

# THE HERALD OF CHRIST'S KINGDOM

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## Thanksgiving for the Coming Kingdom

*"Thou shalt call thy walls Salvation, and thy gates Praise." - Isa. 60:18.*

THIS is one of the songs in which Isaiah thanks God for the Age to come. "In that day," as he tells us in another place, "this song shall be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks." (Isa. 26:1.) "In that day," a phrase which he repeats perhaps forty times, "thou shalt say: O Lord, I will praise thee." - Isa. 12:1.

Usually thanksgiving is retrospective. The word remembrance is a natural companion for the word thanksgiving. Already we have all doubtless been looking back and praising the way God has led us day by day since Thanksgiving Season of a year ago. But our text suggests another cause of thankfulness -- the Coming Kingdom. If our faith finds God in the past record of our lives, that is much. If it sees God in the future, that is even more. All of us should have within ourselves the thanksgiving of a historian, recounting God's mercies of the past that have been preserved within our memories. Our hearts should also be in tune with the thankfulness of the Prophet Isaiah, as he contemplates the glories of the Age to come.

"Thou shalt call thy walls Salvation, and thy gates Praise." These words must have had a very real significance to the people living in Isaiah's day, for they were constantly exposed to the perils of war and invasion. There was *no* safety for them except in the defended cities, and even the strongest of these cities had often proved an insufficient defense. They knew what it was to see a land laid waste by a merciless foe who dishonored its women, slew every male capable of bearing arms, carried its children away captive to a foreign shore, seized on all its portable treasures, and burned or otherwise destroyed what could not be carried off. - 2 Chron. 28.

Moreover, the men to whom his promise was addressed were themselves captives and slaves in a foreign land. They, or their fathers, had passed through the horrors of an invasion such as we have just described. There had been no safety, no refuge, for them in any city, however high its walls,

however strong its gates; no, not even in Jerusalem itself, although both its location and its fortifications had combined to make it well nigh impregnable. Even this holy and beautiful city, as strong as it was fair, had been destroyed, its walls battered down, its gates blackened with fire. - 2 Kings 14:12-14.

To men in such hard conditions, and with such bitter memories behind them, what promise could be more welcome, or more inspiring, than that which the Prophet gave them? -- the promise that they should be led back to their native country and rebuild their beautiful city; and that, when once they were restored to their ancestral home, Violence should no more be heard in their land, nor Wasting and Destruction in their borders; that the governor of the new city and commonwealth should be Peace, their magistrates Righteousness; and that, gratefully conscious of their security and joy, in their freedom from all danger and all fear, they should call their walls Salvation and their gates Praise?

But *when* was this gracious promise to be fulfilled? When did the Prophet *expect* to see it fulfilled?

This promise, Isa. 60:18, appears in one of the last twenty seven chapters of Isaiah. Many grave, critical questions arise when the date and authorship of those chapters are discussed (see "The Question Box," this issue of the "Herald," page 158); but these questions, though of great importance from the critical point of view, are of -hardly any importance in so far as the meaning and beauty of the chapters are concerned. Critics of every school combine to praise them as composing at once the most spiritual and one of the most, sublime scriptures of the Old Testament, and in affirming that the main drift of them is so obvious that it can hardly be missed.

*When* was this gracious promise to be fulfilled? When did the Prophet *expect* to see it fulfilled? If, as we think, it was Isaiah who wrote this promise, he doubtless expected that it would have a partial fulfillment when the Jewish captives were restored to the land of their fathers, following the captivity -- the Great Babylonian Captivity -- which, as the Lord's Prophet, he had informed Hezekiah would surely take place. (2 Kings 20: 16-18.) And even if it should prove to be the case, as others think, that this promise (Isa. 60:18) was written by a later, a second Isaiah, the expected partial fulfillment would not be different. In either case, the partial fulfillment would be looked for on the return from the Babylonian captivity.

And in some measure, in so far as those Jews would permit, it *was* fulfilled in their experience. Their governor, Ezra, was a man of peace. Their chief magistrate, Nehemiah, was a friend and servant of righteousness. And though the tribes and nations around them raged against them, and took counsel together how they might destroy them, yet again and again, because God was with them, their wall was their salvation, and songs of deliverance were heard in their gates. If the *fulness* of the promised blessing never came upon them, it was because they would not fulfill the inevitable conditions of the promise; because they did not love righteousness, because they did not seek peace and pursue it, because they would not have God to reign over them.

### **WHY DO NATIONS RISE AND FALL?**

Isaiah, however, was a *prophet*. Because of this we cannot suppose he was looking forward only or mainly to the outward and temporary conditions of his people. He was looking chiefly to their inward -- their moral and spiritual -- state, after the manner of a prophet. The Hebrew prophet, we know, was a forth-teller rather than a fore-teller. He was acquainted with God and knew the moral principles which underlay God's dealings with the nations-especially with Israel. Righteousness, he knew, tended to exalt a nation; and just as certainly unrighteousness had the opposite

tendency. (Prov. 14:34.) Looking back over the pages of history, who cannot see this principle manifested in the rise and fall of nations? The scoffer may say that God is on the side of the heaviest battalions, and no doubt he can cite specific instances to prove his point. But the history of nations clearly testifies that God does not long remain on the side of a wicked nation, no matter how heavy its battalions, or how many. Such a nation begins to slide and totter. Before long it ceases even to have the heaviest battalions. A drunken nation pawns its assets in the markets of the world just as surely as does a drunken man. The process may take a little longer, and he who cannot see the trend may be deceived. But when Babylon, Medo-Persia, Greece, and Rome get unsound hearts, they are on their way to dissolution; when Israel forsakes righteousness, she is on her way to captivity; should the United States depart from the principles providentially written into its constitution by our founding fathers, principles clearly enunciated in God's Word, it will betaking the road which leads to destruction.

From the time when God had said to Abram, "I am thy shield, and thine exceeding great reward," the patriarchs and prophets of Israel, musing on things to come, had habitually anticipated a time when all people should be lovers of righteousness and lovers of peace; a time, therefore, in which God would be their shield and their salvation, whatever the dangers to which they might be exposed, and would make them rich, whatever they lost. Like Abraham, too, they had learned from the very disappointment of their earthly hopes, to look for a better country, in which the righteous would dwell securely. And hence, throughout the *Gospel Age*, Isaiah's promise has been read, and properly read, as more than a promise to Israel--as a promise to *all men* -- *as* pointing onward to the Kingdom of Christ, that most true home and refuge of every righteous man, that secure asylum for the lovers and makers of peace.

