

THE HERALD OF CHRIST'S KINGDOM

VOL. XLVII *September / October, 1964* No. 5

World Shaking Events

A meditation in Psalm 46.

THERE is a growing conviction in the minds of thoughtful people that the days in which we live are marked by an atmosphere of finality. For some time we have been living in a new era -- one distinct, not only from pre-1914, but from pre-1938 days; an era which might well be called the atomic era.

In his remarkable forecast of the conditions which would obtain at the close of the Gospel Age, our Lord Jesus predicted that there would be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken." (Luke 21:25, 26.) And surely there has never been a time when conditions resembled his forecast more accurately than today.

Christians in these days, however, need not be in darkness as to the meaning of the past fifty or sixty eventful years, but, through a knowledge of The Divine Plan, and a daily renewal of their consecration vows, are permitted to occupy an enlightened, privileged position. Such was the Psalmist's calm confidence, as, under inspiration of God's holy spirit, he penned the forty-sixth psalm. Though written, in all probability, to celebrate the deliverance of Jerusalem from the invasion planned by Sennacherib in the days of Hezekiah (Isaiah 37) there is little doubt that it has a prophetic significance -- meeting its larger fulfillment in our day. On this psalm, Luther based his famous hymn, "A mighty fortress is our God." Let us study it carefully and prayerfully, that the reassurance the Lord intends us to obtain therefrom may be ours.

Scholars have pointed out that it consists of three strophes, the conclusion of each being marked by the Selah, and that of the last two by the refrain.

STROPHE No. 1

*God is our refuge and strength,
A very present help in trouble.*

*Therefore will not we fear, though the earth be removed,
And though the mountains be carried into the midst of the sea;
Though the waters thereof roar and be troubled,
Though the mountains shake with the swelling thereof. Selah.*

In his *Studies in the Psalms*, the spirit of Psalm 46 is summed up by *Rotherham* as being "that of stouthearted trust in God. God is nearer than any enemy, and more powerful to relieve from danger than the enemy to inflict it. The images employed in the psalm are bold, being formed by depicting such convulsions of nature as are seldom or never witnessed, yet are easily conceived. The terrible *roar* of the *land* in an earthquake, when the *moun.tains* are seen *staggering into the midst of the sea*, and the resentful sea is witnessed dashing its mighty waves on the *mountains* that overhang the shore: such is the scene which the poet's art presents as a figure of disturbed nations."

Another writer of note, *J. J. Stewart Perowne*, commenting on its *primary* application, submits the following interesting and instructive paragraph:

This and the two following Psalms are hymns of triumph, composed on the occasion of some great deliverance. I am inclined to think that they all celebrate the same event, the sudden and miraculous destruction of the army of Sennacherib under the walls of Jerusalem. That proud host had swept the land. City after city had fallen into the power of the conqueror. The career of Sennacherib and his captains had been one uninterrupted success. The capital itself alone held out, and even there the enfeebled garrison seemed little likely to make a successful resistance. The swollen river had, in the language of the prophet, overflowed all his channels, and risen even to the neck. It was at this crisis that deliverance came. When there were no succours to be expected, when neither king nor army could help the city, God helped her. He, the Lord of Hosts, was in the midst of her, keeping watch over her walls and defending her towers. His Angel went forth at dead of night and smote the host of the Assyrians, and when men awoke in the morning, there reigned in that vast camp the silence and the stillness of death. Such a deliverance must have filled the whole nation with wonder and joy. The old days of Moses and David would seem to have returned. The hopes of Prophets, so great and so glowing, yet so often apparently defeated, seemed now nearer to their accomplishment. The times were at hand when Jerusalem should be indeed the joy of the whole earth, when all nations should acknowledge Jehovah as their King. Her towers, her palaces, the temple of her God, stood in all their beauty, saved by a miracle from the spoiler's hand. God had made Himself known there as a sure refuge, and henceforth His Name would be acknowledged in the earth.

As we come to study the psalm ourselves, it is easy to see that much of its language is figurative. In Bible symbology the word "earth" denotes an "order of society." The psalmist sees such an order of society "removed," (or "changed," RSV). Evidently the scene which the inspired poet seeks to convey to our minds is that of an earthquake, (though the "*land*" should "*roar*" - *Rotherham*) as the result of which, a great change takes place in the form of society. The present heavens and earth are envisioned as being replaced by a new heavens and earth, wherein dwelleth righteousness. (Isa. 65:17; 2 Pet. 3:13.) Moreover the new earth, according to Hab. 2:14, is to be filled with the knowledge of God.

Again, the word "mountains" represents kingdoms. In Isa. 2:2 the prophet informs us

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills," evidently a reference to the time when Christ shall reign. (See also Micah 4:1.) Again, as illustrating the use of figurative language

to describe *the changes now taking place in every strata of society, throughout the world*, note the words of Isaiah in 40:4:

"Every valley shall be exalted, and every mountain and hill shall be made low."

This great leveling process, thus predicted by Isaiah, is the very theme portrayed in our psalm.

STROPHE No. 2

*There is a river, the streams whereof shall make glad the city of God,
The holy places of the tabernacles of the Most High.
God is in the midst of her; she shall not be moved:
God shall help her, and that right early.
The nations raged, the kingdoms were moved:
He uttered his voice, the earth melted.
The Lord of hosts is with us;
The God of Jacob is our refuge. Selah.*

In the first strophe, the fact that these catastrophes of nature are intended as symbols is not specifically stated. The psalmist doubtless assumes that his readers will understand such an elementary matter. But in the second strophe he applies these natural catastrophes. (Psa. 46:6.) He shows them to be symbols of nations. And his point may easily be that, if we are able to trust in God, who is able to control the mighty forces of nature, should we not also be able to trust in him, as he deals with the mighty forces of kings and peoples? He is just as able to control them. They may, and doubtless do, seem powerful enough to us, but to him they are but as "the small dust of the balance . . . all nations before him are as nothing." - Isa. 40:15-17. Remembering this, we shall be able to repose in him, and be at peace in our hearts.

However, before reaching Psa. 45:6, the psalmist has a word of peace to speak to the Lord's true followers in Psa. 46:4 and Psa. 46:5. His first word concerns a river-the river of truth and grace, the streams of which bring rest, peace, comfort. To those who, by faith and consecration, have entered into covenant relationship with God, and have been given the spirit of sonship-to such is granted the peace of God, which passeth understanding. (Phil. 4:7.) In the Millennial Age, at the threshold of which we stand today, these streams will flow out as a river. Meantime, as rivulets they refresh and stimulate all those who are walking in the narrow way.

