Mal.4 :2
John 17:17
The Sun of righteousness
shall arise with healing in his wings
Thy Word is Truth

# THE NEW COVENANT

*Millennial Bible Truth Movement*

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# JACOB WRESTLING WITH THE ANGEL – SMALLER ANTITYPE

Gen.32,33

E Vol. 10, p. 133-139

1. Another marked type as a shorter forecast of certain events in J.'s pilgrim activities, in his relations to Bro. Russell as that Servant, and in the latter's office as a star-member, is the story of Jacob's wrestling with the angel (Gen. 32:24-32). The setting of the antitype of the story will serve to clear matters.

2. Jacob's leaving Laban, taking with him his wives, children and flocks, types Bro. Russell and his five special assistants (J. being the last of these, and serving as such from 1909 onward to Oct. 31, 1916) separating themselves and leaving the nominal people of God (Laban), taking with them the twelve stewardship truths and their crown-lost servants (wives), the Parousia truths (Rachel), unconsecrated sympathizers and the Little Flock (children, also Joseph) and others (flocks).

3. The pertinent events immediately preceding and accompanying Jacob's meeting with Esau represent pertinent events immediately preceding and accompanying the meeting of antitypical Jacob (Bro. Russell as a star-member and J. as his special assistant in 1910) and the Jews.

4. Jacob's flight from Esau types that of the 12 and 70 during the Jewish Harvest from persecuting Israel. Jacob's long stay with Laban types the 35 Interim star-members' and their 35 special helpers' stay with the nominal church between the Harvests. In discussing this antitype with Bro. Russell J. learned that the fear which Jacob had, found no antitype in Bro. Russell's experience; it had its antitype in J.'s pertinent experiences.

5. Gen 32:3-5 And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom. And he commanded them, saying, Thus shall ye speak unto my lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now:And I have oxen, and asses, flocks, and menservants, and womenservants: and I have sent to tell my lord, that I may find grace in thy sight. The preliminary message sent by Jacob to Esau (Gen. 32:3-5), announcing his coming back to Canaan with much possessions, represents the first efforts in 1909 on Bro. Russell's part to establish contact with the Jews along Zionistic lines and not along churchianity's lines.

6. Gen 32:6-8 And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with

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him. Then Jacob was greatly afraid and distressed: and he divided the people that was with him, and the flocks, and herds, and the camels, into two bands; And said, If Esau come to the one company, and smite it, then the other company which is left shall escape. The messengers' announcement (v. 6) of Esau's coming to meet Jacob's advance with a hostile host represents the brethren who told, especially Bro. Russell and subordinately J., of the kind of a suspicious response the Jews were making. Jacob's dividing his company into two groups consisting of two classes, nominal and real Spiritual types Bro. Russell's setting forth of Spiritual Israel as such, so as to defend one (real Spiritual Israel) from an attack by the Jews.

7. The antitype of the prayer of vs. 9-12 was offered by J. The five classes of animals (vs. 13-21) divided into as many groups, sent by Jacob as presents to conciliate Esau, type respectively the first five of the twelve articles on God's Chosen People that appeared monthly (a space between drove and drove) from Bro. Russell's pen in the Overland Monthly, beginning in Feb., 1910, the fifth appearing in the June issue. These articles aroused great curiosity and interest in the Jews (Gen. 33:8). Bro. Russell and J. during the first few months of 1910 confined themselves to work among Christians (Gen. 32:21), but in the Spring the former arranged to engage in the work among the Jews along Zionist lines (v. 22).

8. Gen 33:1-3 And Jacob lifted up his eyes, and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. And he put the handmaids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost. And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. The meeting of Bro. Russell and the Jews occurred in specially publicized meetings for the Jews, beginning early in June, shortly after his return from a European pilgrim trip, and lasting for years. He had prepared his discourses so as first to set forth before these Jews the Christians and Christian teachings in their various kinds and denominations (v. 1), then to present the least sectarian ones and their teachings first (handmaids and their children foremost, v. 2), the most sectarian next (Leah and her children after) and the true Christians and their teachings last (Rachel and Joseph hindermost). His discourses prepared, he then very respectfully presented himself and his mission in a very winsome way to his Jewish hearers (passed over … bowed himself … came near to his brother).

9. Gen 33:4,5 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept. And he lifted up his eyes, and saw the women and the children; and said, Who are those with thee? And he said, The children which God hath graciously given thy servant. His kindly manner won their hearts and they responded with reciprocal affection; for such unaccustomed and unaffected kindliness they had not expected, nor previously experienced at the hands of Christian ministers (v. 4). The Jews' first thought was a resentful one toward Christian teachings and believers; and they questioned him respecting these (first part of v. 5).

10. Gen 33:6-8 Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves. And he said, What meanest thou by all this drove which I met? And he said, These are to find grace in the sight of my lord. Then, in a gracious, winsome and tactful manner he presented these three above-mentioned groups of vs. 1, 2 to them, in a way that was deferential to the Jews. To their question as to the meaning of the five above-mentioned articles in the Overland Monthly, he graciously answered that they were offered to them as a gift of blessing to make peace between Christians and Jews, as having much interrelations on their main beliefs.

11. Gen 33:9-11 And Esau said, I have enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough. And he urged him, and he took it. Naturally at first the Jews declined the gift of the involved truths; and only after considerable persuasion did they accept them.

12. Gen 33:12-15 And he said, Let us take our journey, and let us go, and I will go before thee. And he said unto him, My lord knoweth that the children are tender, and the flocks and herds with young are with me: and if men should overdrive them one day, all the flock will die. Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir. And Esau said, Let me now leave with thee some of the folk that are with me. And he said, What needeth it? let me find grace in the sight of my lord. To the proposal of many Jews that the Truth people join forces and work for Zionism together with the Jews, they joining the latter and the latter them, Bro. Russell gave a negative answer in the last two articles of the series of twelve on God's Chosen People—(1) Must Jews Become Christians In Order To Return To Divine Favor? (2) Should Jews And Christians Unite? All overtures to a closer fellowship and assistance Bro. Russell declined. In the various places where Bro. Russell preached the Zionism message during a number of years the same features marked his meeting with the Jews.

13. Through Bro. Driscoll, Bro. Russell's publicity director, he approached J., asking him to take

over the Zionism work, and thus relieve him of some of his heavy burden. But J. pointed out his former relations to the Jews was sure to work havoc to that work, if it were made known, which, if he became very prominently identified with that work would most certainly become known to them. These considerations prompted Bro. Russell to withdraw his offer, so that J., while giving a few lectures to them on Zionism, and that under not much publicized conditions, did not take a prominent part in the meeting of antitypical Jacob and Esau, which privilege was almost exclusively confined to Bro. Russell, in its writing and lecturing features.

