



Is There Hope for Any of the Unsaved Dead?

Examined in the Light of the Scriptures

Chapter 1

THIS subject is of vital importance to each one of us, for all of us have ancestors, relatives and friends who for some reason died without being saved. (1) They may never have heard of Jesus, "the only name under heaven given among men, whereby we must be saved" (Acts 4: 12); or (2) they may not have had sufficient knowledge and understanding of Jesus and faith in Him as their personal Savior for God to put them on trial for eternal life during this Age—the Gospel Age, the faith Age.

God in His mercy hides the Truth "from the [worldly] wise and prudent" (Luke 10: 21) and those who because of their fallen condition, by heredity, environment and circumstances, cannot exercise the necessary faith—"all men have not faith" (2 Thes. 3: 2). During this faith Age, God chooses chiefly "the poor of this world, *rich in faith*" (James 2: 5; 1 Cor. 1: 26-29). He in mercy hides the Truth from the worldly wise and prudent and from the faithless and unbelieving so as not to increase their responsibility, their culpability, before Him.

Is there any hope for these and for the billions of other unsaved dead, whom God has not chosen to be "partakers of the heavenly calling" (Heb. 3: 1), however virtuous or noble they may or may not have been, but who died without gaining a saving knowledge of Jesus, without accepting and holding to Him as their personal Savior and without denying self, taking up their cross and loyally following Him (Mark 8: 34, 35; 10: 17-27)?

Many Christians and others have been taught that all opportunity for attaining salvation, eternal life, is limited strictly to the present life. But we can get the truth on this important subject only as we lay aside the teachings of men and go with open, unprejudiced minds and hearts to the Word of God, from Genesis to Revelation, for the wisdom that comes from above (James 1: 5) and that truly answers our questions in harmony with reason and facts.

NO SECOND CHANCE

At the outset, we state emphatically that *the Bible does not teach a second chance, or opportunity, for salvation for any of Adam's race. It teaches for each of them only one chance, or opportunity—no more and no less.*

Some—comparatively few—get their one chance for salvation in this life. They are those who receive sufficient enlightenment from the Gospel message, who are justified through faith in Jesus' great Ransom-sacrifice, who consecrate, or dedicate, their lives to God and who receive the begetting of the holy Spirit. They get all the blessings mentioned in Heb. 6: 4, 5; and after receiving these, they must be faithful and win out in this life or be lost forever—*they will have no other chance*, for the reason that, having exhausted their share in the merit of Christ, and Christ dying no more, there is no more sacrifice to atone for their sins (Heb. 6: 4-6; 10: 26-29). Therefore we do not ask in the question that is the subject of this treatise if there is any hope for such persons. *There is no hope for them* (1 John 5: 16).

But how about those who did not in this life hear about Christ and others who did not by faith receive the benefit of the atoning merit of Christ? Has Christ's death no benefit, no blessing, for them? There are admittedly many who died, not in this life having heard about Christ, and/or not having received the cancellation of their sins through His death. Among them we might instance the heathen, the Mohammedans, the Jews who are not Christians, those dying in infancy, the mentally incompetent, those who died before Jesus gave His life for them, and those who were completely blinded (2 Cor. 4: 4) by Satan, the great Adversary, deceived by sectarianism, *etc.*, and thus could not understand God's Word, without an understanding of which it is impossible to be saved (Rom. 10: 13, 14). *Are these hopelessly lost forever, or does the Bible hold out hope for them?*

NONE SAVED BY IGNORANCE

Some will ask, May it not be possible that the unsaved dead will be saved by their ignorance? We believe not; for there is no power or anything else good in ignorance to save anyone. Instead of ignorance being a ground for salvation, it is Scripturally set forth as a reason for alienation from God and for perdition (Eph. 4: 18; Hosea 4: 6; 6: 6; Rom. 2: 12). Furthermore, the Scriptures show that knowledge is essential to faith in Christ and salvation (Rom. 10: 14-17; Acts 4: 12). This is likewise implied in the fact that obtaining salvation presupposes personal acts by the intellect, sensibilities and will, *i.e.*, a matter pertaining to the domain of character, requiring on our part the steps of repentance, faith in Christ, and consecration. It is for this reason that the Church was commanded to *teach*. *i.e.*, make others *know*, that those taught might *know* how to gain salvation (Matt. 28: 18-20; 2 Pet. 1: 2, 3; 2: 20, 21).

Indeed, the theory that the heathen and others are saved by their ignorance is a patent absurdity. Why send them missionaries to teach them how to obtain salvation, if they are saved by ignorance? According to this theory, to teach them about salvation would cause most of them—those who will not believe—to be lost who otherwise would have been saved by their ignorance. So through all the generations of the Gospel Age, to preach to them would have been the cause of perdition to almost all who heard the message. Does one say that we must preach to the heathen because God commands it? We agree this is true; but it is evidently that thereby they might gain what they would never gain through ignorance—namely, *salvation*.

The above theory makes God defeat His own wishes—His desire to bless everyone. Are we to believe that God, who desires that the people may gain life (Ezek. 18: 32), is so lacking in common sense and practicability as to institute the office of teaching the Bible—God's Word—as the means of saving people—through which at most a comparatively few are saved now—when leaving them in ignorance would have resulted in the salvation of all of them? Why institute the office of preaching and teaching at all, if ignorance will save all? Manifestly the idea that the unsaved dead are saved by ignorance is unbiblical, unreasonable and unfactual. For many reasons we believe the Bible holds out hope for these—not a *second* chance, but their *first* chance, *since they had no chance in this life; for there is no chance for salvation without a saving knowledge of Christ* (Acts 4: 12), which of course such did not have.

We will now discuss some of the more important reasons that prove a Biblical hope for such of the unsaved dead as did not have a chance in this life.

GOD'S PROMISE ASSURES HOPE

(1) First of all, we set forth God's promise (bound with an oath) as a proof that there is such a chance for those who died without it. This promise was first made to Abraham, in the great Abrahamic Covenant, "In thee shall all the families and nations of the earth be blessed" (Gen. 12: 3; 18: 18). St. Paul calls this promise the Gospel (Gal. 3: 8). Manifestly all the families and nations of the earth have not been blessed in this life. Consequently, those who were not blessed by the Gospel in this life will have to be blessed after this life, or the Gospel, as expressed in the Abrahamic Covenant, would be untrue.

Later, God added to the original promise the statement, binding it by an oath, that in the Seed of Abraham all the nations and kindreds of the earth shall be blessed (Gen. 22: 16-18). Who is this Seed of Abraham that is to bless all the families, kindreds and nations of the earth? By Divine inspiration St. Paul assures us that the Seed consists of Jesus and all who faithfully follow Him in this life (Gal. 3: 16, 29).

So then the Oath-bound Promise is to this effect, that sometime through Jesus and His loyal followers, all the families, kindreds and nations of the earth will be blessed. Since the only ones so far blessed are those who have become followers of Christ (some of whom, however, have made shipwreck of all by committing the sin unto death), the others, having died unblessed, must get their blessing at the hands of Jesus and His followers after this life, *in the resurrection*; therefore there is hope for those of the unsaved dead who did not receive the Oath-promised blessings in this life.

Many Scriptures elaborate this promise, showing that the opportunity of obtaining salvation will yet come to those who died without having had such an opportunity.

Isa. 29: 18, 24 assures us that those whose eyes and ears of understanding Satan has closed in this life will, in the Millennium, be caused to understand God's Word, by which an opportunity of being saved will be given them.

Isa. 35: 5, 6 gives the same line of thought; while v. 10 tells us that they will return, *i.e.*, from the tomb, and come to Zion (Christ and the Church, their Blessers as the Seed) and be greatly blessed.

Isa. 60: 14, 15 assures us that all of those whom Satan so blinded as to move them to hate and persecute the true people of God (Zion) would acknowledge them during the Millennium and be greatly gladdened, blessed, by them.

Luke 2: 10 assures us that the good tidings of great joy—the Gospel—shall be *to all people*; but we know that as yet *all people have not obtained these good tidings of great joy*; in fact the great majority died without that joy, so these must get it after this life.

Therefore, God's giving the great Oath-bound Promise, which He elaborated by numerous other promises, proves that there is hope for those of the unsaved dead who did not have their opportunity for salvation in this life. This Oath-bound Promise is the strongest Biblical proof of hope for such of the unsaved dead.

JESUS' RANSOM-SACRIFICE FOR ALL

(2) The second reason for hope for the unsaved dead is the Ransom-sacrifice of Jesus, laid down for every human being. That Jesus died for the sins of the whole human family is very apparent from the following passages: John 1: 29, 36; 3: 14-17; 11: 51, 52; Rom. 5: 6-8, 18, 19; 1 Cor. 15: 3; 2 Cor. 5: 14, 15, 19; Gal. 4: 4; Col. 1: 20; 1 Tim. 2: 6; Heb. 2: 9; 1 John 2: 2. The Bible speaks of His death as His giving Himself a Ransom for all men (Matt. 20: 28; 1 Tim. 2: 6).

The word *ransom* is the translation of the Greek word *antilutron*, which is compounded of the two words *lutron*, price, and *anti*, instead. It means a price instead of, *i.e.*, a corresponding price. The figure is that of a business transaction. In the figure God is the Creditor, Adam and the race in his loins the debtor, and Jesus the Purchaser. The Creditor requires the payment of the full debt, no more and no less. The debt is the human all of the perfect man Adam. The purchase price to redeem the debtor must be the exact equivalent. Jesus became a man and laid down this exactly equivalent price by His death, when in offset of Adam's debt He gave the all of His perfect humanity.

Thus as the perfect Adam's human all involved his right to life, as well as all his perfect human life-rights, which when he sinned had to be surrendered in death in payment of his debt, so Jesus as the corresponding price had to lay down His human life and all His perfect human life-rights. Both being perfect humans, of exactly equivalent rights, the life and life-rights of Jesus are a corresponding price for those of Adam. Therefore as the Ransom they are an offset before the

Creditor to the complete debt of Adam, which by heredity involved Adam's entire race, yet in his loins at the time of his sin.

The Ransom, therefore, implies that in God's "due time" (1 Tim. 2: 5, 6) there will be the complete deliverance of the entire human race from the Adamic sentence. *Now*, by an *imputation*, this corresponding price cancels the sins of Jesus' followers (Rom. 8: 1; Heb. 7: 25; 9: 24; 10: 14; 1 John 4: 10), and thus gives them an opportunity to gain everlasting life. By and by, through an *application*, as a gift, it will cancel the sins of the whole world (John 1: 29; 1 John 2: 2).

Therefore the world, then free from the Adamic sentence, will be given an opportunity to gain salvation from all the effects of that sentence; for if it was just, or right, that through the forfeiture of the human life and life-rights of Adam they by heredity became involved in his ruin, it is just that through the substitution of the equivalent of Adam's debt they be freed from the sentence, in order to gain deliverance from every vestige of the ruin. Accordingly, the Ransom guarantees an opportunity for everyone to be saved. Therefore those who did not enjoy that opportunity in this life will have it in the future life. Thus we see there is hope for the unsaved dead who did not have such an opportunity in this life.

JOHN 12: 32; ROM. 5: 12-19; 2 COR. 5: 14, 15; 1 TIM. 2: 4-6; 4: 10, ETC., EXAMINED

This is exactly the way the Scriptures set forth the matter. In John 12: 32, our Lord Jesus declares: "And I, if I be lifted up from the earth, will draw all men unto me." Thus He shows that His Ransom-sacrifice, which was completed when He was lifted up on the cross and died, will result in all men being drawn to Him, *i.e.*, in being delivered from the death sentence and in being favorably influenced toward Him. But the vast majority have not been so delivered and influenced toward Him in this life. Therefore this will occur with them in the next life.

In Rom. 5: 12-19, St. Paul reasons to the same effect. In vs. 12-14 he shows how Adam's sin brought the death sentence (not an eternal torment sentence) upon the entire human family. Then by comparisons and contrasts he shows Adam's sin and its effect for the whole race, and the contrasted righteousness of Jesus unto death and its effects for the whole race. And whereas the one brought sin, wrath and death upon all, so the other brings righteousness and release from wrath and death to all, to the end that all may through Christ, if they fulfill the conditions, obtain the right to life, "justification of life." We are witnesses to the fact that "the free gift" "unto justification of life" has come only to the minority in this life; therefore its coming to most of the *all* must be future.

Note, the second italicized (inserted) word "came" in v. 18 should have been made to read "shall come." Two facts prove this: (a) the fact that the free gift, which v. 16 shows is the forgiveness of sins, did not in this life come to *all* men, and therefore must refer to a future event; and (b) the fact that v. 19 gives the reason and explanation for the statement in v. 18 ("the free gift shall come upon all men unto justification of life") by using the future tense, "*shall be* made

righteous," in respect to the Adamic sin. Thus Rom. 5: 12-19 very strongly proves that the Ransom guarantees an opportunity for life to every son and daughter of Adam, and therefore proves that those who did not receive the opportunity in this life will have it in the next life.

Note also 2 Cor. 5: 14, 15: "For the love of Christ constraineth us; because we thus judge, that if *one died for all*, then were all dead." This likewise supports the teaching that all must learn, now or hereafter, of Christ's Ransom-sacrificial death on their behalf.

1 Tim. 2: 4-6 is another passage to the point. In v. 4 two glorious promises are made as an outflow of the Divine good will: [1] that all men will be saved, *not eternally*, but *from the Adamic sentence*; and [2] that all men will come into an exact knowledge of the Truth. Three reasons are given in vs. 5 and 6 for these two blessings: (a) the unity of God, which implies that He has all the Wisdom, Power, Justice and Love to effect these two blessings; (b) the Ransom-sacrifice and consequent Mediatorial office of Christ Jesus on behalf of all men; and (c) the due seasons of God's Plan, when the blessings of the Ransom will be savingly testified—now for the Church as followers of Jesus, and in the Millennium for the entire world. Thus this passage gives, among other things, the Ransom as the reason for an opportunity for all.

Note also 1 Tim. 4: 10: "We trust in the living God, *who is the Saviour of all men [not unto giving all eternal life, but from the Adamic death sentence]*; after it is removed from each one—which God here guarantees, and which therefore must come to all, now or hereafter—each is given an individual trial for life, and only those who prove worthy in their trial are given everlasting life], specially [the Savior to the uttermost] of those [*only*] that believe [who accept and faithfully hold to Jesus as Savior and Lord in this life—the elect—or after the resurrection awakening—the non-elect]."