Such refreshment of spirit comes to us particularly in connection with increased understanding of our Father's word -- and conscious determination, by his grace, to bring our lives ever more completely into line with his will for us. Thus, understanding his plans, and watching them mature, even granted the privilege of being co-laborers with him in some small measure, we find ourselves realizing the "help" promised in verse 5; which help we confidently expect to have continued to us, until our resurrection change, "*right early,*" or, as *Rotherham* translates: "*at the approach of the morning.*"

The word "tabernacles," in Psa. 46:4, is in the plural, which is puzzling, until one learns that it is an instance where the figure of speech known as the *plural of majesty* is employed. This plural, whenever it occurs, simply means that "great" or "much" or some similar adjective is to be understood as added to the noun. In this case, not two or more tabernacles, but one very great tabernacle is the thought; not great in size, but in glory or importance.

In our study of *Tabernacle Shadows*, we have learned, not only that God dwelleth between the cherubims (Isa. 37:16; Psa. 80:1), but that during our time here we are to live in a condition represented by the "holy" of the tabernacle. There it is that we find ourselves enjoying the light which comes from the golden candlestick; being nourished by the bread of presence; and worshipping daily at the golden altar. Here is the source of our strength, the source of our growth and development as new creatures in Christ Jesus; and so long as we continue in the holy we are immune to the fears of the world. "He that dwelleth in the secret place of the Most High [i.e., in the holy, in the condition of consecration], shall abide under the shadow of the Almighty." (Psa. 91:1.)

The further word of Psa. 46:5, that "God is in the midst of her," is surely one that brings a sense of strength and security. It suggests, too, the true basis of Christian unity. As with the nation of Israel under Moses, Jehovah was in the center of each encampment, directing its affairs and resolving differences, so, only in a much higher and grander sense, is he the center of affairs in connection with spiritual Israel, leading them onward to final victory. The thought that our Father directs the experiences of us each, and that nothing occurs in our lives without his knowledge and permission - and without him being alongside to help - is very precious to us; surely one which proves most heartening to us, as we recall it from time to time during the days of our pilgrimage.

Moreover, the psalmist's additional assurance in this verse (Psa. 46:5) ought not to be allowed to pass unnoticed. He says that, because God is in the midst of her -- the Church -- "she shall not be moved." Other kingdoms great and small shall be, but not her. We, the church, are on our way to receive "a kingdom which *cannot be moved*." (Heb. 12:28.) Early in the morning of the Millennial Day we have been helped and strengthened by our Father, guided through the complexities of this life, shown his plan, and preserved from the snares and pitfalls of the Adversary. And soon the journey will have ended! How delighted are we at the prospect! -- not alone because it will bring our own deliverance, but also because the opportunity will be extended to all mankind to be set free from the thralldom of sin and death. Surely this kingdom for which we have so long prayed: "Thy Kingdom Come," is the "desire of all nations" spoken of by Haggai (Hag. 2:7), although the nations do not now realize it.

In Psa. 46:6 the psalmist reminds us that, whereas the nations have roared, and the kingdoms have staggered, nevertheless, when *God* speaks, his voice is bound to be heard and obeyed. Louder than the roar of nations is the voice of God. At the sound of *his* voice, the earth (the order of society) melts. The words of the psalmist here find an echo in 2 Pet. 3:10:

"The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.

But Peter does not stop there. He has an encouraging word a little further on, in Psa. 46:13 "Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness. "

STROPHE No. 3

*Come, behold the works of the Lord,
What desolations he hath made in the earth.
He maketh wars to cease unto the end of the earth;
He breaketh the bow, and cutteth the spear in sunder;
He burneth the chariot in the fire.
Be still, and know that I am God:
I will be exalted among the nations;
I will be exalted in the earth.
The Lord of hosts is with us;
The God of Jacob is our refuge. Selah.*

Are Wars to Cease? -- One of our free booklets bears this title. In it the position is developed, from the scriptures, that wars *will cease*. Psalm 46:9 of our psalm declares that they are to cease. They will cease, because God will make them cease. They will cease, when God has permitted such desolation and horrors that those who wage wars will be compelled to stay the carnage. Just

how and when he will put an end to war, we are not wise enough to say. It surely must be very soon, or the entire race of mankind will be destroyed. When he *does* say "Cease," he will do so in such manner that all *will know* that the one speaking is God, and that he must be obeyed. Then will he be *exalted among the nations*.

Something of these sentiments must have been in the mind of the poet (Lord Byron) when he penned those famous lines on "The Destruction of Sennacherib," reprinted below.

The psalmist concludes with the familiar benediction: "The Lord of hosts is with us; the God of Jacob is our refuge. Selah." Here, once again, we are reminded of the infinite power whereby God can subdue the entire universe unto himself; reminded also of the fatherly love revealed in his word. Knowing that both his power and love are ever combined on our behalf, our hearts may well respond in those noble lines of Luther

"A mighty fortress is our God, A bulwark never failing; Our helper he amid the flood Of mortal ills prevailing."
- A. L. Muir.

The Destruction of Sennacherib

The Assyrian came down like the wolf on the fold
And his cohorts were gleaming in purple and gold ;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when summer is green,
That host with their banners at sunset were seen
Like the leaves of the forest when autumn hath blown,
That host on the morrow lay withered and strown.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he passed;
And the eyes of the sleepers waxed deadly and chill,
And their hearts but once heaved, and forever grew still!

And there lay the steed with his nostril all wide,
But through it there rolled not the breath of his pride
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

And there lay the rider distorted and pale,
With the dew on his brow, and the rust on his mail;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmote by the sword,
Hath melted like snow in the glance of the Lord!

Signs of the Master's Parousia

IN our July-August issue, we grouped the "signs and groanings promised to precede a second birth" under five main captions, and briefly considered the first of these, namely, Gentile Times. Here we discuss the second, or signs in the ecclesiastical heavens.

ECCLESIASTICAL HEAVENS

One of the signs for which the disciples were to be on the watch, as indicating the nearness of his return, is stated by our Lord in Luke 21:26, as follows: "The powers of heaven shall be shaken. " What do these words mean and, furthermore, has this sign been seen yet?

We answer: In our view the main reference is to the symbolic heavens -- the ecclesiastical heavens - the powers of spiritual control, to which also St. Peter referred. (2 Pet. 3: 12, 13.) Has the shaking taken place? We think so-we think the shaking has been in progress for years and will continue until only those things which cannot be shaken remain. (Heb. 12:26-29.) Let us compare Scripture with Scripture and prophecy with history and see if these things be so.