## JACOB'S FEAR

14. J.'s part in the pertinent work was largely in a suffering way, as follows: As soon as he heard of the Jews' advancing inimically toward the work after Bro. Russell's first efforts to arouse a friendly interest in them as to Zionism, he became greatly afraid and distressed (Gen. 32:7), lest his former relations to the Jews become known (please refer to the next article), which would make them think that Bro. Russell was using new methods to proselyte them—a thing sure to prove fatal to the work.

15. J.'s distress was made all the greater when the Portland, Ore., brethren, to whom he was to give a second pilgrim visit, the one scheduled for May 27-29, were planning to have him address the Jews of Portland in a widely advertised public meeting, for which his former relations to the Jews was proposed to be advertised. Against this kind of advertising he earnestly advised, as a sure injury to the whole Truth people's work on Zionism. He, too, knowing that his former relations to the Jews were known through previous advertising for public meetings at Portland, was keenly distressed and earnestly advised the Portland class not to use him, but some other pilgrim to address a meeting for them on Zionism.

16. This experience increased J.'s fears and distress on the fact of his relation to the Truth work and its effect on the approaching work on Zionism. This led him to most earnest prayer for weeks to the Lord that his former relations to the Jews become not a drawback and a stumbling block to the work; and his prayer without his realizing the relationship at the time contained the same thoughts as those expressed in vs. 9-12. But this fear and distress lasted for several weeks and was not overcome until after his breakdown, which to his great relief he felt sure eliminated him from the scene. From v. 13 to v. 23 the antitype of Jacob was enacted in Bro. Russell alone; but that of vs. 24-32 occurred in J.

## JACOB WRESTLING WITH THE LORD

17. Gen 32:24,25 And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. The distress that J. felt put him into the experience of the sore wrestling pictured forth in these verses. The wrestling consisted in an internal debate over the pros and cons of his taking part in the Zionistic work as lecturer thereon. No audible words were spoken during this debate. To his mentally-put objection that his former relations to the Jews would work ruin to it, if he took a prominent part in it, the reply came, Trust the Lord to overrule it. To this the answer was, The Lord desires not that we cast ourselves down from a pinnacle in tempting Him to certain disaster. This debate lasted for weeks and took on all sorts of angles to which J. made constant replies mentally in ways that seemed to him Truth- and logic-harmonious. It lasted until a little after J.'s breakdown, and was contributory to that breakdown. J. was immovable from his position (He [the Lord] prevailed not against him [J.], v. 25).

18. The Lord was testing him to see whether he would allow himself to be maneuvered into a prominent service, however much prized, that he felt sure would result in injury to the Lord's cause. This conviction made him adamant against being maneuvered into such a service. He had no idea at first that he was wrestling with the Lord. At the time he simply considered it as a weighing back and forth of principles that had relation to the subject on hand. It was as his brain was wearying that the height of the debate was reached, and as it continued brain-fag set in (he touched the hollow of his thigh … out of joint, as he wrestled with him).

19. Gen 32:26,27 And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. As J. continued the debate, even after his breakdown, the pro arguments were giving away before the con arguments (Let me go); but J. still held on, in the hope of attaining complete clarity on the line of thought under debate. At that stage he became aware that he was debating with the Lord, who was all along merely testing his obedience and his loyalty to His interests. Then he pleaded long and perseveringly for a blessing from the Lord (will not let thee go, except thou bless me).

20. Then, as in a silent conversation, the question arose in J.'s mind, What is your office (What is thy name)? and he answered mentally, A pilgrim, a general elder, who loyally will support Bro. Russell—an answer that, unknown to J., but in the Lord's sight, implied that J. was Bro. Russell's special helper in the former's office of star-membership as well as that Servant, as he had been since his encounter with M.L. McPhail, about 13 months before.

21. Gen 32:28 And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. To make this office-promotion known to J.,

the Lord opened his mind to see that he was made a special victorious warrior leader for God and the Church (Israel, prince, or warrior, of God), because of his victorious struggle in his wrestling (host prevailed). The Lord made this known to him by opening his mind to see his recent experiences to be typed by the three exploits of Eleazar, the son of Dodo, the Ahohite, his office-promotion to the antitype of Eleazar's captaincy of David's second course of soldiers and of priestly leadership as antitype of Jedaiah, leader of the second course of the priests. Furthermore, He gave him to understand the antitype of the Jacob, Eldad, Medad and Jonathan types as well as several other Scriptures.

22. Gen 32:29,30 And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved. These blessings were antitypical of those with which the Lord blessed Jacob (He blessed him there). Before this antitype became clear to J., he sought long to know who his debating [wrestling] antagonist was; for he felt that the discussion that had been going on in his mind was not in the pro-arguments thoughts originating in his own mind (Tell … thy name). And until the antitype became clear he was given no informative answer, rather questionings as to the motive for his query came into his mind (Wherefore … ask … name?).

23. However, after J. was blessed, among other ways, by an understanding of this type, he knew that his fellow-wrestler was the Lord Yeshua. Accordingly, he considered the sphere of this experience one that brought him face to face mentally with the Lord (Peniel, face of God), for mentally in this debate he had seen God as it were face to face (face to face). The wonder of it all was that his life was not crushed out, for this and the three Eleazarite experiences took much of his life (and my life is preserved).

24. Gen 32:31 And as he passed over Penuel the sun rose upon him, and he halted upon his thigh. When one considers the exhausting character of the hard labors and struggles involved in the three experiences antitypical of Eleazar's three exploits, all of which consumed much of J.'s vitality, and then adds to this the exhausting effects of this wrestling match, is it any wonder that J., as a result, suffered brain-fag? Rather, the wonder is that he remained alive! Yea, so severe a blow to his brain were these four experiences that brain-fag set in, disqualifying him from pilgrim service for 3½ months, and for some time following made him incapable of hard mental effort; yea, after that his brain couldnot stand nearly the amount of strain that it could stand before those experiences (he halted upon his thigh).

