our Saviour and to Christ, Who is our Expectation.

D.H.H.

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ROMANS 8:18-29

¹⁸ **For I am reckoning^o that the sufferings of the current era do not deserve^{td} the glory^l about to be revealed^{io} for us.** ¹⁹ **For the longingness of the creation is awaiting^o the unveiling of the sons of 'God.** ²⁰ **For to 'vanity is the creation subjected, not voluntarily, but because of Him 'Who subjects it, ^{on}in expectation²¹ that the creation itself also shall be being freed from the slavery of 'corruption into the glorious 'freedom of the children of 'God.** ²² **For we have perceived that the entire creation is groaning together and travailing together until 'now.** ²³ **Yet not only so, but we ^sourselves also who are having the firstfruit of the spirit, we^s ourselves also are groaning in ourselves, awaiting^o the sonship, the deliverance of our 'body.** ²⁴ **For to 'expectation are we saved. ^yNow expectation, being observed^o, is not being expectation, for what anyone is observing, ^awhy is he expecting it also? ²⁵ ^yNow if we are expecting what we are not observing, we are awaiting^o it thwith endurance.**

²⁶ ^y**Now similarly, the spirit also is aiding^o our 'infirmity, for ^awhat we should pray^o for, to accord with what ^lmust be, we have not perceived,^o but the spirit itself is pleading^{ov} for us with inarticulate groanings.** ²⁷ ^y**Now He 'Who is searching the hearts has perceived ^awhat is the mindset of the spirit, ^tfor in accord with God is it pleading^{ov} for the saints.**

²⁸ **Yet we have perceived that—to the perception of 'those who are loving 'God,**

'God is working all together^{io} for good, to the perception of^o 'those who ^lare being called according to the purpose²⁹ that whom He foreknows He designates beforehand also to be conformed to the image of His 'Son, ^{io}for Him ^tto 'be Firstborn among many brethren.

ONCE AGAIN, ROMANS 8:28

FOR some time, a number of articles in this magazine (along with sermons and studies among our fellow believers) have taken the position that the two prepositional phrases of Romans 8:28 and beyond do not modify the key statement “God is working all together for good,” but rather expand on the opening words, “Yet we have perceived.” Paul is not limiting God’s operation of all for good to believers only as may be implied by the usual renderings, including that of the CV: “that God is working all together for the good *of* those who are loving God, (that is, for the good of those) who are called . . .” The apostle does not use the genitive, *of* here, but rather the dative, *to*.

This is recognized to some extent in some modern translations, which use the preposition “for,” which is sometimes used to express the dative. But this does not change the usual understanding. And even to use the preposition “to” can be taken as a limitation of God’s working for good *to* the believer.

It is certainly true that God is working all together for good for the believer who is loving God (Who loves us with that particular love in that while we are still sinners Christ dies for our sakes, God sparing not His own Son). He is indeed working all together for good for those who are called according to God’s purpose that we shall be conformed to the image of God’s Son, justified and glorified. Much joy and peace come to us from this fact, joy and peace in the midst of our *groanings* (v.23).

Nevertheless, Paul’s view is much broader and more glorious in accord with the context. Starting with Romans 8:18,

the apostle has been led from the reference to "suffering together" in verse 17 to expand on the fact of sufferings as they relate to us, but not only us, but "the entire creation." And here he brings in the verb "perceive" in the "complete" tense four times within seven verses (Rom.8:22-28).

This can be arranged as follows:

- A. What we have perceived (Rom.8:22-25)
 - B. What we have not perceived (Rom.8:26)
 - B. What God has perceived (Rom.8:27)
- A. What we have perceived (Rom.8:28)

The entire context, of course, is more extensive, including all the revelations of the first eight chapters of Romans, but most immediately, the context leads from the reference to "suffering together" in 8:17 to the triumphal shout of 8:38,39.