Titus 2: 11 testifies similarly: "The grace [love] of God hath appeared, bringing salvation *to all men*" (ASV), in His gift of Jesus for mankind's salvation.

Jesus' death for all is clearly taught in Heb. 2: 9, which states that Jesus was made a perfect human being like perfect Adam "that by the grace of God he should taste death *for every man*."

In 1 John 2: 2, Jesus is expressly called "the propitiation [satisfaction] for our [the Church's] sins: and not for ours only, but also for the sins of *the whole world* [therefore they also must all benefit from it]."

Accordingly, there will be an opportunity for salvation in the next life, in the resurrection awakening, for all who did not have such an opportunity in this life.

REASONS FOR DELAY OF RANSOM BENEFITS

Two questions which may come up to many earnest, thinking students are: (a) If Christ died for the benefit of all mankind, why have the benefits of His death been so long delayed in coming

to all mankind? (b) Why did they not flow out to all as soon as He died and was resurrected or at the latest at Pentecost?

We will answer these questions from the standpoint of their implications in the reverse order of their presentation. Christ's death-benefits could not flow out to all as soon as He died and was resurrected, because the merit of His death was not yet appropriated on behalf of anyone. This was not done until after His ascension, *i.e.*, until Pentecost. Although at Calvary our Lord completed the laying down of His human life-rights and His human right to life—His Ransom merit—for us, He thereby did not impute them to us; He thereby merely made them available for such an imputation, which was later to be made. In other words, Justice was not yet satisfied for our sins at Calvary; for there only the right to life with its corresponding life-rights was separated from Himself in so far as His use of them for Himself was concerned; and thus they were put into a condition in which He could use them for others.

Nor by Jesus' resurrection did He impute this right and its life-rights to us; for from the standpoint of God's justice, Christ's resurrection was not the rendering of satisfaction to it, but was the evidence that He had faithfully done the Father's will unto death, and that His righteousness was available for making atonement, which as a matter of fact He had not yet made. In other words, by His death He had set aside a ransom-price sufficient to purchase the world, and by His resurrection the proof of this fact was given; but by neither act did He actually purchase the world.

Christ was by these two acts in the position of a man who has made the purchase price of a certain property available for buying that property, but who has not yet bought it, though he is fully intending to buy it. What must a person do who has the money to buy a house that is for sale, in order to acquire it for himself? He must pay for it, and obtain the necessary papers, before he is the purchaser and owner of the property in question. And when he does these things the property is his purchased possession. So Christ, making the purchase price available by His death, and by His resurrection being assured that the purchase price was acceptable for the redemption of the race, had to use it for purchasing the possession. And this He did after His ascension only for the Church, not for the world, even as we read in Heb. 9: 24 (compare 1 John 2: 2) "Christ hath now appeared in the presence of God *for us*," *i.e.*, as the Church's Advocate at the bar of justice He appeared with the price that satisfies justice for the debt of the Church—those of the culprits for whom He now acts as Advocate before the bar of Divine justice. It is for this reason that the holy Spirit could not be given until Pentecost—after He appeared in the presence of God for them.

St. Paul in Heb. 9: 24 traces the matter from the standpoint of type and antitype, thus: As Aaron had first to offer the sacrifice in the Tabernacle Court so as to make the blood available for sprinkling on the Mercy Seat for atonement, and thereafter made the atonement by such sprinkling (Lev. 16: 11-17) in the Holy of Holies; so Christ, by His death in the justified condition (the antitypical Court) had to make His Ransom merit available for atonement, and thereafter, at Pentecost, in heaven (the antitypical Holy of Holies) actually did make the atonement for the Church only. Therefore the blessing of His death could not operate on anyone's behalf until

Pentecost, fifty days after His resurrection. Thus we have answered part of the implications in the first question.

Now for the answer to the rest of the implications in the first and the whole of the second question: Why have the benefits of Christ's death been so long delayed in coming to all mankind? and why did they not come to all at Pentecost? It undoubtedly is a fact that the vast majority of mankind have died without getting the benefits of Christ's death, yes, without even having an opportunity of obtaining them, having never heard of them. It is a further fact that comparatively few have as yet obtained these benefits, and these facts raise in the sincere, thinking student's mind the queries that we are considering.

We give here several reasons for this long delay:

(a) The main reason is that God for the wisest and most benevolent purposes has not willed that during the Gospel Age these benefits should come to everyone, but rather that they be restricted to the faith class—the elect; for they are the only ones who could be saved under the strenuous conditions of a faith Age, since they are the only ones capable of exercising the necessary faith required by the conditions of such an Age. Therefore God mercifully leaves the others shut up in their unbelief until He has completed the elect class, who need the schooling of present faith-testing conditions for their proper training for the office of blessing the non-elect with favorable opportunities of obtaining the restitution salvation of the Millennial Age (Rom. 11: 30-32).

(b) If the benefits of Christ's death were in this faith Age applied for the unbelief class, every one of them would be eternally lost, because they lack the faith essential to overcoming amid the strenuous conditions of the faith Age (2 Thes. 3: 2; Heb. 11: 6).

(c) Jehovah benevolently designs permitting the unbelief class now to undergo an experience with evil, which when contrasted with the experience with good, designed by Him for them in the next Age, will better than anything else that we can think of turn them into hating and forsaking sin and loving and adhering to righteousness, because experience is the best of all teachers to such characters as the unbelief class.

(d) The nearly 2,000 years since Calvary have been needed in order that there be enough human beings propagated to fill the earth in the Millennium.

(e) And finally, Jehovah has set aside the Millennial Age for the very purpose of instituting a fit time and proper conditions for extending the benefits of Christ's death with best results to the whole non-elect world—conditions which will not require a sightless faith, now required of the elect. It is for this reason that Christ during the Gospel Age imputes His merit only on behalf of the elect (Heb. 9: 24; 10: 14), and reserves the application of His merit on behalf of the world for the Millennial Age, even as Aaron made the first atonement for the Priesthood and Levites only, and then made the second atonement "for the people" (Lev. 16: 6, 11, 14, 9, 15, 17; Heb. 7: 27).

ALL ADAMIC SINS TO BE FORGIVEN

(3) A third Scriptural line of thought proves the proposition that all who had no opportunity for salvation in this life will be given their chance in the next life: *Jesus says that all sins except the sin against the holy Spirit (all other sins are Adamic sins) will be forgiven the children of men.* Mark 3: 28, 29 is to the point: "All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Spirit hath never forgiveness." This passage very clearly teaches that every sin except the sin against the holy Spirit will be forgiven the human family. But all experience proves that the vast majority of the human family have not sinned against the holy Spirit (sinned willfully against clear light) but nevertheless died without the forgiveness of their sins. Therefore the sins of such persons will be forgiven in the next life. So there is hope for such of the unsaved dead.

In the parallel passage of Matt. 12: 31, 32, which we will quote from the ASV, because it translates the passage better than the KJV, Jesus shows that there are two periods of time for forgiveness of sin: (a) in this world (Age) and (b) in that which is to come; but in neither of them will the sin against the holy Spirit be forgiven. Therefore this passage implies that those sins that are not against the holy Spirit, and that were not forgiven in this world, will be forgiven in the next "Every sin and blasphemy shall be forgiven unto men; but the blasphemy against the Spirit shall not be forgiven. And whosoever shall speak a word against the Son of man, it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him, neither in this world, nor in that which is to come."

GOD'S CHARACTER A BASIS FOR HOPE

(4) *The character of God*, combined with the fact that most unsaved people die with characters reformable under easier conditions than those now prevailing, proves that in the next life, under the easier conditions of the Millennium, an opportunity for reformation will be given to those whose characters are reformable under those easier conditions. Experience and the Scriptures teach that only those who can trust God where they cannot trace Him can under the present evil conditions develop characters fitted for everlasting life (Heb. 11: 6; Gal. 3: 7, 9). Experience and the Scriptures teach that the unbelieving class, unable to exercise such faith, cannot under present evil conditions develop characters fitted for everlasting life, because through their ignorance and weaknesses Satan blinds and misleads them (2 Cor. 4: 4); and that therefore God gives them up to their unbelieving condition, that later, under easier conditions, He may show them mercy through which they can reform (Rom. 11: 30-32).

Thus we see that some pass out of this life with characters which can be reformed, if they are given a chance for reformation amid conditions conducive to their reformation such as the Bible assures us the Millennial conditions will be. Death does not fix character either in good or in evil any more than natural sleep fixes character in good or evil. Therefore there is nothing about death that can estop the Almighty's willingness to help people to reform; for the only thing that estops Him from reformatory efforts is irreformability in the willfully wicked.

The Bible shows us that God delights to use His Wisdom, Power, Justice and Love (the chief qualities of His character) in ways to help people to reform (Rev. 15: 3, 4). These qualities moved Him to send His Son to be a Ransom for all. To have given His Son unto death for all was the greatest sacrifice that He could make to save man. And if His almighty Wisdom, Power, Justice and Love were displayed in giving His Son to die for all mankind's blessing, with an opportunity of recovery from the curse and of gaining eternal life, would His Wisdom, Power, Justice and Love stop short of doing easier things—such as putting the race under conditions that would be conducive to the reformation of even the weakest of the race for whom He did the hardest thing—gave His Son unto death for them (Rom. 8: 32)? Verily His holy character, being strong enough to do the hardest thing for them, will not stop short of doing the easier thing, i.e., giving them a chance for recovery amid conditions in which they could reform, as the unbelieving class cannot now reform. This therefore implies that later on God will arrange to help those to reformation whom in this life He did not so help.

ELECT SELECTED TO BLESS NON-ELECT

(5) The Bible gives a fifth fact that proves an opportunity for those of the unsaved dead who in this life were denied the opportunity of gaining salvation: *God's object in selecting the Church now from among mankind is that in the next life He may use this elect Church as His Agent to bless with opportunities of salvation all the non-elect, i.e., those passed by during the present life, in which only the elect, the faith class, are dealt with.* The Bible teaches that the human family consists of two classes: (a) a faith class (Gal. 3: 7-9; 2 Cor. 5: 7), and (b) an unbelieving class (2 Thes. 3: 2; Rom. 11: 30-32). God, foreknowing that under conditions that require a strong faith in order for one to overcome, the faith class could, but the unbelieving class could not gain salvation, predetermined to give only the faith class the opportunity to gain salvation while those conditions would prevail.

This procedure is wise, just and loving, and is in the interests of all concerned. In other words, the loving heart of God desires ardently to help all His fallen creatures, and therefore He arranged His Plan in such a way as will be to the best interests of all concerned. If He would put the unbelieving class on trial for life amid present conditions, in which it would be impossible for any of them to be saved, since these conditions require faith, which they do not have, He would be acting against His Wisdom, Justice and Love, a thing that He will not do. How much more like the good God that He is, to defer the trial of the unbelieving class until conditions prevail amid which they can overcome, and now give only those a trial who amid conditions that make the exercise of faith necessary *can* exercise the required faith and thus win out! How much more like Him to select this very faith class for the purpose of preparing them to help the unbelieving class to reformation when their trial time comes! And because of the faith class being faithful under the harder conditions He, of course, gives them a greater reward.

It is even so according to the Scriptures. St. James teaches (Acts 15: 14-17) that during the Gospel Age, God has been visiting the nations to take, select, out of them a people for His name,

the elect. He likewise shows that after this is done, the Lord will return and establish the Kingdom, in order that the residue (Webster defines the word *residue* to mean that which is left after a part is taken from it) of men might seek after the Lord, *i.e.*, seek salvation. The elect are the part taken out and the non-elect are the residue of men, those that are left after the elect are taken out from among men. (See also "out of" in Rev. 5: 9, 10.) Therefore we see that God first, in this Age, deals with the elect for salvation; then, in the next Age, He will deal with the non-elect for their salvation.

In Rom. 9, 10 and 11, St. Paul shows that because of unbelief Israel as a nation failed to gain a place among the elect, and that God has gathered the faith class from among both Jews and Gentiles, making them the elect. In chapter 11 he shows God's loving design in this matter. Particularly in vs. 25-33 he shows that God permitted Israel to stumble and wander about in their unbelief, while He during the Gospel Age would gather the elect out of all nations, in order to use them after the Gospel Age, *i.e.*, during the Millennium, to show mercy toward the unbelieving class in Israel.

V. 25 shows that they would have to remain in their blindness until the full number of the Elect from among the Gentiles, "the fulness of the Gentiles," would come unto their trial period. Vs. 26 and 27 show that after this, God would recover them from their blindness, forgive them and make the New Covenant with them. Vs. 28, 29 show that it was to effect the operation of the elective features of the Gospel that God permitted Israel to fall in their unbelief into enmity with Him and His elect people; yet because of their relations to the promises given to the fathers, Abraham, Isaac and Jacob, God still loves them, and will not change His purpose to bless them and make them a blessing in the Millennium.

Vs. 30, 31 show that while Israel because of unbelief during the Gospel Age has not had the kindness that the Gospel Church because of faith has had, *i.e.*, the privilege of trial for the elective salvation, yet the Gospel Church is having this trial for the very purpose of showing during the Millennium the kindness of granting a trial for life to the unbelieving class in Israel, *i.e.*, that class that throughout the Gospel Age has been dying in unbelief. V. 32 shows that this has been all along the loving design of God in leaving the unbelieving class in Israel in their unbelieving condition in one generation after another throughout this Age.

How clear this makes the language of the aged Simeon (Luke 2: 34), who said of the child Jesus: "This child is set for the fall and *rising again* of many in Israel"! The unbelieving class in Israel throughout the Age stumbled and fell over Jesus and died in that condition; but thanks be to God, the very ones who fell will "*rise again*." And as they did not "rise again" in this life, it must be that they will "rise again" in the next, "that through your mercy," the mercy that the elect in the Millennium will show them, "they also may obtain mercy; for God hath concluded them all [left them all unhelped] in unbelief, that he might have mercy upon all. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable [to the natural man, but understood by the spiritual man (1 Cor. 2: 7-16)] are his judgments, and his ways past finding out!"

Let us praise our God for the understanding of this glorious mystery! It surely reveals a future opportunity for those who had none in this life. How beautifully clear, harmonious and lovable is the teaching of the Bible as just shown on the subject of the elect and the non-elect! Surely we may well love and worship a God who has arranged so benevolent and practical a plan!