25. Gen 32:32 Therefore the children of Israel eat not of the sinew which shrank, which is upon the hollow of the thigh, unto this day: because he touched the hollow of Jacob's thigh in the sinew that shrank. And the crown-losers hearing of J.'s collapse would not heartily accept his statement of those experiences as antitypes made clear to him just after his collapse, even as Israelites after Jacob's limping and to this day do not eat round steak (the children of Israel eat not the sinew, because of [that of Jacob] shrinking) which is on the body of the thigh (because he came against the body of Jacob's thigh, against the sinew that shrank, v. 32, literal translation). Despite the harmony of the above interpretation with the facts and setting of the fulfillment, the Levites (the children of antitypical Jacob) will not heartily accept it.

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# PASTOR PAUL S.L. JOHNSON'S EARLY EXPERIENCES WITH THE JEWS

PT Dec 1950, p.182

1. Bro. Johnson's father was very prominent in Hebrew religious circles and became the president of the synagogue in Titusville. When he traveled he was often invited to address the congregations and in later years when he moved from city to city he was elected as the president of those synagogues also. Little Paul was educated in the knowledge of Hebrew, which gave him some fine training for his future work. He became Bar Mitzvah (son of the commandment) on Oct. 15, 1886. He also did well in his other studies, especially history. At the age of eight, with the encouragement of his father, he started to write a history of the United States.

2. His father's prominence in Hebrew circles occasioned many trials for his son Paul, which especially occurred after his mother's death when he was only 12 years of age. Having been his mother's favorite son and loving her very, very dearly, her death on January 4, 1886, was the occasion for much grief for young Paul. A short time later his father remarried, an act of which young Paul did not approve. He was mistreated by his family due to his love and allegiance to his departed mother, which caused a great deal of disagreement in the family circle. He became so distraught and discouraged that he ran away from home several times in 1887.

3. The last time he ran away he came to Philadelphia with another lad around his own age and found work as a bootblack. It was here that he first took notice of a picture of Yeshua in His sufferings and at that time expressed sympathy for Yeshua; shortly thereafter he found a Bible in a rubbish heap and carried it with him when he and another boy attended a service at the Arch St. M.E. Church (Broad and Arch Sts., Phil.). The minister spoke to the congregation on a subject which was beyond the boys' comprehension.

This caused young Paul to take out his Bible and start to read it while the sermon was being delivered. John 3:16 caught his eye and as he meditated on the words, "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life, his heart was filled with further sympathy and love for Yeshua. He recognized Yeshua as His Savior and repented of his sins, thus receiving faith justification. This occurred on December 25, 1887. Bro. Johnson believed that he consecrated and was Spirit-begotten on that date.

4. Later that day he attended a meeting in a Y.M.C.A. and there told of his decision to accept Christ. On making this confession and telling of his nationality, he was told that he must immediately write to his parents' and tell them of his decision to accept Christ. Accordingly, he wrote to his parents, telling them of his acceptance of Christ and joining the Methodist Church. When he returned home later his father said nothing except to remark sarcastically, "I'm a Methodist, I am!" because he did not wish to desecrate the Sabbath. But as soon as the Sabbath was over he asked young Paul, "Why did you become a Christian?" Young Paul's reply was: "So that I could obey Moses and the prophets." His father then attempted in vain to force him to renounce Christ and become a "yehuda" again, but young Paul staunchly refused, being firm in his conviction that Yeshua had died for him. He was ready to adhere to it at any cost.

5. Because of his stand his father declared him to be incorrigible and he was sent to Morganza Reformatory on February 8, 1889, where he was grossly mistreated by the other boys, who were imprisoned there for criminal offenses, as well as by the officials of that institution. His father promised to take him out of the reformatory if only he would renounce Christ; but in spite of all his efforts the young convert undauntedly clung to Yeshua as his personal Savior and was fully consecrated to Him, though he had many incorrect ideas regarding God's plan. There was a Lutheran minister, a Pastor Kuldell, who regularly visited the reformatory. He came during young Paul's stay and was told that there was a young Hebrew lad who was imprisoned there for accepting Christ as his Savior. Pastor Kuldell had many conversations with the young boy and greatly assisted him in his Christian life.

6. Young Paul quickly gained the friendship of an official of the institution, earned the merits which were necessary for his release and left the institution on July 1, 1889. Since his father, in sending him to a penal institution, renounced his right as guardian of the boy (a fact which his father learned to his chagrin when he tried to have him returned to Morganza), the state appointed a guardian for the young lad.

7. He renewed his consecration vows and was baptized on July 14, 1889, and returned home. His father ridiculed him and disowned him as a son on July 15, 1889, even having a mock funeral service for him. The young lad was sent to Allegheny where his guardian lived and where he worked in a shoe store for some time. Providentially, the Lord placed him within a half-block of the Bible House where Pastor Russell lived, but did not give him the Truth at that time. The Lord had other plans for young Johnson, viz., that he acquire the education necessary to fit him for the great work which the Lord would have for him to do in later years. Without this excellent education in the various schools of learning he would not have been so well fitted for the defense of the Truth as given by the Lord through "that wise and faithful Servant," for how could he have refuted all the attacks upon the Truth without his knowledge, e.g., of Greek and Hebrew?

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# CHRISTIAN VACATIONING

BS# 365, Aug1966, pp. 58-60

"And he said unto them, Come ye yourselves apart into a desert [solitary] place, and rest a while."
(Mark 6:31)

1. IT is well at times for the Lord's people to withdraw from the multitudes that restlessly come and go, and to seek seasons of rest and quiet with our Lord and others of like precious faith, or alone with Him. Of course, He is with His true disciples always, even as He promised (Matt. 28:20), "Lo, I am with you alway, even unto the end of the world [literally, all the days, till the consummation of the Age—see Diaglott]." He is with them regardless of their surroundings, not in bodily presence, but in His special favor, fellowship, sympathy, love, care, direction, restraint, protection, correction, encouragement, counsel and co-operation. And even in turmoil, with troublesome conditions on every hand, His true people have the assurance, "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3; compare Psa. 119:165; John 14:27; 16:33; Phil. 4:7).

2. Nevertheless, many Christians are almost constantly burdened with the cares of everyday life and are perhaps misunderstood and even persecuted by some or all of those with whom they have been mingling in everyday life. Consequently, they may wish at times to "get away from it all" for a temporary change and a rest. They may feel like saying with the Psalmist (Psa. 55:6-8): "I would hasten my escape from the windy storm and tempest. Oh that I had wings like a dove! for then would I fly away, and be at rest. Lo, then would I wander far off, and remain in the wilderness."