PERCEPTION

From its first edition of 1926 to its most recent edition (that of 1976), the CV has rendered the form of the Greek verb *eidon* used here by the English term "aware." The AV used the verb "know" as did its predecessors going back to Tyndale in 1534 (the earliest complete English version, that attributed to Wycliffe, used the old English term "witen" which conveyed the sense of knowing). It is not that A. E. Knoch thought the verb "know" was mistaken, for he defines *eidon* as "get knowledge by any or all the senses" (KEYWORD CONCORDANCE, p.221). But in accord with "Concordant principles," he wished to distinguish *eidon* from the frequently occurring Greek verb *ginōskō* (KEYWORD CONCORDANCE, p.169). Consequently, while *ginōskō* is given the "standard" KNOW and is always translated by a form of "know," *eidon* is assigned to the "standard" PERCEIVE and translated by several variants (including "aware") but never by "know" in the CV. It is as an attempt

to maintain a distinction between *eidon* and *ginōskō* that we plan to use “perceive” for *eidon* in the CVNT (still not finished), as we do here in Romans.

THE TWO “A” PASSAGES

Verses 22 and 23 tell of a deep-seated evil that affects the entire creation, including us who have the firstfruit of the spirit. All that God has created is groaning (and travailing) *together*. This is in accord with Romans 5:12, which declares that through one man sin enters into the *world* (the entire *system* of things as created by God), and through that sin death enters and passes through into all humans, on the basis of which all sin (that is, all miss the mark of perfection).

Verse 28 tells of God’s glorious good purpose for, and end to all suffering and groaning. It accords with Romans 5:18,19, which declares that even as it is through one offense (that of Adam) for *all humans* for condemnation, thus also it is through one righteous response (that of Jesus Christ) for *all humans* for life’s justifying. And again, even as through the disregarding (of God’s instruction) of the one human (Adam) the many (humans) are constituted sinners, thus also through the listening (of faith) of the One (Jesus Christ) the many (humans) shall be constituted righteous.

But as noted above with regard to the word “world,” Paul has more than humans in view, as he does here in Romans 8 by reference to “the entire creation.” It includes the groanings and the travailings and sufferings (Rom.8: 17,18) and the subjection to vanity of the creation (Rom. 8:20). All of this is “for good”!

We who are believing God’s evangel and coming to love God—we who are called in accord with God’s purpose for His Son to be Firstborn among many brethren have come to perceive this: that God is working all together for good! It is not that God is working all together for good for the

elect only (or for those only who exercise their free will to choose to be saved[!]), but that *God*, Who spares not His own Son but gives Him up for the sake of us all, is working all (both all things and all that happens) together for good!

THE TWO “B” PASSAGES

The two “B” passages direct attention to God, Who has purposed that which we have not perceived. We have not perceived many of the things that “must be” (are “binding” to occur), so that we are not perceiving how to harmonize our prayers with that fact. But “the spirit” which God has given us is aiding us in this infirmity by pleading for us with inarticulate groanings. It is God Who is searching the hearts, Who has perceived these inarticulate groanings of spirit, for in accord with Him it is pleading for us.

God has perceived all the groanings of the entire creation, including the inaudible pleadings of the spirit, and He is working all together for good. May it be that we come to perceive this evangel more and more clearly, so that our prayers may more and more accord with it.

D.H.H.

1 TIMOTHY 4:9-11

⁹ Faithful is the saying and worthy of^e all welcome ¹⁰ (for^{io} for this are we toiling and being reproached^o), that

We^o rely on the living God,
Who is being the Saviour of all humans,
Especially of believers.

¹¹ These things be charging and teaching.

EVERY KINDRED IN THE HEAVENS
AND ON THE EARTH
TO BE NAMED AFTER THE FATHER

¹⁴ On this behalf am I bowing my knees to^d the Father of our Lord Jesus Christ, ¹⁵ ^oafter Whom every kindred in the heavens and on earth is being named^o (Eph.3:14,15).