TWOFOLD EXPERIENCE OF THE NON-ELECT

(6) *The Bible teaches a twofold experience for the non-elect, those who in this life were not given the opportunity of gaining the elective salvation.* It teaches that in this life they will have an experience with evil, amid which, with *experience* as a teacher, they will learn just what sin is and just what its effects are. It further teaches that to those who in this life have undergone the experience with evil there will in the next life be given an experience with good amid which, with *experience* as a teacher, they will learn what righteousness is and what are its effects.

The Bible teaches also that the experience with evil, which has come to all by Father Adam's sin, is given to the race while the curse prevails. And it teaches that the experience with good, effected for all by Christ's Ransom-sacrifice laid down in righteousness, will come after the Adamic sentence is lifted from the race, *i.e.*, during the Millennium, the thousand years of Christ's Reign on the earth.

The Bible further teaches that exactly opposite conditions accompany the two experiences; and thus God will most effectively teach the race to hate sin, from a knowledge by *experience* of its nature and effects, and all the more thoroughly, because of the contrast, to love righteousness, from a knowledge by *experience* of its nature and effects.

The human family's experience with evil is accompanied by the following bad things: sin, error, Satan's controllership in human affairs, the earth under the curse (having earthquakes, volcanoes, tidal waves, hurricanes, tornadoes, floods, droughts and extremes of climate), mankind having pain, sickness, sorrow, disappointments, losses, hardships, necessities, enmities, calamities, hard labor, accidents, false religions, oppressive governments, predatory aristocracies, wars, revolutions, lawlessness, famines, pestilences, persecution of the righteous, exaltation of the wicked, selfishness, cruelty, dying and death.

The experience with good will be accompanied by the following good things (which are the reverse of the present evils): righteousness, truth, Christ's controllership in human affairs, a Paradisaic earth, pleasure, joy, prosperity, gains, comforts, abundance, friendships, equable climate, a reasonable amount of work with *no labor*, no accidents, no calamities, the true religion, a fostering government, a benevolent equality and fraternity, peace, lawful conduct, plenty, public weal, reward of the righteous, correction of wrongdoers, brotherly and disinterested love, kindness, convalescence, health and life. The Bible clearly teaches that the non-elect will have both of these experiences. If this can be proven, it would of course follow that there will be an opportunity for all the non-elect dead in the next life.

ROM. 8: 19-22; 11: 30-32 AND PSA. 90 EXAMINED

Rom. 8: 19-22 is a passage that shows these two experiences. V. 19 shows that the human race, the creature (literally, as the same word is translated in v. 22, *the [human] creation*—see ASV) is now, while under the curse (v. 22), earnestly longing for and is kept waiting for a better time, a time when the Sons of God, Jesus and His faithful followers, will be manifested in the glories of the Kingdom (Col. 3: 4; Dan. 7: 13, 14, 18, 22, 27; Rom. 8: 17; Jude 14).

V. 20 shows that the human family, without fault of its own, but through Adam's sin, was subject to the curse, "vanity" but is not to be left hopeless under the curse; for v. 21 shows that it is to be delivered from the curse, in order that it may obtain the liberty that will be the portion of all who become sons of God, a liberty that Jesus and the Church will minister to the obedient in the Kingdom. Then v. 22 shows the experience of evil to be universal in the human family. Thus vs. 19, 20 and 22 show the experience of evil, and v. 21 shows the deliverance from the curse of evil, *i.e.*, the experience of righteousness, for all who were all their lifetime subject to the curse ("vanity"), and this in order that they may gain life through Christ on condition of obedience (Acts 3: 23).

Rom. 11: 30-32 contains the same thought, an experience of woe meted out to Israel as a nation throughout the Gospel Age, in which they were excluded from mercy, the special favor of God, to be followed by an experience of bliss, in which the very ones who experienced the woe throughout this life will experience the mercy, the special favor, of God through the glorious blessings that the Gospel Church, glorified with Jesus, will in mercy minister to them.

Psalms 90 contains the same thought. In vs. 1 and 2 Jehovah in His eternity is set forth. V. 3 in its first clause refers to the experience of evil as a turning of man into destruction; while the experiences of good are referred to in its last clause as a returning from destruction. V. 4 refers to a thousand-year period (the Millennium) as the time of the return from destruction, and the turning to the experience with good.

Vs. 5-10 describe various features (fifteen in all) of the curse, amid which the experience with evil is had; while v. 11 asks as to the power (meaning) of the experience of evil, and answers that it is designed to work reverence for God, which v. 12 teaches will be accomplished, if its lessons are taken to heart. V. 13 prays for the return from the experience of evil, *i.e.*, for a change of procedure ("Let it repent thee") from the experiences of evil so far undergone. V. 14 shows that the very ones who suffered sorrows (the experiences of evil) all their days (v. 9), therefore until the time of their death, are praying that in another set of all their days, in the next life, the time of the experience with good, they may be full of joy and happiness.

V. 15 contains the prayer that, as in all the days of the first life they were afflicted and saw (experienced) evil, they may in the second life be glad, and thus realize the purpose that God had in permitting evil to fill their first life. V. 16 contains a prayer that Jesus and the Church as God's servants may carry forward the work of blessing mankind, *i.e.*, giving them the experience with good, and that the world of mankind, the children of Jesus and the Church, who are the Second

Adam and Eve, may carry forward God's glory; while v. 17 prays for the renewal of God's image (the beauty of the Lord) and His likeness (the work of ruling the earth, as God has the work of ruling the universe) to be given to those who in the "all days" of this life experienced evil, and who will in the "all days" of the next life experience good.

Thus this Psalm and the other Scriptures previously quoted prove from the standpoint of the two experiences (one with evil, the other with good) that there is hope for those of the unsaved dead who in this life did not experience the mercy, the favor, of Jehovah.

FACTS PROVE THE PROPOSITION

(7) A seventh proof that the Bible holds out hope for the unsaved dead who did not have the opportunity for salvation in this life is, that *the facts that it sets forth demonstrate it*. The Bible teaches that the people who were destroyed by fire and brimstone in Sodom, Gomorrah and the other cities of the plains, together with the Jews of the northern ten-tribed kingdom and the Jews of the southern two-tribed kingdom, in spite of their wickedness in this life (Ezek. 16: 44-52), will come back to this earth and live here again (Ezek. 16: 53); that the Jews will repent of their sins (Ezek. 16: 54, 57-59, 61, 63); that God will make a New Covenant with them (Ezek. 16: 60, 62); and that He will give the people of Sodom, *etc.*, and the people of Samaria, *etc.*, to the Jews for daughters, *i.e.*, such as they will convert to the Lord; for those who are converted by others are Scripturally spoken of as their children (Gal. 4: 19; 1 Cor. 4: 15; Isa. 60: 4). In Ezek. 16: 55 the work of restoring Sodom and her daughters (people subject to her), Samaria and her daughters, and Jerusalem and her daughters, is called their return to their former estate, Restitution (Acts 3: 21), a return to the original condition of perfection in which the race was *in Adam*, before sin entered the world, *i.e.*, a return to God's image and likeness.

Our Lord Jesus corroborates this thought with respect to the people subject to Sodom (Matt. 11: 23, 24), and adds hope for the Phoenicians, the people of Tyre and Sidon (Matt. 11: 21, 22), showing that they were all less guilty than were the Israelites, who the Scriptures declare will have this opportunity, and that these will have an easier time than will the unbelieving Jews of His day, when He shall reign over the earth in the Day of Judgment (Luke 22: 29, 30). Surely if these will have an opportunity, all the rest of the unsaved dead who in this life were excluded from the opportunity of salvation will have it, "in that Day." Thus the declarations of the Bible prove a hope for many of the unsaved dead.

Is There Hope for Any of the Unsaved Dead?

Chapter 2

THE CHRIST'S OFFICIAL NAMES

(8) As an eighth proof that the Bible holds out hope for those of the unsaved dead who in this life did not have an opportunity of gaining salvation, we present *the fact that the Bible gives to Jesus and His faithful Church official names that prove such an opportunity for those who will be the objects of the official acts implied in these names.* We find that in their future official relations to the world of mankind they are called, among other names, (a) Saviors, (b) Priests, (c) Kings, (d) Prophet, or Teacher, (e) Parents, (f) Firstfruits and (g) the Seed of Abraham who will bless the entire human family. Let us consider briefly these Scriptural names applied to Jesus and the Church, His Body, in their future official relations to mankind, and we will see how the Lord indicates through them a work of salvation performed on behalf of those who died without having an opportunity of gaining the elective salvation.

SAVIORS, PRIESTS AND KINGS

Take, *e.g.*, the name *Saviors*, which is applied to Jesus and the Church in the Scripture: "Saviours shall come up on mount Zion, to judge the mount of Esau; and the kingdom shall be the Lord's" (Obad. 21). We are familiar with the Biblical teaching that Jacob types the elect, and Esau types the non-elect (Rom. 9: 10-13). As God loved Jacob more than He loved Esau, so this types how He loves the elect more than He loves the non-elect. And as God chose Jacob and rejected Esau, so God now chooses the elect and rejects the non-elect. However, while, as typed in Isaac's giving Jacob the chief blessing (Gen. 27: 28, 29), God gives the elect the chief blessing, yet as typed in Isaac's later giving Esau a minor, though a rich blessing (Gen. 27: 36-39), God will in the next Age give a minor, though a rich blessing, to the non-elect.

This is the line of thought brought to our attention in Obad. 1: 21. In this verse Mount Zion stands for the Kingdom that brings salvation, the Millennial Kingdom (Joel 2: 32; Obad. 1: 17). The Saviors that come up on it are Jesus and His Church, the Elect (Isa. 2: 2, 3; 60: 14, 15, 18; Rom. 11: 26, 30-32). As Saviors they will judge the Mount of Esau, the non-elect, by delivering them from their enemies (sin, death and the grave), even as the judges in Israel in judging Israel saved them from their enemies. And this glorious result will be attained, as the text assures us, because "the kingdom shall be the Lord's." Thus the Elect as *Saviors* will repair the breach made by Adam, and will restore for the non-elect the paths of righteousness forsaken by Adam and the non-elect (Isa. 58: 12). This, of course, proves an opportunity for the non-elect during the Kingdom, at the hands of the Saviors, Jesus and His Church, His Bride.

Again, the official name *Priests* applied to Jesus and the Church proves the same thing (Heb. 3: 1; 1 Pet. 2: 5, 9; Rev. 1: 6; 5: 9, 10; 20: 6). A Priest is one who, on the basis of a sacrifice which he offers to God on behalf of others, acts as a reconciler between God and man (Heb. 5: 1; 2: 17). Jesus and His fellow Priests offer sacrifices to God in this life (Heb. 5: 1, 5; 9: 11, 12; 13: 15, 16; 1 Pet. 2: 5).

Christ as High Priest has during this Age appeared in the presence of God on behalf of the elect, but not on behalf of the non-elect (Heb. 9: 24; 10: 14; John 17: 9), even as Aaron in typing this matter appeared in the Holy of Holies first for the elect tribe of Levi alone with the bullock's blood (Lev. 16: 11). But as afterward Aaron made reconciliation for the rest of Israel with the goat's blood, and then blessed them (Lev. 16: 15), so after the sacrifice of the Church is complete and Christ in the Millennium appears in God's presence for the world, He and the Church will bless the non-elect world. This is shown also in Lev. 9: 23.

The work of the typical high priest in Israel year by year in making reconciliation and then blessing the people is described very clearly, from the standpoint of type and antitype, by the Apostle Paul in Heb. 9: 24-28. In harmony with this very able line of teaching in these verses *respecting Israel's high priests*, the "men" of v. 27 are obviously not *men in general*, as some mistakenly teach; rather, it is *a special class among men*, that is, *the men who were Israel's high priests* (the Greek article *tois*, meaning "the," is placed before the word for "men" here, thus also indicating a special class among men).

Every time the typical high priest on Israel's annual day of atonement passed under the second veil from the Holy of the tabernacle into the Most Holy, there was a judgment, *a decision*, as to whether or not he had done all the sacrificing and other pertinent procedures in the manner acceptable to God. If he had not done acceptably, he would have died beneath the second veil, and would never have entered into the Most Holy to sprinkle the blood on the Mercy Seat. The antitype is *not men in general*, but Christ ("So Christ," v. 28; see BS No. 317 for details—a copy free on request.)

The fact that the Church with Jesus will then be Priests (Rev. 20:6) proves that there will be others on whose behalf they will make reconciliation: the non-elect. Thus the official name *Priests* proves that Christ and the Church will give an opportunity of salvation to the non-elect dead.

The official name *Kings* applied to Jesus and the Church proves the same thing (Rev. 19: 16; Rom. 5: 17; 2 Tim. 2: 12; 1 Pet. 2: 9; Rev. 1: 6; 20: 4, 6). The subjects over which they will rule will be the non-elect. "All people, nations, and languages" on earth are to be subjects of and serve these Kings (Dan. 7: 13, 14, 18, 22). This Kingdom will be "under the whole heaven," *i.e., on earth* (v. 27; Dan. 2: 35, 44; Rev. 5: 10).

The blessed Reign of Jesus and the Church, we are expressly told, is for the purpose of destroying all the works of Satan, prominent among which are sin, death and the grave (Rom. 8: 19-21; 1 Cor. 15: 24-26, 55-57). The contrasted picture from which to view the work of salvation

from the standpoint of the Kings and Kingdom is the following: Satan, the usurper, is now the "prince of this world" (John 12: 31; 14: 30; 16: 11) ; he is now by sin ruling in the hearts of the children of disobedience (Eph. 2: 2), blinding them by error (2 Cor. 4: 4), tyrannizing over them by the woes accompanying the dying process, and landing them in the death state (Heb. 2 : 14).

At the beginning of the Millennium the kingdoms of this world become the Kingdom of our Lord and of His Christ (Rev. 11: 15); Satan, the usurper, is seized, bound and imprisoned (Rev. 20: 1-3), and Christ and the Church reigning (Rev. 20: 4, 6; 1 Cor. 15: 24-26, 55-57), free the race from the grave, from the woes of the dying process and from sin. This means the awakening of all the dead who die in Adam (Psa. 22: 28, 29) and their being helped to reformation (Rom. 14: 9). Therefore the official name *Kings* applied to Jesus and the Church implies an opportunity for salvation for the non-elect dead.

