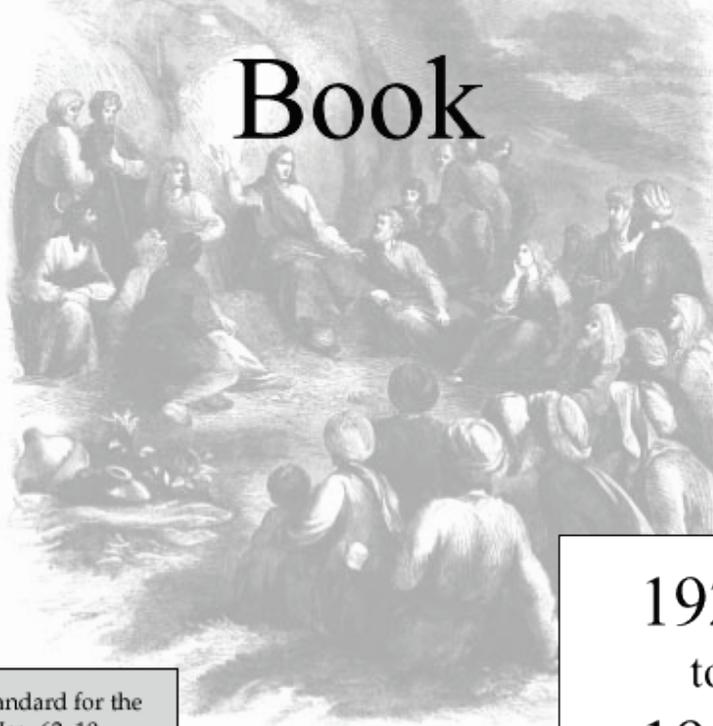


The BIBLE STANDARD
AND
HERALD OF CHRIST'S KINGDOM

Question & Answer
Book



"Lift up a standard for the
people" — Isa. 62: 10

1920
to
1999

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Editor's Preface

The Bible Standard magazine is pleased to present this study aid, the Question & Answer Book.

The questions and answers found here have been compiled from the pages of The Bible Standard and its forerunner, The Herald of the Epiphany, of the past 79 years, and appeared in the popular columns "Our Question Box" and "Bible Question Box." They represent a broad area of inquiry and the answers range from the simple to the more complex.

A Table of Contents is provided, though the topics covered are listed alphabetically and may be found quite easily.

This book was compiled as a work of love by a number of brethren. The Editor appreciates their efforts and prays that the use of this publication will bring many blessings.

Bernard W. Hedman
Editor, *The Bible Standard*

**Chester Springs,
Pennsylvania, U.S.A.
July 2000**

The Bible Standard
Question and Answer Book
1920 – 1999

Explanation of Structure

ADAM — Bold entry denotes topics in alphabetical order.

ADAM — No Pre-Adamic Race The entry following the dash is not necessarily in alphabetical order.

For each entry, the date of the publication appears in (). The specific year and page of the issue in which the entry can be found is listed at the end of each answer. If the question and answer has appeared in the magazine as a reprint, this is indicated by the date, following the original reference. For example: '81-46, '92-21, where the second reference denotes a reprint of the first. The string containing the asterisk for example, '81-46; *92-21, indicates that the second reference is a variation of, or an expansion on, the preceding entry.

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Abomination—Of Desolation Defined.

Question (1964)—The May Bible Standard is very enlightening; but on page 35, par. 2 is a statement that is not quite clear to me. It says, “the cornerstone of Papacy, the Abomination of Desolation, is the blasphemous doctrine of the Mass.” Is “the Abomination of Desolation” here to be understood as referring to “Papacy” or to “the Mass”?

Answer.—It refers to its nearest noun, “Papacy,” which the article shows from the Scriptures is the Abomination of Desolation. The blasphemous doctrine of the Mass is not the Abomination of Desolation, but is the cornerstone, the special defiling error that made Papacy the Abomination of Desolation (see *The Time Is At Hand*, p. 271:2; *Thy Kingdom Come*, pp. 26:1; 35:2; 36:2; 75:3; 83:1; 95:1, 2; 103:1).

In Dan 11:31 and 8:13 are found prophetic statements (1) that imply that the doctrine of the Mass was being taught before the Abomination of Desolation was set up, and (2) that show clearly that the Mass is separate and distinct from the Abomination. Let us examine these two passages.

In Dan. 11:31 we read: “Arms shall stand up on his part [*strong ones out of him stand up*, Young’s Literal Translation; *i.e.*, powerful, heady power-graspers would arise out of Papacy as it was developing early in the Gospel Age], and they shall pollute the sanctuary of strength, and shall take away the daily [*continual*] sacrifice.” This was done by substituting the bloodless sacrifice of the Mass for Christ’s sacrifice, which has continual or unceasing efficacy. The doctrine of the Mass, which is a corruption of the Lord’s Supper, is the teaching that the priest creates anew out of bread and wine, Christ’s actual body and blood, *i.e.*, His humanity, and sacrifices Him afresh for the sins of the baptized, living and dead. We find mention of certain phases of this blasphemous teaching as early as in the Council of Constantinople, 381 A.D. (*Thy Kingdom Come*, p. 103). “And [thereafter] they shall place the abomination that maketh desolate.” Papacy was set up or placed in civil jurisdiction *nominally* by Justinian’s decree in 533 A.D. and actually by the overthrow of Ostrogothic monarchy in 539 A. D. (see *Thy Kingdom Come*, pp. 58, 70-83).

The same two things as to the Mass and the Abomination of Desolation are shown also in Dan. 8:13. The context shows that the "little horn" (v. 9), Papacy, became exceedingly, great, even unto controlling the host of heaven, the entire Church, and it caused some of the host of the shining lights, to fall to the earth, and trod them under foot (v. 10). It greatly magnified itself and arrogated to itself honors, dignities, titles and prophecies that belong to Jesus Christ, the true Chief, Prince and Head of the Church; it took away from Him the *continual sacrifice*, by substituting the Mass, and thus *the base of His sanctuary* was overthrown (v. 11).

The host, the people, were given over to Papacy, against the continual sacrifice, by reason of transgression, *i.e.*, they were given up to Papacy to tread upon (see vs. 10, 13), together with the continual sacrifice; and treading under foot was done through or by means of transgression. Papacy cast down the Truth to the ground and its doings prospered (v. 12). The question of v. 13 shows the priority of the Mass and the distinction between the Mass and the Abomination of Desolation: "How long shall be the vision concerning the daily [*continual*] sacrifice [its unceasing efficacy being set aside by the substitution of the Mass], and the transgression of desolation [the Abomination of Desolation], to give both the sanctuary and the host to be trodden under foot?" For the answer to this question and a further discussion of the subject, including the 2300 days (v. 14), please see *Thy Kingdom Come*, Chaps. III and IV. '64-45

Abrahamic Covenant—And The Law Covenant.

Question (1972)—Was the Law Covenant, according to Gal. 3:19, added to the Abrahamic Covenant (see Gal. 3:15-17, which seems to be contrary to such a thought), or are we to understand this verse to teach that it was added to, or imposed upon, the nation of Israel?

Answer.—From the fact that the Jewish high priest's breastplate, a type of the Law Covenant, was added to the front of his ephod, a type of the Abrahamic Covenant (see *Tabernacle Shadows*, pp. 30-36), we are warranted in concluding that the Law Covenant was added to the Abrahamic Covenant; but

as Gal. 3:15-17 proves, it was not added thereto as making conditional, or as adding conditions to, the Abrahamic Covenant, and unconditional and confirmed promise God made to Abraham and his seed (Gen. 12:3; 22:16-18).

However, *to become the seed was a conditional thing*. Why? Because the Seed consists of the *Faithful* only. The Law Covenant was added to the Abrahamic Covenant in order that worthiness to be given the opportunity of becoming the Seed might be demonstrated by perfect obedience to the Law. Our Lord Jesus kept the Law perfectly and so demonstrated His worthiness to become the Seed of Promise. And because of the imputation of the merit of His Ransom-sacrifice to His followers, they were accepted for candidacy as subordinate parts of the primary Seed (Gal. 3:16, 29). But it was only as these were begotten of the Spirit and then continued to walk according to the Spirit (Rom. 8:1-4, 13, 14; Gal. 5:16), following carefully in Jesus' steps, and suffering with Him faithfully unto death as members of His Body, that they with Him became the primary Seed of Promise (1 Pet. 2:21; Rom. 8:17; 2 Tim. 2:12; Rev. 2:10; 1 Cor. 12:27; Gal. 4:28). To the Seed of Promise, the Christ, Head and Body, the Abrahamic promises are unconditional, even as "the promise" is "sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham" (Rom. 4:16). It is also true that the Law Covenant was added to, or imposed upon, the nation of Israel. Both viewpoints are correct and in harmony with God's course of action as described in the Scriptures. '72-63

Abrahamic Covenant—The Earthly and Heavenly Seed.

Question (1972)—Does Rom. 4:16 refer to the two seeds of the Abrahamic Covenant, the heavenly ("the stars of the heaven"—Gen. 22:17) and the earthly ("the sand" seed, or does it suggest the one Seed, the Christ class, Head and Body, composed of Jews and Gentiles (Gal. 3:28; Eph. 2:15)?

Answer.—Rom. 4:16 obviously refers to the heavenly and the earthly seeds. That the one Seed consisting of Jews and Gentiles (Gal. 3:16, 29) cannot alone be meant in Rom. 4:16, appears from the fact

that St. Paul here contrasts the Seed which is of the faith of Abraham (Gal. 3:7-9), and which is the one Seed of Gal. 3:16, 29, consisting of Jews and Gentiles (Gal. 3:28), with the Seed which is of the Law. '72-63

Adam—No Pre-Adamic Race.

Question (1959)—In the Nov. *Bible Standard*, in examining the testimony of the Bible and Science against the Evolution theory, you mention Adam as the first man. Does not Gen. 1:28, which shows that Adam and Eve were told to “be fruitful, multiply, and *replenish* the earth,” indicate that the earth had been peopled before Adam’s creation; and may not the Negro race, or some of the barbaric peoples, be descendents from a pre-Adamic race?

Answer.—If the questioner will look up (*e.g.*, in Dr. Strong’s or Dr. Young’s Concordance) the Hebrew word translated “replenish” in Gen. 1:28, he will find that the proper rendering is “fill.” The King James translation is incorrect here, for it uses a word (*replenish*), which cannot be used as a proper translation of the same Hebrew word in a number of other occurrences. It should have been translated “plenish” or “fill”—even as it is translated “fill” by Rotherham, Leeser, Young, Berry, the R.S.V., *etc.*

The Scriptures are positive in the declaration that Adam was the first *human* being. In 1 Cor. 15:45, 47 he is called the *first man*. In Acts 17:26 it is stated that God “made of *one blood* all nations of men for to dwell on all the face of the earth,” *i.e.*, all the peoples of the earth are descended from Adam (1 Cor. 15:22), the first man, no matter how different in color, stature, intelligence, attainment, *etc.*, they may now be.