### **PRESENT APPLICATION TO THE CHURCH**

Moreover, while the promise is for natural Israel restored, and through Israel the whole world of mankind, in the Millennial Age, its underlying teaching is seen to apply to the Gospel Age Church. For some of us have learned, and others are beginning to learn, that if we seek first the Kingdom of God and his righteousness, all other things will be added unto us according to our need of them. We have learned, or we are beginning to learn, that if men are really lovers of righteousness and lovers of peace, God is in very deed their Refuge and will become their Song.. We, the Gospel Age Church -- under a covenant of sacrifice to suffer with Him -- do not ask, we do not expect, to dwell in a fortified city which no adversary or apparent adversary can approach, to sit within gates and behind walls which will secure us from every stroke of change and sorrow and loss. God has provided some better thing for us than that. He *himself* has become our Salvation and our Shield -- He who can compel every change to minister to our welfare, and turn all our sorrows into joy. For such creatures as we are, in such a world as this, to be put beyond the reach of loss and grief and change would be but a doubtful good; nay, it would be a very obvious and indubitable harm, for it would rob us of the very discipline by which we are confirmed in righteousness, and driven to seek for peace (not in the fluctuations and transitions of outward life, but) in the quiet and indisturbable depths of a mind stayed on God and conformed to his will. And who can doubt that it is good for us to know that we are secure *amid* the shocks of change, the blows of loss, the chastisements of grief; to know that none of these things can by any means harm us, that they can only minister to our welfare, since they are all the servants of him in whom we put our trust. God himself has become our Salvation and our Strength; and if our walls are Salvation, should not our gates be Praise?

Rightly read, then -- read in the sunshine of that Gospel which was revealed to patriarch and prophet, but is much more fully revealed to us, these ancient words of promise throw a bright flood of hope over our life, the life that now is, the life we live in the flesh. They teach us where

we may find an impregnable and fearless Security *amid* all the insecurities of time, where we may find a joy unspeakable and inexhaustible *amid* all its sorrows, where we may find a sacred and unbroken Peace *amid* all its conflicts and cares.

## **FUTURE LITERAL FULFILLMENT TO ISRAEL AND THE NATIONS**

This we take to be the deepest and richest meaning of the Promise-deepest and. richest because the most inward and spiritual. But we ought not to close this Thanksgiving meditation without pausing long enough to note that the promise is to have a very literal fulfillment here on earth. Israel, and through Israel the whole world of mankind -- all the willing and obedient -- will reach a country eventually in which Violence shall be no more heard and Wasting and Destruction shall be unknown; a city, the walls of which shall be Salvation and its gates Praise. The restored earth will itself become a literal paradise. St. John, in the Book of Revelation, takes up the wondrous tale sung by Isaiah, and carries it to a still more wondrous close. As he gazes upon the new heaven and the new earth which are to succeed the former, he says: "I saw the holy city, new Jerusalem,\* coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold the tabernacle of God is with men, and he will dwell with them, and be their God; and God shall wipe away all tears from their eyes; and there shall be no more death; neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away." - Isa. 65:17; Rev. 21:1-4.

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\* Not the old literal city rebuilt, but the new spiritual city.

St. John goes on, as you know, to describe the heavenly city in figures drawn from all that is most precious and beautiful and splendid among the "former things" - from fountains and rivers, trees and mountains, gold and gems; sun and moon, pressing them all into his service as he labors to depict the pure and glorious conditions of the life of the new city in the new Age. However we may understand his symbols, and they are, of course, only symbols, no one can read his words, glowing with color, radiant with light, without becoming aware that he is predicting an utter and most blessed change in all outward conditions on this earth for Israel and all the other redeemed nations to enjoy. For us, the Church, it doth not yet appear what we shall be; we do but know (and in this blessed knowledge rest content) that when our Lord Jesus doth appear, we shall be like him, for we shall see him as he is. (1 John 3:2.) Unless we greatly err, we are, with him, to constitute this fair and wondrous city, symbolic of the new government -- God's Kingdom -- then to assume control of earth's affairs.

As yet we may not fully know all that may be implied in the wall of jasper, great and high, on whose twelve foundations are inscribed the names of the twelve Apostles of the Lamb; or in the twelve gates, each a pearl, guarded by angels, and bearing the names of the twelve tribes of Israel. But of this much we are confident: these and the other symbols related to this Holy City are intended to represent the glorious relationship that will exist between our Lord and his Church; and the various characteristics of God's new world order-the government being centered in Christ and his Bride. It was for this Kingdom, this government, that our Lord taught us to pray: "Thy Kingdom come, thy will be done on earth, as it is done in heaven." For this glorious hope "Our thankful hearts, O God, we raise, and sing to thee our song of praise."

"Glorious things of thee are spoken, Zion, city of our God. He whose word cannot be broken Formed thee for his own abode. On the Rock of Ages founded, Naught can shake thy sure repose; With Salvation's walls surrounded, 'Thou shalt triumph o'er thy foes.

*- P. L. Read.*

## **Annual Report of Directors**

THE BRETHREN whom you elected to office last year, have already rendered their account to the Lord, and now they submit to you this report of their stewardship.

### **THE "HERALD"**

Prominent among the several branches of the Institute's ministry is that of our monthly magazine, "The Herald of Christ's Kingdom." Recognizing the truth implicit in the Apostle's inquiry: "If the trumpet give an uncertain sound, who shall prepare himself to the battle?" (1 Cor. 14:8), each issue of the "Herald" has carried a statement of its position under the caption, "This Journal and Its Mission." To give more emphasis to this feature, the small type in which it was formerly printed, was changed to a larger size, and the entire announcement re-located in a box on the back page. There, not only what the "Herald" stands firmly for, but what "it stands free from," is also plainly stated. Notwithstanding the views of some to the contrary, we must insist that our "trumpet" gives forth no uncertain sound, and each, therefore, should prepare himself to the battle.

"He whose soul does not burn,  
Let him take up his tent and return.

A few new "Herald" features may be mentioned here. First, it has been made easier on the eyes. This has been accomplished chiefly by changing to a non-glare paper and to three-column type. Changing "Fellowship Through the Mails" to larger type has also helped. The "new dress," as Sister Mattson of Marquette, Michigan, terms it, in an appreciated letter received the other day, including the "Holy City" on the front cover, has met with unanimous approval.

The special series of five articles, which appeared in the December to April issues, under the caption, "Wise Counsel from a Faithful Pastor," was warmly received. This is true also of the new feature on the "Weekly Prayer, Praise, and Testimony Meeting" texts. Perhaps it will not be until they reach "the other side," that Brother and Sister Robert R. Hollister and Brother William J. Hollister, will fully learn what their "labor of love" in undertaking this service, has meant to the friends during these difficult days.

The new subscription arrangement, under which all subscriptions become payable in January of each year, not only simplifies our own bookkeeping, but is preferred also by our subscribers.

### **THE PILGRIM MINISTRY**

"Feed my sheep"; -- thrice did the Master indicate this as the way in which Peter was to prove the existence of the love for the Master which he claimed he possessed.

And faithfully he carried out his commission. This has been the keynote of our own Pilgrim ministry "through the years," and not less so in the year just ended.

One of the factors that contributed materially to this branch of our ministry last year, was the release of Brother P. E. Thomson from office duties, so that he could engage fulltime in this service. Testimonies continue to reach us that his services have proved most edifying and spiritually uplifting.

Brother J. T. Read, as all know, was able to accept an invitation from the British brethren to spend the summer with them. His trip, which lasted approximately four months, not only confirmed their faith and consecration, but contributed also to strengthening "the ties that bind" us to our overseas brethren.