It is of interest to note that the Greek words behind the phrase, “On this behalf,” in Ephesians 3:1 and 3:14, are *toutou charin*, which literally is, “of this grace.” *The Apostolic Bible Polyglot* has, “For this favor.” David Bentley Hart’s *The New Testament* has, “By grace of this.” Paul seems to be saying: “For or concerning this grace I am bowing my knees to the Father.” In *Unsearchable Riches*, volume 2, page 201, A. E. Knoch wrote the beginning of verse 14 thus: “*In the interest of this grace* I bow my knees before the Father . . .” I italicized the pertinent part of Knoch’s words. The *Catholic Public Domain Version* has: “By reason of this grace, I bend my knees to the Father of our Lord Jesus Christ.” Many translations have it: “For this reason . . .” There are also many translations that have “For this cause . . .” thus covering up the word “grace.”

Let us look at the two verses as they are in harmony with *toutou charin*:

“Concerning *this grace* I, Paul, the prisoner of Christ Jesus for you, the nations . . .” (Eph.3:1).

“Concerning *this grace* am I bowing my knees to the Father of our Lord Jesus Christ . . .” (Eph.3:14).

CONCERNING THIS GRACE AM I BOWING

As a result of this grace (that which brought joy), Paul is overjoyed. His reaction is a bowing of his knees in total devotion to the Father. Our apostle employs the Greek word *charis* (Strong's G5485) twelve times in Ephesians. In the same text, the Greek word *charin* (G5484) is used twice. *Charin* appears with the genitive case of *toutou* in Ephesians 3:1 and 14.

Paul discloses in Ephesians 3:1 and 14 that he is writing *of or concerning this grace*. This *grace*—which causes unspeakable delight—is concerned with God's future plan to head up all in the heavens and all on the earth, in Christ, *and to name every kindred in the heavens and on earth after the Father* (3:15). This naming all after the Father reflects upon the future goal God has with the entire universe: "that the creation itself, also, shall be freed from the slavery of corruption into the glorious freedom of the children of God" (Rom.8:21), and, of course, we must not forget, "and through Him to reconcile all to Him (making peace through the blood of His cross), through Him, whether those on the earth or those in the heavens" (Col.1:20).

WHAT IS MEANT BY "HEAVENS"?

Most often, in the Scriptures, "heavens" is used of the atmosphere which is directly above the earth. In Genesis, for example, it speaks of the *flyers of the heavens*. We are not to take this to mean there are kindreds of human-like beings dwelling where the birds fly. The messenger of Yahweh told Abraham: "I shall bless, yea bless you, and increase, yea increase your seed *like the stars of the heavens . . .*" (Gen.22:17, see also 26:4; Ex.32:13; Deut.1:10). Surely the stars were not where the flyers fly! When we look toward the heavens we see the sun, moon and stars. "Guard yourselves lest you should lift up your eyes toward the heavens, and you see the sun and the moon and the

stars, all the host of the heavens . . .” (Deut.4:19). “With seventy souls your fathers went down to Egypt. Yet now Yahweh your Elohim has made you *as the stars of the heavens* for multitude” (Deut.10:22). “All the *luminaries of light in the heavens*, I shall make them somber over you . . .” (Ezek.32:8). If the stars of the heavens are far beyond the atmosphere, thus also the kindreds in the heavens are as well. I believe there are kindreds distributed throughout the estimated two hundred billion to two trillion galaxies which contain billions of planets in each galaxy. Why cannot Elohim go to the many planets *among the heavens* and create beings, i.e., “kindred” such as He did on our planet, out of the soil? Is anything too hard to God?

THE CRUCIAL DEFINITION OF “KINDRED”

In the KEYWORD CONCORDANCE the term “kindred” is “relationship based on a common father.” *This definition is crucial.* Any being who shares a common father—such as the kindreds inhabiting the innumerable planets scattered throughout the heavens or humanity on this earth—will ultimately be named after the Father.