Furthermore, the entire testimony of the Bible must need be set aside to give support to the theory that some of the peoples of today are not Adam’s offspring, but are descendants from a supposed pre-Adamic race; for the Scriptures record that present races all had their start in father Noah and that only he and his family survived the Flood (see, *e.g.*, Gen. 7:21-23; 9:1). And in the New Testament our Lord and several of the Apostles corroborate this record—of Noah and the Flood. The Negro race is supposed to be descended from Noah’s son Ham (Gen. 9:22-26). (For a discussion of the Evolution theory and the

latest findings on Noah's Ark, see our June and Nov. 1958 issues—copies free on request.) '59-6; '69-30

Adam—And Eve's Daughters.

Question (1985)—Gen. 4:1: "And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord." Might we understand from her statement, "I have gotten a man," that female children were born to Adam and Eve before Cain's birth?

Answer.—We do not see any indication in Eve's statement that female children were born to her and Adam before Cain was born. It seems that Eve just was so overjoyed at having a child that she made the expression. But we do know that Adam "begat sons and *daughters*" (Gen. 5:4). '85-47

Adam—If Adam Failed His First Trial Why Should He Be Resurrected For Another.

Question (1951)—If Adam has had a trial and failed, will he have another and if so, what for? Why should he be resurrected if he failed in the first trial?

Answer.—[as given by our Pastor in 1909—See Question Book, p. 6]: The reason that he is to have a resurrection and another trial is because God willed it so, and that is the very best reason. Now, if you want to know why, we may do some guessing, perhaps, to our advantage.

I think the reason God willed it so is that in some respects Adam did not have a trial under the most favorable conditions that God could have arranged, although his trial was a just trial. He was fully equipped mentally, but a great temptation came to him, and because of the lack of experience he failed. What was the trial or temptation?

You remember that the Apostle tells us that Adam was not deceived; he knew what he was doing, that he was eating the forbidden fruit, violating God's command, and that it meant death. There was no ignorance about it. Why did he do it? I think the narrative bears out the thought that he did it because of sympathetic love. He had been without a wife, and while the various kinds of birds could twitter, and the other animals make some commotion, such were not satisfactory to man; so after God gave him a wife, bone of his bone, and flesh of his flesh, and he had enjoyed that sweet companionship, and he realized

that he would lose her and that he would be alone again after she disobeyed, he said, I will eat with her and die with her. If she must go out in the unprepared earth and die, so will I. So, really this is a very noble feature of the first man's character, and the condition of his trial, you will see, made it a very severe trial. Now, then, I think it would be just like our Heavenly Father to say: Adam, at the time you did that, you did not know fully what I could or would do for you, and what you might have had at that time if you had been obedient. Now, Adam, I intend to redeem you and all your race. You will have a demonstration of my love, and after you have learned of the height and depth and length and breadth of my love, I will expect you fully and perfectly to keep My law and live for ever, but if you so not obey, then you will die the Second Death and will never have another opportunity for restitution. '51-22; '86-67

Adam—Christ Died For All.

Question (1958)—How many of Adam's race are to be benefited by Jesus' death?

Answer.—"Jesus, who was made a little lower than the angels for the suffering of death . . . that he by the grace of God should taste death *for every man*" (Heb. 2:9) "gave himself a *ransom* for *all*, to be testified in due time" (1 Tim. 2:6). This does not leave out any of Adam's race—not one. "As all in Adam die, even so all in Christ shall be made alive" (1 Cor. 15:22). During the Gospel Age, only the Church is on trial for life. The Apostle Peter explains (1 Pet. 4:17) that "the time is come that judgment must begin at the house of God." But God also "hath appointed a day, in the which he will judge the world in righteousness" (Acts 17:31); for Jesus "is the propitiation for our [the Church's] sins: and not for ours only, but also for the sins of the whole world" (1 John 2:2). He is the redeemer of both the Church and the world. The time will come, therefore, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9; Jer. 31:34), for Jesus is "the true Light, which lighteth every man that cometh into the world"—He "will draw all men" unto Him. He gives all a fair trial for everlasting life, either in this world or in the world to come (John 1:9; 12:32). '58-93

Adam—Did He Know The Meaning Of Death.

Question (1973)—When God told Adam, “In the day thou eatest thereof dying thou shalt die” (Gen. 2:17, margin), did Adam know what death meant, seeing that death came as a consequence of sin?

Answer.—It is true that “the wages of sin is death,” and that “by one man sin entered into the world, and death by sin” (Rom. 6:23; 5:12), and that therefore Adam had not yet experienced death. But “Adam was not deceived” (1 Tim. 2:14). He was created a perfect human being, in God’s image and likeness (Gen. 1:26, 27), and therefore had a high degree of intelligence, as is evident, *e.g.*, from his naming the animals (Gen. 2:20). Surely he had seen many animals die and knew very well just what death meant.

God’s justice was tempered with mercy. He could have blotted out the human race instantly; but He allowed mankind to die gradually, thus gaining an experience with sin and learning its exceeding sinfulness and terrible consequences (see *The Divine Plan of the Ages*, pages 117-136, on “The Permission of Evil”).

The entrance of sin brought deterioration physically, mentally, artistically, morally and religiously, but this was a gradual process. Note, *e.g.*, man’s longevity before Noah’s Flood, the high degree of knowledge indicated in Gen. 4:21, 22, and the mechanical, mathematical, and other scientific wonders recorded in the Great Pyramid of Gizeh (see *Thy Kingdom Come*, pp. 313-376). Mentally, as well as otherwise, “the ransomed of the Lord” have a long way to travel in order to come back into God’s image and likeness, from which in Adam they fell (Rom. 12:2; Col. 3:10; Isa. 35:8-10).

We conclude, therefore, that Adam had the knowledge of the significance of death before he sinned. This conclusion is substantiated also by the fact that neither God nor Satan found it necessary to explain the meaning of death to Adam and Eve, as seen in Gen. 2:17 and 3:4. ’73-86

Adamic—Lifting The Curse.

Question (1963)—When and how is the Adamic sentence lifted from the human race—the Church and the world?

Answer.—This subject has been treated at length in the book, *The At-one-ment Between God and Man* (announced on p. 24), so our answer here will be brief, for so large a question.

(1) The legal condemnation has rested upon the world since Adam's disobedience, and this has led to the actual sufferings and dying of mankind. There is a difference, however, between the legal and actual "curse." The legal curse or sentence went into force against Adam immediately after he had sinned (Rom. 5:12, 19), but the effects of that legal sentence—in pain and suffering—came upon him and his posterity gradually, and are still with them. Similarly, there will be a difference between the cancellation of the legal sentence and the rescue of man from the effects, the difficulties, which came upon him as the result of the legal sentence.

(2) The work of Christ, the work of the atonement, embraces both of these features—man's release from the legal sentence of the Divine law, and subsequently his release from the actual pains and weaknesses which came upon him as a result of that Divine sentence. Our Lord's death was a full offset to the sentence against Adam, and could have been so applied at once, had that been the Divine arrangement. If so applied it would have canceled at once the legal sentence against man, but it would have done nothing in the way of recovering him from his fallen and dead condition—that work of restitution is separate and apart from his redemption or purchase out from under the curse or legal condemnation of the law.

(3) Instead of applying the ransom merit of His death at once, as a full cancellation of the legal penalty against the race, the Scriptures indicate that at His ascension Jesus presented the whole matter of His death-sacrifice on man's behalf before the Father, and that it became a credit on His account, but that He first used it only on behalf of the Gospel Church (Heb. 9:24); it was not yet applied on behalf of the world. The next step in the Divine program was the arrangement for the justification of the Gospel Church—not actually, but by faith, reckonedly. So many as believed, so many as accepted Jesus, were reckonedly justified—reckonedly had the legal curse

lifted from them (Rom. 8:1), though they were actually allowed to remain under the weaknesses and difficulties resulting from that curse. To such of these, reckonedly justified ones, as made full consecration of themselves to God, the privilege was granted of walking by faith in the footsteps of Jesus, and being conformed to His sacrificial death—the promised reward for thus being a share in the Lord's glory, honor and immortality (Rom. 2:7).

(4) The Apostle explains (Col. 1:24) that the various members of the Body of Christ were to fill up a measure of the afflictions of Christ (they were to be joined with Him in the Sin-offering—not that their sacrifice could have been acceptable with God at all without that of their Lord Jesus, but that they are acceptable to God through and under the merit of His sacrifice). "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, *acceptable unto God*, your reasonable service" (Rom. 12:1). At the completion of the Church's sacrifice she is received to conditions of glory with her Lord, in the first resurrection, as He was received by the Father from the dead after He had finished His sacrifice. Then, early in the Millennial Age, according to the Scriptures, the Lord will apply to Justice on behalf of the whole human family *the merit of His own sacrifice* (1 John 2:2), which during the Gospel Age sponsored the sacrifice of the Church, and Justice will be fully satisfied of all its legal claims against mankind.

(5) As a result of such a legal satisfaction of the claims of Justice, early in the Millennial day, there will be no hindrance whatever to prevent the institution of the restitution arrangements which God has provided in Christ and the Church, and of which all the holy prophets have spoken since the world began (Acts 3:19-23; Psa. 2:8; Eph. 1:14).

(6) Thus seen, the curse or condemnation for Adam's sin will be no more—as a legal sentence against mankind from then onward forever. Full atonement will have been made Godward and accepted, for the sins of the whole world (see *Tabernacle Shadows of Better Sacrifices*—listed on p. 24). But this will not mean that the effects of the curse will then instantly disappear; just as if a man

imprisoned for crime by an earthly court lost his hair, his sight, his hearing, and in general his entire health, while serving out the imprisonment; if he were then pardoned and set free, the pardon would not restore to him his hair, his sight, his hearing, all his health. These must be sought for in some other direction. Justice is not responsible for their loss, and has nothing to do with their restoration. The freed man must look for some good physician. Just so with the race and its release from the sentence—from the condemnation to death. It must also look to the "Good Physician." And this is just what God is providing for the world in the glorified Christ—a wonderful and faithful Prophet, Priest and King—to rule and bless and uplift so many of the redeemed world as will then accept His just and gracious terms (Rev. 21:1-6; 22:17).

(7) Here, then, we see the distinctions between Christ, the Redeemer, and Christ, the Life-giver. We were redeemed by the sacrifice of Christ, and through the merit of that sacrifice all will be freed from the condemnation; and then as the Life-giver, He who previously redeemed will restore as many as will accept His favors, bring them back to the condition of perfection from which Adam fell—back to a condition in harmony with their Creator, and thus back to a condition of at-one-ment with God by the close of the Millennial Age (1 Cor. 15:22-28). All mankind will then be tested in the Little Season (Rev. 20:7, 8), and only those who are proven worthy under that testing will inherit everlasting life on earth (Matt. 25:34-40). All that are found unworthy will be destroyed in the Second Death—eternal annihilation (vs. 41-46; Psa. 145:20; Rev. 20:14, 15; 21:8). '63-22

Adamic Death—State Not Annihilation.

Question (1981)—Should we use the word *annihilation* to describe the condition of mankind in the first, or Adamic death state?

Answer.—It is well for us, as far as possible, when speaking of the Bible or Biblical matters, to use such words and expressions as are used in the Bible or as are clearly in harmony with it and its true teachings and Spirit. Thus we will help to avoid confusion, misunderstanding and failure to be understood. And if anyone thinks we then would not have a wide enough

vocabulary range, we will at least have assurance that we are avoiding misrepresentation of God's Word and misunderstanding on the part of others. Generally speaking, the Bible is in very good form. The King James Version contains much very beautiful language; it is considered a marvel in the purity of the English used. Some other translations are more exact, but none have better style.