We turn first to the Book of Revelation, that wonderful prophecy sent and signified (told in signs and symbols) by our risen Lord, some sixty years after his ascension. Its theme, as we understand it, while largely future from the date John received the vision, was not a revelation of remote events in which the Church, from the days of the Apostles until now, has had no practical interest, but of events which, nineteen hundred years ago, were, as to the *commencement* of their fulfilment, near at hand. It was of "things which must shortly come to pass." The *commencement* of their fulfilment was *then*, in the first century of the Gospel Age. The time was then "at hand." - Rev. 1:1; Rev. 1:3; Rev. 22:6.

In this Book two of the Bible's seven key prophecies are given. One of the two is that of the Seven Candlesticks. (Chap. 1.) The other is given in chapter 17, and is the interpretation of the Woman, Babylon the Great, and of the seven-headed, ten-horned Beast that carried her.

The Candlesticks are interpreted by our Lord himself and declared to be the seven Churches. (Rev. 1:20.) Doubtless the vision was intended to show the wise and loving watch-care which he himself would exercise over the one true Church throughout the seven successive periods of its history, from the days of the Apostles until now.

Contrasted with the history of the true Church is the history of the false. In the seventeenth and following chapters both are doubly symbolized, as women and as cities. The Harlot City is arrayed in purple and scarlet color, decked with gold and precious stones and pearls; while the Bride, the New Jerusalem, is arrayed in fine linen, clean and white, which is the righteousness of the saints, and has the glory of God. The one is the associate of the Beast, the other of the Lamb. The one is drunken with the blood of saints and with the blood of the martyrs of Jesus; the other consists, of saints and includes many of the martyrs. The one is punished with temporal and eternal judgments; the other is rewarded with everlasting honor and felicity.

THE POWER OF ANTICHRIST SHAKEN

Daniel, centuries before, in his vision of Gentile dominion symbolized by four wild beasts, had drawn attention to a little horn on the head of the fourth beast -- a horn before whom three of the previous ten horns were plucked up by the roots; a horn, moreover, which had eyes like the eyes

of a man and a mouth speaking great things (Dan. 7:8); a power, apparently, which should arise from within the very Church itself, and while retaining the name of Christ, become a mighty anti-Christian system and, succeeding the Pagan Caesars, rule over all the nations of the world. This apostate church system, which from the Book of Revelation we note is destined to be destroyed at the end of the Age (Rev. 18:8), when the marriage of the true Church is consummated (Rev. 19:7), is shown by Daniel also to meet its destruction then. (Dan. 7:11, 26.) St. Paul likewise joins in this prediction. - 2 Thess. 2:9, 10.

Turning to the pages of history, what do we find? The very thing predicted *has occurred*. Gross corruption, worldly ambition, and carnal strife did rapidly develop in the Church after Christianity was embraced by Constantine. A ruling ecclesiastical system did arise at Rome on the fall of the old Roman Empire in the fifth and sixth centuries. This system, the great Papal dynasty, corrupted the Gospel, opposed the truth, and wore out the saints, as had been predicted. (Dan. 7:25.) At long last came the Reformation, liberating many members of the true Church. (Incidentally, millions of others, including great numbers of the irreligious element of mankind, at that time began to throw off the Roman yoke.) This departure from Rome has continued since then, and in recent times has been accelerated. How little power and influence does this system possess in Europe today, compared with its former might! The power of this part of the Ecclesiastical Heavens has been shaken indeed.

As we ponder these things, the question must naturally arise: What next? If the great apostasy has thus arisen, as was predicted, and if, after reaching the zenith of its power, it has been on the decline since the Reformation, what is the next thing in order? According to our understanding of the matter there is but one more thing to occur. The apostasy of this false religious system has run its course. Its complete destruction is due. According to the prediction in Daniel, "They shall take away his dominion, to consume and to destroy it *unto the end*." From St. Paul we learn that the Lord Jesus will paralyze the Lawless one "with the forthshining of his presence." (2 Thess. 2:9, 10, *Rotherham*.) Effects are produced only by causes. They do not "just happen." We can see the paralyzing effect. Our conviction is strong that the cause which produced it was none other than the one predicted the forthshining of our Lord's presence. What other cause would have been adequate? Could anything less than the "spirit of his mouth" and the "forthshining of his presence" have done it?

MOTHER OF HARLOTS

Moreover, if we turn from Papacy, the Antichrist, to the Church over which Antichrist ruled so long, we reach the same conclusions. That Church, to our understanding, is represented in the Book of Revelation as a Woman riding the Beast (Rev. 17); that is to say, an ecclesiastical system is identified with the state power of Rome, influencing and guiding the tenfold commonwealth of nations on the one hand and, from another point of view, being upheld by it. (Rev. 17:12-14, 17.) But in "the time of the end" the ten kingdoms rebel against their would-be guide, throw off her yoke, hate her, spoil her, and consume her. - Rev. 17:16.

Again we turn to history to learn from its pages what, if any part, of this prediction has been fulfilled. Here we find that the kingdoms of Europe that arose on the fall of the old Roman Empire, voluntarily lent their support and gave their allegiance to the Church of Rome for about a thousand years—a false millennium, if you please. But history also records how, as the result of her gross corruptions these self-same kingdoms came to loathe, despise, and reject her teachings, her government, and her guidance; how, for the past more than four hundred years they have thrown off her control, denied her claims for support and forsaken her company. Reviewing carefully the history of Roman Catholicism, as foretold by inspired writers, we inquire: "What next?" The

answer comes again, as clearly as before-only her final fall under divine judgment that final fall of Babylon which immediately precedes the marriage of the Lamb. - Rev. 18:8; 19:7.

DAUGHTERS OF THE MOTHER

Foregoing we have identified the "Mother of Harlots" as the Roman Catholic Church in its various aspects. Most Protestant commentators do likewise. However, they fail to see, what to us is all too apparent, that this symbol includes also the Protestant Church systems *and all who partake of the sectarian spirit*. In this connection the following comment from the pen of Brother Russell is most instructive

"Names were formerly given as expressions of character or work. ... The name Babylon, applied by the Spirit to the Church of Rome expresses her character, for Babylon means mixture-confusion. This union of the Woman (church) with the Beast (empire) constitutes the spiritual harlotry of which she is guilty.

"But the name (Babylon) applies to her entire family; her daughters inherit both her nature and name, for she is a 'mother of harlots' and her works they do."