One would expect Ephesians 3:15 to be proclaimed boldly by all who believe in the salvation of all mankind. But I find it interesting that God has hidden this goal from so many believers, including those who believe God will save all! Perhaps this is due to not praying the Ephesians 1:16-23 prayer. Please read that prayer. It is a prayer that will be answered! And please do not merely read it, but earnestly pray it, for it is the means by which God unveils this grand and glorious goal to the mind and heart.

Albert Barnes in his *Notes on the Bible* (using the KJV), stated, “of whom the whole family in heaven and earth is named.” Then, from this mistranslation, using the singular “heaven,” rather than the plural “heavens,” he concludes that *only the redeemed* are named after the Father.

Some of Christendom believe heaven is not a geographical location but a spiritual realm outside the known universe where God dwells.

Adam Clarke, in his *Commentary on the Bible*, writes:

“Of whom the whole family—Believers in the Lord Jesus Christ on earth, the spirits of just men made perfect in a separate state, and all the holy angels in heaven, make but one family, of which God is the Father and Head. St. Paul does not say, of whom the families, as if each order formed a distinct household; but he says family, because they are all one, and of one. And all this family is named — derives its origin and being, from God, as children derive their name from him who is the father of the family: holy persons in heaven and earth derive their being and their holiness from God, and therefore his name is called upon them. Christ gives the name of Christians to all the real members of his Church upon earth; and to all the spirits of just men (saved since his advent, and through his blood) in heaven. They are all the sons and daughters of God Almighty.”

Adam Clarke takes “kindred” to mean “family” but it is restricted only to the “*holy persons* in heaven and earth” who have been redeemed, and *holy angels*. In his view, only this restricted group will be named after the Father.

Joseph Benson, in his *Commentary on the Old and New Testaments*, similarly writes concerning Ephesians 3:15: “Of whom — The Father; the whole family of angels in heaven — Saints in paradise, and believers on earth, is named — Are acknowledged by him as his children” It is such a sad commentary on these commentaries. They do not see that every kindred *in the heavens and on the earth is being named after the Father*. The most they can affirm is only the believers and holy angels are to be named after the Father. The result of their theology is God eternally loses the rest of every kindred in the universe. These theologians most likely did not pray the Ephesians 1:16-23 prayer.

PAUL'S SCOPE BROADENED

Paul is given a view of a spectacular objective God has for all in the universe! As to the scope of God's goal, Paul's understanding expands. As a Pharisee, he viewed God's realm of influence as being confined to his own small nation. Israel was to be a blessing to the nations. Yet years after his encounter with the Lord on the road to Damascus, Israel was set aside. What followed this event? The furthest Paul could peer, according to his epistle to the Romans, was: "For to vanity was the creation subjected, not voluntarily, but because of Him Who subjects it, in expectation that the creation itself, also, shall be freed from the slavery of corruption into the glorious freedom of the children of God" (Rom.8:20,21). Years later, God opened his vision further into the future and broadened his perspective. Now he reveals that believers of the nations are to be transported to the celestial realms with a task to perform. We will be involved in the "administration of the complement of the eras, to head up *the all* in the Christ—both the (*all*) in the heavens and the (*all*) *on the earth—in Him in Whom our lot was cast also, being designated beforehand according to the purpose of the One Who is operating the all* in accord with the counsel of His will" (Eph.1:10,11).

In the future, being involved in the administration to head up all (rational beings, i.e., "kindreds") is so much more glorious than the common idea most people have of merely "going to Heaven," where some suppose that they will sit on clouds and spend eternity in soulish sensations.

Paul was given this *grace* along with the mission of disclosing this new secret to the nations. This secret no one had ever heard before: "To me, less than the least of all saints, is *granted this grace*: to bring the evangel of the *untraceable riches* of Christ to the nations, and to enlighten all as to what is the administration of the secret, which has

been concealed from the eons in God, Who creates all, that now may be made known to the sovereignties and the authorities *among the celestials*, through the ecclesia, the multifarious wisdom of God, in accord with the purpose of the eons, which He makes in Christ Jesus, our Lord” (Eph.3:8-11). The riches Paul brought to the nations were untraceable. In other words, they could not be traced to prior revelations in the Sacred Scriptures. Notice this revelation—this secret hidden from the eons—was to be made known to the nations.