PROPHET, OR TEACHER, AND FATHER AND MOTHER

The official name *Prophet*, or *Teacher*, given to Jesus and the Church, implies that they will teach mankind the way of salvation. Jesus is called Prophet, or Teacher, in connection with the Times of Restitution, when, as already shown, the non-elect dead will come forth for an opportunity of salvation (Acts 3: 22, 23, 21; John 1: 9). The Church also is spoken of as teaching the world in the Millennial Age (Isa. 60: 1-5, 14, 15; 2: 2, 3; 62: 1, 2, 10; Psa. 22: 30, 31, 27-29; Isa. 42: 6, 7, 10-12; 49: 6, 8-12, compare 2 Cor. 6: 1, 2). Therefore this official name of Jesus, and the Church also, especially as the connections of the passages above cited show, proves an opportunity for the non-elect dead to gain salvation.

The names *Father* and *Mother* are likewise given to Christ and the Church with respect to the non-elect of mankind who will during the Millennium become their children. Jesus is called the Everlasting Father (Isa. 9: 6) in view of His giving the obedient of the race everlasting life in the next Age. His name *Second Adam* (1 Cor. 15: 45) pictures Him as taking Adam's place and becoming the second Father of the race by regenerating it in righteousness and life. In the Scriptures the faithful Church is spoken of as the Bride, the Lamb's Wife (Rev. 19: 7-9; 21: 9, 10, compare Isa. 66: 10-14, where she is described as a mother, nursing, caring for, loving and comforting her children; see also Isa. 60: 4, where a similar picture is presented of her).

Just as Jesus is set forth as the antitype of Adam (Rom. 5: 14; the Second Adam), so the Church is set forth as the antitype of Eve (the Second Eve; 2 Cor. 11: 2, 3; Eph. 5: 31, 32). Thus as the first Adam and Eve by self-indulgence brought sin into the world, so the Second Adam and Eve by self-sacrifice suffer to take away sin from the world. And as the first Adam and Eve generated the race in sin and death, so the Second Adam and Eve will regenerate the race in righteousness and life. And as the very ones that were generated in sin and death are through the Ransom merit to be given an opportunity of being regenerated in righteousness and life by the new Father and Mother of the race, the official names *Father* and *Mother*, respectively applied in the Bible to Jesus and the Church, prove a chance of salvation for the non-elect dead.

FIRSTFRUITS AND THE SEED OF ABRAHAM

Another official name applied to Jesus and the Church, *Firstfruits*, proves the same thing. Jesus is called the Firstfruits (1 Cor. 15: 20). So, too, the Church is with Him called the Firstfruits (Rom. 8: 23; Jas. 1: 18; Rev. 14: 4). Firstfruits logically imply afterfruits; and the obedient of the world of mankind during the Millennium will be the afterfruits. Thus we have another name applied to Jesus and the Church implying an opportunity for salvation that will come later to the non-elect dead.

A seventh official name of Jesus and the Church implies an opportunity for salvation for the non-elect dead: the *Seed of Abraham*, that will bless all the families, nations and kindreds of the earth (Gen. 22: 18; 28: 14; Acts 3: 25). Jesus and the Church are this Seed (Gal. 3: 16, 29; 4: 28; Rom. 9: 7, 8). Most of the individuals of the nations, kindreds and families of the earth died under the Adamic curse; hence they departed this life unblessed. Therefore they must be awakened from the dead in order to receive the blessing promised in the Oath-bound Covenant, a promise that sets forth three glorious features: (a) that there would be a Seed of Abraham; (b) that this Seed would do a work of blessing; and (c) that this work of blessing would extend to all the non-elect, dead or living. Therefore the official name of Jesus and the Church, the Seed of Abraham, implies an opportunity for salvation for the non-elect dead.

The above seven official names of Jesus and the Church prove that their official work in the Millennium will be, among other things, to give an opportunity for salvation to all who departed this life without having had such an opportunity. There are other official names Biblically applied to Jesus and the Church that prove the same thing, such as Mediator, Judge, City of God, Redeemer, Temple of God, Tree of Life, New Heavens, *etc.*; but the seven briefly described above abundantly prove the point. In our book "The Bible" (chapter 3) there is a list and description of 21 of these offices.

EVERY PART OF AN OPPORTUNITY FOR ALL

(9) As a ninth argument in proof of an opportunity for those of the unsaved dead who did not have the opportunity of gaining the salvation now operating, we set forth the fact that *all of the things that constitute an opportunity of obtaining salvation will come to everyone who has ever lived*; consequently, those who did not have these blessings in this life will get them after they are awakened from the dead.

We will at once recognize that the following things constitute an opportunity of obtaining salvation: (a) removal of the Adamic sentence, (b) knowledge of Divine Truth, (c) conditions conducive to righteousness and inconducive to sin, (d) a favorable influence toward Christ, (e) submission to and acknowledgment of Christ, (f) the offer of consecration, and (g) the offer of the holy Spirit. If we can prove that all of these seven things will be the experience of the whole human family who did not have the opportunity in this life, it will prove that they are to experience them in the next life, and that therefore there is hope for those of the unsaved dead

who did not have the opportunity of obtaining salvation in this life. We will now proceed to prove from the Bible that these seven things will be experienced by all the non-elect.

ALL FREED FROM THE ADAMIC SENTENCE

(a) *All will be freed from the Adamic sentence*, which implies that all will be awakened from the dead; for the Adamic sentence is not *life*—in torment in a fiery hell or otherwise—but *death, cessation of life*, to both soul and body (Gen. 2: 17, margin; 3: 3, 19; Psa. 78: 50; Ezek. 18: 4, 20; Rom. 1: 32; 5: 12, 17-19; 6: 16, 21, 23; 7: 5; 1 Cor. 15: 21, 22. For an examination of every Bible text where the word *hell* is found, proving that hell is the unconscious, oblivious condition of the *death* state, and not a condition of *life* in eternal torment, please see our booklet, *The Hell of the Bible*).

Accordingly, for mankind to be free from the *death* sentence implies their being brought out of *death*, no longer under the Adamic condemnation. The following Scriptures prove that on the basis of Christ's death for everyone, all will be saved (freed) from the Adamic death sentence (Rom. 5: 18, 19; 11: 26; 1 Tim. 2: 4-6; 4: 10; John 1: 29; 3: 17; Heb. 2: 9; 1 John 2: 2).

When certain of these verses speak of all being saved, they do not refer to eternal salvation, but to salvation by Christ's death from the death sentence brought upon all by Adam's sin. Therefore these passages prove that all who in this life were not delivered from the Adamic death sentence will, after death, through Christ's sacrifice, be delivered from it; and as this sentence produces death, deliverance from it implies one's being awakened from death, and that free from its sentence. Freedom from the death sentence is an experience necessary for an opportunity of salvation; for as long as one is under the death sentence he cannot gain everlasting life.

ALL INDOCTRINATED IN GOD'S WORD

(b) *All will be indoctrinated in the Word of God*; for as people cannot be saved by ignorance, they must come into a knowledge of the Truth to be saved (Acts 4: 12; 11: 14; Rom. 10: 14). Both the Old and the New Testaments prove that those who in this life did not gain the knowledge of the Truth for salvation will obtain it later. The following are some of the Scriptures that teach this thought as true of the Millennial Age, when the earth (Isa. 11: 9; Hab. 2: 14) will be full of the knowledge of God, whereas now (Isa. 60: 2; 2 Cor. 4: 4) darkness (error) covers the earth (Isa. 29: 18, 24; 35: 4-6; 40: 5; 42: 6, 7; 49: 6; 50: 10; John 1: 9; Acts 3: 21, 22; 1 Tim. 2: 4, 6; Rev. 20: 3; 22: 17). Such a knowledge, of course, will give them an opportunity to obtain life; for it is the second feature of an opportunity for salvation.

ALL GIVEN FAVORABLE CONDITIONS

(c) The Bible teaches that *all will be placed under conditions inconducive to sin and conducive to righteousness*, and, of course, under such conditions reformation and everlasting life will be possible even to the weakest and most degraded.

The following are the conditions inconducive to sin and conducive to righteousness which will be made available for all during Messiah's Reign: The curse will be taken from the earth (Isa. 61: 4; Rev. 21: 4; 22: 3), and the earth will become Paradise Restored (Ezek. 36: 35; Isa. 35: 1, 2); Satan and his fallen angels will be restrained and imprisoned and will be unable to mislead the people (Rev. 20: 1-3), and Christ and the Church will have control for their good (Psa. 72: 8; Rev. 20: 4, 6); error and sin will be destroyed (Isa. 25: 7; 1 Cor. 15: 25, 55-57), and truth and righteousness will prevail (Isa. 11: 9; 62: 12); the death sentence will be removed from man (Rom. 5: 19), and the opportunity of gaining restitution will be given him (Acts 3: 19-21); sorrow and sighing will flee away, and joy and gladness will take their place (Isa. 35: 10; Luke 2: 10); war and strife shall cease (Isa. 2: 4; Mic. 4: 3; Hos. 2: 18; Zech. 9: 10), and peace and good-will will take their place (Isa. 9: 7; Luke 2: 14); people will no more be persecuted and injured for righteousness (Isa. 25: 8), but will greatly prosper for righteousness (Psa. 72: 7); the wicked will be summarily punished for wrongdoing (Psa. 37: 35, 36), and will be striped for their reformation (Isa. 26: 9); false religious systems will be destroyed (Isa. 65: 15; Rev. 18: 8-24), and the one true religion will be embraced by all (Isa. 60: 14, 15); oppressive governments will be destroyed (Isa. 60: 12), and the fostering government of Jesus and the Church will be in control (Psa. 72: 12-14); people will no more be dispossessed of their homes, nor will they have to rent others' property (Isa. 65: 22); but each will enjoy his own property unmolested (Mic. 4: 4); they will no more engage in unproductive labor (Isa. 65: 23), but will greatly prosper in their undertakings (Isa. 60: 17).

Certainly these conditions are inconducive to sin and conducive to righteousness; therefore they will furnish a most favorable opportunity for salvation for mankind. Conditions conducive to salvation are a third feature of an opportunity for salvation, and the foregoing Scriptures prove them to be purposed for the unsaved dead of the world.

ALL FAVORABLY INFLUENCED CHRISTWARD

(d) The Scriptures teach that *all who were not in this life favorably influenced toward Christ will in the next life be so influenced*. Jesus says (John 12: 32), "And I, if I be lifted up from the earth [in the next verse St. John explains this expression as referring to Jesus' Ransom-sacrificial death], will draw all men unto me." All of us know that in this life comparatively few were drawn unto Christ (John 6: 44; Matt. 7: 14). Therefore all who were not in this life drawn (favorably influenced) to Him must be drawn to Him after this life, or John 12: 32 would be untrue. But the passage is true; therefore those not drawn to Him in this life will be drawn to Him in the next life, in the Millennium.

EVERY KNEE WILL BOW AND TONGUE CONFESS

(e) The Bible teaches that *all will yield submission to Jesus and acknowledge His right to reign over them* (Phil. 2: 10, 11; Isa. 45: 23; Psa. 22: 29; Rom. 14: 9). All have not in this life submitted to Him, nor have all in this life recognized His right to reign over them. Therefore this must occur in the next life in the case of those who did not do these things in this life. Phil. 2: 10 shows that this includes the dead, *i.e.*, those *under the earth*; and Psa. 22: 29 and Rom. 14: 9 directly state it of them. Such submission and recognition are a part of the experiences of those undergoing an opportunity for salvation.

ALL GIVEN THE OPPORTUNITY OF CONSECRATION

(f) The Scriptures teach that *the opportunity of consecration to the Lord will be given to everyone on earth during the Millennium*; and this includes those who will then be brought back from the dead. Isa. 35: 8 is to the point. In v. 4, Christ's Second Advent, accomplishing the overthrow of Satan's empire and the punishment of its supporters, in the Great Tribulation, is set forth. Vs. 5, 6 teach how He will enlighten, reform and uplift sinful humanity, and the restoration of Paradise is taught in vs. 7, 1 and 2.

V. 8 teaches the opening of the Highway of Holiness for the unclean (Adam's sin-defiled race), who, however, must cleanse themselves, if they would pass over its full length. A highway, in contrast with a narrow way (a private lane), is a public road thrown open to everyone. In the Highway everything will be made so plain and clear that the most simple shall not err therein. V. 9 shows that all harmful things will be taken away from it, and that the redeemed, those who will by the Ransom be delivered from the death sentence (1 Tim. 2: 4, 5), will be privileged to walk there.

V. 10 shows that the dead, whom also Christ's Ransom covers (Hos. 13: 14), will return from the tomb and come to Zion, Jesus and the Church, in connection with that Highway of Holiness.

Therefore this Scripture proves that an opportunity of consecration will be open to those of the dead who in this life did not consecrate; and the opportunity to consecrate is the sixth constituent element of a chance for salvation.

ALL GIVEN THE OFFER OF THE HOLY SPIRIT

(g) The final thing that belongs to an opportunity for salvation is *the offer of the holy Spirit*. The Bible teaches that this offer will be open to everyone. In Joel 2: 28-29 a remarkable promise is made, reversing the expression of the thought from the time order of the fulfillment. In v. 29, Jehovah tells us that He would pour out His Spirit for His servants and handmaidens (the elect), a thing that He has been doing during the Gospel Age, "in those days"; and in v. 28 He tells us that He would, "after those days," after the Gospel Age, hence during the Millennium, pour out

His Spirit "for all flesh." Therefore those for whom it was not poured out in this life will have it poured out for them in the next life; and those that obey will receive it (Acts 5: 32), and will by it be lifted up to perfection, if they continue to obey. But according to Joel 2: 28 all will be given opportunity to receive the holy Spirit, though none will be forced to obey and thus receive it. Thus the opportunity of receiving the holy Spirit will be offered to all. The offer of the opportunity of receiving the holy Spirit is an indispensable part of a chance for salvation. It is the seventh and last feature belonging to a full opportunity for salvation.

Thus we have proven from the Scriptures that the seven things that constitute a full opportunity for salvation will come to every human being. But they did not come to everyone in this life. Therefore they will come after this life, in the Millennium, to those to whom they did not come in this life.

MANKIND'S ACCOUNTABILITY IN THIS LIFE

Let no one assume, on the basis of the above nine lines of Bible evidence (and many more yet to be given), proving that there is hope for the unsaved dead who did not have an opportunity for salvation in this life, *that mankind in general are not accountable before God at the present time, and that they may live as selfishly and unrighteously in this life as they please, since they are to have an opportunity for salvation in the next life.*

Let no one delude himself! The Bible makes it very clear that everyone according to his measure of enlightenment, ability and opportunity is accountable before God for his thoughts, motives, words and acts. ("As he thinketh in his heart, so is he"—Prov. 23: 7.) Jesus warned that "every idle [pernicious] word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12: 36).