3. We might note here that the Psalmist did not desire wings like a butterfly to flit from flower to flower, as those who are unsettled, unstable, as "children, tossed to and fro, and carried about with every wind of doctrine" (Eph. 4:14); nor did he desire

wings like a grasshopper, with its intermittent and irregular jumps, as those hasty souls who in religion leap spasmodically, instead of making steady progress; nor did he desire wings like an ostrich, which never flies but merely runs over the earth, as do materialistic hypocrites and others who look mainly on "the things which are seen," who "mind earthly things" (2 Cor. 4:18; Phil. 3:19) but never mount toward the higher, heavenly things. On the contrary, the Lord's true people do not set their affections "on things on the earth," but "seek those things which are above" (Col. 3:1, 2). They are willing and glad to give up the world's approval for the enjoyment of God's favor, willing and glad to forsake the attractions of this present evil world for the fruition of their hopes in the everlasting Kingdom.

4. The Psalmist desired wings like a dove, which take it in steady flight to its destination. So it should be with the true Christian. He should be making steady progress toward an abundant entrance into the Kingdom (2 Pet. 1:5-11). Satan and his underlings seek to impede his progress and to prevent his reaching his goal. Satan is not specially troubling the worldly—they are already under His power. It is usually the dove that is shot at, while the carrion-crow is passed by. The net is pitched, not usually for ravenous birds, but for harmless birds like the dove, that never meditate on or do mischief. It is the Lord's people, "harmless as doves" (Matt. 10:16), that He delivers from Satan, from the snare of the fowler (Psa. 91:3).

5. A vacation or temporary retirement from the usual scenes of everyday activity and the cares of life usually brings a much needed rest and relaxation mentally and physically; but meanwhile the Lord's people should not forget to continue their rest in Him—in fact they should, if possible, increase it. "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places" (Isa. 32:17, 18).

6. It is a mistake to think that it is necessary to have masonry walls and a steeple, or a fine organ, or ornate vestments, or crucifixes, religious pictures or other similar objects, to direct attention to God, or to sing His praises. Wherever we look we see the wonders of our great Creator's handiwork, and all nature sings His praises. We do not need plush pews to rest our tired bodies. Like the five thousand who sat upon the grass and heard the gracious words that proceeded out of Yeshua's mouth (Matt. 14:19-21; Luke 4:22), we may also hear Him speak to us in the countryside—in even greater ways.

## TWO FORMS OF REVELATION

7. God has two forms of revelation through which He speaks to us: (1) His creative handiwork, or nature, and (2) His Divinely inspired Word of Truth. As nature comes under the operation of man's reason and observation, it discloses to him certain things. As he contemplates the starry heavens, the sun, the moon, the earth, the skies, the succession of days and nights and the seasons, and observes the forces, laws and order prevailing therein, they suggest to his reason that there must be a wise, just, loving and powerful God, who caused them to come into existence, adjusted them in such ways as work good, and sustains them in their good order by their pertinent forces according to certain laws.

8. Furthermore, as man's own nature—physically, mentally, morally and religiously—comes under his contemplation, it reveals to him the existence of a wise, just, loving and powerful Creator, Provider and Preserver. And through his moral and religious qualities, like veneration, conscientiousness and benevolence, as he studies them, his nature makes him see that he owes this God supreme love and obedience and owes his fellows a measure of love. Thus nature reveals to him certain religious doctrines and ethical principles to which he is obligated to render obedience. These doctrines include certain basic teachings on God, in His nature and attributes and on His providence; and these ethical principles include certain basic teachings on man's duty toward God and his fellows.

9. Moreover, as man contemplates his physical, mental, moral and religious condition, it reveals to him the thought that in all four of these aspects he has lacks, faults and weaknesses, which prevent him from performing perfectly his duty Godward, manward and selfward, and which incline him and often cause him to do the reverse of his duty to these. Thus nature reveals to him his sinfulness.

10. As he contemplates all of these things, nature teaches him that he ought to amend his ways Godward, manward and selfward, and to make some amends to those against whom he has sinned. Nature, however, does not give him perfect ideas on any of these subjects, and it utterly breaks down in revealing to him how a truly satisfactory atonement can be made for him; nor does it solve many problems as to his existence, nor any on the hereafter.

11. The Bible in many places testifies that there is such a natural revelation as just described. Note, for example, Psa. 19:1-6. Here the order, beauty, harmony and utility of the heavens and the earth, the succession of days and nights, the minutiae of earthly conditions and the course of the sun, moon and stars, are spoken of as manifesting God's glory in His works of wisdom, justice, love and power.

12. Psa. 104 gives these thoughts in even greater detail, in describing nature and its creation and preservation. Many other Old Testament passages, particularly from Job, could be cited to prove that nature gives man revelations of God's being, His attributes and His character, and that it inculcates the thought of man's duty toward God.

13. In the New Testament also we find the

thought of God's being and of His goodness and providential care over mankind as revealed in nature, in which He left a witness of Himself as the Giver of rain from heaven and fruitful seasons supplying human need (Acts 14:17). In Acts 17:24-28 God testifies through the Apostle Paul that such a natural revelation is given to lead men into closer communion with Him. In Rom. 1:19, 20 God gives through the Apostle an exceedingly fine testimony on nature's revelation of Himself to man; He there shows, among other things, that nature reveals to mankind also His eternal power and Deity. And in Rom. 2:14, 15 He shows through the Apostle that nature, in the condition of man's mental, moral and religious qualities, manifests to man that there are vestiges of God's law in man's heart and mind, his conscience bearing witness and his intellect ("thoughts") giving him accusing and excusing thoughts. Thus the Scriptures, inspired by God, themselves witness that nature has given man a revelation of persons, principles and things in the religious domain.

14. We see, then, how wonderfully our Heavenly Father speaks to us through the voice of nature. "Day unto day uttereth [literally, pours out] speech, and night unto night showeth knowledge"—for our benefit. "There is no speech nor language; their voice is not heard" audibly—their testimonies do not fall upon our ears in sound—they are "silent voices." Each one testifies to the existence of our Great Creator. What an opportune time a vacation really is to contemplate the wonders of God's creative handiwork and to worship Him!

ALL NATURE SPEAKS

There is a God—all nature speaks,
Through earth, and air, and seas, and skies:
See! from the clouds His glory breaks,
When the first beams of morning rise.
The rising sun, serenely bright,
O'er the wide world's extended frame
Inscribes, in characters of light,
His mighty Maker's glorious name.
Ye curious minds, who roam abroad,
And trace creation's wonders o'er,
Confess the footsteps of your God,
And bow before Him, and adore.