The word *annihilation* is very improper for use in respect to the condition of any in the death state except it be in *Gehenna*—the Second Death (Rev. 20:14, 21:8). The thought connected with the word *annihilation is being absolutely and eternally wiped out of existence*. Therefore it is improper to use it to describe anyone's condition in the first, or Adamic, death state—the condition of *hades* as mentioned in the New Testament or *sheol* as mentioned in the Old Testament as its equivalent expression.

Perhaps the best word to use in describing the condition of mankind in *sheol*, or *hades*, the first, or Adamic, death state, would be *oblivion*. Oblivion means *the condition of absolute unconsciousness or forgetfulness*; for instance, when a person falls into a sound sleep he may be said to go into oblivion, to be entirely unaware, unconscious, of what is being said and done around him. One might say, "For an hour I was asleep, wholly oblivious, ignorant, of what was happening."

The Bible shows this by many expressions. Note these: "In death [*sheol*] there is no remembrance of thee: in the grave who shall give thee thanks?" "Let the wicked be put to shame, let them be silent in the grave [*sheol*]." "He spared not their souls from death," "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." The living know that they shall die; but the dead know not anything . . . There is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*], whither thou goest." "For the grave [*sheol*] cannot praise thee . . . The living, he shall praise thee" (Psa. 6:5; 31:17; 78:50; 146:4; Eccles. 9:5, 10; Isa. 38:18, 19).

The Bible repeatedly shows that the condition in *hades*, or *sheol*, is likened to sound sleep. "Many of them that sleep in the dust of the earth shall awake." "Our friend Lazarus sleepeth; but I go, that I may

awake him out of sleep Jesus spake of his death: but they thought that he had spoken of taking rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." "He [Stephen] fell asleep." "Some are fallen asleep If Christ be not raised . . . they also which are fallen asleep in Christ are perished" "For if we believe that Jesus died and rose again, even so them which sleep in Jesus will God bring with him." (Dan 12:2; John 11:11-14; Acts 7:60; 1 Cor. 15:17, 18, 20; 1 Thes. 4:14).

It is because the dead are "asleep" and are to be awakened from that sleep in *hades*, or *sheol*, the Adamic death state, that "all live unto him" (Luke 20:38)—*they all are in His sight as though they were alive*. If Jesus had not died to redeem mankind from "the power of the grave" and would not destroy death and the grave (sheol) by awakening the dead (Hosea 13:14), all mankind would be dead forever. But thanks be to God that there is the wonderful hope of the awakening of the dead! '81-70

Adamic Death—State Not Extinction.

Question (1981)—Should we use the word *extinction* to describe the condition of mankind in the first, or Adamic, death state?

Answer.—The word *extinction* does not describe it well, because the word extinction has as one of its meanings "a wiping out, destruction, annihilation." From this standpoint it would have the same objections to it as those mentioned above to annihilation.

If, however, the word extinction were restricted to its meaning of extinguishment, "a putting out or quenching," as in the extinction of a flame (which can be relighted), we would see no serious objection, because the relighting of the flame would very well picture the relighting, or awakening, from the dead. '81-71

Adamic Death—"The Last Enemy."

Question (1963)—Does not 1 Cor. 15:26, "The last enemy that shall be destroyed is death," prove that the Second Death is to be abolished?

Answer.—We think not. The connection in which this passage occurs shows that St. Paul is describing the Millennial work of the Lord Jesus as destroying the effects of the Adamic curse (1 Cor. 15:21-25). V.

24 assures us that the end of this Mediatorial Reign will not come until He has overthrown every effect on the race of Satan's rule, authority and power through sin, V. 25 is a quotation from Psa. 110:1, 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 by v. 26 naming death as one of these enemies we are 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, and hades. These are the enemies of Jesus because they injure the race that He died to redeem. Hence we see that the enemies here referred to are all the effects of Adam's sin; and the Adamic death is the first, 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 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 (Ex. 14:21-29).

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 shall 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. '63-23

Adamic Sentence—Does The Bible Teach Universal Redemption.

Question (1974)—Does the Bible teach universal redemption?

Answer.—The Bible teaches universal redemption in that the redemption is on behalf of all, and that, in addition to having been made efficacious for the elect in the Gospel Age, the results of the death of Christ will in due time (1 Tim. 2:6), in the Millennial Age, be made efficacious to all the non-elect of Adam's race (Rom. 5:18, 19). When it is made efficacious to all, it will mean universal redemption or salvation *from the Adamic death penalty*. God will have all men to be saved, from that condemnation, and to come unto the knowledge of the Truth (1 Tim. 2:4). In addition to the elects' Gospel-Age opportunity for salvation, each one of the non-elect of Adam's race, thus saved from Adamic condemnation, will have one full, complete *opportunity* to come back to all that was lost (Matt. 18:11), and to gain eternal life. But he can have eternal life only if he then will make the proper response, and give his full co-operation. There is a Law of God which when broken leads to a sentence of death, as in the case of Father Adam (1 Cor. 15:21). 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, which it teaches some will undergo (Rev. 20:14; 21:8).

The first death passed upon all because of one man's sin (Rom. 5:12). The Second Death will pass upon none except for willful, intelligent sin of the individual (Heb. 10:26-31; Jer. 31:29, 30), which the Bible teaches some will commit. Such a sin could not be committed until first such an one had been delivered from the sentence previously upon him through Father Adam—the *first* death sentence. 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 has been condemned once—Adam and all his race in him (1 Cor. 15:22). Not until they through Christ's merit shall be released from that condemnation could they come into a fresh condemnation. '74-71; '85-54

Adam's—Death Not A Spiritual Death.

Question (1974)—God warned Adam, "But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Gen. 2:17). Did Adam die spiritually in the day he ate the forbidden fruit?

Answer.—No. Adam could not die spiritually, for he was not in any sense a spirit creature or spiritual creature, but a natural, or earthly creature. As 1 Cor. 15:45-47 states, "The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is *natural*; and afterward that which is spiritual. The first man is *of the earth, earthly*: the second man is the Lord from heaven." Spiritual and human natures are separate and distinct, according to the Scriptures (see *The Divine Plan of the Ages*, chap. 10). No human being could possibly die a spiritual death unless he would first come through the steps of repentance, faith in Jesus, consecration and Spirit-begettal and thus become a new creature in Christ Jesus (1 Cor. 2:10-16; 2 Cor. 5:17), and then sin the sin unto death (Heb. 6:4-6; 10:26-31; 1 John 5:16). This would mean the death of the new creature, or spiritual death—the Second Death (Jude 12; Rom. 8:13). And the opportunity to receive Spirit begettal was not opened until at Jesus' First Advent (John 1:12; Heb. 2:3).

While Adam did not die spiritually when he sinned, he did then cease to have his sinless condition. God's righteous law could not regard him as having any right to everlasting life—he was now a convict condemned to death. Only the time and means of carrying out the death sentence remained to be accomplished. According to the margin, Gen. 2:17 states: "In the day that thou eatest thereof dying thou shalt die." The Apostle explains (2 Pet. 3:8) that "a day with the Lord is as a thousand years." God graciously allowed Adam to go on dying for 930 years before he finally expired (Gen. 5:5), but it was within

the thousand-year day in which he sinned.

In creating Adam, "God formed man of the dust of the ground, and breathed into his nostrils the breath of life [*/ives*]; and man became a living soul [a sentient being]" (Gen. 2:7). When Adam died at 930, the "living soul" condition ceased. Adam was dead, and would remain dead forever, were it not that God in His great love provided for redemption and release from the death sentence through Christ. The power or privilege of life, of resuscitating Adam, returned to God who gave it (Eccl. 12:7). Thank God for the promise of awakening the dead, including Adam, and the restitution of all things (Dan. 12:2; John 5:28, 29; Acts 3:19-21)! '74-62

Adam's—Hope For All Of His Race.

Question (1974)—Is salvation to eternal life for the Church only, or is it also for the whole world?

Answer.—The Scriptures teach God's love, Christ's death and the Spirit's work, not only the Church, but also for the entire world of mankind, salvation. We will quote and where necessary briefly explain, a few passages that prove this proposition. The Christmas message is one of these passages: "Behold, I bring you good tidings of great joy, which shall be to *all people*; for unto you is born this day in the city of David a Saviour, which is Christ the Lord" (Luke 2:10, 11). Here the birth of the Saviour is set forth as ultimately bringing joy to all people, which of course did not occur to all people in this life. Another passage: Jesus Christ "was the true Light, which lighteth *every man* that cometh into the world" (John 1:9). Here we are expressly taught that all are to be enlightened by our Lord; nor has this been done to everyone in this life. Again, "This child is set for the fall and *rising again* of many in Israel"—Luke 2:31-34. Here those Israelites who stumbled over Christ are spoken of as to be lifted up from their stumbled condition—a work of the Holy Spirit; yet it has not been done to them in this life. Again, "Behold, the Lamb of God which taketh away the sin of the world" (John 1:29.) Here Christ is directly spoken of as the One who will remove the Adamic sin, take away the death sentence from the race; but as yet He has not done this, though by His death He provided the merit therefore by grace Divine.

In this connection we may well quote John 3:16, 17, which has appropriately been called the Gospel in a nutshell: "God *so loved the world*, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life; for God sent not His Son into the world to condemn the world; but that the *world through Him* might be *saved* [from the Adamic condemnation]." Here God's love, Christ's death and the Spirit's work, for salvation on behalf of the world are clearly set forth; but as yet the world has not gotten the benefit of them. In John 12:32, 33, Jesus' death is set forth as the meritorious cause whereby all men will be favorably influenced toward Him by the Spirit; "And I, if I be lifted up from the earth, will draw all men unto Me. This He said, signifying what death He should die"; but all have not in this life been drawn to Him. St. Paul tells us clearly in Rom. 5:18, 19 that Christ died in order to deliver the race from the condemnation unto which it was involved by Adam, and that this deliverance will be realized: "As by the offence of one [Adam] judgment [the sentence] came upon all men to condemnation; even so *by the righteousness of one* [Christ] the free gift shall come [the future tense in the parallel expression of the next verse shows that the italicized word *came* should give place to the words *shall come*, seeing that the italicized word here as everywhere else in the Bible are lacking in the original Greek] upon *all men* unto [for the purpose of] *justification of life*; for as by one man's disobedience the many were made sinners [through heredity], so by the obedience of One *shall* the many be made righteous [of the Adamic sin]"; but manifestly this has not yet happened to all. Very clearly does 1 Tim. 2:4-6 prove God's love, Christ's death and the Spirit's work for all men unto salvation: God "will [literally, willeth to] have all men to be saved [not eternally, but from the Adamic sin and condemnation; this shows God's love to all], and to come unto the knowledge of the Truth [this shows the Spirit's work for all]; for there is one God, and one Mediator between God and men, the man Christ Jesus, who gave Himself a ransom for all [this shows Christ's death for all], to be testified [the Spirit's work] in due times [the Greek word is plural, times or seasons, referring to the Gospel Age and the

Millennial Age as the periods for giving the testimony].”