SOVEREIGNTIES, AUTHORITIES, POWERS
VISIBLE AND INVISIBLE

“... that now may be made known to *the sovereignties and the authorities among the celestials*, through the ecclesia, the multifarious wisdom of God” (Eph.3:10).

“... for in Him is all created, that in the heavens and that on the earth, *the visible and the invisible*, whether *thrones, or lordships, or sovereignties, or authorities*, all is created through Him and for Him” (Col.1:16).

Why compare these two passages? Because in both Ephesians and Colossians Paul wrote concerning the sovereignties and authorities *among the celestials*. These ranks are led by discernible, logical individuals such as we observe to exist here on earth. Paul shows in Colossians that these “thrones, lordships, sovereignties and authorities” are representative of both *visible* and *invisible* beings such as found on earth. Why then cannot these visible kinds also be ruled by visible as well as invisible beings among the celestials? Humans are the visible lords, sovereignties and authorities on our planet. Not only that, but our planet is also governed by invisible beings. Among the

celestials, both visible and invisible beings oversee the systems of government.

We can thus deduce that the visible kindreds among the celestials, who have a common father on each planet, will be headed up in Christ, and they will be welcomed into God's family by being named after Him. Furthermore, because members of Christ's body will reveal God's multifarious wisdom to visible and invisible beings, we can, and indeed must, conclude that all of these creatures created through Christ will one day be *for Him*. But let us not forget that it is "*kindreds*" (those with a "relationship based on a common father" KEYWORD CONCORDANCE) which will be named after the Father. The spirit beings will eventually be *reconciled*. Spirit beings do not have a common father or progenitor such as we have. We are kin of Adam. Through marriage with Eve, the couple brought forth the kin called the human race. Angels, or what are called "messengers" in the CLNT, are not begetting kin, as Jesus stated, "For in the resurrection neither are they marrying nor taking in marriage, but are as messengers of God in heaven" (Matt.22:30). If resurrected humans do not beget children, then this implies that messengers *like-wise* do not produce kin.

AMONG THE CELESTIALS

We are informed concerning God using us in the oncoming eons: "that now may be made known to the sovereignties and the authorities *among the celestials*, through the ecclesia, the multifarious wisdom of God" (Eph.3:10). What does the phrase, "*among the celestials*," actually mean? Some have suggested that the celestial beings will come to our specific location "in heaven," rather than the ecclesia going to them. But can one determine which understanding is correct? There are those who have great difficulty in even believing there are celestial beings inhabiting plan-

ets among the vast starry reaches of space. They assume that only spirit beings—spirits and messengers—reside beyond our world. So, are we going among the celestial kindreds or are they coming to us? We now provide examples of the usage of “among” as used in the CVNT. These examples should help us settle the matter.

- Matt. 13:32 flying creatures are coming and roosting *among its boughs*.
 Luke 2:44 they hunted Him *among the relatives* and those known to them.
 John 11:54 Jesus, then, no longer walked with boldness *among the Jews*.
 Acts 15:12 God does *among the nations* through them.
 Acts 20:29 burdensome wolves will be entering *among you*.
 Acts 21:21 you teach all the Jews *among the nations* . . .
 Rom. 15: 9 I shall be acclaiming Thee *among the nations*.
 2 Cor. 1:19 Who is being heralded *among you* through us.
 Gal. 1:16 that I may be evangelizing Him *among the nations*.
 Gal. 2: 2 the evangel which I am heralding *among the nations*.

Are the boughs coming to the flying creatures of heaven, or are the flying creatures going to where the boughs are?

Did the relatives come to the parents, or did the parents of Jesus *go among* the relatives as they hunted for Jesus?