GOD'S WRITTEN WORD

15. But far greater even than the marvelous voice of nature is God's written Word, the Divinely inspired Word of Truth. Not only does the Psalmist David, who himself meditated outdoors, extol (Psa. 19:1-6) the works of nature as a revelation of God, but (vs. 7-11) he also speaks most highly of the written Word of God, as perfect, sure, right, pure, everlasting, true and righteous altogether. "The law of the LORD is perfect, converting the soul." This conversion is not completed in a few moments. It is a lifelong work. How important it is, then, to study God's Word, to meditate upon it and to apply it to ourselves in our daily conduct!

16. "The testimony of the LORD is sure, making wise the simple. The statutes of the LORD are right, rejoicing the heart: the commandment of the LORD is pure, enlightening the eyes. The fear [reverence] of the LORD is clean, enduring for ever: the judgments of the LORD are true and righteous altogether. More to be desired are they than gold, yea, than much fine gold: sweeter also than honey and the honeycomb" (vs. 8-10).

17. Gold can be appraised only by its material worth and its value in exchange for material goods. The appraisal of honey is limited to its appeal to the taste for sweetness, and its nourishing, medicinal and other material values. But the Scriptures, the inspired Word of God, can be evaluated by the transformation of one's own character into the image of God, with all the beautiful graces of His holy Spirit that because of the influence of His Word are developed and integrally possessed, and by the close fellowship enjoyed with the Father and with His Son as a result of the influence of His Word. Also, by God's words His servant is warned; and in obeying them there is great reward (v. 11).

18. The Word of God is the very life of the Christian. How meaningful are our Lord's words in John 6:63: "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life"! When a true Christian takes a vacation he will, of course, take his Bible with him. He will probably take also some good Bible helps to assist him in understanding the Bible, for in proper humility he must say, "How can I understand, except some man should guide me?" (Acts 8:31). God has wisely set teachers in the Church—"overseers, to feed the church of God" (Acts 20:28; 1 Cor. 12:28; Eph. 4:11 -15). It would, therefore, be well for the Christian vacationer to take along not only the Bible but also some literature to help him to really understand it correctly.

19. One must be careful, however, to seek and use literature that will be helpful, and not hindersome. Some books, booklets, tracts and magazines, in seeking to explain the Bible, only becloud it and create confusion by teaching the contradictions of Christendom and the errors of Satan, the father of lies. Some of his most deceptive lies include the following: his first lie, "Ye shall not surely die" (Gen. 3:4; John 8:44); his lie that "the wages of sin" is eternal life in torment, instead of "death" (Rom. 5:12, 15, 17; 6:16, 21, 23); his lie that at death a person becomes more alive than he was when he was alive, and that without waiting for the resurrection day he immediately goes to heaven or to a hotter climate, into eternal torture, which Satan deceptively misnames "hell" (Jonah 2:2; Acts 2:31, 34; Eccles. 9:5, 10; Psa. 6:5; 115:17; 146:4; Job

14:21; 1 Cor. 15:13-23); his lie that the human soul is something inside of man that is inherently immortal and cannot die or be destroyed (Ezek. 18:4, 20; Psa. 145:20; Matt. 10:28; Acts 3:23; 1 Tim. 6:16); his lie that man has a soul, instead of being a soul (Gen. 2:7; Luke 12:19; 1 Pet. 3:20), etc., etc.

20. Those who love the truth as distinct from error (fables, 2 Tim. 4:4) will be careful to avoid studying and distributing literature that teaches contrary to the Word of God. For those who really wish to understand God's Word and His great plan of salvation for the Church and the world (1 John 2:2), we recommend especially the books The Divine Plan of the Ages and God. We recommend also our booklets and leaflets for shorter studies of God's Word, and for careful distribution to others as opportunity affords. When a Christian takes a vacation, he should not forget to take with him such books and other literature as will be helpful for him to use in his ministry of the Truth of God's Word to others.

THE CHRISTIAN'S PROPER REACTION

21. As we listen to God speaking to us through the voice of nature and through the voice of His written Word, what should be our reaction? The Psalmist shows in the third portion of Psa. 19 (vs. 12-14) that it should bring us to a realization of our fallen, undone condition and to earnest prayer for deliverance from secret faults and presumptuous sins, with a sincere desire for our words and cherished thoughts to be acceptable in God's sight.

22. The silent words of nature show God's handiwork. The inspired written words reveal God's mind and message to men. Our words are the product of our own thinking, "for out of the abundance of the heart the mouth speaketh" (Matt. 12:34); and our thoughts are influenced by what we see and by what we read.

23. There are many vacationists who cannot hear the silent voice of God in nature; and there are many who do not read or study the written word. Therefore, let us use our voice to testify of the goodness of our great Creator. May the prayer of each of us be, "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer."

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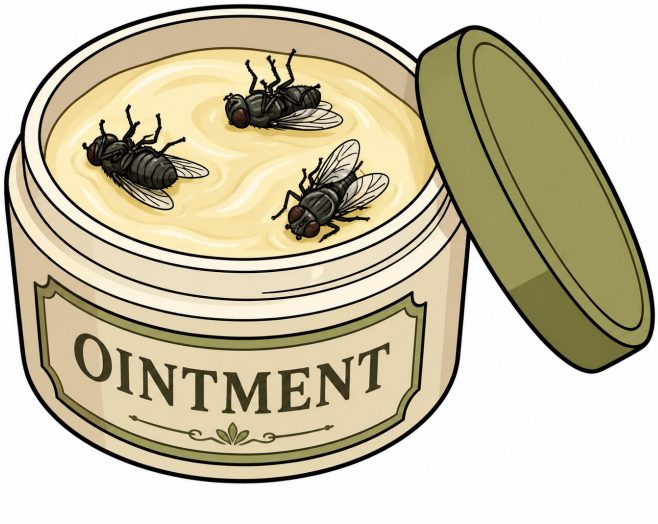
# DEAD FLIES IN THE OINTMENT

BS# 289, April 1960, pp.30,31

ONE of our readers asks for an explanation of Eccles. 10:1, which in the King James Version reads: "Dead flies cause the ointment of the apothecary to send forth a stinking savour: so doth a little folly him that is in reputation for wisdom and honour."




1. The "dead flies" (Heb., flies of death) could refer to flies that produce death (comp. Psa. 7:13—"instruments of death"), such as disease-bearing flies, but we believe that here rather flies that are dead are meant, i.e., flies which, after getting into good ointment, die and then decay or corrupt in it, making it boil up, i.e., putting it into a state of fermentation, in consequence of which it foams and raises up small blisters in the ointment; and the ointment as a whole gradually becomes spoiled, and of a foul, putrid odor. The thought seems to be somewhat similar to that in 1 Cor. 5:6—"A little leaven leaveneth the whole lump" (comp. Matt. 13:33).