Elsewhere he wrote: "All fallen sects, from which the inward spirit of vital religion has departed (or is departing) bear upon their foreheads the likeness or semblance of the 'Mother of Harlots' and of all abominations. "

Have the powers of the Protestant part of the ecclesiastical heavens been shaken? To us it seems so. In the Reformation days the central theme was the Gospel-faith in the redemption accomplished by our Lord. With little or no understanding of the philosophy underlying it, the faithful few nevertheless trusted for salvation in the ransom sacrifice of Christ -- they realized their need of a Savior, of one who would save them from sin and death, not merely their need of a teacher or noble example. In our time, however, the day of Protestantism's decline, not only has the Gospel sunlight become largely darkened, and the moon (the Mosaic foreshadowings of the Gospel) become turned into blood (the typical sacrifices of Israel being considered a form of barbarism); not only have the true stars (the Apostles) withdrawn their shining (their teachings being no longer held as authoritative), but the man-ordained luminaries of the present ecclesiastical heavens have been shaken from the spiritual leadership formerly claimed, to the level of earthly moralists. (Matt. 24:29; Isa. 13:1-10; Joel 2:10.) They have not repudiated the blasphemous doctrines of "hell," "non-elect infants," etc., but they are no longer able to preach them if they would, for their congregations today are, for the most part, too enlightened to listen to such monstrous absurdities. The necessity is thus laid upon them to find another Gospel (?) . However, they are without knowledge of God's true Plan for the future of our race. Consequently they turn to the Gospel (?) of "good works," "moral uplift," anti-slum endeavors, Christian-citizenship movements, etc. We have no quarrel with such attempts to ameliorate the condition of our race. Quite to the contrary. We have every sympathy with them and, in compliance with the Apostolic admonition to do good unto all men as we have opportunity (Gal. 6:10), are pleased to cooperate with them in all reasonable ways, as we are able. But such Gospels (?) have hope for this life only. They are poor substitutes for the "everlasting Gospel" of "life everlasting" to be enjoyed by the faithful in "the everlasting Kingdom of our Lord and Savior, Jesus Christ. " (Rev. 14:6; 1 Tim. 1:16; 2 Pet. 1:11.) Indeed, if offered as "substitutes," they are harmful; *thus* offered they are anti-Christian. By descending thus to this lower level of teaching, do not these Protestant luminaries themselves furnish the evidence that they have been shaken from their former exalted position as "stars" in the ecclesiastical heaven? And if so, are we not right in recognizing this as one of the signs predicted?

WHAT SHOULD BE OUR ATTITUDE?

Before closing this article, there is a most important observation we should not fail to make. While, in the foregoing paragraphs, we have interpreted the "Mother of Harlots" symbol as finding its fulfilment in the Catholic and Protestant Ecclesiastical systems, we are not to be understood as speaking anything whatever against godly Christians within these systems, now or throughout their history. Even at this late date there are doubtless still some consecrated children of God in their midst. Our remarks have to do solely with the church systems themselves, not with the individuals of which they are composed. In all the various church associations of Christendom today there are doubtless some dear people whose hearts are very much in advance of their heads, and who, up to the light they possess are seeking to do the will of God. Some have raised the question: Is it possible that any of the "little flock" could today make their "calling and election" sure, while continuing their membership in the various church systems, such as Catholic, Baptist, Lutheran, etc. ? Our reply has been that this is a question which it is not for us to answer. It is a matter for the individual's own conscience. As the Apostle exhorts: "Let every man be fully persuaded in his own mind." (Rom. 14:5.) It would be a violation of our own conscience for us to hold membership in any of the church systems, but we would not presume to judge others. To his own Master each must stand or fall. In due time the Lord will render a decision in every case and his judgment will be unerring. He would have us, we think, very lenient in our attitude towards any with whom we may come in touch, who, though continuing membership in a church system, manifest a Christian spirit, and who are disposed to fellowship with us to any extent. As systems, all denominations have been cast off, we think; the individuals within the systems, however, are considered apart from the denomination concerned, and only the Lord can read the heart. A great deal will depend, in each case, upon the degree of light possessed. We, ourselves, have been highly favored; *it is for us to be on guard lest the spirit of sectarianism creep upon us unawares.* We counsel all to stand free, not only from church systems, but from all parties, sects, and creeds of men from all "confessions of faith," as Brother Russell once put it. As for others, if in the Lord's providence it seems best to him to permit some to complete their calling and election without leaving Babylon, or without entirely abandoning all creeds of men or confessions of faith, that would be our will for *them*. Generally, however, we would expect, at this late hour in the Gospel Age, that not many who, failing to perceive Babylon's true condition, or for other reasons, remain in her, will be amongst those who one day will hear the Master's "Well done."

- P. L. Read.

Benjamin F. Wilson and The Emphatic Diaglott

Under this caption there are currently appearing, in The Restitution Herald, of Oregon, Illinois, a series of articles contributed by Paul M. Hatch. By kind permission of the publishers, we take pleasure in submitting a condensation of those articles. As most of our readers know, we regard The Emphatic Diaglott as being a most valuable help in the study of the New Testament. We are confident that it will be an inspiration to all, to learn something concerning the life and work of the translator, Benjamin F. Wilson. - Ed. Com.

IN PRESENTING the history of the work of Benjamin F. Wilson from 1856 to 1864, it is necessary and essential that we look into the tenor of the times that preceded these years and of his family and of his youthful years.

It was stated in his obituary that was furnished by his nephew Thomas Wilson to *The Restitution* that his Uncle Benjamin was practically a self-educated man, and that he left school at an early age. Dr. Leila E. Whitehead, a grand-niece of Benjamin Wilson, now residing in Mount Morris, Ill., relates that her great-uncle was educated by his father. The elder Wilson was a man of considerable higher education, and in England this meant that he had to be conversant with Latin, Greek, and (or) Hebrew. It was the practice of the father to gather his family about him in the evening after the day's labor was through, and teach them, not only in the proper Christian way of belief and living, but also the background of a liberal education in the languages of the Scriptures.

The fact that Alexander Campbell's promulgation of scriptural search in America could reach peoples in England and would influence them in the same direction, is in itself a novelty. A new spirit, however, was in the world at that time and new frontiers were being explored. The staid ideas that had predominated for centuries, aye for millenniums, were crumbling away. A new sense of freedom in every direction and department of learning was emerging and being tested. It was well on its way in the early nineteenth century. In England and the continent, a feeling of religious adventure was emerging. New observations had been advanced in the religious and philosophical fields.

It did not, however, reach the enthusiasm that was experienced in the Americas, especially in the United States. The political field in America had freed the populace from fear and apprehension of retaliatory measures if they asserted any degree of independent thought and action . . .