If Jesus *walked among the Jews*, this means He went to where the Jews were.

Barnabas and Paul *went among the nations* to perform the signs and miracles, rather than the nations going to them.

On a map of Paul’s travels, would it show he remained in one place, thus showing he never traveled *among the nations* but rather, they came to him? It would show he went to or among them.

The burdensome wolves will *enter among* the flocklet, rather than the flocklet going to the wolves.

Did the Jews among the nations come to Paul, or did Paul go to where the Jews were *among the nations* to teach them? He travelled among the nations.

Was the one doing the acclaiming going *among the nations* to acclaim God, or did the nations come to the acclaimer?

And finally, did Paul evangelize Christ among the nations, or did the nations come to where Paul was, in Israel? *He went among the nations outside of Israel.*

It has been demonstrated by the preceding passages that by “going among,” one does not remain sedentary but travels to realms outside their home base. We can now understand that to *go among the celestials* means we travel out into the vast stellar reaches of space to where the kindreds are. These kindreds need to be headed up in Christ and named after the Father.

Paul writes that “now may be made known to the sovereignties and the authorities *among the celestials*, through the ecclesia, the multifarious wisdom of God” (Eph.3:10). This statement makes it clear that those among the celestials are lacking God’s multifarious wisdom. This is not human wisdom which is stupid. God wisdom is founded in Christ’s death, entombment and resurrection. They may be superior creatures when compared to the sons of Adam in other aspects, yet they lack this sorely needed wisdom that only God can make known to them through the ecclesia. God will use the ecclesia to provide them with the knowledge of this wisdom when we go among them.

A WINNING WARRING WRESTLING MATCH

“For it is not ours to wrestle with blood and flesh, but with the sovereignties, with the authorities, with the world-mights of this darkness, with the spiritual forces of wickedness *among the celestials*” (Eph.6:12).

Our future, though indescribably glorious, will not be without conflict. We will be *wrestling* in some way with spiritual forces of wickedness *among the celestials*. These forces will endeavor to keep us from heading up all the

kindreds among the celestials in Christ. They will marshall their forces to try to keep us from spreading God's multifarious wisdom to the celestial realms. But they will not succeed. We see the wrestling match is already won because we know every kindred in the heavens and on earth will be named after the Father, and all in the heavens and earth will be reconciled due to the blood of Christ's cross! We are on the winning team!

THE ECCLESIA OF THE NATIONS IS CELESTIAL BOUND

What will individuals of the nations—those set for eonian life—do *among the celestials* in the future? We will travel *among* the celestial realms, making known God's multifarious wisdom to the sovereignties and authorities. We will be involved in the administration to head up all in the Christ among the celestials.

Some have proposed that after we are snatched away in the air to meet Christ, we are taken to Israel, where we reside in the clouds above Israel for the next two eons, rather than to celestial realms. What it is on earth we would accomplish, we are not told. But the question needs to be asked: How would such an idea impact God's goal for the next two eons for the ecclesia of the nations to head up all in the Christ among the celestials *before the consummation of the eons*? Such a goal would not be fulfilled.

During the millennial eon, Christ's twelve apostles remain on earth to judge the twelve tribes of Israel (*cf* Matthew 19:28; Luke 22:30; Rev.20:4). They will also make disciples of all nations. Then, in the New Creation, they will participate in the administration to head up everybody on earth in Christ.

During the New Earth, the twelve apostles will be with the Lambkin in the new Jerusalem. Above the twelve portals to the city will be inscribed the names of the twelve tribes. There will be twelve foundations to the city, and

they will bear the names of the twelve apostles (*cf* Rev.21:12,14). Please take note that Paul's name and the names of other Gentile apostles are absent. Why? Because the ecclesia of the nations will not be involved with the new earth. We will have plenty to do among the celestials!