Besides these two full-time Pilgrims, a number of others have served on week-ends. Additionally, our Institute is often called upon to send brethren to conduct funerals. Only the bereaved know what it means to have a consecrated brother, possessed of the necessary ability, declare clearly, considerately, and courageously, our resurrection hopes. One brother whom we have called on more, perhaps, than any other, during the past year, is Brother A. Van Sant. Letters in our files tell of the strength and spiritual uplift his services have brought. Brothers Robert R. Hollister and William J. Hollister, have kindly added their names, in recent months, to the list of brethren on whom we may make these "emergency" calls. They are both experienced in "this way," and can be relied on for an effective witness.

### **HELPS TO BIBLE STUDY**

The writings of our late Pastor, Brother Russell, providentially preserved to us in the six volumes of *Scripture Studies* and the *Reprints*, continue to hold first place among the helps to which we ourselves turn for assistance in understanding the Lord's Word, and we are conscious of the fact that they cannot be neglected or ignored by us without appreciable loss to both our clearness of vision and consequent walk in life. Believing thus, we strongly recommend them to others.

Our latest edition of "*The Divine Plan of the Ages*," is an attractive little volume, in good, clear print -- pocket size, of black cloth, semi-flexible binding, with gold lettering, and makes an acceptable as well as a very valuable gift.

It was a great pleasure to us to announce, in the January "Herald," a second printing of Vol. II of "*The Revelation of Jesus Christ*." As was anticipated, quite a number of friends promptly ordered copies. When Brother Streeter wrote this work, it was far from his thought, nor is it the claim of our Institute, that this two-volume exposition contains all that may be said on the Apocalypse, or that all of its interpretations are absolutely correct, or that it is a final exposition. The same is true of his other valuable Bible study help, "*Daniel, the Beloved of Jehovah*." However, though perfection is not claimed for these works, nor that they are the last word on the subjects treated, yet it was the Author's conviction, a conviction shared by the publishers, that whatever alterations or additions may be needed (on account of the present rapidly changing scenes in connection with the fulfillment of the closing visions of the Apocalypse), they will be in full harmony with the Historical School -- the "old path" -- of Apocalyptic interpretation.

### **WITNESSING TO THE PUBLIC**

Some of the brethren may feel that the time for witnessing to the public is in the past. This does not seem so to us. Indeed, from reports which reach us, opportunities along this line appear to be increasing. (Perhaps it is that we ourselves are getting to be more alert.) Good results are coming from regular public meetings. Numerous requests for literature are being received, following such meetings, and from newspaper advertisements. Invitations from Church Bible Study groups are being extended to some of our brethren, with "no strings" attached. This is true here in the United States, and also in the British Isles.

Brother Lanowick, of *"The Jews in the News,"* tells us the same story. "Frank and Ernest" of *"The Dawn"* find their labors equally encouraging.

Because of this, we are disposed to increase, rather than diminish, our labors in this direction. Additional follow-up literature is being made available. Three new booklets have been published. One, specially designed for our Hebrew friends, is captioned *"The Place of Israel in the Plan of God."* It has been favorably received. More recently, *"The ABC of Bible Prophecy"* was issued. In one Church, fifty copies were requested, following a lecture on the subject. Only the other day, *"After Death, the Judgment"* booklet came off the press. New editions of *"Hell"* and *"Our Lord's Return"* booklets are in course of preparation. *Pastoral Records*, a ministry of song, by Brother John T. Read, can be profitably used in this branch of the ministry, especially in the smaller meetings. Some of these records have already found their way into Church Bible Study groups; this may open the door of opportunity for the ministry of the spoken word.

No! -- we do not expect to convert the world. But who knows whether or not a true grain of wheat, or two, or three, may yet be found? "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." - Eccl. 11:6.

### **CORRESPONDENCE**

Supplementing the various branches of the ministry mentioned foregoing, is correspondence. The nature of the correspondence varies. Some are brief words of appreciation, in connection with the transmission of orders for literature, "Herald" subscriptions, etc. Some request further explanation of a difficult passage of Scripture; or ask questions in regard to one or another feature of the ministry. Others, again, are of general fellowship, sometimes relating to Christian experiences of both joy and sorrow; others asking for counsel in connection with some deep perplexity or crucial trial. Letters of general interest we have shared with you in the pages of the "Herald." These messages are all most welcome, even though we are not always able to give as extended or as prompt replies as we could wish. It is esteemed by the one on our staff who replies (in most cases, Sister Edith Hoskins), a sacred privilege to minister a word of good cheer to way-worn and weary fellow travelers in the way;" -- a cup of cold water" in the name of the Lord.

During the year we lost Sister Elizabeth McCurdy, who, we have good reason to believe, ended her course triumphantly. Sister Jeanne Scott continues as the genial housekeeper at our headquarters here, at No. 177. One of our Board Members, Brother H. E. Hollister, sustained another stroke which has further impaired his general health. His mind, however, remains alert.

Continued prayers on behalf of all are solicited.

Your brethren in the Master's service,

BOARD OF DIRECTORS

By: *James C. Jordan*, Chairman.



## **The Annual Meeting**

The thirty-seventh Annual Meeting of the members of the Pastoral Bible Institute, Inc.; was held at 2:00 p.m., September 17, in the parlors of the Institute, having been postponed, for reasons previously published, from the first Saturday in June.

After the customary devotions, Brother J. C. Jordan was elected chairman of the meeting, and Brother P. L. Read, secretary.

Next followed the reading and approval of the minutes of the previous meeting, held June 5, 1954.

The annual report of the Directors, for the previous fiscal year, as outlined foregoing, was then presented. The Financial Statements previously examined and approved by the Auditing Committee, were submitted by the Treasurer. They appear on page 151.

The names of the new, and the deceased, members of, the previous year were then read, after which the meeting proceeded with the election of a new Board. Brothers John Ensoll, Mitchell Rutkowski, and Louis Newman, were appointed to act as Tellers. While they were counting the votes, the rest of the friends enjoyed a season of fellowship in praise, prayer, and testimony, and heard an interesting report of his British trip by Brother John T. Read. At the conclusion of the count, the names of the following brethren were announced as elected: F. A. Essler, H. Hollister, J. C. Jordan, J. T. Read, P. L. Read, W. J. Siekman; P. E. Thomson.

A devotional service concluded the meeting.

Immediately following the Annual Meeting, the new Board met. Among other actions taken, they elected officers as follows: J. C. Jordan, Chairman; W. J. Siekman, Vice-chairman; P. E. Thomson, Treasurer; P. L. Read, Secretary; A. Gonczewski, H. E. Hollister, L. Petran, P. L. Read, J. B. Webster, Editorial Committee.