There is strong evidence that Benjamin Wilson was aided in the study of the Scriptures by Dr. John Thomas of New York, N. Y., and Richmond, Va., in the years preceding his undertaking of the translation of the Greek New Testament into the English tongue. For a short while Dr. Thomas had a farm in the vicinity of Geneva, but his main interest was in preaching and publishing religious material. We know that for a short while Thomas and Wilson were cordial friends. Dr. Thomas had been a follower of Alexander Campbell, but came, as he studied more deeply in the Scriptures, to differ with him in a great many things. Eventually he debated with Campbell these issues in a number of places in the eastern United States, but was not able to win him over to accepting new conceptions of scriptural interpretations and arrangement. It was expressed by both John Thomas and Benjamin Wilson that Alexander Campbell stopped short of true enlightenment, but admitted that he had traveled a long way out of the old school of hardened theological thought that had congealed into creedal molds and confessionals.

In this light we can readily see that Benjamin, even before his embarkation to North America at the age of twenty-seven, was a student of the difficult language of the Greeks, and was no doubt well along in Greek studies and the search and selection of proper authorities on the subject of the

Greek Scriptures. At any rate, he selected Dr. Johann Jacob Griesbach's Recension (a critical treatise) of the New Testament as a basis for his interlineary translation which he named "The Emphatic Diaglott."

Dr. Johann Jacob Griesbach (1745-1812) was an outstanding professor in his time in Greek studies and he observed that the received texts in both Protestant and Catholic circles were very faulty and full of copyists' insertions called interpolations. These had also found their way into translations of the Greek testaments. Dr. Griesbach, therefore, sought out the earliest possible codex to work from and selected the Alexandrian and so-called Western copies. The Alexandrian had been mentioned in Origen's works, a third century A.D. clergyman, historian, and writer. He took this cue of Origen for his exploration.

The title page of The Emphatic Diaglott gives the information on this wise: "The Emphatic Diaglott containing the *Original Greek Text* of what is commonly styled the New Testament, (according to the Recension of Dr. J. J. Griesbach,) ... based on the interlineary translation, on the renderings of eminent critics and of the various readings of The Vatican Manuscript, No. 1209 in the Vatican Library."

This statement contained in the title page, shows that the Alexandrian or the Western is currently known as "Codex Vaticanus," and is generally recognized as the earliest copy of the New Testament in Greek.

That Benjamin Wilson ever laid eyes upon this codex is doubtful, and extremely so, for as far as is known of his life, he never visited Italy or Rome. Dr. Griesbach, it is thought, never saw it either, but was supposed to have relied upon certain published Testaments of Louis Elzivir of Leyden, The Netherlands, in 1624 or 1633. The Codex Vaticanus is a much valued document and is jealously guarded by the curator. To have leave to even examine such a valued document in the library of the Vatican would involve a person of high learning, much less anyone lower. The eminent German Biblical scholar and critic Frederich Konstantin von Tischendorf did examine the codex in 1866 and published his findings in 1867. It is not known whether any other scholar of repute has examined the document outside of Catholic circles, except the French scholar John Leonard Hug, and this was in Paris after Napoleon Bonaparte carried off the treasures of the Vatican as loot from his wars in Italy. After Napoleon's defeat at Waterloo it was restored to the Vatican Library. Benjamin Wilson, therefore, relied mainly upon the Recension of Dr. J. J. Griesbach, because he was at the time an outstanding and respected authority in those circles of research and careful analysis of the various copies of the Greek Testament extant.

Benjamin Wilson began his work of translation and preparation of the interlineary plates in 1856. The translation and arrangement was a unique innovation. Nothing just like it had appeared before. A word-for-word translation of Greek words into English words and arranged in interlinear, that is, a line of Greek words and immediately below each Greek word was an English equivalent. To the right in a margin he gave his English translation, each verse, page placed, to correspond to the interlinear. It was necessary to do this, for a word-to-word translation is an awkward and harsh procedure and does not lend itself to any thought arrangement in a beautiful flow of words or sentences.

Emphasis was given to certain words in capital letters in the marginal translation, causing the work to be named "The Emphatic Diaglott," a two-language presentation, with emphasis on certain words. This emphasis was entirely an arbitrary indication on Bro. Wilson's part. The Greek Testament does not bend to any special emphasis on words, separated from the general flow of thought. The Testament of testimony of several writers in the first century A.D. was an

emphatic thing in its entirety and meant to be so, for it was a testimony and a vigilant work of faith and action.

It is indicated, however, that Benjamin Wilson did not entirely rely on the Recension of Dr. Griesbach for information. It is stated in both the title page and also in the prefatory notes that other authorities had been consulted. A couple of extracts from the preface of the work will suffice to illustrate

"Without presuming to claim any superiority for this, as a translation of the New Testament, over any other modern version, it is thought that the present Work presents certain valuable features, not to be found elsewhere, and which will be of real practical utility to everyone who wishes to read the books of the Evangelists and Apostles, as they were written under the guidance and inspiration of the Holy Spirit. These features are; -- An approved Greek- text, with the various Readings of the Vatican Manuscript, No. 1209; an Interlineary literal Word for Word English translation; a New Version, with the signs of Emphasis; . . .

"In the preparation of this Work for the press, all available help to be derived from the labors of great and learned men, has been obtained and appropriated. Lexicons, Grammars, ancient and modern Versions, Commentaries, critical and explanatory Cyclopedias, Bible and other Dictionaries, etc., have been consulted and culled from. Also, the suggestions, opinions, and criticisms of friends, on words, phrases, and passages, have been duly considered, and sometimes adopted. It is not presumed that this Work is free from faults or errors. Infallibility is left for others to claim. Great care, however, has been exercised to make it as correct as possible.

". . . This Work was begun about seven years ago with rather diffident feelings, yet with reliance on Divine aid, and has been prosecuted under discouraging and embarrassing circumstances; but it is now completed with feelings of unfeigned gratitude to the Supreme Being for his goodness and providential supervision" (Geneva, Ill., August, 1864), B. Wilson.

(To be continued)

Two British Brochures

In addition to the Institute's sixteen booklets above described, we take pleasure in offering "at no cost to *Herald* subscribers" two brochures just received from our British brethren.