1 Tim. 4:10 calls God the Savior of all men, especially of believers: “We trust in the living God, who is the Savior of all men, especially of those that believe.” The faith class win the special salvation and all the others the salvation from the Adamic sin and condemnation, according to this and other passages. Titus 2:11 is to the same effect: “The grace [love] of God hath appeared, bringing salvation to all men” (Amer. Rev. Ver.), in His gift of Jesus for man’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 it is expressly taught that He is the satisfaction to Divine Justice for both the Church and the World: “He is the propitiation for our [the Church’s sins: and not for ours only, but also for the sins of the *whole world.*” The Spirit’s call to all mankind for salvation is expressly affirmed in Rev. 22:17: “The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.”

The above passages clearly teach the propositions: (1) God’s love for all men unto salvation; (2) Christ’s death for all men unto salvation; and (3) the Spirit’s work for all men unto salvation. They are some of the main New Testament Scriptures on this subject. But there are many Old Testament Scriptures on the same subject. We will cite some of these without quoting or commenting on them: Gen. 12:3; 18:18; 22:18; 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; Ob. 21; *etc., etc., etc.* Our dear readers will do well to look up these Scriptures and satisfy themselves on the subject from personal investigation. We consider that the above Scriptural proof of these propositions is conclusive and satisfying. ’74-69

Adam’s Race—No Second Chance.

Question (1972)—In John 12:32 Jesus says: “I, if I be lifted up from the earth, will draw all men unto me.” Does this or any other Scripture teach that mankind will have a second chance for eternal life?

Answer.—The Bible teaches there will be a second chance for Adam, but not for any of his race. Except for the Spirit-begotten, none of Adam's posterity has as yet had one full chance for eternal life; however, the Scriptures indicate that all the things, which constitute an opportunity for salvation, will come to all. The death sentence will be removed (Rom. 11:26; 5:19; John 3:17; 1 Tim. 2:4); all will be enlightened (1 Tim. 2:4; John 1:9); all will be favorably influenced toward Christ (John 12:32); all will bow the knee and confess that Christ is Lord, to the glory of God, the Father (Phil. 2:9-11; Isa. 45:22, 23; Psa. 22:29); the blessing will be offered to all (Rom. 5:18; Joel 2:28)—some will respond, according to Isa. 35:5, 9, 10. The following also teach that all will have one full opportunity; the object of our Lord's Return (Isa. 35:4-6; Acts 3:19-21; 15:16, 17; Dan. 7:13, 14); the objects of the Millennium (Psa. 22:27-29; Isa. 25:6-9; 1 Cor. 15:21-26); the identity of the Millennium and the judgment day (2 Tim. 4:1; Luke 22:29, 30, Ob. 21; Psa. 72:1-4); the purpose of the judgment day (John 5:21-31); the gradual removal of the curse (Rev. 21:3-5; 22:1-3; Hos. 13:14; 1 Cor. 15:54-57); and the official names of Jesus and the Church: Saviors (Ob. 21) Priests (Heb. 3:1; 1 Pet. 2:5, 9; Rev. 1:6; 5:10; 20:6), Kings (Rev. 19:16; Rom. 5:17; 2 Tim. 2:12; 1 Pet. 2:5-9; Rev. 1:6; 5:10; 20:4, 6), Prophet, or Teacher (Acts 3:22, 23, 21; John 1:9), Father and Mother (Isa. 9:6; 1 Cor. 15:45; Rev. 19:7-9; 21:9, 10, comp. Isa. 66:10-14), First-fruits (1 Cor. 15:20; Rom. 8:23; Jas. 1:18; Rev. 14:4), and the Seed of Abraham (Gen. 22:18; 28:14; Acts 3:25; Gal. 3:16, 29; 4:28; Rom. 9:7, 8). '72-71

Adversary—The Devil As A Roaring Lion, Walketh About Seeking Whom He May Devour. 1 Pet. 5:8.

Question (1956)—"Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist, steadfast in the faith" (1 Pet. 5:8). In what sense does our great Adversary go about as a roaring lion?

Answer.—The Scriptures give us various descriptions of Satan, the "angel of light" (2 Cor. 11:14). He is compared to a serpent, a roaring lion, *etc.* Of course, he does not fill all of these pictures at one moment, nor does he go about as a roaring lion

all the time. The lion has a very stealthy walk. On his feet are soft cushions, which enable him to come very near to his prey before his approach is recognized. It is said that at this point, when the beast is about to spring upon his prey, he roars so loudly that the victim is paralyzed with fear and thus is easily caught.

Satan, the adversary of the Church, is strong and lion-like, vigilant and fully awake. He is always seeking to “get an advantage of us,” as the Apostle Paul declares (2 Cor. 2:11). He lies in wait, seeking to devour us. Although he is alert, yet he never approaches us with a roar, but creeps stealthily upon us in some unlooked-for place or time, to devour us, to overcome us, to crush out our spiritual life, and particularly to destroy our faith in God. As those whose ears are trained to detect the footfalls of the lion will hear his steps, while those who are unfamiliar with his habits will not hear the slightest sound, so should we, whose ears the Lord has opened, and whose eyes have been anointed with the eye salve of consecration and submission to the Lord’s will, be of quick perception (for “we are not ignorant of his devices”) to recognize the approach of our arch-enemy and to resist him.

As the lion uses fear to paralyze its victims, so it is with Satan. From personal observation, we see that fear is one of the most disastrous things for the Lord’s people to have (1 John 4:18)—except the “fear [reverence] of the Lord,” which is the proper fear. As God incites by love, so Satan incites through fear, through false doctrines, the root of error, which so terrorizes mankind as to the future. This kind of influence from the Adversary is what is meant by the Apostle. But we are to resist Satan.

Once the Apostles were under threat from the Jewish Sanhedrin; and they prayed, “Now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word” (Acts 4:29). Of course, this statement does not prove that the men of the Sanhedrin were devils, nor that they were viciously inclined of themselves; nevertheless, the Adversary sought through them to intimidate the Apostles. So today there are some who seek to intimidate the Lord’s people, *e.g.*, by threatening them with dire consequences, such as

sickness, financial losses of various kinds, unemployment, business reverses, the loss of God's favor, *etc.*, if they do not accept certain teachings, or if they give financial support to those who oppose their errors. But those who have "conceived mischief, and brought forth falsehood" often suffer for themselves or their households the very things that they threaten to others, for it is written: "He made a pit, and digged it, and is fallen into the ditch which he made. His mischief shall return upon his own head" (Psa. 7:14-16).

The Lord's faithful people are not to fear Satan nor his emissaries (whether they are wittingly or unwittingly so). If we have the Holy Spirit—"not the spirit of fear, but of power, and of love, and of a sound mind" (2 Tim. 1:7), we will be strong and of good courage. "If God be for us, who can be against us?" (Rom. 8:31.) When we hear the roaring of the lion, no matter from what quarter, we are to remember that the Lord is on our part and that He does not cause us to fear. The thought that Satan opposes us and that we are contending not merely with the fallen flesh, but also with wicked spirits in high positions of power (Eph. 6:12), would appall us if we did not, by positiveness of decision, acquire great help from other unseen powers (1 John 4:4). From the instant that we resist temptation and stand up for the Lord and His cause we begin to become strong in the Lord and in the power of His might. Thus we resist the devil and he flees from us (Jas. 4:7). The careful follower of Christ will not give place to the devil (Eph. 4:27), but will keep himself so that the wicked one (Satan) will not be able to touch him (get a hold upon him—1 John 5:18). Thus Satan may roar against us and seek to devour us, but as we resist him, steadfast in the faith, God, who is faithful, will always through His Word, His Spirit and His providences overrule matters so that we are not tempted above that we are able to bear, but will with the temptation also make a way of escape, so that we can bear it (1 Cor. 10:13). '56-87; '65-62; *'89-14

Angels—The Fallen Angels' Progeny.

Question (1968)—What hope will there be for the progeny of the fallen angels? (Gen. 6:1-4.) Have we any reason to hope that they share in the redemption

accomplished by our Lord, or that they will be participators in any measure in the restitution and resurrection processes of the Millennial Age? If not, why not? Would they not stand related to the human family in much the same way as our Lord Jesus stood related to the same through the mother and not through the father? Would not this seem to imply that they should be sharers, therefore, in the redemption and restitution?

Answer.—You will find this subject very fully treated in the *At-one-ment Between God and Man*, Chapter IV, on "The Undefined One," and page 104, respecting the Nephilim, children of the fallen angels by the daughters of men. In connection with the fuller treatise on this subject, we link the two together as your question does, and repeat that we find no hope for these Nephilim, since they were not of Adamic stock. We call your attention to the fact that our Lord Jesus, not being of Adamic stock, was not a sharer in its condemnation and curse.

We are to remember that the way in which He provided for the wonderful benefits for our race was not by His having become one of us in sin and imperfection. He was not one of us in this sense. Being sinless, He was able to give His separate and uncontaminated existence as our *ransom-price*. The blessing upon Adam and his family will come through Jesus, as its purchaser, who gave Himself instead of Adam and all of his unborn progeny, thus laying down a ransom, a corresponding price, for him and all who were in him at the time of his transgression and condemnation. This clear-cut distinction most positively shows us that the fallen angels and their progeny were in no sense of the word Adamic stock, and, hence, were in no sense of the word covered by the ransom. '68-95

Angels'—The Impenitent Angels' Destruction.

Question (1969)—Will the sentence of the impenitent fallen angels be executed at the beginning of the Millennium or at the end of the Little Season?

Answer.—We understand that the sentence to destruction (annihilation) will be pronounced on the impenitent fallen angels in the beginning of the Millennium at the end of the Epiphany period (the "time of trouble") of Jesus' Second Advent (2 Tim.

4:1), but that it will not be *executed* until at the end of the Little Season, which follows the Millennium (Rev. 20:7-9). As in the case of people now sentenced to death, where there is usually a long imprisonment following the sentence and preceding its execution, so it will be with Satan and his impenitent angels.

By the terms "Satan," *etc.*, in Rev. 20:1-3, 7-10, we understand not only the individual Satan to be meant, but also Satan, head and body—the Satan company. From this standpoint, we see that both the head and the body of the Satan company are to be imprisoned during the Millennium and that after the loosing from prison and the final trial they will be destroyed, annihilated. Surely the individual Satan would not have sufficient time in the forty years of the Little Season to appeal to the hearts of all of the 20,000,000,000 or more humans, for each one of these people would have to be appealed to often and long during their final testing. Therefore, many fallen angels will be needed to serve as tempters, for one tempter would not have enough time to do all the necessary and sufficient tempting of such an enormous number of people.

Matt. 25:41 indicates that the "goat" class, the devil and his angels will all at about the same time be cast into eternal destruction. This is indicated also in Rev. 20:9, 10. The complete destruction of Pharaoh and his host together in the Red Sea shows the same thing, for the destruction of those Egyptian horsemen that pursued the Israelites (Ex. 14:27-31; 15:1-21) types the destruction of the wicked angels and men at the end of the Little Season. '69-77

Angels'—The Penitent Angel's Trial.

Question (1969)—Will the penitent fallen angels be given an opportunity to demonstrate their desire to return to harmony and fellowship with God? If so, when and how?