2. The last verse of Eccles. 9 states that "one sinner destroyeth much good." This seems to lead up to and introduce Eccles. 10:1, in which the conclusion is stated that just as dead flies (though but few) in the good ointment of an apothecary (or pharmacist) cause it gradually to become polluted and putrid, "so doth a little folly him that is in reputation for wisdom and honour." It is evident, then, that the point of comparison is the corrupting influence of something which in appearance at first seems very insignificant, but which gradually extends itself widely.

3. Many an otherwise noble character has eventually become polluted by an initial misstep, a little transgression, perhaps only a slight departure from the path of truth and righteousness, which wrong course, if persisted in, causes the graces of the Holy Spirit (Gal. 5:22, 23; 2 Pet. 1:5-10) that God has developed in him to gradually become polluted, to figuratively stink and ferment, i.e., to become disgraces, and thus it leads him eventually to reap corruption (Gal. 6:7, 8). It is like a train that in switching from the main track at first makes only a very slight change of direction, but finally concludes its journey at a far different destination than that to which the main track was leading.

4. Likewise, a little error imbibed and accepted by one who is highly regarded for possessing the Truth of God's Word (wisdom) will, like leaven, gradually permeate and pollute his otherwise pure beliefs and teachings, as he more and more bends, wrests and twists the Scriptures to try to make them

harmonize with and support his line of error.

5. Let us note an outstanding example of "dead flies" of error getting into the precious ointment of truth and working in it a great fermentation and corruption and a multiplicity of bad odors: God gave the pure truth on the penalty of sin when He told Adam (Gen. 2:17): "In the day that thou eatest thereof thou shalt surely die." Now note the "dead flies" of error: Satan contradicted God by saying, "Ye shall not surely die" (Gen. 3:4), thus telling the first lie that was ever told (John 8:44). Speaking through the serpent, probably through its actions (actions speak louder than words), he deceptively used this first lie in beguiling Mother Eve (1 Tim. 2:14; 2 Cor. 11:3).

6. Many during the early centuries of the Gospel Age, laying aside the teaching of God's Word that "the wages of sin is death [cessation of being]; but the gift of God is eternal life through Yeshua Christ our Lord" (Rom. 6:23), were likewise beguiled into believing Satan's lie instead of God's Word. In supporting Satan's lie they went on from one error to another as the putrefaction spread, until in the creeds of the Dark Ages the pure ointment of truth became very corrupt and so gave off (and still gives off) a very foul odor. E.g., Death, the penalty or wages of sin, was by the use of Satan's lie corrupted into meaning life in eternal torment in literal fire and brimstone (fire and brimstone are used in the Bible to symbolize destruction). This eternal life in torment considered as a result of mankind allegedly having been created with a soul that is inherently immortal (which is contrary to many Scriptures that show that the soul of man can die, e.g., Ezek. 18:4, 20; Psa. 22:29; 30:3; 56:13; 78:50; 89:48; 119:175; James 5:20) and destined to live forever somewhere, which soul God created, but which He Himself allegedly cannot destroy, whereas the Scriptures (e.g., Matt. 10:28) plainly say that He can!

7. As this putrefaction increased more and more, in many minds it corrupted the truth on the 1,000 -year Judgment Day (2 Pet. 3:7, 8; Acts 17:31) and the resurrection awakening of the dead, who are asleep in the dust of the earth, in the graves (Dan. 12:2; John 5:27-29; 11:11-14, 44; 1 Cor. 15:12-23; Isa. 26:19); and, contrary to the testimony of the Apostles (e.g., 2 Tim. 4:8; 1 Pet. 1:13; 4:13; 5:4; 2 Pet. 2:9; 1 John 3:2), and even that of Yeshua Himself (e.g., Luke 14:14; Rev. 11:18; 22:12; John 3:13), which show that rewards and punishments are not given before the resurrection awakening, many came to believe that rewards and punishments are given to people as soon as they die—that the good go immediately to heaven, and the wicked go immediately into the flames of everlasting torture; and, blinded to the real meaning of the Bible hell (Sheol or Hades, i.e., the unconscious condition of the soul in death, and Gehenna, i.e., eternal destruction, annihilation), and misguided by being told that certain parables and figurative Scriptures are literal statements, they were led to blaspheme God's holy name, attributing to Him cruelty and lack of mercy that they would never be guilty of themselves!

8. Thus the "dead flies" of error that Satan injected into the precious, sweetly-perfumed ointment of truth spread their corrupting influence until the ointment, which otherwise has a most delightful fragrance, was caused to have a foul, loathsome odor. Let us as Christians watch and keep ourselves in full harmony with God's precious Truth and its Spirit, and keep all "dead flies" out of it, so that (as indicated in 2 Cor. 2:14-17) He may always lead us forth to triumph in Christ, and through us spread the fragrance of the knowledge of Him in every place, because we are unto Him a sweet odor, among those who are being saved, and among those who are perishing; to the latter, indeed (because of their wrong condition of heart), we are (by reason of the pure truth that we teach and practice) a savor (to them, a bad, offensive odor) of death unto death (tending toward death), but to the former (whose hearts are right) a savor (a sweet perfume of comfort and refreshment) of life unto life (tending toward life; "for the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God"—1 Cor. 1:18). And who is sufficient (qualified) for these things (surely none of us in our own strength, but only by the pure Gospel message of God's Word and the strength that it supplies)? For we are not, like so many (the majority), corrupting (adulterating—see Diaglott footnote) the Word of God; but really from sincerity, and as of God, in the presence of God, we speak concerning Christ. Let us, then, keep the dead flies out of the ointment!

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# YAHVEH'S FOOTSTOOL MADE GLORIOUS

## P Vol. 4, Study XIV.

"Thus saith Yahveh, Heaven is my throne, and the earth is my footstool."
"I will make the place [footstool] of my feet glorious."
"His [Yahveh's] feet shall stand in that day upon the Mount of Olives"
Is. 60:13; 66:1; Zech. 14:4; Matt. 5:35; Acts 7:49.

1. GOD'S footstool has been far from glorious for the past six thousand years: sin, pain, crying, mental and physical suffering and death have made it one vast charnel house billions of humanity wait for the time to come when the curse of divine justice shall be lifted; and the light of divine favor, shining in the face of Yeshua Christ our Lord, shall rise as the Sun of righteousness,—

"Chase away sin's dismal shadows,
Light the gloom with healing ray."