OUR FUTURE CELESTIAL ALLOTMENT

There has been a transition from the nations being dependent upon Israel for their spiritual sustenance to being independent with a completely different allotment. The believers of the nations—with some Jews coming over to Paul's evangel—no longer have an earthly allotment. Our allotment is *celestial*, for we have been seated together among the celestials, in Christ Jesus (Eph.2:6). "Every spiritual blessing *among the celestials*, in Christ" (Eph.1:3) will be bestowed upon us. With celestial bodies, we will no longer be bound to the earth. Rather, we are to be transformed. Celestial bodies will take the place of these earthbound bodies. And why is this transformation necessary? The reason is self-evident. We cannot travel among the celestials with terrestrial bodies. There must be a change. Accessing our celestial allotment is due to our terrestrial bodies being changed to celestial bodies. We will be changed, in an instant, in the twinkle of an eye. It is not a long, drawn-out process. The Circumcision, such as Peter and the eleven, do not get celestial bodies for the next two eons. Their calling is earthly, and they will remain on earth; therefore, they have no need for celestial bodies. They remain in terrestrial bodies.

PAUL'S SCOPE WAS BROADENED

Paul's scope, as a Pharisee, was originally relegated to tiny Israel. Then, later in his ministry, it was broadened to *Christ among the nations* (*cf* Col.1:27). After Israel was set aside, his scope is enlarged to the celestial realms! This is

so much more glorious than the common idea most people have of simply “going to Heaven,” where some suppose that they will sit on clouds and spend eternity in soulish sensations. Rather than that, God delights to be:

⁹ **making known to us the secret of His will** (in accord with His delight, which He purposes^o in Him)
¹⁰ **to have an administration of the complement of the eras, to head^o up all in the Christ—both that in the heavens and that on the earth—in Him** ¹¹ **in Whom our lot is cast also”** (Eph. 1:9-11).

Let us look closely at the preceding verse of Ephesians 1:10. I want to bring attention to the translation of the Greek words “*ta panta*” (the all) and “*ta*,” represented by our word “the.” The definite article “the” is represented by a superscript dot (·) preceding the word “all,” i.e., (·all). In the usage of “*ta panta*,” it is, “to head up *the all* in the Christ.” Then we have “*the* in the heavens” and “*the* on the earth.” Paul knew his audience was intelligent enough to fill in the missing ellipsis, “all,” in both usages after the word “*ta*.” Therefore, Ephesians 1:10 can be translated: “to head up *all in the Christ, both all in the heavens and all on the earth.*” Paul uses the same “*ta panta*” followed by “*ta*” in Colossians 1:20: “to reconcile *all to Him . . . whether all on the earth or all in the heavens.*” It is not “things” (AV) nor “that” to be headed up in Christ, but *all rational beings*. It is not “things” (AV) to be reconciled but *all beings at enmity*.

OUR LOT IS CAST IN CHRIST ALSO

Seeing that our lot is cast in Christ *also*, this word “also” indicates that many others’ lot is cast in Christ as well. Whose lot was *also* cast in Christ other than ours? The answer is: *all in the heavens and all on the earth!* Their lot was cast in Christ, and our lot was *also*. Many so-called “scholars” have reasoned that *also* alludes to Jewish believ-

ers, and later, Gentile believers. They believe this is only concerning “all (believers) in heaven and all (believers) on earth.” The exclusion of *all beings in the heavens and earth* is due to the limitations they have placed on the blood of Christ’s cross. They dare not state the sacrifice affects all beings in the entire universe. If they did express such a conclusion, there might be actions affecting their livelihood.