Answer.—The fact that our Lord by His ministry, death and resurrection preached to them implies such an opportunity (1 Pet. 3:18, 19). Their being kept for the judgment of the great Day proves the same thing (Jude 6; 2 Pet. 2:4). The fact that the saints will judge them—test, try them—is in harmony with the same thought (1 Cor. 6:3). The penitent fallen angels

are “the things in heaven” that in the next Age will be given an opportunity to be made one in Christ (Eph. 1:10; Col. 1:20). This is also implied in the statements that the Church’s present example and preaching is for their enlightenment (Eph. 3:8-10; 1 Cor. 4:9). The fact that Jesus’ death and resurrection were for the purpose of qualifying Him as the ruler over fallen angels and men (Rom. 14:9) implies that they will have such an opportunity. Thus, all these passages indicate that an opportunity to demonstrate their desire to return to harmony and fellowship with God will be given to the penitent fallen angels.

In the Gospel Age they have been undergoing a test as to whether or not they desire to return to harmony and fellowship with God. What they have learned from the teachings and examples of Jesus and the Church has given some of them the hope of such a restoration. They have likewise learned from these that if they are to have such an opportunity they must separate themselves from Satan, his underlings and his works. Some of them have been acting accordingly, doubtless amid great difficulties due to the opposition of the impenitent angels.

The Scriptures assure us that now in the Epiphany period the judgment of the fallen angels is in process (2 Tim. 4:1); for they (as well as New Creatures) are not under a death sentence, but are of “the quick,” “*the living.*” In the Epiphany they undergo a separation as the result of their judgment crises. By the end of the Epiphany period they will be divided into two classes: (1) the repentant, and (2) the impenitent. The latter will therefore be sentenced to destruction with Satan, imprisoned with him and finally executed at the end of the Little Season. The former will at the end of the Epiphany be placed under the Christ, Head and Body, for their Millennial opportunities to overcome everything sinful in them and to develop perfect love, fitting them for the heavenly society, fellowship with God and everlasting life.

Thus seen, the Gospel-Age opportunities for the fallen angels are for their rescue from co-operation with Satan in evil, and their Millennial-Age opportunities are for their fitting unto eternal life. Those who fail in the crises of their Gospel-Age test

and who during the Epiphany remain impenitent will not be given the millennial opportunities to return into fellowship with God, but will as irreformable and fully willful sinners be sentenced to destruction before the repentant fallen angels begin to have their final probation. The details of the reformatory methods that The Christ will apply for their full re-in-statement into God's fellowship are not revealed to us. All we know of these details is that The Christ will reign over the penitent fallen angels for the purpose of effecting their complete reunion with God. '69-76

Anger—And Wrath Ever Proper.

Question (1984)—According to the Scriptures, are anger and wrath in God's people ever proper?

Answer.—The Scriptures repeatedly mention Jehovah's anger and wrath, while of course is proper. At times He has been angry with Fleshly Israel because of their stubbornness and other sins. Also, "God is angry with the wicked" in general (Psa. 7:11). His wrath is against all unrighteousness, and on the children of disobedience (Rom. 1:18; Col. 3:5, 6).

But God's anger is not the anger of injustice or of malice (as in the anger of depraved men and devils); rather, it is an anger, righteous indignation, displeasure, or opposition to sin, inspired by His great love—by His love of truth and righteousness and His love for creatures injured by sin and error. Also, His anger is always fully controlled by His higher primary graces—justice, wisdom, power and love. Any punishment He arranges for sinners must therefore be neither more nor less than that which is right—a just punishment.

Jesus also has the same kind of love and other attributes as His controlling qualities. But, *e.g.*, His love for the Pharisees did not hinder His having anger, righteous indignation, against their wrong teachings and practices (Matt. 23:13-39; Mark 3:1-5; 11:15-17).

Likewise the Apostles manifested righteous anger, indignation, against some individuals. But true love was the cause of the anger—love for truth and God, whose ambassadors they were, and love for the people who were being deceived by error. Note these passages: Acts 8:20; 13:6-11; Phil. 3:18; 2 Tim. 2:17; 4:14, 15; 2 Pet. 2:1-22; 2 John 7, 10, 11; 3 John 9,

10.

But what about the rest of God's people, those who do not have the special discernment that Jesus and the Apostles had? God through the Apostle Paul tells them, "Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil" (Eph. 4:26, 27). Anger prompted by love should be controlled by love. It must know no malice (ill will) or bitterness toward the offender. Righteous indignation, or anger, sometimes will in love pointedly and forcefully "reprove" and "rebuke" (2 Tim. 4:2), but in love also will yearn for the repentance of the wrongdoers with accompanying proper works (Acts 26:20).

The danger is in going to extremes and thus sinning. Some lose self-control and get angry to the extent of more or less of unrighteous anger and wrath, rage, bitterness, vindictiveness, vengefulness, grudgesomeness and malicious hatred. We are cautioned explicitly against these sinful extremes (*e.g.*, in Gal. 5:20; Eph. 4:31; Col. 3:8). We are to avoid also the other sinful extreme of giving place to the devil and permitting personal expediency, convenience, indolence, *etc.*, to hinder us from nobly upholding that which is true and right. We are not just to stand idly by and to let truth fall into the street (Isa. 59:14) and error to triumph. Every loyal soldier of the cross should lift high the royal standard of truth and righteousness and valiantly, yet tactfully, defend it.

We are exhorted to "let not the sun go down upon your wrath," that is, let not your anger continue long, until it amounts to bitterness, malice, hatred or vengefulness, but let it be only such anger as is controlled by love and does not continue longer than necessary. Watch out so that you will not "give place to the devil" and become sinfully angry and remain so. If we are inclined to become and remain unrighteously angry, we should pray to God for help and apply to our hearts and minds those parts of the Word of God that will help us to maintain self-control, and to dispel unrighteous anger, such as Prov. 16:32; 25:28 and others mentioned above.

We should at all times, but especially in this pre-Memorial season (1 Cor. 5:7, 8; 11:28; 2 Cor. 13:5),

examine ourselves and seek to put away evil qualities, figurative leaven, such as those mentioned in these questions and answers. '84-23

Angry—"Be Ye Angry And Sin Not."

Question (1985)—In Eph. 4:26 we read, "Be ye angry, and sin not: let not the sun go down upon your wrath." Will you please explain this? Does it mean that we should get angry quickly and frequently?

Answer.—Note the words of caution, "and *sin not*." When aroused, angry prompted by *love* should be controlled by *love*. It must know no malice, bitterness or holding of grudges toward one who offends. Even when properly aroused, it is not to continue, to persist unduly long—"let not the sun go down upon your wrath." Do not let it become bitterness, malice, grudgesomeness and personal hatred. We are to guard against getting angry quickly and frequently, without a God-pleasing reason, as such quick and frequently anger may indicate a serious lack of development on our part. Let us remember God's statement, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. 16:32; 15:1; 25:28, 1 Cor. 13:4, 5, 7; 1 Tim. 1:16). '85-47

Antediluvian Earth—Was It Communistic. . . Bible Proofs On.

Question (1967)—Have we any Bible proofs that the antediluvian earth was communistic?

Answer.—The Bible indicates that the form of society that prevailed before the flood was communistic, by its first mention of certain things not communistic as taking place after the flood. Thus we read that the earth was not divided up into private property until in the days of Peleg [his name means *divider*] after the flood (Gen. 10:25). The first human governments were organized by Nimrod after the flood (Gen. 10:10). And the first business transaction on record is that of Abraham's purchase of the field and cave of Machpelah (Gen. 23:3-20). From these Biblical records it seems that before the flood there was no private ownership in property, no government among the people, and no competition in business. In other words, society before the flood was evidently organized on a more or less communistic basis. '67-

95; '89-55

Apostles—The Apostles Of Rev. 18:20.

Question (1963)—“Who are the “apostles” referred to in Rev. 18:20?

Answer.—The time of this verse is in the great “time of trouble” (Dan. 12:1; Matt. 24:21), the time in which we are now living, the transition time between the Gospel Age and the Millennial Age, the Kingdom period (Rev. 11:15-18), during which the great symbolic city, Babylon (the great religion-political combination is Christendom), is to go down as a millstone cast into the sea, to rise no more; and when this takes place, many will be found “weeping and wailing” (v. 19) for “that great city”—that ruled in Christendom; but certain ones, the resurrected saints, heirs of God, and joint-heirs with Christ in His glory, honor and immortality, are in v. 20 exhorted to then rejoice over her destruction. We quote from the A.R.V. which renders more correctly the Greek text: “Rejoice over her, thou heaven, and ye saints, and ye apostles, and prophets: for God hath judged your judgment on her.”

The “new heaven” that will take control and rule in the “new earth,” is “the holy city, new Jerusalem” (Rev. 21:1, 2; 2 Pet. 3:13). This “new heaven” will rejoice greatly in the final overthrow of Satan’s empire, with its evil heaven (the spiritual powers, false religious systems, of Satan and his demons) and its evil earth (the present evil order of affairs—social, political, financial, *etc.*—2 Pet. 3:7). All of the 144,000 saints (Rev. 14:1-5) in the New Jerusalem, with its “twelve foundations, and in them the names of the twelve apostles of the Lamb” (Rev. 21:14), and its prophets (those who served in the secondary office in the Church—1 Cor. 12:28; Eph. 4:11)—the whole Body of Christ, with Jesus the Head, will then rejoice that the old Satanic order, “the heavens and the earth, which are now,” “this present evil world,” will have completely passed away (Isa. 65:17; 2 Pet. 3:7; Gal. 1:4; Rev. 6:14; 20:11). Thus of the Christ class (the *New Heaven*) the three groups, *Apostles*, *Prophets* and *Saints in general*, are specified. Hence the twelve Apostles, the only ones ever to hold the Apostolic office in the Church, are obviously referred to in Rev. 18:20. '63-32

Apostles—The Twelve Judging Israel . . . When.

Question (1966)—In Matt. 19:28 we read of our Lord's promise to His twelve Apostles: "In the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Some teach that this promise was fulfilled between Pentecost and A.D. 70, when, it is claimed, the twelve Apostles judged the twelve tribes of Israel. Is this viewpoint correct?

Answer.—We believe not, for the following reasons:

(1) Jesus specifies that the judging of the twelve tribes would be "in the regeneration." This regeneration does not take place until after Jesus' Second Advent sets in, and the Church the espoused virgin (2 Cor. 11:2), becomes His Bride (Rev. 21:9; 22:17) in the marriage of the Lamb (Rev. 19:7), the First Resurrection (Rev. 20:6). Then Jesus as the Second Adam (1 Cor. 15:45, 47), the Everlasting Father (Isa. 9:6), and the Church as the Second Eve, the mother of His children (Isa. 66:10-14), will regenerate the non-elect through His ransom merit, giving perfect life, with the right to life and its pertinent life-rights, to all who will accept Jesus as their Father, *i.e.*, to all who through obedience, faith, love and reverence toward Him are willing to become and remain His children. Also, in Acts 3:19-23, it is stated that heaven would receive (retain) Jesus until the times of restitution (which includes regeneration). These will indeed be "times of refreshing from presence of the Lord," for it is then that the entire race, for whose sins also Jesus is a propitiation (1 John 2:2; 1 Tim. 4:10) will, though now cut down in death, due to the curse (Psa. 90:5, 6), be revived by the restitution processes unto life, through copious supplies of God's Word and grace (Psa. 72:6, 7; comp. vs. 1-5; 8-19).