2. To this end God has made abundant provision. The ransom for Adam and all who suffered loss through him as his children, buys the whole world, and secures for each one of our race an opportunity of a trial for everlasting life under favorable conditions. It does more, it buys back Adam's Paradise home (lost by his transgression), and his dominion as earth's king, representative of God, his Creator and Father.

3. Hence we read, "Thou, O Tower of the flock [Christ], the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion" (Mic. 4:8). Paul also, speaks of the "redemption of the purchased possession" (Eph. 1:14). Our Lord in one of his parables referred to this also, showing that he purchases not only mankind, the treasure, but also the field, the world, the earth from under the curse: and that all who join with him, as members of the Kingdom class, share in that purchase of the field and the treasure—Matt. 13:44.

4. The entire work of the Millennium will consist in ordering and making glorious God's footstool. Paradise, when lost through sin, was but a garden in a corner of the earth; but inasmuch as the race of Adam has multiplied to fill the earth, in accordance with the divine intention (Gen. 1:28), and since they all have been redeemed, it will be necessary to provide a Paradise large enough to accommodate all. This will imply that the entire earth shall become as the Garden of Eden for fruitfulness and beauty and perfection. And all this is promised as the grand future consummation of the divine plan—Acts 3:20, 21; Rev. 2:7; 2 Cor. 12:4.

5. But the richest jewel of the Lord's glorified footstool in the close of the Millennium will be mankind, in whose perfection, liberty, and likeness to God, in moral and intellectual graces, will be reflected the very image of Divinity. Most gloriously will the perfect man reflect honor upon his Maker and his wondrous plan for his creation, redemption and restitution. And with that wonderful plan will always be intimately identified first the Lord Yeshua, Yahveh's "Word," and second the Bride, the Lamb's wife and joint-heir in disbursing the blessings secured by the ransom.

6. This beautifying and glorifying of the Lord's "footstool" will not be completed until our Lord Yeshua, as the Father's honored agent, "shall have put down all [conflicting] rule, and all authority and power. For he must reign until he hath put all enemies under his feet, before he delivers up the Kingdom at the close of the Millennium"—1 Cor. 15:24-28.

7. The period of the reign of Sin and Death is described as the time when God "remembered not his footstool in the day of his anger" (Lam. 2:1); but following the start of the Millennium, the people are prophetically called upon to "Exalt the Lord our God and worship at his footstool" (Ps. 99:5). And this

thought, that the establishment of the New Jerusalem, the Church of God glorified, as the new government in the earth, will mean the beginning of the restoration of divine favor to Yahveh's footstool, is clearly set forth through the Prophet Zechariah (14:4, 5).

## YAHVEH'S FEET ON THE MOUNT OF OLIVES.

8. This prophecy is generally misunderstood, and applied to the feet of our Lord Yeshua, at his second advent. Indeed, those who thus err generally go farther and assert that it will be the feet of flesh, pierced with the nails of Calvary—not realizing that our Lord gave his human nature, complete and forever, as our ransom; and that he was raised from the dead, by the Father's power, a glorious spirit-being, the express image of the Father's person.

9. But a glance at the preceding verse (3) shows that the Prophet speaks of the return of Yahveh's feet; for the verse (referring to the trouble by which the Kingdom will be established) is: "Then shall Yahveh go forth and fight against those nations, as when he fought in the day of battle [anciently for Israel]. And his feet will stand in that day upon the Mount of Olives, which is before Jerusalem on the east. And the Mount of Olives shall be divided in its center, from east to west, and there shall be a very great valley; and half of the mountain shall remove northward and half southward."

10. As soon as any see the fact that the feet mentioned are Yahveh's feet, they will not dispute that this language is symbolic, and refers to the Lord's reestablishment of his dominion in the earth, that has long been comparatively abandoned to the "god of this world" Satan, except as the Lord was represented first by the typical Tabernacle, secondly by the Temple at Jerusalem, and lastly by the present tabernacle condition of the Church of Christ, during the Gospel age. Surely, no one will err and get the thought that

Yahveh literally rests his feet upon this earth as a "footstool."

11. And if the placing and resting of Yahveh's feet is symbolic, and signifies the return of divine favor and dominion to earth, so, we may be sure, other features connected in the same prophecy are symbolic: the Mount of Olives, its peculiar division, its valley, the flight of the people, the waters of life from Jerusalem (Compare v. 8 with Ezek. 47:1-9), etc., are all symbolic statements, pictures of grand spiritual truths.

12. The olive is a meaningful symbol: in olden times it was the source of artificial light, its oil being generally used for this purpose (Ex. 27:20). Indeed, in the Hebrew the olive tree was called shemen or oil tree. Olive oil was also used as the basis of many of the precious ointments of olden time—such as that used in anointing the priests and kings, typing the holy spirit upon the antitypical "royal priesthood" (Ex. 30:24). And from time immemorial the olive branch has been used as a symbol of peace—Gen. 8:11; Neh. 8:15.

13. If then the olive be the symbol of light, peace and divine blessing through the holy spirit, and if mountain be considered as elsewhere the symbol for a Kingdom, the significance here of the term Mount of Olives is easily seen to be the Kingdom of Light, Peace and Divine Blessing. And the standing or establishment or fixing of Yahveh's "feet" upon it, signifies that the divine favor and law will be reestablished in the earth by and through the holy Kingdom.

14. *Zech.14:4 indicates that there will be two phases to Yahveh's Kingdom "His feet [His favor and dominion] shall stand in that [Millennial] day upon the mount of Olives [the Kingdom of light, peace and Divine blessing] . . . and the mount of Olives shall cleave in the midst . . . half of the mountain shall remove [from human to spirit conditions] toward the north, and half of it toward the south [the earthly phase of the Kingdom, represented in the Worthies]" *(PT 1967, p. 75)

15. Further, from these two Kingdoms (even before Yahveh's glory rests on them to make them his channels of blessings to all mankind) has proceeded all "the light of the world" during all the darkness of the past: for are not these the representatives of the Old and the New Testaments, the two parts of the oath-bound Covenant? Are not these related to the Lord's two witnesses and to the two olive trees of Zech. 4:3, 11, 12, distinctly mentioned also in Rev. 11:3,4? —in that these two parts of the mountain symbolize the outcome of that covenant, the results of the witnessing—the Kingdom in its heavenly and its earthly phases?

16. Here we see, then, that the two halves of the Mount of Olives mean the two parts of the Kingdom of God, distinctly separated according to a divine order or arrangement. The separation indicates no opposition between the two parts of the Kingdom. It is, on the contrary, for the purpose of making the "Valley of Blessing" between—to which all who desire divine aid may flee and find succor under the blessed protection of both the heavenly and the earthly phases of the Kingdom.