## FINANCIAL STATEMENTS, FISCAL YEAR ENDED APRIL 30, 1955

### (1) Balance Sheet as of April 30, 1955

#### Assets

|                                   |        |                    |
|-----------------------------------|--------|--------------------|
| Cash on hand and in Banks         |        | \$10,652.56        |
| Inventory of Books, etc.          |        |                    |
| Pocket Edition - Divine Plan      | (3733) | \$1,976.13         |
| Revelation Exposition - Vol. 1    | (589)  | 294.50             |
| Revelation Exposition - Vol. 2    | (938)  | 1,762.34           |
| Daniel Exposition                 | (630)  | 315.62             |
| Our Lord's Return Booklet         | (701)  | 38.56              |
| Scripture Studies, Deluxe Sets    | (17)   | 102.00             |
| Miscellaneous Items               |        | 588.00             |
| Pastoral Records                  |        | 1,077.19           |
| Total Inventory                   |        | <u>6,191.24</u>    |
| Annuities Receivable              |        | 3,960.42           |
| Property at 177 Prospect Place    |        | <u>12,000.00</u>   |
| Total Assets                      |        | <u>\$38,804.22</u> |
| Less: Liabilities                 |        | <u>None .</u>      |
| Net Worth (as per Analysis below) |        | <u>\$32,804.22</u> |

### (2) Statement of Income and Expense and Analysis of Net Worth Fiscal Year Ended April 30, 1955

#### Income

|  |            |                    |
|--|------------|--------------------|
| Contributions  |            | \$12,652.95        |
| Herald Subscriptions   |            | 1,241.24           |
| Legacies   |            | 7,397.00           |
| Interest Earned  |            | 178.87             |
| Total Income   |            | <u>\$21,470.06</u> |
| Operating Expense  |            |                    |
| Pilgrim Expense  | \$2,820.68 |                    |
| Herald Expense Including Printing,<br>Mailing and Clerical                           | 6,110.41   |                    |
| Free Literature  | 948.13     |                    |
| Maintenance of Property Including Taxes,<br>Gas, Electricity, Insurance, and Repairs | 2,277.49   |                    |
| Ministry of Comfort  | 60.00      |                    |
| Administrative and Office Expense  | 1,774.46   |                    |
| Bibl Study Extension Work  | 300.00     |                    |
| Loss on Sale of Books  | 57.66      |                    |
| Total Operating Expense  |            | <u>\$14,348.83</u> |
| Net Income for Fiscal Year Ended April 30, 1955                                      |            | \$ 7,121.23        |
| Net Worth, May 1, 1954   |            | <u>25,682.99</u>   |
| Net Worth, April 30, 1955 (as per Balance Sheet above)                               |            | <u>\$32,804.22</u> |

## Half Hour Meditations on Romans

### No. 9

*Earnestly seek to commend yourself to God as a servant who, because of his straightforward dealing with the word of truth, has no reason to feel any shame. -- 2 Tim. 2:15 (Weymouth)*

AS WE study the Epistle to the Romans can we do so in the confidence that we have the text in the original language and in the exact words in which it proceeded from the Apostles hands. Further, is the letter as he wrote it correctly reproduced in our English versions?

### Translated from the Greek

"On the title page of the New Testament we are informed that it was translated from the original Greek.

We shall endeavor to show that the Epistle was written by Paul in Greek; within limits we will specify, it is preserved as he wrote it in the Greek text used by translators of the Authorized English Version; and that their translation is on the whole correct.

"It might be supposed that a letter to a Roman church would be written in Latin. It is quite certain that it was not. The Latin Fathers never claim their own language as the original of any part of the Bible.

Augustine complains that in the early days of the Roman Catholic Church whoever obtained a Greek manuscript and knew anything of Greek undertook a translation; therefore, almost all the Latin copies were different. He adds: But among the interpretations themselves, let the Italic be preferred before others. The best was therefore a translation. Such was the variety of the Latin copies that in A.D. 382 Damascus, bishop of Rome, committed to Jerome the task of revision. Jerome published the Gospels in A.D. 384. In his preface he says to Damascus, Thou urgest me to make a new work out of an old one, to sit as arbiter on copies of the Scriptures scattered throughout the world; and, because they vary among themselves, to determine which are they that agree with the Greek truth. This proves that the Greek copies were the standard with which the Latin were to be compared.

Moreover, that the Epistle was written not in Latin but in Greek is also put beyond doubt by a comparison of the Greek and Latin manuscripts. In the Latin we constantly find that the same thought is expressed in different ways: in the Greek the variations are nearly all such as would naturally arise from the mistakes of a copyist.

"The use of the Greek language in this letter was justified by its great prevalence in Rome. This is testified by many writers; . . . Most of the early bishops of Rome bear Greek names" (Beet).

### Three Classes of Documents

We now ask, To what extent do the Greek texts from which our English versions were translated reproduce the Epistle as Paul wrote it? To answer this question we turn to three classes of witnesses: (1) Greek Manuscripts, (2) Ancient Traditions, (3) Quotations found in writings of Early Christian Fathers.

## THE GREEK MANUSCRIPTS :

"The Greek MSS are of two classes: uncials (or majuscules), written in capital letters, and cursives (or minuscules), written in running hand. Roughly speaking the uncials are earlier and the cursives later than A.D. 1000.

"Eleven uncials of this Epistle are known. The most famous manuscripts are these: the MS lately found by Tischendorf in the monastery of Mount Sinai (1844-59) and now preserved at St. Petersburg; the Vatican MS at Rome; and the Alexandrian MS presented in A.D. 1628 by the patriarch of Constantinople to Charles I and now in the Kings Library at the British Museum. The last is supposed to have been written in the fifth and the two others in the fourth century. They are written on beautiful vellum and each forms a thick 4to [sic] volume some 10 to 14 inches square. They have two to four columns of writing on a page. The letters follow each other with out any separation into words and there are very few stops. Corrections by later hands are found in all. Each of them contains a large part of the Old Testament and Apocrypha, all in Greek. The Alex. and Vat. MSS contain the great part, and the Sinai MS the whole of the New Testament.

"Not less interesting is the Ephraim MS in the Imperial Library of Paris. By a strange sacrilege, the writing of the scriptures was erased to make room for the works of Ephraim, a Syrian Father. Fortunately, the erasure was not perfect. By the use of chemicals to restore the defaced writing the whole has been deciphered. It contains important fragments of the Old and New Testaments, including part of this Epistle. It seems to have been written in the fifth century.

"Next in value is the Clermont Ms of the sixth century with Greek and Latin on opposite pages. The others are of later date" (Beet).

"As soon as men began to study these documents a little more attentively, they found three pretty well marked set of texts that appear also, though less prominently in the Gospels: 1. The *Alexandrine* set, represented by the four oldest majuscules, and so called because this text was probably the form used in the churches of Egypt and Alexandria. 2. The *Greco-Latin* set, represented by the four manuscripts that follow in order of date, so designated because it was the text circulating in the churches of the West and because in the manuscripts which have preserved it it is accompanied with a Latin translation. 3. The *Byzantine* set, to which belong the three most recent majuscules and almost the whole of the minuscules, so named because it was the text that had fixed and, so to speak, stereotyped itself in the churches of the Greek empire.

"In case of variation these three sets are either found, each having its own separate reading or combining two against one. Sometimes even the ordinary representatives of one differ from one another and unite with those -- or some of those -- of another set. And it is not easy to decide to which of those forms of the text the preference should be given.

"Moreover, as the oldest majuscules go back no farther than the fourth century, an interval of 300 years remains between them and the apostolic auto graph. And the question arises whether the text did not undergo alterations more or less important during this long interval. Fortunately, in the two other classes of documents we have the means of filling up this considerable blank.