(2) Jesus specifies that the judging of the twelve tribes was to take place "when the Son of man shall sit in the throne of his glory" which seems definitely to locate the time as at Jesus' Second Advent, when all nations shall be gathered before the throne of His glory for the final judgment (Matt. 25:31, 32; Rev. 20:11-15).

(3) Jesus specifies that the judging of the twelve tribes would be at a time when “ye [the Apostles] also shall sit upon twelve thrones.” In Rev. 2:10, 26; 3:21, He shows that it was necessary for the Apostles and others first to “overcome” as members of the Body of Christ, before they would reign with Him in His throne. It is very evident (see, *e.g.*, 2 Cor. 11:23-27) that instead of ruling in judgment over the twelve tribes of Israel during their earthly sojourn, the Apostles were, on the contrary, oppressed, rejected, persecuted and even stoned and martyred, by the Jews. St. Paul did not claim that he or others were reigning in this life (1 Cor. 4:8). Rather, he shows very clearly (*e.g.*, in Rom. 8:17; 2 Tim. 2:12; 4:1, 8) that the time of judging and reigning with Christ would be at the time of the Second Advent.

(4) In the parallel passage (Luke 22:29, 30), Jesus specifies that at the time the twelve Apostles would sit on thrones judging the twelve tribes of Israel, they would be eating and drinking at the Lord’s Table in His Kingdom. This definitely places their judging the twelve tribes of Israel at the time of the Lord’s Second Advent, when He drinks, of the fruit of the vine with them anew in the Kingdom of God (Matt. 26:29; Mark 14:25; Luke 22:18).

(5) In Matt. 8:11 our Lord shows that when the kingdom of heaven is established in the earth (the twelve Apostles sitting upon twelve heavenly thrones), Abraham, Isaac, Jacob, *etc.*, will have charge of the earthly phase of that kingdom, though they will be princes, rather than kings (Psa. 45:16; Isa. 32:1; Heb. 11:39, 40).

(6) According to the Scriptures, the whole world will have to become proselytes to the twelve tribes of fleshly Israel in the Millennium, in order to receive their restitution blessings under the New Covenant, which will be established, not with Gentiles, but with the house of Israel and the house of Judah (Jer. 31:31-34; Ezek. 16:60-62; 37:26; Zech. 8:20-23; 14:16-19; Isa. 2:2-4). It is only when the world of mankind is thus organized under the twelve tribes of fleshly Israel, with whom the New Covenant will be made, that the twelve Apostles will be found sitting upon the twelve thrones, or positions of authority, judging the twelve tribes of fleshly Israel. Of course,

the 144,000, the Bride of Christ, the twelve tribes of spiritual Israel (Rev. 7:1-8; 14:1), will likewise be under these twelve Apostles (Rev. 21:14), as in the resurrection "morning" (Psa. 49:14), the saints judge the world (1 Cor. 6:2).

(7) It would have been inconsistent for Jesus to arrange, for His twelve Apostles to judge the twelve tribes of Israel during the Jewish Harvest, since He Himself did so during the 3-1/2 years of His ministry; and He pronounced the final sentence upon Jerusalem in Matt. 23:34-39 (comp. Luke 19:43, 44). Their house was *left unto them desolate* and they were not to see Him any more until His Second Advent (Zech. 12:10), when they will say, "Blessed is he that cometh in the name of the Lord."

Thus we are from an examination of Matt. 19:28 and other related Scriptures (more could be given) that the twelve Apostles did not sit on twelve thrones and judge the twelve tribes of Israel during the Jewish Harvest, but instead that they will thus rule and judge when Jesus will regenerate "whosoever will" of Adam's race unto life, when He in His Second Advent sits in the throne of His glory to judge the world of mankind, and when God's kingdom is established and His will done on earth as it is in heaven. '66-46

Apostolic—Succession Unscriptural.

Question (1962)—If God ordained only twelve Apostles as infallible "stars," or lights, for His Church, is it not a mistake for popes, archbishops and bishops to regard themselves as Apostles, "stars," also as successors of the Apostles?

Answer.—We find some, both among Catholics and Protestants, who call themselves "apostles" and claim apostolic succession. Cyprian in 251 A.D. was the first one to set forth the doctrine of the apostolic succession of bishops; but historically the bishops cannot trace their succession back to the Apostles. The doctrine of apostolic succession is an error, not only, not having the slightest basis in the Scriptures, but also being expressly condemned therein. However, our Lord prophesied that there would be some who would claim to be Apostles, and He calls them "liars"—"Thou hast tried them which say they are apostles, and are not, and hast found them liars"

(Rev. 2:2). Such are indeed “false apostles deceitful workers, transforming themselves into the apostles of Christ” (2 Cor. 11:13). They may be “stars”—but they are “wandering stars” (Jude 13), “stars” fallen from heaven (Matt. 24:29; Rev. 12:4), teachers of error. '62-79; '84-54

Apostolic—Infallibility.

Question (1962)—Were the twelve Apostles infallible in their teachings?

Answer.—We should accept the New Testament writings, as originally given by the twelve Apostles, as being so supervised of the Lord as to be free from any error (through the various translations we have are more or less imperfect). In harmony with Jesus promise in Matt. 16:19, the Apostle Peter was given “the keys of the kingdom of heaven.” He used the first one on the day of Pentecost, when he unlocked the door of entrance into the Body of Christ as New Creatures, as prospective members of the kingdom-of-heaven class, the “little flock” (Luke 12:32), to the Jews and Jewish proselytes (Acts 2); and he used the second key, the right, the authority, to open the door of entrance into the kingdom of God’s dear Son to the Gentiles, when he was sent to Cornelius, the first Gentile convert, to explain to him the conditions of relationship to Christ in the kingdom and to initiate him that he might receive the holy Spirit (Acts 10).

With its false teachings on apostolic succession, the papacy has greatly misapplied and misused Jesus’ statement in Matt. 16:19, claiming that the popes, as Peter’s successors, “seated in the chair of St. Peter,” have as a special prerogative the right to infallibly “bind” and “loose”; they conveniently overlook (or usually forget to call attention to) the fact that this promise regarding binding and loosing applied not only to the Apostle Peter, but also to all of the other Apostles: “Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven” (Matt. 18:18).

From this text we are fully justified in believing that the Apostles were so guided by the Lord, through His holy Spirit, that all of their public utterances were of Divine inspiration for the admonition of the Church, and no less infallible than the utterances of the Prophets of the preceding dispensation—“For the

prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy Spirit" (2 Pet. 1:21).

Our Lord's promise in Matt. 18:18 surely did not mean that He would yield His Headship and prerogative and become obedient to the dictates of the Apostles, but that they would be so kept, so guided by the holy Spirit, that their decisions in the Church, respecting what things should be considered obligatory and what things should be considered optional, would be proper decisions; and that the Church in general, therefore, might know that the matters were fixed settled—the conclusions arrived at being the Lord's as well as the Apostles' decision. It is because of our belief in our Lord's promise in this connection that we hold to the exact presentation of the Apostles as representing the Divine will, and allow no testimony by subsequent followers of our Lord to have the same weight or influence. Respecting the Apostles alone we have the assurance that they were Divinely supervised—that their writings are inspired by God and infallible, that whatever they forbade or allowed was under heavenly guidance and sanction. '62-79; '84-54

Atheism—Causes Of And Infidelism.

Question (1966)—Why are many turning to atheism and infidelism today?

Answer.—Strange as it may seem, atheism, the *no-God theory*, is tolerated and even favored and furthered in many so-called Christian countries today, whereas the ancient Greeks considered atheism to be both immoral and irreligious, and they therefore detested and banished atheists from their midst. There were very few atheists among the ancient Greeks, and Romans, and scarcely any after the Pagan Roman Empire merged into the Christian Roman Empire, until about 1800, since which time atheism has been increasing. In the present century an atheistic society had been incorporated in America, after at least one judge, on the ground that atheism was against public policy, refused it incorporation. This society, by lectures, correspondence, conversation, the press and organizations, has been and is seeking to spread its theory. It has done much to mold public sentiment, to bring about legislation in

its favor and to influence and regulate the religious and other instruction and social activities in schools and colleges. Atheism as a matter of course denies a Divine revelation, throws out the Bible, rejects the thought of a hereafter, has no place for sin-atonement, disparages all religious feelings and ridicules the thought of prayer. All atheists are infidels (unbelievers or disbelievers), but all infidels are not necessarily atheists, for some infidels believe there is a God but have no faith in a Divine revelation.

Many Christians are themselves in some respects and to some extent to blame for much of the atheism and Infidelism that exists today. This is in part because of their apathy and inactivity in efforts to prevent the spread of these evils, which they at times condone, tacitly approve or even magnanimously (?) facilitate. It is also largely due to certain creedal errors from the Dark Ages, which errors are still held to and taught by some sectarian Christians. These erroneous doctrines not only are contrary to the teachings of God's Word, but also are illogical, incomprehensible and absurd. Believing that the Bible teaches these absurdities, many reasoning people naturally turn against Christianity and reject the Bible as being the inspired Word of God. They thus become infidels or even atheists, denying the existence of God because of the way He is portrayed in some churches.

The blasphemous doctrine of eternal torment for all the billions of mankind who died, except the comparatively few who became Christians, is responsible for many becoming infidels and atheists. It was adopted from the heathen religions and adapted to the furtherance of Christianity. It helped to convert, or rather scare, many into joining the catholic and later the Protestant churches. It claimed that the wages of sin is not death, as the Bible teaches (Rom. 6:23), but eternal life in torment; and various figurative, symbolic and parabolic statements in God's Word, including those on death and hell, were wrested, twisted and misapplied, to make it appear that God is not all-wise, all-just, all-loving and all-powerful, but that He has arranged to eternally torture the bulk of His human creation, even though most of them never had a chance to hear of the only name under heaven given among men, whereby we

must be saved (Acts 4:12).

The well-known infidel Robert Ingersoll is one of many examples of those who were driven into repudiating the Bible because they believed it teaches some of the terrible and foolish things that were ascribed to it. He claimed that if there is a God of wisdom, justice, power and love, He could never be guilty of eternally torturing billions of His creatures, or even one of them, in the place generally described as "hell," nor in any other way. Condemning this Dark-Ages doctrine, he stated in a public lecture:

"They say when a man dies nothing remains but to damn him if he is not a Christian. They make hell as hot as ever. If their doctrine is true, Benjamin Franklin is in hell. He wanted to break chains here; he is a convict there. Thomas Jefferson has gone to his reward, as he did not believe in the doctrine. Nearly all the revolutionary heroes had not been born but once, and they are there. Old Ethan Allen adds to the joys of hell. The soldiers of 1812 went to hell long ago, and nearly all the soldiers of our civil war are in God's prison, compared to which Andersonville was a paradise. 'Great tidings of joy!' Every idiot goes to heaven, and the less brain you have the better your chance. Such men as Humboldt are in prison forever. They are damned long ago. They are crying for water. Any civilized man ought to be damned who subscribes another dollar for such preaching. They say I take away consolation when I try to put out the fire of hell. If all believed really in 'orthodoxy' this world would be a vast madhouse. Priests collect toll from fear and ignorance, and know nothing of a hereafter. I leave the dead under the feeling of hope, and I hope for joy for the whole human race."