SIXTEEN SCRIPTURE TRUTHS

This is a 32-page booklet of approximately the same size as those published by our Institute. We understand that the sixteen truths it discusses were originally published separately in British newspapers. The sixteen subjects are:

- 1 Times of Restitution
- 2 The Call of the Church
- 3 The Day of Judgment
- 4 Where Are the Dead?
- 5 What Is the Soul?
- 6 The Bible Hell
- 7 The Son of God
- 8 The Holy Spirit
- 9 The Creation of Man
- 10 The Second Advent
- 11 Armageddon
- 12 The Restoration of Israel
- 13 The Three Worlds
- 14 Times of the Gentiles
- 15 Satan
- 16 Angels That Sinned

GOD'S FULFILLING PURPOSE

This 20-page brochure is in magazine form similar to *Bible Study Monthly*. According to its publishers, it presents "An Outline of the Divine Plan," unfolding the ten successive stages of that Plan, in the following sequence

- 1 The Purpose of the Ages
- 2 The Permission of Evil
- 3 The Call of Abraham
- 4 Preparation for Messiah
- 5 Nations Without God
- 6 The Coming of Jesus
- 7 Judgment on the Nations
- 8 Times of Restitution
- 9 Resurrection
- 10 Ages of Glory

The New Heavens and the New Earth

And I beheld new heavens and earth,
All radiant as the morning sun,
Rejoicing on their day of birth;
For the first heaven and earth were gone.
And Eden spread o'er hill and lea
Its peace; and there was no more sea.

And I beheld afar in air,
Descending out of heaven from God,
As a chaste bride adorned and fair,
A city mortal never trod,
Shining with many a peerless gem, -
The pure, the new Jerusalem.

And a great voice from heaven I heard
Which said, "Behold, the dwelling-place
Of God, the house His hands have reared;
That in His glory and His grace
He may with men for ever dwell,
As God with us, Immanuel.

"For His own hand from every eye
Shall wipe away the tears of grief;
And none shall languish, none shall die,
And perish like the autumn leaf;
And pain be at an end for aye,
For former things are passed away."

And He that sat upon the throne
Spake thus: "Lo, all things I renew !"
And bid me write in joyful tone,
For faithful are the words and true;
And said unto me: "It is done!
The First, the Last, am I alone.

"To him that is athirst I give
The fountain infinite and free,
The flowing spring whose waters live;
And his for ever shall it be.
Who overcomes hath all things won;
I am his God, and he My son.

"But unbelievers, the unclean,
The murderer, and man of lust,
Unsuited for that holy scene, -
The foul, the false, and the unjust, -
Are sentenced to that lake of flame
Which heaven 'the second death' doth name.

And, lo! an angel, of the seven
Whose holy hands the vials bare
Of the last judgment acts of heaven,
Drew near, and talking with me there,
"Come hither," said he, "to my side,
And I will show thee the Lamb's bride."

And he upbore me to the brow
Of a majestic mountain high,
Whence, while the world lay far below,
He turned my glances to the sky,
And made me see a city fair
Descending in the ambient air.

She had the glory of her God,
Her light was crystalline and clear
As shining jasper; round her stood
A wall with gates, and angels near
Guarded those glistening gates full well,
Named from the tribes of Israel.

Three several gates on every side,
On east and north, and south and west
Her wall had twelve foundations wide,
With names inscribed for ever blest;
On each foundation was the name
Of an apostle of the Lamb.

A golden reed the angel bare
To measure the celestial frame;
The city formed a mighty square,
Its length and breadth and height the same;
Twelve thousand furlongs every way
The bright and beauteous city lay.

And twelve times twelve he measured more,
The stature of the jasper wall;
The measure of the reed he bore
Was human, yet angelical;
The city was of worth untold,
All crystal and transparent gold.

How rich were its foundations fair!
Chalcedony and chrysolite,
And jasper, sapphire, sardius there,
And topaz, each with different light,
And amethyst, and many a gem
Shone in the new Jerusalem.

Its gates were twelve, of lustre white,
A single pearl was every gate;
Its street was golden, crystal bright;
No temple rose in sculptured state;
For God Himself, the great I AM,
Is all its temple, and the Lamb.

Its light was not the summer sun,
The waning moon, the starry sky;
The glory of Jehovah shone
And streamed through its transparency;
His presence made eternal day,
The Lamb enlightened it for aye.

The nations of the ransomed earth
Shall walk in its transcendent light;
And kings shall bring to it their worth,
The tribute of their treasures bright;
Its gates, for ever open wide,
Shall welcome the rejoicing tide.

No falling night or fleeting shade
Shall o'er its beauty ever come;
Nought that defiles or could degrade
Shall enter that celestial home;
But those who, like the Lamb's true wife,
Are written in the book of life.

He showed me then a river clear,
Untroubled by a warring wave;
As crystal did its depths appear,
A living flood whose waters lave
The city, flowing from the throne
Of God and of the Lamb alone.

And by its bank on either side
The wondrous tree of life did grow,
All central in the city wide,
And yielded fruit on every bough;
And every month its branches bore
Of fruit a different sort and store.

And of the tree of life the leaves
Were for the healing of mankind;
And not a sin or curse which grieves
The earth shall then remain behind:
For there the throne of the I AM
Shall ever be, and of the Lamb.

And Him in love and liberty
They then shall serve, and see His face;
His name upon their brows shall be
In living characters of grace;
His presence there shall banish night;
And they shall reign in endless light.

- H. Grattan Guinness in "Light for the Last Days" (written in 1886)

The Question Box

"And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book." - Dan. 12:1.

DURING the past few years a number of questions have been raised in connection with this verse; questions which, for convenience in preparing answers, may be classified as falling within the scope of one or other of the seven listed and discussed here.

On all these questions there is room for difference of opinion. Below we set forth our own views; conclusions which to us seem well supported by the Scriptures. In doing so we do not urge them upon any one, and most certainly claim no infallibility in regard to the same. All the brethren who are disposed to review them are counseled to accept as much or as little as their heads, and hearts can endorse. They may reject them all, and still be regarded by us as our "brethren," -- if only they continue in the path of faith and obedience; if only they remain consecrated believers in the precious blood of Christ.

Question No. 1:

Thrice in this verse a certain "time" is mentioned. When does it occur?

Answer:

Whatever the date (or period) intended, one thing seems clear -- a proper understanding of this verse is to be had only in connection with its context.

In the verse immediately preceding (Dan. 11:45) we read of a certain king who "shall come to his end and none shall help him." It is at *that* time-whensoever that time is.

Again, in the verse immediately following (Dan. 12:2) we read: "And many of them that sleep in the dust of the earth shall awake." This, too, is to occur at *that* time.

So far as we are aware no competent expositor questions that Daniel 12:2 refers to the resurrection.