## **ANCIENT TRANSLATIONS :**

"There are two translations of the New Testament that go back to the end of the second century. By these we ascertain the state of the text at a period much nearer to that when the autographs were still extant.

These are the ancient Latin version known as the *Itala*, of which the Vulgate or version received in the Catholic Church is a revision, and the Syriac version called *Peschito*. Not only do these two ancient documents agree as to the substance of the text but their general agreement with the text of our Greek manuscripts proves on the whole the purity of the latter. Of these two versions, the *Itala* represents rather the Greco Latin type and the *Peschito* the Byzantine type. A third and somewhat more recent version, the *Coptic* (Egyptian), exactly reproduces the Alexandrine form" (Godet).

"The Syriac is written in the language called in the New Testament "Hebrew." There are specimens in Matt. 27:46; Mark 5:41; Mark 7:34; Mark 15:34; Rom. 8:15; 1 Corinthians 16:22. To distinguish it from the tongue of Moses and David we now call it Syriac or Aramaic. It was the mother tongue of Christ and the Apostles. Many manuscripts preserved by scattered Syrian churches have been brought to Europe and examined. The Latin copies are very many and possess interest as being the only form in which the Bible was accessible to the Western Church during the dark ages. Several other versions of less fame have also been examined and compared" (Beet).

## **QUOTATIONS FROM THE FATHERS**

"But we are in a position to go back even further and to bridge over a good part of the interval that still divides us from the Apostolic text. The means at our command are the quotations from the New Testament in the *writers of the second century*. In 185 Irenaeus frequently quoted the New Testament in his great work. In particular he reproduces numerous passages from our Epistle (about 84 verses). About 150 Justin reproduces textually a long passage from the Epistle to the Romans (3:11 17). About 140 Marcion published his edition of Paul's Epistles. Tertullian, in his work against this heretic, has reproduced a host of passages from Marcions text and especially from that of the Epistle to the Romans. He obviously quoted them as he read them in Marcions edition. He says himself: Whatever the omission which Marcion has contrived to make even in this, the most considerable of the Epistles, suppressing what he liked, the things which he has left are enough for me. In this continuous series of quotations, embracing about thirty eight verses, we have the oldest known evidence to a considerable part of the text of our Epistle.

Tertullian himself (190 210) has in his works more than a hundred quotations from this letter.

"One writer carries us back, at least for a few verses, to the very age of the Apostle. I mean Clement of Rome, who, about the year 96, addresses an epistle to the Corinthians in which he reproduces textually an entire passage (Rom. 1:28 32). The general integrity of our text is thus firmly established" (Godet).

## Comparative Value of the Texts

In discussing the relative values of these manuscripts in cases where they differ, this eminent scholar says: "As to variations, I do not think it possible to give an *a priori* preference to any of the three texts mentioned above [namely the Alexandrine, the Greco-Latin, and the Byzantine, into which the 11 uncials and most of the cursives are grouped]. . . . Any one who has had long experience in the exegesis of the New Testament will, I think, own three things: 1. That all preference given *a priori* to any one of the three texts is a prejudice; 2. That the sole *external* reason, having some probability in favor of a particular reading, is the agreement of a certain number of documents of *opposite* types; 3. That the only means of reaching a well founded decision is the profound study of the context."

Tischendorf remarks: "The three great Manuscripts alluded to (Sinaitic, Vatican, and Alexandrian) differ from each other both in age and authority and no one of them can be said to stand so high that its sole verdict is sufficient to silence all contradiction."

## Variations Insignificant

It is encouraging to learn that scholars who have spent their lives seeking to distinguish the actual words of the inspired writers from the interpolations and errors of copyists are unanimous in their belief that the text on which our Authorized Version is based, particularly insofar as the Epistle to the Rom. mans is concerned, is to be accepted as substantially correct. Beet sums the matter up in these words: "What then is the testimony of these various witnesses? What do they say about the correctness of the text used by our translators? They reveal an immense number of variations in the extant manuscripts of the New Testament and of this Epistle. In almost every verse they appear. But we also find that by careful examination the number is, for practical purposes, greatly reduced. Very many are proved by the overwhelming weight of contrary testimony to be the mere mistakes of copyists. A large proportion of them affect the meaning of the text very slightly or not at all. A frequent variation is Jesus Christ and Christ Jesus; and the same word spelled in different ways.

When all these are set aside, the number is reduced within moderate bounds."

"In conclusion," says Godet, "it must be said the variations are as insignificant as they are numerous."

## Do Our English Translations Fairly Reproduce the Text?

"One question remains. Do our translations fairly reproduce the text translated? In asking this question we must remember that every translation is imperfect.

It is a lens that absorbs and deflects while it transmits the light. This applies especially to languages far removed in time and circumstances. The words do not exactly correspond; phrases correspond still less. Even such common English words as for and but have no precise equivalents in Greek. In every translation something is lost in accuracy, clearness, and force.

And translations often err not merely in failing to give the writers full meaning but by putting other thoughts in place of his. We ask then, To what extent do our versions put before us Paul's thoughts? The variety of translations will answer our question. With the Authorized English Version published in A.D. 1611 may be compared the Roman Catholic Version published at

Rheims in A . D . 1582 and the Revised Version published in A . D . 1881. We have here three translations of very different origin. Yet in the main they agree. We find in all the same Epistle, the same arguments, the same truth. The same spirit breathes in all. It is therefore the spirit not of a translator but of the original writer."

### **Suggestions for Bible Study**

"Before going to the exposition of the Epistle we may be allowed to urge the great importance of systematic and consecutive study of the Bible. . . . Even a commentary becomes a snare when the reader seeks chiefly to know what the commentator says instead of using it as a help to his own study of the Bible. The commentator is most successful when he writes so that his own words are forgotten and the sacred text only remains in the readers mind, but with greater clearness.

"All this implies that the Bible must be not only read devotionally but studied intellectually. Indeed it will be of use to us devotionally chiefly in proportion to the care with which we have previously endeavored to trace its meaning. And this requires mental effort.

Those who think that a mere reference to such meditations as these will at once remove the difficulties of the Bible are doomed to well merited disappointment. These notes are written not to render needless but to stimulate and assist the readers own thought. A man who has only an English Bible but endeavors with all his powers to grasp its meaning will do better than one who has the best commentary but is too idle to think for himself. The Epistle before us is the result of mental effort and can be understood only by the mental effort of the reader. He who spoke in Paul thought fit to use the Apostles intellect as a means of speaking to us. He designs our own powers of thought to be the means by which we shall hear his voice.