If Christians in general would only tell the people what the Bible Hell really is (see *The Hell of the Bible* booklet—listed on p. 56—for a careful examination of every Bible text in which the word *hell* is found), and if they would preach only the Bible Truth on many other subjects (such as the nature of death, why and how the two resurrections from the dead take place, the nature of the soul and how it differs from the spirit, the difference between the Church's and the world's salvation, why God permits evil, the length, nature and work of the Judgment Day, the final fate

of the incorrigibly wicked, *etc.*)—If they would preach these simple truths of God’s Word, there would be fewer atheists and infidels.

Also, the pulpits of Christendom are well stocked with Higher Critics and Evolutionists, and almost all of our colleges and theological seminaries are graduating more of them, all antagonistic to the Bible, and its presentations. The Higher Critics (really higher infidels, who teach infidelity to the higher ones in Christendom) are doing the same work exactly that Thomas Paine and Robert Ingersoll did, only they are carrying on their work on a higher plane—appealing not so much to the gross and the vile, but more particularly to the refined, intelligent and truth-seeking. As a result, their influence is a thousand fold more injurious. And the evolution theory, so thoroughly embedded in the textbook of our colleges, high schools and even elementary schools, has done much to create atheism and infidelity in the younger generation. For a further discussion and refutation of Higher Criticism and the Evolution Theory, see our issues Nos. 148 and 272 (price 10 cents each)—free on request. '66-54

Axioms—The Seven That Disprove Torture Theory.

Question (1964)—How do the seven axioms of Biblical interpretation (listed above) prove that the eternal torment doctrine is erroneous?

Answer.—Any one of the seven axioms would be sufficient to prove that any interpretation of the Scriptures that does not harmonize with its erroneous; but every one of the seven clearly exposes the eternal torment theory as being an error.

(1) There are many inconsistencies and contradictions within this blasphemous theory itself. *E.g.*, it is claimed by those who teach it that the Human soul is something inside of the human body, that it is invisible and leaves the body at the time of death, that it is destined to live on and on eternally, either in bliss or in torment, that lower animals do not have souls or eternal life, but that the human soul is immortal, indestructible. However, their theory contradicts itself in claiming that the souls of the wicked dwell eternally “where their worm dieth not, and the fire is not quenched” (Isa. 66:24; Mark 9:44, 46, 48), thus in self-contradiction ascribing

immortality to worms as well as to the human soul. (For the true explanation of these Scriptures, please see B.S. No. 279—a copy free on request.) Also, literal eyes in torment and literal gnashing of literal teeth are inconsistently ascribed by this theory's advocates to the invisible souls that they claim during earthly existence without eyes or teeth dwelt inside human bodies.

(2) The eternal torment doctrine is based on the literal interpretation and application of figurative and parabolic Scriptures (largely on statements in Revelation, which is clearly a symbolic book, as Rev. 1:1 indicates). This is why it directly contradicts so many Scriptures that are clearly literal, such as Rom. 6:23 ("the wages of sin is *death*"—cessation of *life*), Ezek. 18:4, 20 ("the soul that sinneth it shall *die*"—not have *life*) Eccles. 9:5 ("the dead know not any thing"), Psa. 145:20 ("all the wicked will he [God] *destroy*"—not "*preserve*"), Acts 3:23 ("every soul which will not hear that Prophet shall be *destroyed*"), 2 Pet. 2:1, 12 ("these as natural brute beasts, made to be taken and *destroyed*, . . . shall utterly *perish* in their own corruption" *etc.*

(3) The third axiom also proves that the eternal torment theory is a serious error; for this theory greatly disagrees with various Bible doctrines, some of which are these: Eternal life comes only as a gift from God (Rom. 6:23; 1 John 2:25), only to those who by patient continuance in well-doing seek for it (Rom. 2:6, 7) and believe into Christ as their savior (John 3:14-18); and "he that believeth not the Son shall not see *life*" (John 3:36; 1 John 5:11-13), but will be cast into, and be destroyed, annihilated, in the lake of fire, "which is the second *death*"—not eternal *life* in torment (Rev. 20:14, 15; 21:8). (For an examination of Rev. 20:10 and the parable of the rich man and Lazarus, which some claim teach that the wicked are to be tormented eternally, please see B.S. Nos. 279 and 197—a copy of each free on request.)

(4) This "doctrines of [fireproof] devils" also violates God's Character. It violates His *justice*; for it would not be just for God to tell Adam (Gen. 2:17), "In the [thousand-year—Psa. 90:4; 2 Pet. 3:8] day thou eatest therefore thou shalt surely die," and then keep him alive to torture him eternally. It violates

God's infinite *wisdom*; for an all-wise God could surely plan a better way to punish for their sins the many billions of unsaved mankind, many of whom never heard of God and the redemption provided for them through the only name under heaven given among men, whereby we must be saved (Acts 4:12; Rom. 3:24-26). It violates God's almighty *power*; for utterly an all-powerful God would not be powerless to prevent such a terrible and eternal catastrophe for the general mass of mankind. And it violates also God's infinite *love*; for God, who is love (1 John 4:8), could never be guilty of eternally torturing any of His creatures (Jer. 19:5).

(5) This God-dishonoring theory, borrowed from the heathen religions, also violates the basic doctrine of God's Word for mankind is salvation, namely, the Ransom; for Jesus did not go into eternal torment to pay the debt and set us free from the condemnation of sin. If eternal *life* in torment were the wages of sin, then we would all be lost and Adam and his race would all be destined to suffer eternal torment. But thank God, eternal *life* in torment is not the wages of sin; it is *death*, as God stated that it would be (Gen. 2:17). And Jesus in paying the debt as man's ransom-price "was made a little lower than the angels for the suffering of *death* [not eternal *life* in torment] . . . that he by the grace of God should taste *death* for every man" (Heb. 2:9); He "made his soul an offering for sin"; He "poured out his soul unto *death* (Isa. 53:10, 12); "Christ *died* for the ungodly"; "God commendeth his love toward us, in that, while we were yet sinners, Christ *died* for us" (Rom. 5:6, 8); "Christ *died* for our sins according to the scriptures" (1 Cor. 15:3); "the Son of man came . . . to give his *life a ransom* for many [Adam and the race in Him—Rom. 5:12; 1 Cor. 15:22]" (Matt. 20:28); He "gave himself a ransom for all, to be testified in due time" (1 Tim. 2:6).

(6) The eternal torment theory is also out of harmony with facts. The facts are *e.g.*, that Jonah went to hell (*sheol*) and came back (Jonah 2:2), and he did not experience eternal torment there; also, Jesus went to hell (*hades*; Acts 2:31), and He likewise did not suffer eternal torment there. It is Satan who has deceived the people with the false teaching that

hell is a place of eternal torment, either a place of literal fire, as some claim, or remorse of conscience, as others claim. The Bible hell is the unconscious condition of the death state, and eventually "death and hell" will deliver up the dead, which are in them (Rev. 20:13). (For an examination of every verse in the Bible where the word "hell" occurs, please see our 56-page booklet, "The Hell of the Bible"—advertised on p. 96).

(7) And finally, the blasphemous theory of eternal torment is out of harmony with every one of the objects of God's Plan that He has set forth for us in His holy Word. *E.g.*, it violates God's object in His Oath-bound Covenant (Gen. 22:16-18; Heb. 6:13, 14), namely, to bless all the families of the earth through Abraham's seed (Gen. 12:1-3; Gal. 3:8, 16, 29). Furthermore, it is out of harmony with God's plan to be "the Savior of all men [from the Adamic condemnation], specially of those that believe [saving them to the uttermost, giving them eternal life]" (1 Tim. 4:10); for He "will have all men to be saved [from the Adamic condemnation], and to come unto the knowledge of the truth" (1 Tim. 2:4), in order that they may be properly instructed, tested and rewarded in their judgment day—the Church during the Gospel Age (1 Pet. 4:17) and the world in its thousand year judgment day (Acts. 17:31; 2 Pet. 3:7, 8; Rev. 20:1-6, 12) In God's Plan of salvation Jesus "is the propitiation for our [the Church's] sins: and not for ours only, but also for the sins of the whole world" (1 John 2:2). the eternal torment theory violates these and many other objects of God's Plan.

Thus we see that every one of the seven axioms proves this "doctrine of devils" to be erroneous. Every one of them is violated, whereas the violation of only one of them would be sufficient to prove any teachings to be erroneous. We are glad to see that so many Christians of today have come and increasingly are coming to see the light on this subject and have repudiated this unscriptural, God-dishonoring false doctrine inherited from the Dark Ages. We exhort others also to do so after they study diligently the Scriptures, which truly show that "God is love" (1 John 4:8). '64-93

Baptism—With Holy Spirit And Fire.

Question (1956)—What did John the Baptist mean (Matt. 3:11, 12) when he said of Jesus: “He will baptize you with the Holy Spirit and with fire”?

Answer.—To understand John’s words we must bear in mind that he was addressing mixed classes of the Jews. There came out to him people of Jerusalem, and all Judea, and all the region round about Jordan, including Pharisees and Sadducees (vs. 5, 7). John came as the introducer of Jesus and the gospel, and, looking forward, he prophetically foretold the results. “Now also the axe [of Divine judgment] is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit [the fruitage of righteousness] is hewn down, and cast into the fire” (v. 10). Then, speaking of Jesus he says: “He will baptize you with the Holy Spirit with fire.” Some of his hearers included in the “you” would receive Jesus, and these (as Israelites indeed) would be baptized with the Holy Spirit (at Pentecost), but others whom he was then addressing would not receive Jesus; hence when their house (nominal Fleshly Israel) would be left desolate (Matt. 23:37-39), they would be baptized with *fire*—the judgments which came upon them as a people after their rejection of Jesus—not literal fire—but the fire of God’s wrath, the fire of trouble that culminated in the destruction of the Jewish polity in 69-73 A.D.

That the above is the correct understanding is proven further by v. 12, which is but a repetition of the same thoughts in other words: “Whose fan is in his hand, and he will thoroughly purge his floor [this shows the main work of Jesus during his 3 1/2 years’ ministry; as a winnow He separated the wheat of the Jewish people from the chaff], and gather his wheat [the true Israelites indeed] into the garner [the Christian Church]; but he will burn up the *chaff* [the rest of the nation, the refuse] with unquenchable fire [sure destruction that nothing could prevent—the great fire of religious and political contention which destroyed the Jewish nation].” Thus John told his mixed audience that, whereas he baptized with water, Jesus would baptize them with the Holy Spirit and with fire. Some received the one and others the other kind of baptism. We believe it is a serious mistake for

any of God's people to pray for a baptism of fire, for, unwittingly, they are actually praying for a curse instead of a blessing. It is to their advantage if God does not answer such a petition. '56-87; '57-87; *'84-39

Baptism—With "Fire."

Question (1977)—What is meant by "fire" in Matt. 3:11?

Answer.—John the Baptist addressed a mixed group of Jews—some "Israelites indeed," the "wheat" of that Jewish-Age Harvest, who received the holy Spirit at Pentecost, and others only nominally and outwardly righteous (v. 7), the "chaff" of the nation; upon them came "the baptism of fire," of destruction, in the end of the Jewish Age (1 Thes. 2:16). Christians should never pray for the baptism of fire. '77-63

Baptisms—Repeated Spirit Baptisms And Pentecost.

Question (1958)—Are we to expect and pray for repeated Spirit baptisms, like the one at Pentecost?