Opinions differ, however, as to who the king of Daniel 11:45 is. Some, including Brother Russell, have believed and taught that this king is the same as the one mentioned in Dan. 11:36, and that he was Napoleon; the king of the north (verse 40) being England. (S. S. Vol. 3, pages C44 and C45.) Against this view, however, it is urged that Napoleon did not "plant the tabernacles of his palace" in Palestine nor "come to his end" there, as the prophecy seems to require. According to the historian, Napoleon's exploits in Palestine formed a very small, unimportant, part of his career, and took place in 1798-99, sixteen years before his defeat by Wellington at the battle of Waterloo, June 18, 1815, and twenty-two years before he "came to his end," not in Palestine but on the island of St. Helena, May 5, 1821. Moreover, the language of Daniel 12:1, while admittedly much condensed, seems to require that Daniel's people (Israel) are to be delivered, at the hands of Michael, in immediate connection with the downfall of the king of Dan. 11:45.

Some of those who do not believe Napoleon is referred to, have argued, not without reason, we think, that the king of Dan. 11:45 is the same as the king of the north (verse 40) and is the

Othman-Turkish power -- the king of Dan. 11:36 being the Roman power in its aspect of Papal Rome.

Our own attitude is one of watchful waiting. If it should turn out to be the case, as we are inclined to think, that the king of Dan. 11:45 is the Turkish power, then we might expect "tidings out of the east out of the north" to trouble him. Indeed this expression might have reference to the return of the Jews from those quarters. These tidings cause him to "go forth with great fury to destroy." (Dan. 11:44.) In that case the planting of the "tabernacles of his palace between the seas in the glorious holy mountain" is an event yet to take place. This language would seem to imply his attempt to control Palestine, by the establishment of a government there. Such a government, however, no matter how strong, could be a temporary one only, for "he shall come to his end, and none shall help him," that is to say, none shall help him effectively, so as to deliver him from destruction. The death throes of the Mohammedan apostasy are here foretold, or we are much mistaken.

To return to our question: "When does it occur?" We answer: Now in this our day. We would not be wise above that which is written. Precisely how the events will transpire we cannot say. The crisis will come soon -- very soon, we think. Let us watch and pray.

Question No. 2:

What does the expression "stand up" signify?

Answer

To "stand up" signifies "to assume control" -- to assume authority or power, such as is exercised by a ruler.

The expression; "stand up," occurs ten times in the Book of Daniel, and always has the significance above mentioned. The other nine instances are:

- (1) Dan. 8:22 - "four kingdoms shall stand up out of the nation."
- (2) Dan. 8:23 - and "a king of fierce countenance shall stand up."
- (3) Dan. 8:25 - "he shall stand up against the Prince of princes."
- (4) Dan. 11:2 - "there shall stand up yet three kings in Persia."
- (5) Dan. 11:3: - "a mighty king shall stand up.
- (6) Dan. 11:4 - "when he shall stand up, his kingdom shall be broken."
- (7) Dan. 11:7 - "out of a branch of her roots shall one stand up in his estate. "
- (8) Dan. 11:20 - "then shall stand up in his estate a raiser of taxes."
- (9) Dan. 11:21: - "in his estate shall stand up a vile person."

Question No. 3:

Is Michael another name for Christ?

Answer:

Yes. Why do we think so? Because of the events associated with his name. In each of the nine verses listed foregoing those who "stand up" are human rulers. However, the conditions when Michael stands up are such as to require the presence of the long-promised Messiah -- the Wonderful Counselor, the Mighty God, the Everlasting Father, the Prince of Peace. Only on his shoulder could the government "at that time" be secure. The assumption of power and authority by any one else would not suffice in that "time of trouble." At the hands of none other could the deliverance of Daniel's people (Israel) be possible. Moreover, as we have already noted, the context shows that at that time, or during that period, the dead are to be raised. Daniel's own resurrection is to occur at this time "Thou shalt rest and stand in thy lot [rise to *thy lot* - *Rotherham*] at the end of the days." (Dan. 12:13.) Who but our Lord Jesus Christ could be referred to as standing up here?

Against our view it has been urged that Michael cannot be Christ for the reason that Michael is referred to by the unnamed person of Daniel 10:5, 6 and that that unnamed person is himself Christ. However, as we shall endeavor to show in our answer to Question No. 6 we believe the angel of Daniel 10:5, 6 is the same as the one of chapters 8 and 9, namely Gabriel.

We conclude then, that "at that time" Michael, he who is none other than our Lord Jesus Christ, shall stand up -- shall take unto himself his great power and reign -- and none shall say him nay.

Question No. 4:

Has Michael stood up yet? If so, when? If not, when will he?

Answer

Yes -- Michael has stood up. He commenced doing so some years ago, we think, and since that time has continued to exercise the control he then assumed; a control which has become increasingly manifest as the years have passed, and which before much longer will be plain to all mankind -- so much so that "every eye shall see him, they also which pierced him." Moreover this control will not be relinquished by him until, at the close of the Millennial Age, he shall have put down all rule and all authority and power, when he shall deliver up the Kingdom to God, even the Father. - 1 Cor. 15: 24.

Once again, the reader is reminded that there are a number of dearly beloved, competent, consecrated brethren who do not agree with us. Not only so, but we ourselves reserve the right to change our mind, too, if views which appear to be better supported by the Scriptures, are brought to our attention. However, this is the way it looks to us as these lines are being written.

It is, of course, recognized that by the phrase "at this time" we must understand not a "moment" but a "period" of time. This is true in the case of the nine rulers to whom we have previously referred. In each case they stood up for a period, not for a moment, of time. Their "standing-up" periods were of comparatively short duration; a few short years at most. In the case of our Lord -- in the case of Michael -- "of *his* Kingdom there shall be no end" (Luke 1:33) -his shall be "an everlasting dominion. " - Dan. 7:14.

With this thought in mind, then, that the expression "at that time" is to be understood in the sense of "during that period" let us look again at our Question. It may be that it is intended to be put in a qualified sense, thus: Has Michael stood up yet, and delivered Daniel's people? -- which according to the context is to take place "at that time." To this question, thus qualified, our answer, of course, must be No. The deliverance of Daniel's people awaits its accomplishment in the closing scene of the time of trouble -- that time of trouble through which the nation of Israel and indeed the whole world of mankind is now passing.

It is "at that time" that Daniel's people shall be delivered -- the time of Jacob's trouble. "Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it." - Jer. 30:7.