"But it must not be thought that to understand the Bible a great or cultivated intellect is needful. An entrance into the sacred chamber is Gods gift. And although he thinks fit to bestow it only upon those who use the powers and opportunities he has given, he will withhold it from none who diligently and perseveringly seek it. Therefore the study of the Bible must be devotional as well as intelligent. For the oracle will be dumb unless the Spirit give to it a living voice. But our study must also be intelligent. To consecrate to God all but our intellect is to keep back a part of that which he claims. . . ." Through inattention to the exact meaning of Bible words, or rather through the habit of assuming a meaning for these words without any investigation whatever (very common formerly and not yet extinct), the teaching of the Bible has been greatly obscured and serious confusion and error have resulted. . . ." We must also endeavor to understand and feel the force of the arguments used by the sacred writers, and especially by Paul. Some have given little attention to this because of their belief in the Apostles infallible authority. They accept each assertion as true and care not how it is proved. But by so doing they thwart his purpose. For he seeks to convince his readers by argument; and those who do not understand the argument cannot be convinced by it. And unless we are convinced by Paul's arguments, we cannot be sure that we correctly understand the assertions they contain. Nor can we reach the great principles which are the groundwork of his teaching" (Beet).

-- *P. L. Read*

## The Music of the Rest

In the grand oratorios of life  
God writes us unexpected rests!  
These break the rush, the strain, the storm, the strife,  
And are our surely needful tests!  
How these are kept, not reaching for the next,  
Nor clinging to the former strain,  
In perfect waiting, listening for the text  
To make our Master's meaning plain,  
Proves or disproves our individual skill.

Some high, some low, some intermediate sing;  
Each *voice* is needful in its part,  
Though one, in solo, rise on peerless wing  
Lost in the chorus one! An art  
Divinely wise, brings, here and there, a rest,  
And he'd tell it o'er and o'er  
Sings best, who, losing self, interprets best,  
In note, or rests, throughout the score,  
The Master's grand, eternal, loving will!

- *K. M. Hale.*



## The Weekly Prayer, Praise, and Testimony Meeting

*"We went ... where prayer was wont to be made." - Acts 16:18.*

*New subscribers are invited to write us for a free copy of the July "Herald." Therein, on page 109, a brief introduction is given, bearing directly on these "Reprint" excerpts, and on the value of the weekly Testimony Meeting: "the one meeting most helpful in spiritual growth." -Ed. Com.*

### MANNA TEXT-NOVEMBER 3 -- MATTHEW 26:41

*"Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."*

These words were uttered by our Lord to his disciples at the close of his earthly ministry, when the hour was fast approaching in which he would be betrayed and crucified. He knew of this trial that was so close at hand; he had repeatedly mentioned the matter to his disciples; but outward appearances were so contrary to this that they could not appreciate his words....

They did not understand these things. They saw no evidence that the Roman government would take any hand in crucifying him, and they knew that their own nation had no authority for crucifixion. While they knew that some of the Scribes and Pharisees were very indignant, yet they remembered how the people had cried, "Hosanna," and hailed him as king....

They thought that the Lord was acting strangely simply because they did not know what he knew of the things near at hand. So this night, in the Garden, he said-"Watch and pray, that ye enter not into temptation"; he meant for them to be on the alert, for he knew the trying times just at hand for them. But they did not know the battle that was being waged between Christ, the Prince of Light, and Satan, the prince of darkness.

They did not understand this in the way we do. They had not yet received the enlightenment of the holy spirit. The most that they could understand then was that there were temptations, and that they should be on the lookout, guarding themselves and being earnest of spirit -- not drowsy nor frivolous, but on guard lest they should fall into some kind of temptation. They were not only to watch, but to pray. The praying would signify that they were watching, and that their own watching was not sufficient, but that they would need, additionally, divine assistance. What they would be praying for, they would be striving for. And the earnestness of the praying would help them in the watching.

### A SPECIAL SEASON OF TRIAL

This lesson is applicable to us as respects watching and praying. We live in this favored period since Pentecost, in which God's people are privileged to have the leading and guiding of the holy spirit; therefore our watching and praying may be, and should be, still more earnest than that of the disciples at the time of our Lord.. And as they were then entering into a time of special temptation, so we in the end of this Age are living in a time of special trial regarding all that we have learned in the school of Christ as new creatures, along the lines of meekness, gentleness, brotherly-kindness and love. If we be found short in -these, so far as the heart is concerned, we

would not be counted worthy to be of the Kingdom class, and therefore would be separated in some way from those who were found worthy.

### **THE NATURE OF THE BATTLE**

The new creature is weak in one sense of the word, though strong in another sense. It must be strong in the sense that it is of strong determination to have no sympathy with sin or unrighteousness or evil-speaking.... As new creatures we are at first represented as babes. The difference between the new creature and the old creature is that the new creature expects to attain the divine nature -- glory, honor and immortality -- while the old creature desires earthly things and comforts of this present life-honor of men, etc. and is continually pulling toward the things which it desires and craves.

### **WHY GETHSEMANE'S AGONY?**

It is right that we should feel ourselves thoroughly determined to be loyal to the Lord's cause to our very last breath; for such a determination is very necessary to victory. The mistake made by many is in not realizing how severe the trials and temptations may become -- in not realizing the necessity of heavenly assistance in our every time of need.

Doubtless in the end of this Age -in the closing days of the Gospel dispensation -- there will come Gethsemane experiences to the Church of Christ. Those who will stand those temptations and trials, and come off victorious, will be the ones whose faith and trust in the Lord are strong -- those who watch and pray lest they enter into temptation, and who are thus safeguarded against it....

Whereas, "of the people there were none" with him, with us it is different; the Master is with us, saying; "I will never leave thee nor forsake thee." Moreover, with us also there is a fellowship of spirit amongst the brethren of Christ, whose words of encouragement by the way, as they watch with us and pray with us, are a source of strength, in every time of trouble. Thanking him for all the divine provision and arrangements, let us go onward to our Gethsemane, strong in the strength which God supplies through *his Son*. - *Reprints*, pp. R5312, R5550, R5551.

### **MANNA TEXT NOVEMBER 10 -- 1 CORINTHIANS 13:6**

*"Love . . . rejoiceth not in iniquity but rejoiceth in the Truth."*

The Apostle had been discussing God's "gifts" to the early Church, which, to them, took the place of ether blessings now enjoyed. They had no Bibles, as we have; no concordance or helps in Bible study. They needed the miraculous "gift of tongues" to draw them together once a week to consider the message of the Lord. They needed that the message should come in this miraculous way, in order that it might be the better appreciated by them and be of the Lord and not of themselves. Then, too, this made opportunity for another gift, "the interpretation of tongues." Thus by the various gifts they were drawn together and edified and built up, until such times as the books of the New Testament gradually accumulated and, after the death of the Apostles and the consequent cessation of the "gifts," these divine providences of the written Word were quite sufficient, yea, better every way, as the Apostle sets forth in this lesson.

In this epistle St. Paul has been gradually leading the minds of his readers up to a higher appreciation of the blessings they enjoyed. In the chapter preceding our lesson he calls attention

to these various facts and the oneness of the Church, and the divine intent that each member should love and co-operate with the ether. He pointed out to them that they were putting rather too high a value on the "gift of tongues." That, while this "gift" had its proper place in the Church as a blessing, a still higher lesson lay in the ability to present truth in a well understood tongue or language. He declared himself able to speak with more tongues than any of them, and yet pointed out that he preferred to speak in the tongue which would be understood by his hearers.