Punishment for sins is sure to come. Some are punished for their sins in this life, others after being awakened from the dead. "Some men's sins are open beforehand, going before to judgment; and [in the cases of] some men they follow after [their punishment for sins comes after their awakening]" (1 Tim. 5: 24).

Everyone is either building his character by good thoughts, motives, words and acts and thereby is becoming more fitted for everlasting life, or is tearing down, depraving, his character by evil thoughts, motives; words and deeds, especially by wilfulness in them, and is thereby gradually making himself more and more *unfit* for everlasting life, and fit only for destruction—annihilation—in the Second Death. Some of the non-elect by secret sins and/or by open (manifest) sins in this life so deprave their characters that it will be impossible for them in the Millennium, to rid their characters of indelibly fixed evil qualities, and therefore they will then go into the Second Death.

Jesus said to the willfully hypocritical Scribes and Pharisees of His day "How can ye escape the damnation of hell [*gehenna*, the Second Death]?" (Matt. 23: 33). By sinning willfully they had so

undermined their characters that Jesus despaired of their escaping the Second Death, though He showed that it is a possibility.

The same is true of many since then who have sinned willfully along various lines. It will be very difficult for them to rid themselves of the bad qualities that caused their sins, and it will require great effort on their part, if they ever succeed.

Is There Hope for Any of the Unsaved Dead?

Chapter 3

CURSE TO BE REMOVED GRADUALLY

(10) We now continue this discussion with a tenth reason for hope on behalf of some of the unsaved dead. The Bible teaches that *during the Millennium the curse that Adam brought upon the human family will be gradually removed*, requiring the entire thousand years for its completion. Rev. 21: 3-5 proves that this will come to pass through the presence of God's Tabernacle (Christ and the Church—"which temple ye are"; 1 Cor. 3:17; Eph. 2: 19-22) on earth among men. Rev. 22: 1-3 proves this through the presence among men of the Throne of God and of the Lamb (God's royal authority exercised by Jesus and the Church), the River of Life (God's pure Word), and the Tree of Life (Jesus and the Church).

1 Cor. 15: 24-26 shows that the Kingly power of Christ during His Reign will extirpate every effect of Satan's usurpatory rule and activity among men, chief among which are sin, death and the grave. 1 Cor. 15: 54-57 shows that the Church will share with Jesus in achieving this victory over sin, death and the grave on behalf of the race; and Hos. 13: 14 shows that it will all flow from the Ransom-sacrifice of Christ. Glory be to God for such a glorious prospect! This consideration shows that an opportunity for salvation awaits those who did not have such an opportunity in this life; for these all died under the curse, and its destruction implies that it will no longer extend over anyone.

A RESTITUTION OPPORTUNITY FOR ALL

(11) The next proof we give is that the Bible teaches *that God through Christ will bless the non-elect, living and dead, with an opportunity of obtaining restitution* (Acts 3: 19-21). Restitution (or, restoration, ASV) means a return to an original estate. The original estate of the human family was the image and likeness of God, as these were exemplified in Father Adam and Mother Eve.

By the *image* of God we understand the perfection of being, the condition of being "very good" in God's sight, to be meant (Gen. 1: 26, 27, 31; Psa. 8: 4-8; Heb. 2: 6-8; Col. 3: 10; Eph. 4: 23, 24); and by the *likeness* of God we understand man's rulership over the earth, even as God is Ruler over the Universe, to be meant (Gen. 1: 26, 28, 29; Matt. 25: 34).

The image of God implies perfection in the physical, mental, moral and religious faculties. Adam and Eve, before the fall, and Jesus, when on earth, were examples of this perfection (Heb. 2: 6-9). The likeness of God implies a perfect earth with perfect rulers in charge. But as St. Paul

implies (Heb. 2: 8), the image and likeness of God (the original perfection of being and rulership) have been lost; and in the place of the image of God has come physical, mental, moral and religious degradation. In the place of the likeness of God has come the tyranny of the cursed earth (Gen. 3: 17-19) over man, greatly oppressing him, until it extinguishes his life. All this the Scriptures assure us came upon mankind because of the sin of Father Adam (Gen. 3: 1-24; Rom. 5: 12-21; 1 Cor. 15: 21, 22).

Now the human family is but a wreck of what it was in Adam and Eve. This sad, undone condition of our race has deeply appealed to the compassion of our Creator, who amid the sentence of His displeasure (*death, not eternal life in torment*) has remembered His mercy toward fallen and condemned man in sending His well-beloved Son into the world as man's Ransom-price from death (Matt. 20: 28; 1 Tim. 2: 4-6; John 3: 17; Rom. 5: 7, 8, 16-19. For a thorough examination of the Scriptures on the subject of *hell*, including those texts some use to try to prove it is a place of torture in fire, please see our booklet, *The Hell of the Bible*, price).

As Christ's First Advent was to lay down the Ransom-price (the Gospel Age, forming a parenthesis for the selection of His Bride between His two Advents, has been to make its blessings available only for His Church), so His Second Advent is to make the Ransom-price available for the recovery of the non-elect, in a restitution, a return to the original estate, from the ruins of the lost image and likeness of God brought upon all by heredity through Adam's sin.

Thus the death of the sinless Jesus provides merit sufficient for the deliverance of all from the demerit of Adam's sin, and guarantees an opportunity to obtain full deliverance from its effects, a restitution to the original Adamic perfection. And it is to effect the restoration of the glorious image of God, to offer the race perfect bodies, minds and hearts, and to effect the restoration of the marvelous likeness of God (*i.e.*, to offer the race a perfect rulership over an Edenic earth) that Christ returns to this earth. All who will obey the reasonable requirements of Christ's Millennial Kingdom will obtain all these blessings. And to obtain their share in them all of the dead who were excluded from the opportunities of becoming members of the elect (to which only the faith class, those who can walk by faith, trusting where they cannot trace God, have been invited) will be awakened and brought back on this earth; for why should that part of the unbelieving class which happens to live at the time of Christ's Return be favored with opportunities of restitution, and that part of the unbelieving class which happened to die before that time be excluded from these blessings, since God's ways are equal and impartial (Ezek. 18: 29-32), and since death does not of itself fix character?

We will now quote and explain some Scriptures which teach the lines of thought just suggested:

ACTS 3: 19-21; 15: 14-17 EXAMINED

Acts 3: 19-21 testifies: "Times of refreshing [this word is used to denote the re-enkindling of life and the promotion of growth effected by rain falling upon mown and burnt grass, to which

the fallen human family is compared (Isa. 40: 5-8), and which is expressly stated to be the effect of Christ's Reign upon our race, mown down by the curse, and burnt by the fierce rays of sin (Psa. 72: 6, 16)] shall come from [on account of] the presence of the Lord [the Greek for presence here *means* face, *i.e.*, favor (Num. 6: 24-26); for during the reign of sin God's back, not His face, is represented as turned toward man (Jer. 18: 17); but during the Millennium, as this passage indicates, He will turn His face toward mankind, beaming with grace, mercy and truth for mankind's restoration. Please note that this is represented in the next verse as being associated with Christ's Return]; and he shall send Jesus Christ, which [who] before was preached unto you, whom [Christ] the heaven must receive [*retain*—how long?] *until the times of restitution of all things* [every feature of the image and likeness of God is to be restored to the willing and obedient in the Millennium], which [things] God hath spoken [promised] by the mouth of all his holy prophets since the world began."

This passage expressly teaches us that Christ does not return until the Times of Restitution, the Times of Refreshing; therefore He returns to restore the willing and obedient of the race to the original perfect condition, and to refresh them with it. St. Peter tells us that this is the testimony of all the holy prophets.

Acts 15: 14-17 is another passage to the point: "Simeon [Peter] hath declared how God at the first [beginning at the home of Cornelius (Acts 10)] did visit the Gentiles, to take out of them a people [the Church, Christ's Body] for his name [the Jews, expecting but one Advent of the Messiah, had difficulty in reconciling their hopes of His glorious Reign with sending the Gospel to Gentiles; St. James harmonizes the seeming contradiction by pointing out that there are two Advents, that the time parenthesis between them is filled in by the selection of the Bride for Christ from among Jews and Gentiles, that after this will come Messiah's glorious Reign, and that this view of matters harmonizes the facts with the Scriptures].

"And to this agree the words of the prophets; as it is written [there is no contradiction between the teaching of the selection of Christ's Bride and His blessing the world of mankind; all that is needed is that they be kept separate and distinct as to the time of their operation: first the Bride is selected, then come the Second Advent and the Reign of blessing], After this [after visiting the Gentiles to select the Bride] I will return [the Second Advent begins], and will build [erect in royalty] again the tabernacle of David [the house, family of David, in great David's greater Son, Jesus], which is fallen down when Zedekiah, 607 B.C., was dethroned, David's royal house fell down, *i.e.*, it ceased reigning]; and I will build again the ruins thereof [with and since the fall of David's royal house, Israel as a kingdom has been in ruins; but this kingdom is to be restored at the Lord's Return, after the testimony would be given in all the world for the selection of the Bride of Christ (Acts 1: 6-8)], and I will set it [the Kingdom] up [why does He return and establish the Kingdom?]: that the residue of men [*residue* means that which is left after a part is taken out of it; *the residue of men*, therefore, means all not taken out as prospective parts of the Bride, *i.e.*, the whole non-elect world, living and dead] might *seek* after the *Lord*, and [Greek, *even*] all the Gentiles [Greek, *nations*] upon whom my name is called."

There is a difference between the "people for his name" and "all the nations upon whom my name is called." It is the very same difference that exists in the way in which a wife is called by her husband's name and in the way in which a piece of property has in the deed its owner's name put upon it. This passage clearly shows that our Lord with the completion of the Bride's selection returns to establish God's Kingdom, and to bless all those who were passed by and left unhelped while her selection was being made. Therefore it implies blessings for the non-elect dead, as well as the non-elect living.

1 COR. 15: 21-26; ROM. 8: 17-21, ETC., EXAMINED

Another pertinent passage is 1 Cor. 15: 21-26, which we will quote from the ASV, one of the best of all translations: "For since by man [Adam] came death [the death (dying) process, as well as the death state], by man [Christ] came [shall come] also the resurrection of the dead [the awakening from the death state and the re-standing out of the dying process—the reversal of what Adam brought upon us]; for as all in Adam die [come under the Adamic death curse], so also all in Christ shall be made alive [be brought out of the Adamic death curse into perfection—life].

"But each in his own order [shall be made alive—perfect] ; Christ the firstfruits [shall be made alive—perfect; this Christ cannot be Jesus, because He had been resurrected about 25 years before St. Paul penned these words, while he speaks of a future resurrection; the Church, which is also with Jesus called Christ—*anointed*—(1 Cor. 12: 12, 13; Gal. 3: 16, 29), is obviously here meant; and thus the first resurrection (Rev. 20: 4,6) is meant]; then they that are Christ's, at [during] his coming [shall be made alive; the margin gives *presence* as the proper meaning of the Greek word *parousia*, used here; He will be present a thousand years—the Millennium—during which those who will become His by faith and obedience will be made alive—perfect—after they are awakened and brought forth from the tomb; this refers to the dead world coming back from the tomb, and arising unto perfection during the Millennium as they believe and obey and continue to do so].

"Then cometh the end [the Little Season, after the thousand years are over (Rev. 20: 7-9)], when he shall deliver up [vacate the Mediatorial throne of] the kingdom to God, even the Father; when [after] He shall have abolished [destroyed] all [effects of Satan's] rule, all [expressions of Satan's] authority, and all [works of Satan's] power [Christ's Reign is thus intended to destroy all the works of Satan—sin, error, sorrow, pain, sickness, death and the grave (1 John 3: 8; Rev. 21: 4, 5); to destroy the grave means to awaken all the dead; and to destroy death means to deliver all out of the dying process; the order of procedure would then be, first to destroy the grave by awakening the dead, and then gradually by restitution processes *to undo every feature of the dying process*: Adamic sin, sorrow, pain, sickness, the curse on the earth, etc.].

"For he must reign, till he hath put all enemies under his feet [the various features of the curse are these enemies; for Paul enumerates in the next verse death as one of Christ's enemies—to put them under His feet means to dominate them unto utter subjection—destruction]. The last

enemy that shall be abolished [destroyed] is death [not the death state or the grave, which by the awakening of the dead will be destroyed before sin, pain, sorrow and sickness, but the dying process—the imperfection brought by the Adamic sentence upon all; the annihilation of its last vestiges will complete the work of the Millennial Kingdom; therefore death will be the last enemy destroyed]."

The death mentioned in v. 26 is thus seen to be the Adamic, not the Second Death, as some have supposed. As we have already seen, v. 24 assures us that the end of this Mediatorial Reign will not come until Christ has overthrown in the race every effect of Satan's rule, authority and power through sin. V. 25 is a quotation given to prove that such is the purpose of Jesus' Reign. All the effects of Satan's rule, authority and power are spoken of in this verse as Jesus' enemies; and v. 26 naming death as one of these enemies, we are thus given the understanding of what all of them are. These enemies are thus shown to be the devastating effects of Satan's reign over the earth—sin, error, sorrow, pain, death, hades. These are the enemies of Jesus because they injure the race that He died to redeem. Therefore we see that the enemies here referred to are all the effects of Adam's sin; and the Adamic death is the First Death, not the Second Death.

The thought of 1 Cor. 15: 24-26 is given in other language in Rev. 21: 3-5; 22: 3; and the death and curse which are there spoken of as being no more are undoubtedly the Adamic death and curse. Moreover, the Second Death is not an enemy of Jesus or of the human family, but is rather a friend and servant, that will swallow up their enemies, even as the type of the Second Death—the Red Sea—was a friend and servant of Moses and Israel, when it afforded protection to the Israelites in their passage of it, but swallowed up Pharaoh and his pursuing hosts, leaving Israel safe and triumphant on its eastern shore.

We see, therefore, that the expression "the last enemy" in 1 Cor. 15: 26 does not refer to the Second Death; it refers to the Adamic death—the First Death.

The expression, Adamic death, includes every vestige of imperfection that Adam's sin has brought upon the race. Evidently the expression here does not mean the Adamic death *state*; for long after all will have returned from the tomb, from the Adamic death state, there will still be imperfection in the human family. The Adamic death *process* is therefore here meant by the term "the last enemy." When the last vestige of imperfection resulting from Adam's sin will have been wiped out of existence by Christ's all-conquering restitution power and works, the "last enemy" will have been destroyed, which will end the restitution work.