It can scarcely be doubted that of all the momentous events scheduled to take place "during that period" the one of all-absorbing interest to Daniel would be the deliverance of Israel, *his* people; and the fruition of his own hopes at the same time. And doubtless *he* would understand the time of trouble out of which they would be delivered, was to be a time of trouble such as was not *since the nation of Israel was*. This thought, however, would not conflict with the thought more generally held that it would be a time of trouble for the whole world, such as was not *since there was a nation*. Jeremiah 30:7, of course, refers only to the trouble to be experienced by Israel; and Daniel 12:1 may also be limited in its scope to the nation of Israel. Many other Scriptures, however, support the teaching that "at that time" the whole world will be experiencing a time of "great tribulation, such as was not since the beginning of the world"; "upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear"; -- days such that "except those days should be shortened, there should no flesh be saved." - Matt. 24:21, 22; Luke 21:25, 26.

It must not be overlooked that deliverance is not promised to all of Daniel's people; only to those "that shall be found written in the book." Obviously if, as we have endeavored to show, Daniel's people are under discussion, this "book" cannot be the same as the one mentioned in the Revelation as the Lamb's book of life. (Rev. 21:27.) The Lamb's book of life records the overcomers of spiritual Israel.

In the book mentioned in Daniel 12:1 are recorded the names of the overcomers of fleshly Israel - those who continued to the end to hold to the "hope of the consolation of Israel" -- the hope of deliverance through the coming Messiah; those who held to the Old Testament as being the inspired Word of God. We fully expect that "at that time" many who have long lost it will embrace the faith again and not only so, but will recognize our Lord Jesus as that Messiah who was to come, the one for whom they have been waiting, as they witness his strong hand in their deliverance. This seems to be suggested by the Prophet Zechariah (Zech. 12:10) as likely to occur in the time of their extreme trouble -- in the time of Jacob's trouble. We quote

"I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him."

Daniel was absorbingly interested in these things, for they touched the deliverance of himself and his people. Are we of the Gospel Age Church similarly interested? Yea, verily -- even more so. "God having provided some better thing for us, that they without us should not be made perfect." - Heb. 11:39, 40.

The deliverance of Daniel's people mentioned in Daniel 12:1 is an event scheduled by God to take place *subsequent to the deliverance of the Church*. Ours is to be the First or Chief Resurrection. The deliverance of Daniel's people does not take place until the faithful overcomers of the Gospel Age Church have all completed their course with joy, and are with their Lord and like him. Such is the clear teaching of the Scripture. To this St. Paul refers in his matchless Epistle to the Romans, referring to it as a secret which he was then expounding: "I would not have you ignorant brethren ... that blindness in part is happened to Israel, until the fulness of the Gentiles be come in, and so all Israel shall be saved; as it is written There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." - Rom. 11:25, 26.

Question No. 5:

The Michael of Daniel 12:1 is evidently the same being who is called Michael in Daniel 10:13 and 10:21. Is he also the archangel mentioned in Jude 9?

Answer:

Yes -- that is our understanding. The term "archangel" signifies "head or chief angel." The Scriptures speak of only one archangel.* When, in 1 Thessalonians 4:16, St. Paul tells us that Christ is to raise the dead, he says it will be "with the voice of the archangel." Our Lord says that "the dead shall hear the voice of the Son of God." (John 5:25.) His voice and the voice of the archangel would thus appear to be identical.

The question has been asked whether Heb. 1:13 may not be in conflict with this view. In that Scripture, it will be recalled, the inspired writer asks: "To which of the angels said he [God] at any time, Sit on my right hand, until I make thine enemies thy footstool?" The form of this question implies a negative answer: "God so spoke unto none of them." However, while this is true of angels, it by no means follows that God did not thus address the mighty archangel-the Only begotten of the Father.

*The idea that there are seven archangels is based on a statement in the Old Testament Apocrypha (Tobias 12:15), which reads: "I am the angel Raphael, one of the seven, who stand before the Lord."

Question No. 6:

Is the unnamed being, mentioned in Daniel 10:5, 6, Michael, Gabriel, or another spirit-being?

Answer:

As was suggested in our answer to Question No. 3, we think the angel of Daniel 10:5, 6 is the same as the one who in Dan. 8:16 and Dan. 9:21 is named Gabriel. If our thought be correct, Gabriel, the angel who stands in the presence of God (Luke 1:19) has a very special mission, namely, that of announcing the good tidings concerning the coming Messiah. This he certainly did at our Lord's First Advent. (Luke 1:26.) And this seems to be his occupation in the Book of Daniel. The visions he unfolds, while full of many details, never lose sight of this main objective--the First and Second Advents of our Lord.

In chapter 8 the vision which Gabriel was to "make this man understand" (Dan. 8:16) was a piece of history leading Daniel on from the time in which he then lived (3rd year of Belshazzar, verse 1) down through the remainder of the Babylonian Empire into the Medo-Persian Empire, and on to that of Greece -- and even on beyond Alexander the Great. But this vision of chapter 8 was merely preparatory to the vision of chapter 9. Here, when Gabriel returned to Daniel again to give

him "skill and understanding" (Dan. 9:21, 22), it was in connection with the seventy weeks which led up to and even beyond the First Advent.

When, therefore, in chapters 10-12, we find the story resumed by an unnamed angel, and the revelations of chapters 8 and 9 continued way beyond the First Advent, down through the Gospel Age even unto and beyond the Second Advent, as we surely do, the conviction is strong with us that it is Gabriel once again, and none other, whose privilege it is to complete the grand story, the earlier part of which he had so nobly told.

Question No. 7:

Is the Michael mentioned in Revelation 12:7 the same as the one mentioned in Daniel 12:1?

Answer:

The Michael referred to in Daniel 12:1 is a literal spirit-being. This is not so in Revelation 12:7. Here Michael is as much a symbol as are all the other symbols mentioned. For example, the woman is a symbol, so also is the dragon, his tail, the stars, etc. This being true it follows that Michael, too, is a symbol. Only confusion of- thinking would result if we attempted to understand this passage to teach the result of a battle between *a symbolic* dragon and *a literal* archangel.

- P. L. Read.

Recently Deceased

Caroline Ahrens, Yardley, Pa.
Jake Ardente, Madison Heights, Va.
William Elliott, New Westminster, B.C.
John Ensoll, London, Eng.
John Fantuzzo, Rochester, N.Y.
Lucille G. Fetner, St. Louis, Mo.
Nettie Fuller, Newton, Kansas
Ted Hack, Brookfield, Ill.
Mary Hinz, Appleton, Wis.
Joseph R. Holliday, Madison Heights, Mich.
Georgia Mann, Albuquerque, N. Mex.
Will S. Marshall, East Corinth, Me.
Hilda C. Meers, Park Ridge, Ill.
John Pinilo, Chicago, Ill.
Helen Ray, Bohemia, L.I., N.Y.
William D. Soper, San Diego, Cal.
Marjan Szenher, Flushing, N.Y.