17. The Prophet David (Ps. 84) seems to have been given a foreview of this great "Valley of Blessings," close to Yahveh's "feet," when he sings first of the saints of the Gospel age and then of those blessed in the next age, saying:

"How lovely are thy dwelling places
O Yahveh of Hosts!
My soul desired, yea, it even fainted
For the courts of Yahveh.
My heart and my flesh shout with joy
Unto the living God.
Even as the sparrow hath found a house,
And the swallow a nest for herself,
Where she may lay her young: (so
I have found) thine altars, O Lord of Hosts,
My God, my King.
Happy are they that dwell in thy house:
They shall be continually praising Thee. Selah.

Happy is the man whose strong confidence is in thee,
Whose heart reflecteth (wholly) on the paths of
(righteousness).
Passing through the valley of mourning,
They change it into a place of (joy) springs—[Valley of
Blessings].
The Autumn rain brings them blessings [Joel 2:28]:
They go from strength to strength
That each of them may be presented (perfect)
Before God in Zion."

18. The Eighty-fifth Psalm also pictures the return of divine clemency and blessing under the Millennial Kingdom, the Olive Mountain (Kingdom) of two parts.

19. The removal of one part of the mountain to the north and the other to the south is significant; the North is the direction of the Pleiades, the supposed seat of divine empire.* This would seem to indicate the "change" of the Gospel Church, from human to spirit conditions as "partakers of the divine nature": and the removal of the other half of the mountain would seem to signify the complete restitution, to perfect human conditions, of those worthies accounted worthy to constitute the earthly representatives of God's Kingdom.

20. The valley thus produced would be one full of light—free from shadows: for the sun would stream through it from east to west. This speaks pictorially of the Sun of Righteousness and its full light of divine truth and blessing scattering the shadows of sin, ignorance, superstition and death, and healing and restoring the willingly obedient of men who will flee to this valley of blessings, the valley of mercy. The valley of mercy, between and under the care of the spiritual

and human phases of the Kingdom of Light and Peace (the standing of Yahveh's feet) will surely be a "Valley of Blessings" to all who enter it with broken and contrite hearts.

21. We must recall, further, that while it is said to Israel only, "Ye shall flee to the valley of the mountains," (Zec.14:5) yet as a name Israel meant "The people blessed of the Lord," "The people of God," "The Lord's people" (2 Chr. 7:14). While, as we have seen, the first or spiritual blessing of the Kingdom shall come to spiritual Israel, and the second or earthly blessing shall begin with Israel according to the flesh, yet it will not stop there; for whosoever will may become an Israelite: by exercising the faith and obedience of Abraham, all mankind may become Israelites indeed, "the people of God." Hence the Prophet Isaiah declares that when Israel is called back to divine favor, at the establishment of the Kingdom, it will include "Every one that is called by my [Yahveh's] name: for I have created him for my glory; I have formed him, yea, I have made him." (The name Israel will then apply to all who are God's people.)—Is. 43:7; Rom. 9:26, 33; 10:13.

22. "And [thus] will Yahveh my God come in, and all the holy ones shall [thus] be [united] with him" (Zech. 14:5). When God's time shall have come, when the lease of power to the Gentiles shall have run out, when the sacrificing of the Day of Atonement (the Gospel age) shall have ended, when the High Priest shall have finished atoning, not only for his "body," the Church, but also for his "house," and for "all people," and he shall come forth to bless all the people, then Yahveh's sentence of death shall be lifted from the earth, his footstool abode will again be recognized, and its beautifying in righteousness, truth and the holy spirit of love shall begin and progress, until, in the end of the Millennium, all the willingly righteous shall have reached perfection, reunited with Yahveh, and all the unwilling shall have been destroyed—Acts 3:23; Rev. 20:9.

23. Carrying the picture further, the Prophet declares, respecting that day in which gradually the earth shall be made glorious as Yahveh's footstool: "It shall come to pass in that day that the light shall not be bright nor the darkness thick; but the day shall be the one foreknown, to the Lord—neither full day nor night: but it shall come to pass that at its close [evening] it shall be [clear] light"—Zech. 14:6, 7.

24. Some confounded the "day" here described with the "day of Vengeance" which is "a day of clouds and thick darkness with no light in it" (Joel 2:2; Zeph. 1:15). But not so; the day here referred to by Zechariah as only partially bright is the Millennial day, though in it the Sun of Righteousness will arise and shine, to scatter earth's miasma of sin, superstition and death. It will yet be only partially bright, because it will throughout be dealing with generation after generation of the fallen race as brought from the tomb, and in various stages of restitution toward perfection. But how refreshing it is to be assured that in that day of the reestablishment of Yahveh's feet upon his footstool, there shall be no more "thick darkness"; and that at the close of that Millennial Day, instead of growing darker, the world will only have reached the high noon of its "light of the knowledge of Yahveh"; and that its sun shall never set.

25. The reference to the rivers of living waters flowing from Jerusalem, during this Millennial Day of the reestablishment of Yahveh's feet upon his footstool (Zech. 14:8, 9), reminds us of the corresponding testimony of Ezekiel (47:1-12) and of John's Revelation (22:1, 2) which, under this same symbol of living waters proceeding from the throne of the Millennial Kingdom, show us the restitution blessings under the symbols of "waters of life," to which whosoever will may come and drink freely, and fruitful trees of life everlasting whose leaves will heal the repentant peoples of earth of all imperfections.

26. Ah yes! "In that day the Lord shall be King over all the earth"; his Kingdom shall have come as his faithful have long prayed; and by the end of that day his will shall be done on earth even as it is done in heaven. God's footstool shall then be glorious indeed; as it is written:"AS TRULY AS I LIVE, THE WHOLE EARTH SHALL BE FILLED WITH THE GLORY OF YAHVEH"—Num. 14:21; Is. 11:9; Hab. 2:14.

"No place shall be in that new earth
For all that blights this universe;
No evil taint the second birth—
There shall be no more curse.
Ye broken-hearted, cease your moan;
The day of promise dawns for you;
For he who sits upon the throne
Says, 'I will make all things new.'

"We mourn the dead, but they shall wake!
The lost, but they shall be restored!
O! well our human hearts might break
Without that sacred word!
Dim eyes, look up! sad hearts, rejoice!
Seeing God's bow of promise through,
At sound of that prophetic voice:
'I will make all things new.'"

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