Thus this passage likewise clearly demonstrates that the non-elect dead, who were excluded in this life from the opportunity of obtaining the elective salvation, will be awakened from the dead during the Millennium, and will be given the opportunity of gaining the restitution salvation.

Rom. 8: 17-21 shows that the whole human creation under the effects of the curse is kept waiting for deliverance until Christ and the Church as God's Sons are manifested in glory for this work (see also Col. 3: 4).

2 Thes. 1: 10 shows that Jesus returns not only to be glorified in His saints, but to be admired, worshiped, by those who will believe *in that day*, the Millennial Day of a thousand years.

A similar thought, based upon the picture of the Israelites waiting for the high priest to come out of the Tabernacle at the conclusion of the sacrifices (Lev. 9: 22) to bless them, is given in Heb. 9: 28, where Christ is represented as coming again for the blessing of those who await Him, which according to Rom. 8: 19, 21 includes the entire human family.

PSA. 22: 27-29; 86: 9, ETC. EXAMINED

Psa. 22: 27-29 is a glorious testimony to this thought (see ASV): "All the ends of the earth [the entire human race] shall remember [their present experience with evil and the Word they will then learn, so thoroughly as not to forget them (Jer. 31: 33, 34)] and turn [be converted] unto Jehovah; and all the kindreds [every family] of the nations shall worship [serve] before thee [in Thy interests]. For the kingdom is Jehovah's, and he is [shall be] the ruler over the nations [this is surely a description of the Millennium; for until the Millennium the kingdoms of this world will hold sway, and only then will give way to the Kingdom of God (Rev. 11: 15)]. All the fat ones [those full of loving zeal] of the earth shall eat [appropriate the Millennial blessings] and worship [return service therefor to God]: *all they that go down to the dust* [the dead] shall bow before him [the verse now proceeds to define those who go down to the dust], *even he that cannot* [because of the Adamic sentence] *keep his soul alive.*"

This last verse shows that the non-elect dead are referred to; for they are the ones who cannot, because of the Adamic sentence, keep their souls alive. According to this passage, they are to bow down to the Lord as the Ruler of the nations, which must be during the Millennium, the time of His rulership.

Psa. 86: 9 testifies likewise: "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name!" Many of the nations that God made, like the seven nations of Canaan, the Assyrians, the Babylonians, *etc.*, no longer exist; yet they were made by God, but did not in this life worship and glorify Jehovah. Therefore, in order to do so, they must be awakened from the dead and be taught and enabled to worship and glorify God—a Millennial work.

Isa. 29: 18, 24 is another passage to the point: "In that day [the Day of God, the Millennial Age] shall the deaf [those who in this life have their ears of understanding closed so that they cannot now understand the things of faith (Matt. 13: 9-17)] hear [understand] the words [teachings] of the book [the Bible; Isa. 35: 5, 6], and the eyes of the blind [those who in this life could not perceive the things of faith] shall see out of obscurity [the mixture of truth and error in which they are in this life], and out of darkness [total error . . . They also that erred in spirit [went astray in error and misconduct] shall come to understanding, and they that murmured [because of the rigors of the curse under which they lived and died—hence the non-elect dead] shall learn doctrine." This passage teaches that in the Kingdom those who in this life could not perceive and

understand the things of faith, who lived in error and, under the curse, murmuringly groaned unto the end (Rom. 8: 22), will see and understand the Truth and be delivered from partial and total error.

Isa. 35: 4-10 and Dan. 7: 13-14 show the same glorious blessings resulting from Christ's Second Advent. And the blessings that the returned Lord will give the race in its living and dead members are most eloquently, beautifully and comfortingly set forth in Psa. 72: 1-19.

Isa. 25: 6-9 is another beautiful summary of the Kingdom work following our Lord's Return. The glorious feasts of uncontaminated and nutritious Truth are described in v. 6; while, as a part of the Kingdom's work, the destruction of sin and error is described in v. 7 (see 1 Cor. 15: 55,56, where the question, "O death, where is thy sting [*sin*]?" implies the answer, "Nowhere," for it will then be out of existence). V. 8 shows that both the dying process and the death state will be utterly blotted out of existence, with all tears and the persecution of the righteous, through the glorious Kingdom of God, which Christ returns to establish. See St. Paul's comment on v. 8 in 1 Cor. 15: 55-57 and his description of the same thing in 1 Cor. 15: 21-26, already examined. Please compare v. 9 with Rom. 8: 19, 21.

ROM. 14: 9, PHIL. 2: 6-11, ETC., EXAMINED

Rom. 14: 9 (ASV) testifies: "To this end [for this purpose] Christ died [as the Ransom for all (1 Tim. 2: 6)], and lived again, that he might be the Lord [Ruler in the Millennium] of both the dead [all Adam's lost race, whether in the tomb or not] and the living."

Phil. 2: 6-8 describes Jesus' sacrificial death; vs. 9-11 tell of His exaltation and its results; and vs. 10, 11 state: "That at the name of Jesus every knee should bow, [the knees] of things [persons; the Greek applies to persons or things, persons evidently being meant here] in heaven [the heavenly host bows to Him], and [the knees of] things [persons living] in earth [this is future—in the Kingdom; for all knees on earth do not now bow to Him], and [the knees of] things [persons] under the earth [the dead race who are in their graves, and who will be brought back from the unconscious state of death, and then, as having been under the earth, dead, will bow to Jesus]; and that every tongue [in heaven, on earth and under the earth, the living and the dead] should confess that Jesus Christ is Lord, to the glory of God the Father."

See also God's oath on this very point, in Isa. 45: 22, 23, and remember that the oath to this thing is based upon, and is explanatory of, the Oath-bound Covenant (Gen. 22: 16, 18), by which God bound Himself to Christ and the Church, the Seed (Gal. 3: 8, 16, 28, 29), to use them to bless all the families, nations and kindreds of the earth, resulting in the whole earth becoming full of His glory (Num. 14: 21; Psa. 72: 19; Isa. 11: 9; Hab. 2: 14; Matt. 6: 10). And since the vast majority died unblessed, this passage implies their awakening for this blessing.

Thus we see that as an eleventh proof, the Bible teaches that God through Christ will bless the whole human family, living and dead, with opportunities of restitution.

DESTRUCTION OF ALL EVIL AND INTRODUCTION OF ALL GOOD AMONG MEN

(12) A twelfth reason for hope for those of the unsaved dead who did not have their opportunity for salvation in this life is that *God through The Christ, Head and Body, will destroy from among men every evil thing and influence, and introduce and establish among men every good thing and influence.* Our Lord Jesus was manifested to destroy the works of the Devil (1 John 3: 8), and He will do this during the Millennial Age. To accomplish it He will bind Satan and his angels and thus prevent them from having any more influence among men.

Rev. 20: 1-3 describes this binding work: "And I saw an angel [Jesus] come down from heaven, having the key [the power to lock or unlock, to open or close] of the bottomless pit [the condition of error, which has no real foundation, no bottom] and a great chain in his hand [powerful secular and religious truth].

"And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years [restrained him by various truths that refuted his corresponding errors, so that he could no longer deceive and mislead mankind at his will], and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more [thus keeping him (a) in the darkness of errors and speculations of his own making, (b) from learning any further truth and (c) from tempting mankind into sin and error], till the thousand years should be fulfilled: and after that he must be loosed a little season [during a short period after the Millennial Mediatorial Reign of Christ, Satan will be allowed to deceive mankind again and bring upon them their final testing as to worthiness or unworthiness of everlasting life]."

In addition to restraining and imprisoning Satan and his angels, our Lord will Millennially restrain evil men from in any way taking advantage of and injuring others (Isa. 11: 9; 26: 9; 28: 17). Those who do not even externally reform will after 100 years of opportunity be cut off in the Second Death (Isa. 65: 20).

God through The Christ will Millennially destroy Adamic death and its power and effects over mankind (Isa. 25: 7), including sin, error, superstition, sorrow, pain, sighing, crying, sickness, scarcity, famine, pestilence, drought, extreme heat and cold, war, revolution, anarchy, oppression, poverty, ignorance, dying and death. The Millennial destruction from among men of every evil thing and influence, in order to restore the willing and obedient of mankind to human perfection, surely gives hope for eternal life on earth for the unsaved dead who did not have an opportunity for salvation in this life.

Those who reform outwardly, but without a heart reformation, will be permitted to live to the end of the Millennium and to attain to human perfection outwardly; but when Satan is then loosed in the "little season" to test restored mankind, they will be deceived by him and their unholy heart condition will become manifest in each case. They will be revealed as hypocrites, liars and deceivers, as using the Millennial opportunities selfishly, and not for the good of others.

They will be the "old men" of Isa. 65: 20 who will not have filled their days with good, and therefore will be destroyed, will "be no more." They will perish, be annihilated, in the Second Death, as will also Satan and his angels (Rev. 20: 7-10, 15; Psa. 37: 10, 35, 36, 38; 145: 20; Isa. 1: 28; Mal. 4: 3; Matt. 25: 41, 46; Acts 3: 23).

Additionally, God through The Christ will introduce and establish among men every good thing and influence, in order Millennially to restore the willing and obedient of mankind to human perfection. They will introduce the opposites of the above-mentioned features of the Adamic curse, the reverse of the sentence and its power and effects: righteousness, truth, piety, joy, pleasure, ease, smiles, laughter, abundance, health, Edenic climate, prosperity, national and international peace, order, liberty, riches, education, awakening from the dead, convalescence and restoration to perfect life.

The Plan of God, the character, training and powers of the Kingdom classes, and the social order, the rewards and punishments of that Age, will combine to realize these desirable purposes. And we may be sure that God's Oath-bound promise and Christ's Ransom-sacrifice and exaltation to bring about these blessed results, will bear fruitage in the success of God's Plan (Gen. 22: 16-18; Num. 14: 21; Isa. 45: 22, 23; 53: 11; John 12: 32, 33; Rom. 5: 18, 19; 1 Tim. 2: 4-6). As the arrangements of Satan's kingdom have been conducive to the operation of the curse, so the arrangements of God's Kingdom will be conducive to the operation of the blessing of restitution from the curse. Praise our God for such a hope and prospect!

NINE OTHER HOPE-INSPIRING PROOFS

We now give rather briefly nine other reasons proving that there is hope for the unsaved dead who did not have an opportunity for salvation in this life.

(13) *The Bible teaches that many of those who had no chance of obtaining the elective salvation will make a favorable response in the Millennium to the offer of salvation then prevailing.* This is directly taught in Isa. 35: 5, 9, 10; Ezek. 16: 46-63.

(14) *The Bible teaches that all the elect will be required to assist the living and the dead non-elect in the Kingdom Age to overcome their enemies and to gain their restitution inheritance, before they themselves will be privileged to settle in their own post-Millennial inheritance.* This is shown by the 2½ tribes—Reuben, Gad and the half-tribe of Manasseh—which had their final inheritance on the east side of the Jordan being required to go to the west side of the Jordan and help the 9½ tribes to overcome their enemies and gain their inheritance there, before coming back to the east side to settle finally in their own inheritance (Num. 32; Josh. 1: 12-18). The 2½ tribes represent the Little Flock (Reuben, the firstborn), the Great Multitude (Gad) and the Worthies (the half-tribe of Manasseh), who will be required to assist the non-elect (the 9½ tribes) in the Kingdom Age to overcome their enemies—their sin, error, selfishness and worldliness of mind and heart—and to gain their restitution inheritance, before they themselves will settle into and enjoy their post-Millennial inheritance.

(15) *The Bible teaching that the Millennial Age and the Judgment Day are identical* proves that there is hope for the unsaved dead; for it proves that in the judgment Day only those things will be done which are to be done in the Millennium. The following passages prove the identity of the Millennium and the Judgment Day: 2 Tim. 4: 1; Luke 22: 29, 30; Matt. 19: 28; Obad. 1: 21; Jer. 23: 5, 6; 33: 14-16; Isa. 32: 1; Psa. 72: 1-4. All the dead, we know, will be raised early in the judgment Day (John 5: 28, 29; 11: 24; Rev. 20: 11, 12). Consequently, all the dead will be raised early in the Millennium. In the Millennium all will be helped unto salvation; therefore in the Judgment Day all will be helped unto salvation.

(16) That there is hope for the unsaved dead is evident also from the Bible teaching, already mentioned, that *the word "resurrection" as applied to mankind means a "re-standing" from the fallen condition unto the perfection of God's image* (Acts 26: 23; Luke 20: 27-38; Phil. 3: 11,7-10; Acts 24: 15; 23: 6; 26: 6-8). This fact implies an opportunity of salvation for unjust ones in the Millennium, as St. Paul says that not only will the just be resurrected (perfected) but also unjust ones (Acts 24: 15).

(17) *The Bible teaching of two ways of salvation*—a private, difficult one for the Elect, called the narrow way (Matt. 7: 13, 14) and a public, less difficult one for the non-elect, called the Highway (Isa. 35: 8), proves the same doctrine. The connection (Isa. 35: 5, 9, 10) shows that this Highway will be for certain of the unsaved dead; and the whole chapter proves that it describes the Millennial Age.

(18) *The Bible teaches that under Jehovah, the great Shepherd* (Psa. 23), *our Lord Jesus, the good Shepherd* (John 10: 11), *has two flocks, or folds, of His Sheep*. First, there are Jesus Sheep of the Gospel-Age fold, made up from among both Jews and Gentiles (Eph. 2:12-15; Rom. 11), and secondly there are Jesus' "other sheep ... which are not of this [Gospel-Age] fold [Matt. 25: 31-36]," but which are of His Millennial-Age fold. He says, "Them also must I bring, and they shall hear my voice; and there shall be one fold, and one shepherd" (John 10: 16; compare Eph. 1: 10).

(19) *The Bible teaches that there are two "days" of salvation*. First, the Gospel Age is "a day of salvation" (2 Cor. 6: 2; see Rotherham, ASV, Diaglott, etc.; that this is the correct translation can easily be seen from Isa. 49: 8, from which it is quoted). Secondly, the Millennial Age is a great salvation day—God "hath appointed a day, in the which he will judge the world in righteousness by that man [Jesus] whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17: 31). Then the elect Church, selected during the Gospel Age, will under the New Covenant (Jer. 31: 31-34) restore the earth, the home for the non-elect, and bring forth the non-elect from the prisonhouse of death, "into the glorious liberty of the children of God" (Isa. 49: 8, 9; 42: 6, 7; Rom. 8: 21).