### **A MORE EXCELLENT WAY**

St. Paul further on in the chapter, tells how the various members of the Body should co-operate with each other, offsetting each other's imperfections, compensating for each other's shortcomings and weaknesses, and seeking only the welfare of the Body as a whole. There should be no schisms, no division, no sectarianism in the Body of Christ, the Church, and all the members should have the same love one for another. Sectarian love and sectarian pride should be unknown. Likewise, if any of the members suffer, all should feel a sympathy. He points out that God set the different members in this Body.... All have not the same office given them of the Lord, but each should seek faithfully to use the talents which he possesses; and while using these gifts they should seek the best they are capable of exercising.

We understand the Apostle to make this strong statement of the case in order to show us that our almsgiving, our sacrifices, our knowledge, our teachings are acceptable to the Lord and appreciated by him, only to the extent that they have love behind them. If love enters slightly into them, then they are slightly appreciated.... If they are prompted wholly by love, then God accepts them fully. If love be only a part of the motive power behind our conduct as new creatures, it implies that other motives are active in us, tending to neutralize in the Lord's esteem even services and sacrifices performed in his name and upon worthy objects. Let us be on guard against these neutralizing influences . . . that our every service of the Lord and of the brethren and of the truth be from a pure heart, free from personal ambition, pride, etc....

Have I the love which rejoices not in iniquity (inequity) but rejoices in the truth? Are the principles of right and wrong so firmly fixed in my mind . . . that I would not encourage the wrong, but must condemn it, even if it brought advantages to me? ... The love of God which the Apostle is here describing as the spirit of the Lord's people, is a love which is far above all selfishness, and is based upon fixed principles which should, day by day, be more and more distinctly discerned, and always firmly adhered to at any cost. - *Reprints*, pp. R4443, R5225, R3150, R3151.

### **MANNA TEXT NOVEMBER 17 -- PSALM 91:11**

*"He shall give his angels charge over thee, to keep thee in all thy ways."*

In the midst of the "perilous times" of this "evil day," and of the warning voices of the holy Prophets and Apostles pointing out snares and pestilences and subtle dangers on every hand-and in the midst, too, of a realizing sense of the actual existence of such evil besetments and perils-how precious to the saints are the assurances of divine protection and care and personal love!

Yes, all of these, because believers in Christ, because at heart faithful, because fully consecrated to the Lord and begotten of his spirit, are the special and happy Objects of his grace, ministered to and served by the invisible messengers. Our Lord Jesus sets forth practically the same thought in his declaration, "Their angels do always behold [have access to] the face of my Father." The

Master's words seem to imply that one or more of these angels have charge over the consecrated ones, the very elect.

Our Lord uses a different figure of speech from that of the Apostle, a; though he would assure us that these messengers would not be delayed in caring for our interests. They would not be hindered by more important heavenly business, but would at once have direct access to the divine presence and attention, so that our interests would have all needed consideration. Our Lord would have us realize that we are of the house of sons, under himself the chief Son, hence no time is lost in bringing our interests to the Father.... Instead of being puffed up that God has manifested such loving consideration toward us, it should make us feel how little we are, how unworthy of such blessings.

### **OVERCOMERS DEVELOPED BY TRIAL**

These angels are to "keep thee in all thy ways"-not only in all the affairs of the Church, both individually and collectively, but also in all times; it was kept during the dark ages as well as at other times. But this care will not keep us from temptation. None can be of this elect Church unless they have trials. In order to have the overcoming qualities of heart they must have the tests. But the Lord's promised grace is to be with them for their assistance -not to overcome for them, but to sustain them. His grace is sufficient for us. He does not make up for a poor will; 'but he does make up for imperfect bodies. If the will is poor, he does not want such in his elect Church. He wants his people to be strong in will-nothing doubting overcomers.

The lesson to us is that whoever are God's servants, and wherever they may be, divine power, like a mighty army surrounds them. Modern inventions and discoveries are more and more revealing to us secrets of nature and hinting at far more beyond. Whoever has knowledge of wireless telegraphy, x-rays, radium, etc., can readily believe that the Almighty God may have thousands of agencies and powers invisible to men whereby he can work all things according to the counsel of his own will.

### **"HIS VEILED ANGELS GUARD THEE"**

"There is One who knows thy weakness, and thy failings, and thy tears,  
Thy burdens and thy sorrows, and thy tremblings and thy fears,  
And thy heart-cries always reach him, and are answered in his way,  
Though thou can'st not see his workings as they shape thy path each day.  
Sad disaster had o'erwhelmed thee had he not put forth his might,  
Through his angels that surround thee, but are veiled from thy sight,  
Guardian angels that surround thee, abut are veiled from thy sight."

- *Reprints, pp. R5257, R4769, R3655.*

## **MANNA TEXT NOVEMBER 24 -- ACTS 24:16**

*"Herein do I exercise myself, to have a conscience void of offense toward God and toward man."*

The ruling of this symbolic city -- one's own spirit -- will never be accomplished until first the "commanding general," the Will, has positively decided to change his allegiance from Sin to God, and to rout the rebels who resist the change. . . . God will assist, through various agencies, toward good; Satan, through various agencies, toward evil. If the Will says, "It must be done," it calls in the needed, available help; and forthwith it sets all the other faculties of the mind at work, first to subjugate, and then to rule and regulate the entire being. Conscience is commanded to keep a vigilant watch over all the mental operations. Judgment, under the influence of Conscience, must decide as to the righteousness or unrighteousness of any matter, and report to the Will, which is under the same moral influence.

### **THREE DEPARTMENTS OF MENTAL GOVERNMENT**

Thus we have three departments of government established -- the legislative, which should always be the Conscience; the judicial, the judgment; and the executive, the Will. . . . The Will governs; and if the Will be weak, the government is slack, and the appetites, passions, and unholy ambitions take advantage of the situation.... It is all-important, therefore, that the Will be entirely consecrated to God and righteousness; and that it strengthen itself in the Lord, and in his name and strength rule with a firm hand, cultivating as its assistants Conscience and Judgment, in determining the good and acceptable and perfect will of God, as expressed in his Word. - Romans 12:2.

The Will has the most difficult office to fill; and the Lord's commendation will be to the man of resolute Will, instructed by an enlightened Conscience and Judgment. Blessed is the Christian who sets his house in order, and who maintains that order to the end of his days. The thorns and thistles of his old nature have been exterminated; the beautiful flowers of peace, righteousness, and love have been cultivated; and now they flourish and adorn his character. The warring elements of his old nature have been brought into subjection to his new Will.

### **FULL ASSURANCE NECESSARY TO GOD'S APPROVAL**

The desire to draw nearer and nearer to God must be in our heart; else we shall fail to go on and attain our privilege in Christ. Such a desire is a manifestation of our hunger and thirst after righteousness, which the Lord expects to see before he makes good to such his engagement that they shall be filled.

There are definite conditions specified in the Word as necessary to continued progress along this line. As we cannot draw close to the Lord except through this full assurance, neither can we have the assurance unless our hearts are kept "sprinkled from an evil conscience," or a consciousness of evil; for, as the Apostle also declares, "If our own heart condemn us, God is greater than our heart, and knoweth all things." We may be sure that if our course as new creatures in Christ is condemned by our own conscience, it would also be condemned by God.

