

*Answer.* These texts should be interpreted in harmony with the holy spirit's interpretations given us in the words of our Lord and the apostles recorded in the New Testament. These declare that the hour is coming in which all that are in the grave shall hear the voice of the Son of Man and come forth, some unto the resurrection of life and some unto a resurrection by judgments. (John 5:29) And we are assured by the Apostle that it is the will of God that "All should come to a knowledge of the truth that they may be saved;" and that to this end "Christ died for the ungodly," "gave himself a ransom for all, to be testified [to all] in due time." (1 Tim. 2:6) Indeed, the Apostle assures us that the kingdom class (the church) now being selected is appointed to "judge the world" (1 Cor. 6:2); and that "God hath appointed a day" (an epoch or age) in the which this judgment or trial shall take place (Acts 17:31); and the picture of this in the symbols of Revelation shows the dead, small and great, standing before the great white throne of justice, mercy and love, and being tried (during the thousand years of Christ's reign), according to the law written in the Book and according to their works. (Rev. 20:11-13) In interpreting any of the Old Testament Scriptures we need all the light and help which God has deemed proper to throw upon them through the New Testament revelations. If we did not observe and use this New Testament key furnished us by the holy spirit, all of the prophecies and types of the Old Testament would be meaningless or worse to us. Looking at the passage you cite, from this the proper standpoint, we find as follows:—

Psa. 88:4, 5. The writer is not declaring his own opinion, but is merely saying how he is regarded by others, "I am counted with them that go down into the pit: I am [counted] as a man having no strength—a *cast away* among the dead; [counted] like the slain that lie in the grave, whom thou rememberest no more: and like them that are cut off by thy hand."

The Lord reveals the fact, in the Old Testament as well as in the New, that there will be some who will be utterly cut off from life in the second death. But none will be in this class whose hearts are in the attitude of the Psalmist. The only ones who will be of this class will be such as have spurned the grace of God, after it has been made known to them. (Heb. 6:4-6) The Psalmist is saying that he is disesteemed and disowned, as one who is the subject of divine displeasure, counted unworthy of any future life, remanded to the second death.

Psa. 49:14. "Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning." The prophet David is here speaking of a certain class who vainly think to build up fortunes and to make their names endure, without realizing what is the true wealth of character which should be sought. But, there is nothing in this to indicate that death will end all for these. Quite to the contrary, the statement that "The upright shall have dominion over them in the morning," proves that death does not end all for these; but that in the morning of the Millennial day, when Christ and the church shall be granted the kingdom under the whole heavens, then these shall be awakened and come under his dominion. This will be God's method of bringing them under the blessings of the seed of Abraham which he has promised shall come "to all the families of the earth."

Isa. 26:14. The first nine verses of this chapter are a prophetic description of the Millennial day,—when the land of Judah has been reclaimed (verse 1) and when the nations of earth are walking in the light (teaching) of the glorified church—the New Jerusalem. (Compare verse 2 and Rev. 21:24-26 and Isa. 60:11, 18-22) Verse 5 describes the humbling of the proud and the fall of mystic Babylon. Verse 9 shows how some (the body of Christ) have desired and prayed "thy kingdom come" throughout the "night" of the Gospel age while waiting for the Millennial dawning; and how the judgments of the "day of trouble" which introduces the Millennial reign are necessary to teach the world righteousness. Verses 10 and 11 show, however, that even those terrible lessons will be insufficient for some who, even in the land of uprightness (the Millennial or "new earth" state), will be unjust still, and refuse to recognize the mighty "hand" of God. Yet they shall see, and eventually all enemies of the Lord shall be destroyed.

Verses 12-15 represent the faithful taking a glance backward, and acknowledging that the deliverance has been wholly God's work. "O Lord our God, other lords [rulers, powers] have had dominion over us [sin, the great task-master, and his representatives in civil, ecclesiastical and financial despotism, including trusts, combines and every evil system which oppresses men at the present time;—some of which are now

highly esteemed among the oppressed]; but of Thee only would we make mention [now as our ruler]—of thy name. They are dead, they will not live again; they are departed. they will not arise again: because thou hast visited and destroyed them and made every memorial of them to perish." —See *Leeser's Translation*.