(20) The Bible further demonstrates that there is hope for the unsaved dead, by its teaching that *the free grace salvation will operate after the elective salvation is completed* (Acts 15: 14-16; 3: 19-21; John 17:21-23; Rom. 8: 19-23; Rev. 22: 17), even as the Millennium, the time for the

operation of the free grace salvation, follows the Gospel Age, with its elective salvation now operating.

(21) The Bible proves it finally by the teaching that *ultimately all God's works will honor Him* (Num. 14: 21; Psa. 76: 10; Rev. 5: 13). This can be only when His glorious attributes operating in the outworking of His Plan will fully demonstrate His works and character to be and to have been harmonious—a fact that requires a full, fair opportunity of salvation for everyone.

Thus we have presented 21 reasons in all, with Scriptural evidence for each one, proving that indeed there is hope for the unsaved dead, that there will be an opportunity to obtain salvation during Christ's Millennial Reign for the non-elect dead, who were not given the chance in this life to win the elective salvation. These 21 reasons in every case show that such non-elect dead will be awakened from the dead during Christ's Millennial Reign.

How good is this wonderful Divine provision for the unsaved dead who in this life have had no opportunity or an insufficient opportunity for salvation! It is just like God, in His great wisdom, justice, love and power, to make such a wonderful provision through Christ for the non-elect to obtain it! How superior is His great Plan of Salvation for them to the teachings that they will be tortured forever in a fiery abyss, the creedal Hell, or suffer for centuries in a place called Purgatory, or that they will be saved by ignorance!

The good tidings of great joy respecting God's provision for salvation for the world of mankind is the Gospel *manward*, as it was defined both by the Angel at Jesus' birth (Luke 2: 10) and by the Apostle Paul (Gal. 3: 8). This is why the Scriptures are so full of it.

When the matter is understood it clarifies God's past and present dealings with the children of men. The Bible becomes in its light a book harmonious with itself, with God's character, Christ's Ransom, the holy Spirit's work, man's needs and with facts. It indeed is thereby demonstrated to be the depository of God's marvelous Plan of the Ages, as well as the glorious expression of His adorable character. He thus becomes loved by us with "love Divine all love excelling," and with "joy of heaven to earth come down." Let us worship, praise and adore Him, all whose works praise (reflect credit upon) Him. "Great and marvelous are thy works, O Lord God, the Almighty; righteous and true are thy ways, thou King of the ages [or, nations]. Who shall not fear, O Lord, and glorify thy name? for thou only art holy; for all the nations shall come and worship before thee; for thy righteous acts have been made manifest" (Rev. 15: 3-4, ASV).

Is There Hope for Any of the Unsaved Dead?

Chapter 4: Questions on Hope for the Unsaved Dead

DOES "ALL" IN 1 TIM. 2: 4, 6 MEAN EVERYONE?

Question: Is it right to say that the word "all" in such Scriptures as 1 Tim. 2: 4, 6 means *all*, in view of the Scriptural use of this word in Matt. 3: 5, *etc.*, where apparently it does not mean *all*?

Answer: In some cases the word "all" does not Scripturally mean everyone, *i.e.*, is not universal in its application, as the case cited in the question proves. However, this fact does not contradict the thought that this word is almost always universal in its application. So generally is this the case that the burden of proof always falls upon the one who asserts that in a given passage it does not include everyone or everything, as the case may be. In 1 Tim. 2: 4, 6 the word "all," for three reasons, evidently means everyone:

(a) The Scriptures clearly teach, in harmony with 1 Tim. 2: 4, that God loves all men unto salvation from the Adamic sentence. We cite among others the following passages in proof: Gen. 12: 3; 18: 18; 22: 18; John 3: 16, 17; 1 Tim. 4: 10; Titus 2: 11; 3: 4; Heb. 2: 9.

(b) Again, the Scriptures clearly teach that Jesus Christ died to save all men from the Adamic sentence (John 1: 29; 3: 15-17; 12: 32, 33; Rom. 5: 18, 19; 1 Cor. 15: 21, 22; Heb. 2: 9; 1 John 2: 2).

(c) Finally, as a result of the love of God and of the death of Jesus Christ for all men unto salvation from the Adamic sentence, the Bible teaches that all men will be invited and helped by the holy Spirit to come into harmony with God. Note the following passages, which by no means are an exhaustive list of pertinent Scriptures: Psa. 2: 8; 22: 27-29; 86: 9; 98: 2, 3; Isa. 2: 2; 11: 9; 25: 6; 29: 18, 24; 35: 5, 6, 10; 40: 5; 45: 22, 23; 52: 10; Jer. 31: 34; Joel 2: 28; Luke 2: 10, 31-34; John 1: 9; 12: 32; Titus 2: 11; 3: 4; Rev. 22: 17.

If we attentively study 1 Tim. 2: 4-6 we will note that these three lines of thought are clearly emphasized in that passage. Thus on the first point the Apostle, in v. 4, directly states that God's good will—love—is toward the whole human family, to the end that they may be saved from the Adamic sentence: "God will [literally, *willeth to*] have all men to be saved [not everlastingly, but from the Adamic sentence]." The second point—Jesus' Ransom-sacrifice for all men—is directly taught in v. 6, where the Apostle says of Christ Jesus that He "gave himself [unto death] a ransom [a corresponding price] for all [Adam and the whole race in his loins when he sinned]." So, too, the Spirit's proffered help for all men unto salvation—is taught in vs. 4 and 6 in the words, "God

will [willeth to] have all men ... *come unto the knowledge of the truth ... to be testified in due time* [during the Millennium]." These three considerations, therefore, prove that "all" in 1 Tim. 2: 4, 6 means every one of Adam's race, including Adam himself.

UNIVERSAL REDEMPTION OR SALVATION?

Question: Do the Scriptures teach universal *redemption* or universal *salvation*, or do they teach both?

Answer: This is a matter that might be set forth in different terms and yet stated correctly. We might say that we have universal redemption, in that the redemption is on behalf of all, and that the results of the death of Christ will be made efficacious to all of Adam's race. When it is made efficacious to all it will mean their salvation—either that they will be actually and fully saved out of sin and death conditions, or that they will have a full, complete *opportunity* for recovery out of sin and death, with only their wills to intervene. Through Christ the work of the first Adam will be entirely undone. Each member of the race will be privileged to come back to all that was lost, *if he will*. An everlasting salvation, a complete deliverance from sin and death, will require the individual's full cooperation.

There is a law of God which when broken leads to a sentence of death, as in the case of Father Adam. Broken by anyone who has been delivered from the sentence of Adam and fully restored, that law would mean that individual's condemnation to death afresh. The Bible speaks of this condemnation as the Second Death (Rev. 20: 14; 21: 8), which it teaches some will undergo. The first death passed upon all because of one man's sin. The Second Death will pass upon none except for wilful, intelligent sin of the individual, which the Bible teaches some will commit (1 John 5: 16). Such a sin could not be committed until first such ones had been delivered from the sentence previously upon them through Father Adam—the *first* death sentence (Heb. 6: 4, 5). The world therefore, could not now die the *Second Death*, because the world is not yet released from the *first* death. No man could be judicially tried and condemned to death *twice* for the same offense. To have a *second* sentence he must have come, either actually or reckonedly, from under the first sentence, and then have committed a second offense. The world—Adam and all his race—has been condemned once. Not until they will be released from that condemnation could they come into a fresh condemnation.

Therefore the Bible declares it to be God's purpose that there shall be a great Day, a thousand-year Day, in which Christ will give the world a judgment, or trial. The right to give them this trial our Lord Jesus has secured by His own death, having tasted death for Adam and all his posterity condemned in him (Heb. 2: 9). The death of our Lord, a perfect man, would be the full offset of the sentence upon the first man. Thus the way is open for the great "Times of Restitution" spoken of by the Apostle Peter (Acts 3: 19-21).

So our Lord Jesus has become the Redeemer, the Purchaser, of Adam and all his race. He has not yet fully accomplished the work of purchase; for the application of the merit of His sacrifice

for the world is to follow His Second Advent, when the Church of the Firstborn shall have been completed and His Mediatorial Reign will be due to begin. As soon as this purchase shall have been effected, the cancellation of the sin of the world will be made. The world will then be turned over to Christ, free from the penalty of original, or Adamic sin; and each individual will have a full opportunity, or trial, or judgment, to determine his real character, his real intention, his real attitude toward right and toward wrong, toward God and toward sin. This will affect first the living nations, and then, gradually, those who will be in the tomb, as they shall come forth. This will be universal redemption, or deliverance, from the Adamic death penalty, universal purchase *from death*; but not universal deliverance or salvation *to eternal life*, which will be conditional.

The Apostle Paul, in speaking about this great trial day, or Judgment Day, of the world, says, "God hath appointed a day [future], in which he will judge the world in righteousness by that man whom he hath ordained" (Acts 17: 31). The word "man" in this case is evidently used in a figurative way to represent Jesus the Head and the Church His Body, who with Him are to constitute the great Mediator between God and men during the Millennium, for the purpose of giving all mankind a full release from the Adamic penalty and a full opportunity to return to God. "Whosoever will" may have that full opportunity and may, by improving it, be found worthy of everlasting life (Rev. 22: 17). He may at the end of the thousand years, in mankind's final test, demonstrate that he is both able and willing—able because perfect, willing because of right heart-intentions—to keep the Divine law. All such will be granted life eternal by the Father. All others will be destroyed, annihilated, in the Second Death.

Adam was on trial for his life eternal, but he failed at the outset of his trial. The world of mankind at the opening of the Mediatorial Reign will start in a different way. They will start imperfect; but, with an experience in the nature and effects of sin, and under the covering of Christ's work—not granted as an individual imputation, but through the operation of the Mediatorial Reign—they will be permitted to rise up, up, up, out of sin and death; and while having this privilege, they will be permitted to demonstrate their real character, whether determined for good or for evil. If they faithfully determine for good, they will gain eternal life; if for evil, they will lose eternal life and will die again and be dead forever—incur the Second Death. Thus the Bible teaches a universal *redemption or salvation* from the Adamic death penalty; but it does not teach a universal *salvation to eternal life*.

THE DISPUTED PORTION OF REV. 20: 5

Question: How can you harmonize the teaching that the non-elect dead, excluded in this life from the chance of gaining the elective salvation, will be awakened during the Millennium, with Rev. 20: 4, 5, which, after speaking of the first resurrection, says, "But the rest of the dead lived not again until the thousand years were finished"?

Answer: There are good reasons for believing that this portion of Rev. 20: 5 is an interpolation, and therefore not genuine Scripture.

(a) The testimony of the best MSS. is against its genuineness. No MS. earlier than the fifth century contains it, *e.g.*, the Sinaitic, the oldest of the New Testament Greek MSS., lacks it, and the oldest translation, the Syriac, does not have it.

(b) As the clause stands it makes the next words, "This is the first resurrection," tell a falsehood; for they teach that this clause treats of *the first resurrection*, whereas if genuine it refers to *the world's resurrection*, not to that of the Church, whose is the first resurrection.

(c) The demonstrative pronoun *haute* (*this*) in the Greek text of the clause, "*This* is the first resurrection," makes it refer to the immediately preceding clause, "But the rest of the dead lived not again until the thousand years were finished"; for as in English the demonstrative *this* refers to the nearer thing and the demonstrative *that* to the farther thing, so in the Greek the same rule applies to *haute* (feminine form of the masculine *hautos*, *this*) and *ekeine* (feminine form of the masculine *ekeinos*, *that*). If the disputed clause were genuine and the demonstrative pronoun in the Greek text of the clause, "This is the first resurrection," were used to refer to the clause, "They lived and reigned with Christ a thousand years," then that demonstrative pronoun would have had to be *ekeine*, *that*, as pointing to the clause farther away than the immediately preceding one, and not *haute*, *this*, which would refer to the nearer (the immediately preceding) clause, "But the rest of the dead lived not again until the thousand years were finished."

(d) Biblical Numerics indicates that the disputed clause does not belong in the text of Rev. 20:5. This science demonstrates that the whole Bible is constructed on an elaborate mathematical design (proving God's authorship and the verbal inspiration of the Bible) and that it contains within itself an infallible means for deciding between disputed readings of its text in the original languages. Biblical Numerics is described more in detail, *e.g.*, in our book, *The Bible*, pp. 603-634, where, among other things, it is shown that not only is the number 7 present on the Bible's surface, but also that it permeates the Bible through and through, in its sentences, paragraphs, sections, *etc.*

The letters of the Greek and Hebrew, in addition to serving as the alphabet, serve also as numerals, *e.g.*, the word *haute*, used in the clause immediately following the disputed clause, is not only a word spelled by its letters, but is also a numeric sum of the value of its numbers, *i.e.*, $a = 1$, $u = 400$, $t = 300$ and $e = 8$ (the aspirate *h* has no numerical value, as in Greek it is not a letter, but merely a sign of exhalation). Therefore this word, consisting of four Greek numerals, stands for the number 709.

The disputed clause has the numeric value of 5819, which is not evenly divisible by seven. The Greek clause with which the pertinent sentence begins, "And they lived and reigned with Christ a thousand years," has the numeric value of 4997. The Greek clause with which the sentence ends, "This is the first resurrection," has the numeric value of 2976; and the total of the numeric value of these two clauses is 7973, a multiple of seven, for it is the product of 1139×7 . But if we add to their sum, 7973, the numeric value of the disputed clause, 5819, the sum will be 13,792, which, divided by 7, gives us a quotient of $1970 \frac{2}{7}$, a number with a fraction remaining, and therefore not evenly divisible by seven. Hence the addition of the numeric value of the disputed

clause to the numeric value of the rest of the sentence spoils the Biblical numerics of the sentence.

(e) Many Bible passages already mentioned in this treatise prove that the dead will be awakened *during*, not *after* the Millennial Reign, e.g., Psa. 22: 27-29; Isa. 25: 6-9, compare 1 Cor. 15: 54-57; Isa. 45: 22, 23, compare Gen. 22: 16-18 and Phil. 2: 9-11; John 5: 25, 28, 29; Acts 3: 21; Rom. 14: 9, compare Rev. 19: 16 and Heb. 1: 6; 2 Tim. 4: 1; 1 Cor. 15: 21-26.

Thus we find that there are good reasons for believing (a) that the disputed clause is spurious and (b) that only that belongs to the sentence in Greek which, when translated into English, reads as follows: "And they lived and reigned with Christ a thousand years; this is the first resurrection." These reasons would favor our deleting from our Bibles the disputed clause, as something which has been added to it, all additions to, and subtractions from the Bible being Divinely forbidden things (Rev. 22: 18, 19).