Therefore, if the child of God would draw very near, and would have the blessed realization of the Father's smile of approval continually, he must seek to have a conscience void of offense toward God and toward men -- a conscience which can truthfully say, I am striving to do that which would be pleasing to the Lord, that which is in full harmony with my covenant of sacrifice; and I am striving also to do that which would justly have the approval! of righteous men. Nothing short of this is at all permissible in those who have consecrated themselves to be members of the royal priesthood, to sacrifice their lives in the Lord's service that they may reign with him. -*Reprints, pp. R5488, R5489, R5424, R5425.*

## **The Question Box**

### **Isaiah Chapters 40-66**

*Question:*

The last twenty-seven chapters of the Book of Isaiah have their historical setting at the close of the Captivity and the Return from Exile. Please harmonize this with Isaiah 1:1, which states that Isaiah's vision was seen ~by him "in the days of Uzziah, Jotham, Ahaz, and Hezekiah," the last of whom died about one hundred and fifty years before.

*Answer:*

According to the scholars, the Book of Isaiah consists of sixty-six chapters, which fall into two very distinct collections of prophetic discourses (chapters 1-35 and chapters 40-66), which are separated by a stretch of narrative or history (chapters 3.6-39) .

Each of these two distinct collections of oracles are themselves the combination of earlier collections, some of which are entitled Isaiah's, while others make no claim to be from his hand.

Quite evidently the prophecies are not arranged chronologically. An example of this may be seen in the fact that Isaiah's own commission to be a prophet, which certainly took place prior to the commencement of his ministry, is not recorded until chapter six.

The facts outlined above, no scholar disputes. However, since the scene of the last twenty-seven chapters seems to be wholly laid in a time when the Return from the Captivity was close at hand, and Cyrus, the great deliverer, actually present, many modern scholars have been led to suppose that these chapters were written by an unknown writer (a second Isaiah), who lived a century and a half later.

Others, of no less scholarship, however, have given their reasons for holding to the traditional view that all sixty-six chapters were written by one and the same man, Isaiah, the son of Amoz. (Isa. 1:1.) Amongst a number of considerations urged, they point out, with good reason we think, that the first thirty-five chapters would be incomplete without the last twenty-seven. For example, the words which tell how "the redeemed of the Lord shall walk there, and come to Zion with songs and everlasting joy -- words which appear in chapter 35 (Isa. 35:8-10), are but the prelude - - a most natural prelude -- which leads on to the yet more glorious proclamation with which the last twenty seven chapters open: "Comfort ye, comfort ye my people, saith your God.... Prepare ye the way of the Lord, make straight in the desert a highway for your God." - Isa. 40:1-3.

Those scholars holding to this traditional view, regard the last twenty seven chapters as prophecy, in the restricted sense of prediction; or rather in the sense of a combination of the essential element of prophecy, namely, forth-telling, with the special or occasional element, namely, prediction, a fore-telling of things to come.

This leads to a related question, namely, "What was the function of an old Testament prophet?" Richard G. Moulton, in "The Modern Reader's Bible" has written very helpfully on this subject. Moreover, there is an instructive paragraph in *Scripture Studies, Vol. VI*, page F246, which is right to the point here. I quote:

"The word 'prophet' is not generally used today in the broad sense in which it was used in olden times, but is rather understood to signify a seer, or fore-teller. The word prophet, however, strictly signifies a *public speaker-an orator*.. A *seer of visions or a recipient of revelations* might also be

a prophet, in the same sense of a declarer of same; but the two thoughts are distinctly separate. In the case of Moses and Aaron, Moses was the greater, being the divine representative, and the Lord said to him, 'See, I have made thee a god [mighty one or superior] unto Pharaoh; and Aaron thy brother shall be thy prophet'-spokesman, mouthpiece. (Exod. 7:1.) ... Several of the Apostles were seers in the sense that they were granted a knowledge of things to come; . . . they were nearly all prophets too, that is public orators-especially Peter and Paul."

The meaning of the word does not change even when applied to our Lord. Moses had spoken of the Prophet which should arise, like unto himself (Deut. 18:15, 18; Acts 3:22) while, when our Lord came, the people said of him: "This is of a truth that Prophet that should come into the world." (John 6:14.) In the exercise of his office as prophet, our Lord represented-was truly in the stead of, the spokesman, mouthpiece, or Word of God. As Brother Russell points out in today's Manna (This is written September 25) even now our Lord "gives us, as our *Prophet or Teacher*, wisdom by his Gospel."

"Jesus, our Shepherd, Savior, Friend, Our *Prophet*, Priest, and King, Our hearts in gratitude ascend; Accept the praise we bring."

It is in this same sense of forthtelling, expounding, instructing (rather than foretelling) that the word applies to the great Prophet of the Age to come. Of that Prophet our glorified Lord Jesus is to be the Head, the glorified Church, the Body-members. For ourselves, we may give thanks that the privilege is still ours of making our calling and election sure 'to membership in this company; for the world of mankind as a whole, we may rejoice at their prospect (all unbeknown to them, but nevertheless sure) of being granted an opportunity for deliverance from present sin and death, conditions to everlasting life in the Millennial Canaan to which this great Prophet shall lead them.

"Glorious things of thee are spoken, Zion, city of our God. He whose word cannot be broken Formed thee for His own abode. On the Rock of Ages founded, Naught can shake thy sure repose; With Salvation's walls surrounded, Thou shalt triumph o'er thy foes.

"Built upon this sure foundation,  
Zion shall in glory rise;  
Men shall call thy walls Salvation  
And thy gates shall be named Praise.  
The redeemed of every nation  
Shall with joy thy glory see,  
And find rest from tribulation,  
Hope and life and peace in thee."

- P. L. Read.

## **Appointments for Brother A. A. Hart**

In the October "Herald" we published a letter written to Brother Hart in which his availability for speaking engagements in Canada and the United States was discussed. His prompt reply included the following paragraph:

"I thank you, dear brother, for your long letter with its information and wise suggestions, which are being carefully considered. I am now fully satisfied that it is in harmony with the Lord's will that I should accept the much appreciated invitation to visit the classes in Canada and the U. S. A., assured that the Lord will bless such ministry, as we seek his glory and the edification of the brethren."

An itinerary is now being prepared for Brother Hart, the first part of which appears on page 146. *Will* those Classes desiring to be included in his schedule kindly advise us promptly.

- P. L. Read, *Secretary*.

## **"Shout the Glad Tidings"**

"Zion, the marvelous story be telling,  
The Son of the Highest, how lowly His birth;  
The brightest archangel in glory excelling,  
He stoops to redeem thee, He reigns upon earth.

"Tell how He cometh; from nation to nation,  
The heart-cheering news let the earth echo round;  
How free to the faithful He offers salvation,  
How His people with joy everlasting are crowned.

"Mortals, your homage be gratefully bringing,  
And sweet let the gladsome hosanna arise;  
Ye angels, the full hallelujah be singing;  
One chorus resound through the earth and the skies."

## **Recently Deceased**

Sr. M. E. Detwiler, Portalis, N. Mex. (Sept.).

Bro. H. F. Hess, Seattle, Wash. (Aug.).

Bro. W. A. Neely, Sharon, Pa. (Aug.).