Ah, yes! every power of evil and oppression shall be destroyed forever, never to rise again, when the kingdom is the Lord's and he is the Governor amongst the nations.

Isa. 43:16, 17. "Thus saith the Lord, . . . who maketh a way in the sea and a path in the mighty waters; which bringeth forth the chariot and the horse, the army and the power; they shall lie down together, *they shall not rise*: they are extinct, they are quenched as tow." Nothing in this statement bears upon the case of any individual in the world: it is a statement respecting horses, chariots and armies. The Lord will bring low, even to destruction, all the implements of war; as is written, "He maketh wars to cease, unto the ends of the earth." When once the *armies* of strife have been overthrown, *they shall never rise again*; but the individuals who compose those armies are members of the Adamic race, whose redemption was secured by the great sacrifice for sin; and in due time each and all who have not yet come to a knowledge of the truth, must be brought to that knowledge, and have the opportunity of believing, obeying, and obtaining everlasting life through Christ.

Obad. 16. "For as they have drunk upon my holy mountain so shall all the nations drink continually, yea, they shall drink, and they shall swallow down, and they shall *be as though they had not been*."

The Lord through the prophet describes (verse 15) the events of "the day of the Lord," the approaching time of trouble, in which all the nations (improperly translated *heathen*) shall come into judgment, and be caused to drink of the cup of the Lord's anger. (Jer. 25:28, 29) When the nations fall during the coming time of trouble it will mean their utter destruction, as was illustrated in Nebuchadnezzar's image of these nations (Dan. 2:35, 44, 45). The same destruction of the nations is pictured in Daniel's dream respecting the same kingdoms (Dan. 7:11-14, 27). But although the *nations shall never rise up again*, and although only God's kingdom will thereafter be recognized, yet the people who composed the various nations, "all the families of the earth," shall come forth from the grave to be blessed by God's kings and priests—"the holy nation, the peculiar people, the Seed of Abraham."

*Question.* Please refer me to any of your writings explanatory of Zech. 13:6.

*Answer.* We have nothing treating Zech. 13, 6. From the connection of verse one with the preceding chapter, it would seem to imply that in this day of trouble already commenced, there will be a general change of front on the part of religious teachers who will be so greatly ashamed of the false gospel which they have proclaimed, that they will desire to disavow their previous occupation. In this view the wounds would seem to indicate severe usage received by them from their former flocks. The hand is a symbol of power, and the wounding of the hand would seem to imply injury or destruction of the power or influence once exercised by these "shepherds." The wounds here mentioned seem to have no reference to the wounding of the hands of our Lord at the crucifixion: there is no connection apparent.

Verse 7 seems to begin a totally different subject, no longer treating of the false shepherds and reprobate prophets, but of the true servants of God and the fact that God would permit trial and tribulations to come against such for their proving and development, nevertheless covering the little ones, the weak ones, with his hand—power.

*Question.* Is not the denomination known as "Disciples" on a proper basis of freedom? Is there any cause for considering it a section or ward in "that Great City, Babylon," from which the call is, "Come out of her, my people?"—Rev. 18:1-5.

*Answer.* The denomination known as "Disciples" *professedly* stands just where we stand and where the early church stood, as respects its declaration that the Bible is the only standard for faith and practice. However, all will agree that very few churches of this denomination practice what they all theoretically profess. While they have no written creed, they very generally have an unwritten creed which is most positive and arbitrary in many respects and particulars. Were this not the case, every one of their gatherings would be very glad to welcome any servant of the truth who would attempt to prove his teachings by the Word of God only: and in such event, the "Disciple Denomination" would very speedily be thoroughly impregnated with what we denominate "present truth"—the "harvest" message.

If you have been so fortunate as to find one of the few