If the first clause of Rev. 20: 5 is spurious, it was added to the Bible sometime between 325 A.D., when the Sinaitic MS. was made, and 450 A.D., when the Alexandrian MS., the first one containing the disputed clause, was made, perhaps in the following way: During that time some reader of his copy of the book of Revelation wrote these words in the margin of his copy as his comment on the passage; and sometime later, another copyist of manuscripts, transcribing from the annotated copy of Revelation, inserted this marginal reading into the text, thinking it to be genuine; and so it came into most Greek MSS. of Rev. 20: 5.

If the first clause of Rev. 20: 5 is considered genuine, we would have to keep in mind the following:

(a) We would have to consider it as a parenthesis in order to prevent it from contradicting its second clause, "This is the *first* resurrection"; for if the first clause is not considered to be a parenthesis, to prevent a contradiction the second clause would have to read, "This is the *second* resurrection."

(b) The word "*dead*" in the disputed clause would have to be considered as applying, not to those in the death state, but to those in the imperfection of the dying process, as it does in most of the uses in Rev. 20 (vs. 12, 13), and as it does also elsewhere in the Scriptures (Rev. 3: 1; 11: 18; Matt. 8: 22; John 5: 24, 25; 2 Cor. 5: 14).

(c) The statement that "the rest of the dead *lived not again* until the thousand years were finished" would have to be considered as meaning, not that the dead were awakened merely, though still under the Adamic dying process, as they will be during the thousand years, but that they did not regain the fulness of perfect human life which Adam lost, that they were not fully lifted up out of the imperfection of the Adamic dying process, until the thousand years were finished.

Not to interpret the expression "lived not again" in this way would make it contradict numerous Scriptures, *e.g.*, those cited above, which prove that all in the Adamic death state will be resuscitated *during* Christ's Millennial Reign. Parallel passages, therefore, compel us to give the expressions "dead" and "lived not again" in Rev. 20: 5 the meanings above attached to them, if we assume the genuineness of its disputed clause. This verse, therefore, does not, as many think, prove that the world will not be *awakened* from the death state until the thousand years will have been finished, but it means that it will not be until the end of the thousand years that the last vestiges of the Adamic curse will have given way to the all-conquering sway of the life-giving reign of Christ and the Church for the world of mankind.

The removal of this curse is the theme of Rev. 20, 21 and 22. And in these chapters seven pictures of its gradual undoing during Christ's Second Presence are set before us. One of these pictures is the thousand-year Kingdom figure; and that figure is used in the section to which the first clause of Rev. 20: 5, if considered genuine, belongs. This would account for the fact that the gradual wiping out of the Adamic death during the thousand years is described by the use of similar words and with the same thought, in this verse and in 1 Cor. 15: 22-26, where also the Kingdom figure is used, and this is what we should expect of passages that describe the same phase of Christ's Second Presence on earth.

Accordingly, the first clause of Rev. 20: 5, if considered genuine and interpreted in harmony with other pertinent Scriptures, implies that all in the Adamic death state will be awakened long before the Millennium ends, that they will be put under the life-giving conditions of that Age and that as they obey the Life-Giver, they will gradually be lifted up out of the imperfections of the Adamic death and at the end of the thousand years will find themselves perfect — "made alive."

WILL THE "UNJUST" BE RESURRECTED?

Question: In view of the fact that some will never reach the condition of perfection, which the word *resurrection* means, how shall we understand the words of the Apostle Paul in Acts 24: 15, that both the just and the unjust are to be resurrected?

Answer: This Scripture seems very plain if we give careful attention to what we read. Those Jews who stood by and heard the defense of the Apostle before Governor Felix, of which the words of Acts 24: 15 are a part, believed that all of the *just* would have a resurrection, and that an opportunity of the resurrection would be given to the unjust. That is what they had been taught from their forefathers. And now the Apostle was reiterating this, their conviction. He says, "There shall be a resurrection of the dead, both of the just and the unjust"; *i.e.*, the resurrection for which God has provided, and which is yet to come, is not only for the good, but also for those who are now evil.

The thought is not that those who *remain* in an unjust condition will be granted a full resurrection. The text does not state that *all* the unjust will be resurrected, brought to perfection of life. There are some now justified who will have a share in the resurrection, even as there are

others who are not now justified who will also have a share in the resurrection. And all mankind will have a share in God's *provision* for a resurrection.

The just will have a special resurrection, which will be a reward for their special obedience. But the opportunity will, during the incoming Kingdom Age, be thrown open for all to gain everlasting life through Christ. The justified ones of the Church class are "changed in a moment, in the twinkling of an eye," from the earthly to the heavenly condition—made perfect spirit beings. Those of the past dispensations, justified to God's favor through faith, are to be brought forth perfect men, instead of in the condition in which they died. This will be after the Ransom merit of Christ will have been applied for all the world.

So we have the resurrection of the highest class of the just—the Little Flock—on the Divine plane; that of the Great Multitude on a lower spirit plane; that of the Ancient and Youthful Worthies on the earthly plane—four elect classes who pass their trial, their testing, in the present life. But it has been provided in the Divine Plan that the remainder of men may gradually be raised fully up, up, out of every frailty, back to the original perfection that Adam had in the beginning. They are unjust now; they have never come into full relationship with God.

The Divine purpose is that the death of Jesus shall effect the release of the whole race from the condemnation in Father Adam. Therefore the Millennial Reign of Christ has been set aside for the resurrection of the world. But how large a proportion will profit by this arrangement remains to be seen. The Scriptures state that during that Age a sinner of a hundred years old—a wilful sinner—shall be cut off from life altogether. They declare that such a sinner will be but a lad, in comparison to what he might have become if he had availed himself of the opportunities provided at that time (Isa. 65: 20; see especially Leeser's translation). It will be entirely their own fault if they do not profit by the blessings of that Day. Only wilful, personal rejection of God and His merciful salvation through Christ will consign anyone to the Second Death.

ALL WILL NOT BE RESURRECTED

Note carefully that the Scriptures do not say that *all* will share in the resurrection. How about the vitalizedly justified? Will they all be resurrected? Oh, no! There will be some who have been justified who will go into the Second Death. And so with the world. After they shall have had a full opportunity, under clear light, whoever then sins wilfully against the light will receive the penalty of the Second Death. But nothing will be lacking, so far as God's provision is concerned. Our Lord said, "The hour is coming in which all in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto a resurrection of *judgment*" (John 5: 28, 29, compare ASV and Emphatic Diaglott).

Those who have pleased God in that they have exercised faith, have made consecration of themselves to Him and have obeyed the leadings of His Word, Spirit and providences—these are the ones who have done good. God does not ask any more of them than that they show their loyalty by doing their best, that they seek to live in harmony with His will according to their ability,

whether they lived during this Gospel Age or during the Ages preceding. Abraham, Isaac, Jacob and all the prophets (and all others less prominent) who are mentioned by St. Paul in Heb. 11—these died in faith. With these Ancient Worthies, God declares He was pleased, and that they shall have "a better resurrection" (Heb. 11: 35). The superiority of their resurrection will include their being awakened as perfect human beings, while the world will have to go through the thousand years to attain perfection.

They that have done good will come forth to a resurrection of life. Some of these will receive a resurrection of life on the human plane, others on the spirit plane, still others on the highest order of the spirit plane—the plane of the Divine nature.

Then Jesus tells us about the other general class—those who have done evil. This includes all whom God cannot approve and accept. Those who are not accepted are those who have not done good, according to God's standard; they have done evil; they are unjustified. Many of them have been respectable, moral people, but they are not worthy of the "better resurrection." These will come forth also that they may attain, if they will, complete raising up to life. They will be awakened in order that they may have a resurrection. They will be resuscitated from *hades*, the grave, the death state; but their awakening will be only the beginning of resurrection, namely, a *re-standing* to perfect life. Some will be awakened only to die again later, because of failure to accept God's terms of blessing.

The resurrection process will go on day by day, week by week and year by year during those thousand years—the great Resurrection Day, that Great Day, the Last Day, during which there will be an opportunity for all to gain life eternal. But whoever will not make the proper progress will be accounted unworthy of a full resurrection. Those only who will be judged worthy of everlasting life on God's terms will get it. Thus there will be a resurrection, a bringing up to perfect life, both of just and of unjust ones. All that are in the graves shall be brought forth, shall come to a knowledge of the Truth, to the intent that they may be restored, if they are willing and obedient, to all that was lost in Adam and redeemed by the world's Savior—Jesus Christ.

The above presentation is entirely in harmony with the literal translation of the last clause of Acts 24: 15: "There shall be a resurrection both of just and unjust ones"; for the article *the* is lacking before the Greek words translated "just" and "unjust."

WILL THE SAME BODIES BE RAISED?

Question: Do the same bodies that are laid away in the grave come forth in the resurrection awakening?

Answer: A very clear answer is given to a very similar question in 1 Cor. 15: 35-38, where we read, "But some man will say, *How are the dead raised up? and with what body do they come?* Thou fool [foolish one], that which thou sowest is not quickened, except it die: And that which thou sowest, thou sowest *not that body that shall be*, but bare grain, it may chance of wheat, or

of some other grain: but God *giveth it a body as it hath pleased him*, and to every seed his own body [italics ours]."

These verses very clearly show that the bodies that are laid away in burial do not come back again, and give as an illustration the fact that grains of wheat, *etc.*, that are sown do not come back again; but that new grains are raised. Just so, the bodies which are buried do not come back in the resurrection.

JOHN 2: 19, 21; ISA. 26: 19 EXAMINED

Sometimes John 2:19, 21 ("Destroy this temple, and in three days I will raise it up. But he spake of the *temple* of his *body*") is interpreted as teaching the raising of the same body that is buried. This interpretation contradicts not only St. Paul's words just quoted, but also the many Scriptures and Scriptural teachings (see 1 Cor. 15: 45, 50; 2 Cor. 3: 17; 5: 16; 1 Pet. 3: 18; Mark 16: 12, *etc.*) that prove that Jesus was raised from the dead a life-giving spirit, and did not in His resurrection take back His fleshly body, which He *gave* for the life of the world (John 6: 51).

As a spirit being (John 3: 8), Jesus appeared afterward to His disciples in various fleshly bodies, or *forms* (Mark 16: 12), with created clothing (the soldiers had taken His—Matt. 27:35): *e.g.*, as a gardener, as a stranger (known only after He broke bread, after which He dematerialized and vanished — Luke 24: 13-35), as one with nail-prints, as one seeking fish, *etc.* (John 20: 11-18, 25-29; 21: 1-14; Matt. 28: 16, 17). He plainly said, "A spirit [He was raised a spirit] hath *not* flesh and bones [material substances], as ye see me have [in which He materialized]" (Luke 24: 36-48).

Jesus' words in John 2: 19 are explained, against the misunderstanding of His hearers, as referring to the temple pictured forth by the Jewish temple, *i.e.*, He referred to the antitypical temple, which is the Church (1 Cor. 3: 16, 17; 2 Cor. 6: 16; Eph. 2: 19-22). We know also that the Church is called the Body of Christ (Rom. 12: 5; 1 Cor. 12: 12-27; Eph. 1: 23; 3: 6; 4: 4, 12, 16; 5: 23, 30; Col. 1: 18, 24). Jesus, therefore, here promised that even if His enemies would kill the various members of His Church, He would, nevertheless, on the third (1,000-year) day, raise it (the Church) up. He uttered this language on the fifth 1,000-year day from Adam's fall into sin; and we have already proven that the Church will be reigning with Him, hence will be resurrected, on the seventh 1,000-year day, which is the third of such days from and including the fifth. So understood, the passage makes no reference to the raising of the *bodies* of the saints.

The "body of our humiliation" (Phil. 3: 21, ASV), which in the resurrection is "fashioned like unto his [Jesus'] glorious body," likewise refers to the Body of Christ, and not to the fleshly bodies of the saints.

The Scriptures nowhere teach that the bodies that are laid away in death are raised again on the last day, but on the contrary deny such a thought. By accepting this Scriptural teaching, we are unaffected by infidel objections to the resurrection, based on the material elements of some

bodies becoming parts of other bodies by assimilation through cannibalism or through eating fruits, vegetables, *etc.*, into which elements of dead human bodies have been assimilated.

Isa. 26: 19 is sometimes quoted as allegedly proving that the same bodies which are laid away in the graves come forth. However, there are several questionable things, in the passage as translated in the KJV. In the first place, the words printed in *italics* in this verse are inserted into the text without having any corresponding words in the original; for the translators resorted to the use of *italics* to inform the readers that the italicized words are interpolated. The interpolated words, "together with," make the verse liable to the interpretation that we have shown contradicts the Bible in many ways. Moreover, the Hebrew word translated in the KJV as "body" has no plural form; but used collectively, as, *e.g.*, in Psa. 79: 2 and Jer. 7: 33, it has plural significance.

Thus the American and English Revised Versions, Moulton, Leeser, the Jewish Publication Society, *etc.*, render the verse as follows: "Thy dead shall live; my dead bodies shall arise."

As we have already shown (compare Luke 20: 36; see also *Life-Death-Hereafter*, pp. 171-183), the resurrection has two parts: (1) the awakening of the dead, and (2) the lifting up of these awakened ones from the physical, mental, moral and religious imperfection of the Adamic fallen condition, back again into the physical, mental, moral and religious perfection from which Adam fell—a process that will require the entire Millennium to complete for mankind.

As we understand the matter, these two things are taught by Isa. 26: 19: the clause, "Thy dead shall live," refers to the *awakening* of the dead—the first part of the resurrection process—and the clause, "My dead bodies shall arise," refers to the *re-standing* from Adamic imperfection to perfection—the second part of the resurrection process. The expression, "*dead bodies*," refers to those bodies as being not actually in the death state, but as dead in trespasses and sins (Eph. 2: 1, 5); for God regards everyone out of Christ and short of perfection as dead (2 Cor. 5: 14).

The reason for the use of the word *my* in the clause, "my dead bodies," is that Christ, the speaker in this verse, by virtue of His ransoming—purchasing—them, will be their Owner and Lord (Rom. 14: 9), hence can properly call them His. So viewed, the passage does not refer in the least degree to the identical bodies that were buried as being raised again on the last day; but refers to the two parts of the resurrection process, (1) the *awakening* of the dead, and (2) their *re-standing* to perfection.