“The lot was eminently Yahweh’s way of signifying His will in any matter. ‘It is the lot that is cast forth in the bosom; Yet from Yahweh is its every judgment’ (Prov. 16:33). Thus was the ‘scapegoat’ chosen (Lev.16:8-10); thus was the land divided (Num.26:55; 33:54) by Joshua. The lot caused contention to cease (Prov.18:18). On man’s side it was all ‘chance,’ for he had no motion in the matter: on Yahweh’s side it was all His choice, it was in His hands because it had been taken out of man’s, and this is preeminently the case with God’s blessing in this economy. We have received an *allotment* in Christ (Eph.1:11). Just as the Palestine farmers, before casting lots for the individual allotments, divide the common land into a few large divisions, and group themselves into corresponding parties, each with a chosen man at its head, who casts his lot for all in his party, so Christ’s lot has become ours. The farmer’s individual allotment is always found somewhere in the large field of the one who represented him. So we find our allotment in Christ.”¹

According to the above writing from Brother Knoch, we can conclude that the lot cast in Christ—as it concerns all in the heavens and all on the earth—determines everyone’s wonderful outcome. What is so of Christ is so of all whose lot is cast in Him. “Yet from Yahweh is its every judgment.” Every salutary effect, every righting of wrongs,

1. A. E. Knoch, *Unsearchable Riches*, vol.9, p.166.

every insubordination is righted by God in the casting of this lot *in Christ*, and the outcome of that casting has a positive result for the entire universe.

THE ERAS' LACK WILL BE FILLED FULL

How will all the various kindreds scattered among the billions of galaxies be headed up in Christ? The administration of *the complement of the eras* is required. What the eras have been lacking will be filled up by this complement. *It is the complement of the eras*. These eras have been rife with insubordination to God and Christ, not only on our planet but among the celestials as well. What the eras lack will be complemented by subjection due to all being headed up in Christ. The woman is the man's complement. What the man lacks is completed by the woman. The administration to head up all in the Christ is the complement of the eras. What the eras lack is completed by that administration.

Where do these kindreds among the billions of galaxies originate? Surely not by evolution. How did humans become the kindred of Adam? Elohim formed Adam of the soil. The human kindred came from our common father, Adam. Why cannot Elohim create all the many kindreds among the many billions of galaxies the same way? We should never put a limit on that which God can accomplish.

It is to God's glory that He chooses the foolish things to confound the wise. God will show His love and wisdom to the multiplied billions of kindreds among the celestials by how He deals with us, the not many wise, not many noble. These beings may be millions of years ahead of us technologically, but what they lack and what they will receive is true love and God's wisdom. They, too, have been subjected to vanity and enslaved to corruption. What they need, and what they will get, is to be reconciled, headed up in Christ, named after the Father, and freed into the glori-

ous freedom of the children of God (*cf* Col.1:20; Eph.1:9,10; Rom.8:20,21). They are yearning for our unveiling!

THE SECRET THAT DELIGHTS HIM

To reiterate, God is “making known to us the secret of His will (in accord with His delight, which He purposed in [Christ])” (Eph.1:9).

This secret of His will is in line, in accord, or in harmony with His *delight*, according to Ephesians 1:9. God is not worried about any potential unfavorable results as to His intentions. He sees the bright side of things which makes Him happy. He is, after all, “the happy God” (1 Tim.1:11). Additionally, He enjoys telling us this secret because it is what delights Him!

Let us be happy, too, that the Father’s goal—to name every kindred in the heavens and on the earth after Him—will surely come to pass. While the world is groping in darkness, God is dropping these wonderful, happy secrets into our laps! One day all will find in Him their All.

“[Concerning this grace] am I bowing my knees to the Father of our Lord Jesus Christ, after Whom every kindred in the heavens and on earth is being named” (Eph. 3:14,15).

Tony Nungesser

JOAN REECE

Jan Ferrie’s mother (Jan’s Husband, Malcolm, is the Concern’s UK Agent), Joan Reece, went to sleep in the Lord on March 22, aged eighty-nine. Joan had been a believer for many decades and radiated a deep, edifying faith. She unstintingly supported her husband, Roy, in his ministry for our fellowship and for the Blackheath ecclesia. She was a loving mother to Jan and her sister Katie and enjoyed time with her grandsons. She loved to sing along to a good hymn, including her favorite, “All the Way My Saviour Leads Me.” She followed her Lord faithfully to the end living out the words of the hymn.

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