Answer.—The Scriptures do not warrant us in doing so. There was to be but one baptism of the Spirit for the Church as a whole, on the day of Pentecost. The supplementary manifestation 3 1/2 years later, when the first Gentiles—Cornelius and his household—came into the Body of Christ, was necessary to show unmistakably that God then had received and thenceforth would receive Gentiles as well as Jews into the Body (see *The At-One-Ment Between God and Man*, Chap. IX). But according to the Scriptures, there was no further necessity for, nor were there to be any further Pentecosts for the Church, though "afterward"—after the Gospel Age—there is to be a Pentecostal blessing for the world—"all flesh" (Joel 2:28; for further discussion of this, please see our June 1957 issue—copy free, on request).

The baptism of the holy Spirit, which came upon, the Church at Pentecost has remained with it all down through the Age, and as each one has come into the true Church, he has come under and shared in that original baptism of the Spirit. However, before anyone has been prepared to get this blessing of the Lord's Spirit, first of all he has had to have the justification by faith in Jesus Christ and a heart free from the love

of sin, and has had to make his solemn resolution to use his life in serving the Lord, the Truth and the brethren—his vow of consecration (Rom. 12:1)—before he could be in the right attitude to receive the blessing of the begettal, the enlightenment, the comfort and the fellowship of God's Holy Spirit. All of God's people have had to come into an attitude similar to that of the brethren who were blessed on Pentecost day, in order to enter into the special favors and privileges of the Gospel Age.

Even though inflamed with the desire to serve the Lord, the Truth and the brethren, the wise course for anyone to follow is the course of the early Church—to tarry and study and pray—that he may be filled with the Spirit (Eph. 5:18), before attempting to act as God's ambassador to others. Indeed, no one is authorized, from the Scriptural standpoint, to preach the Gospel, much or little, except first he have received the authorization of God's Holy Spirit from above (compare Isa. 61:1).

While opposing the unscriptural view—that new Pentecosts, new Spirit baptisms and miraculous "gifts" of the Spirit are to be prayed for—let us not lose sight of the important fact that until each member of the Body received his or her share of the blessing of the first Pentecost, they could not have the perfect peace of God (Isa. 26:3; Phil. 4:7), nor be properly, actively and successfully His servants and ambassadors. Would that all of the Lord's people would seek earnestly for a larger measure of the Holy Spirit (Luke 11:13)—watching and praying thereunto (Eph. 6:18), watching their words, their thoughts and their deeds, the leadings of God's providence, and opportunities for His service! Let us ask Him to grant us more and more the emptying of worldly ambitions and desires and more and more the filling with the mind or spirit of Christ—His disposition. '58-38; '69-39

Baptized—For The Dead 1 Cor. 15:29, Please Explain.

Question (1957)—What is meant by 1 Cor. 15:29 (A.R.V.): "Else what shall they do that are baptized for the dead"? If the dead are not raised at all, why then are they baptized for them?

Answer.—This has been considered by many as a very obscure passage. Those who deny water baptism

cannot interpret this passage without implying that the great inspired Apostle Paul was foolish; those who regard sprinkling or pouring as proper forms of baptism find it difficult to see any logical meaning in this text; and even many of those who recognize immersion as the proper symbol of baptism do not comprehend this verse. Its beauty and force can be discerned only if we recognize the real baptism, death to self-will and the world's will, and aliveness to God's will, immersion in water being its proper, appropriate and provided symbol, and only if we understand God's great plan of salvation for the Church and the world.

A misapprehension of the meaning of this text led, during the Dark Ages, to substitutionary baptism: Christian people, whose friends had died without baptism, were baptized for them representatively. The correct view of what constitutes the real baptism quickly shows us the inconsistency of such a procedure. One person could no more consecrate himself for another person than he could transfer either his natural or spiritual life to another person.

The Apostle's topic in vs. 12-28 is the resurrection of the dead, and in v. 29 he is sustaining and elaborating that doctrine. Evidently assaults had been made upon the faith of the Church at Corinth as to the resurrection of the dead. As a part of his argument in refutation, in v. 29 he calls the attention of the Church to the fact that they had all been baptized, and that their baptism signified or symbolized death, as we have already explained. He then, by way of showing up the inconsistency of the erroneous new position, inquires wherein would be the wisdom or value of such a consecration to death, as their baptism suggested, if the new theory that the dead rise not at all were true. They had consecrated themselves to be dead with Christ, to be baptized into His death as members of His Body (1 Cor. 12:12, 13), to join Him in His sacrificial cup (Mark 10:39), *on behalf of the dead world*, Adam and the non-elect of his race, and therefore they hoped to share in the promised glorious resurrection.

The Apostle's argument is that the whole Christian position stands or falls together. If there is no resurrection of the dead, then those who are fallen

asleep in Christ are perished, as well as the remainder of the world; if such be the case, and there is no future hope either for the Church, or for the world through the Church, then why should the Church consecrate their lives unto death? They were baptized into death with Christ—baptized for, on behalf of, the dead and dying world of mankind—so that in due time, in the First Resurrection, they could also live and reign with Him (Rom. 8:17; 2 Tim. 2:11, 12; Rev. 5:10; 20:4, 6), and as His Bride and Joint-heir, the Second Eve (2 Cor. 11:2, 3; Eph. 5:31, 32), share with Him as the Second Adam, the Life-giver of the world (1 Cor. 15:45; Isa. 9:6), in regenerating the race in righteousness and life (Matt. 19:28; Isa. 60:4; Gal. 3:8, 16, 29; Rev. 22:17). '57-86

**Baptizest—"Why Baptizest Thou"
(John 1:25).**

Question (1968)—Why did the Jews ask John the Baptist the question recorded in John 1:25, evidently surmising that Christ would do a baptizing work?

Answer.—They recognized that John was doing a great work in reformation outside the nominal church system of their day, and they assumed him to be a messenger of God; and as all were in expectation of Messiah and of an Elias to precede Him (Mal. 4:5, 6; Luke 3:15), they inquired of John as to the matter; and when he very humbly disowned any great authority or position, they raised the question of John 1:25, which implies: If you are a person of no special authority neither the Messiah Himself, nor His forerunner, nor a special prophet, why do you start in to do a special reformatory work, and introduce as a symbol of cleansing this baptism, which is known as John's baptism, and wholly without precedent among the Jews? '68-94

Bible—Is It The Infallible Word Of God.

Question (1924)—I am sending you a clipping from the New York Times of Dec. 21, which contains an account of the debate between Dr. Straton, the Fundamentalist, affirming and Dr. Potter, the Modernist, denying that the Bible is the infallible Word of God. Since you believe the Bible to be the infallible Word of God, will you kindly in your Question Box answer the arguments that Dr. Potter presented against the proposition that the Bible is the infallible

Word of God, as these are given in the enclosed clipping?

Answer.—We take pleasure in answering the points that Dr. Potter offered to disprove that the Bible is the infallible Word of God. A few definitions of the terms used in the proposition, The Bible is the infallible Word of God, as we understand it, should first be given. By the word, Bible, as used in this proposition we would not understand a translation of the Scriptures to be meant, nor a Hebrew or Greek text of the Scriptures—containing various mistakes of copyists or printers, but the unaltered originals as they came from the Divinely inspired writers of the Scriptures. By the term, infallible, as used in the proposition we understand incapability of erring to be meant; and by the term, “Word of God,” we understand God’s revelation of His plan to be meant. Therefore to us the proposition means that the Scriptures in the exact form in which they were originally written were God’s revelation and as such were not only free from, but also incapable of, error. We would not affirm such a thought of any translation or of any Hebrew or Chaldee manuscript of the Old Testament or of any Greek manuscript of the New Testament now in existence, because, as is well known, copyists and printers have not done infallible work in copying and printing theses. The most that can be said of the various standard translations, of manuscripts and of the best critical editions of the Bible in its original languages is that despite the interpolations, corruptions and omissions in them, they give us the Divine revelation with sufficient exactness to keep the faithful from marked error, and to guide them quite accurately into the true understanding of God’s plan as due to be understood in its various parts. We make these explanations in order to settle some of the dust that Dr. Potter has raised beclouding the points at issue.

We ought to remark that we are neither a Fundamentalist nor a Modernist, though we sympathize mainly with the Fundamentalists, and entirely so with them on the proposition on which we have been asked to express our thought. We believe that if the Fundamentalists had taught correctly on the relations of the Father, Son and Holy Spirit to one

another, on the nature of the human soul, on the condition of the dead, on the punishment of sin, on the permission of evil, on the person and work of Jesus, on the object and manner of our Lord's return, on future probation and the final reward of the righteous and punishment of the wicked, they would have presented decidedly fewer vulnerable places in their armor to Modernists' weapons.

To prove that the Bible is the infallible Word of God requires the proof of two things: (1) That God is infallible, *i.e.*, cannot err, and (2) that the Bible as given by Him is in its words and thoughts inspired. All professed Christians accept the first proposition; hence it is unnecessary to prove it for the purposes of our present discussion further than to say that it flows from the absolute perfection of God. All professed Christians, however, are not a unit on the second proposition; for on this point there are, roughly speaking, three classes among them: (1) those who deny that the Bible is God's revelation, and who assert that amid much human error there are at most some inspired thoughts (in the sense of a Shakespearean or Miltonic inspiration) scattered here and there in the Bible; (2) those who hold that the thoughts of the Bible are Divinely inspired, but deny the inspiration of its words; and (3) those who hold that the thoughts and words of the bible are Divinely inspired. Dr. Potter belongs to the first, and the writer to the third, class.

Because of God's character and man's needs and his relations to God and his fellows, it is reasonable to expect a Divine revelation of God's purposes for man; it is also reasonable to expect that such a revelation be properly accredited for man's acceptance as coming from God. Of all the books that claim to be such a revelation the only one that meets this requirement is the Bible. Hence the reasonableness of accepting the Bible as such a revelation, and not simply as containing some revelatory thoughts. The following reasons very briefly stated, are sufficient proofs of its Divine origin; hence of its infallibility: the intellectual inability of its writers or anyone else short of an omniscient being, *i.e.*, God, to invent it; the good character and common sense of its writers as barring them from deceiving and being deceived in its

writings; the impossibility of their knowing, apart from inspiration, some of the facts which they give and which science has since demonstrated to be facts; the times, conditions and circumstances of their writing; their ignorance of the meaning of much of what they wrote, since proven true; the Bible's miraculous and prophetic evidence; the typical, hence prophetic, character of all its historical and genealogical details; the typology of its Mosaic and other institutions and laws; its harmonious contents written by men often living centuries apart; its adaptability to, and its practicability in, supplying man's needs; its perfect solution of the problem of man's past, present and future and his relations to God and his fellows; its marvelous efficacy in realizing its designs with respect to all classes and conditions of men; its superhuman contents and arrangement; its numeric construction throughout its entirety in all sorts of ramification according to the numbers seven, eight, nine, eleven, thirteen, sixteen, nineteen *etc.*, and their multiples, by adding subtracting, multiplying and dividing the numeric value of the letters of all its words (the Greek, Hebrew and Chaldee letters are at the same time numerals) and the numeric uses and positions of its word in the paragraphs, sections and larger divisions of each of its books separately and all of them combinedly—a fact just lately discovered and unanswerably proving its verbal inspiration; its undesigned coincidences; its indestructibility, its scientific, historical and archeological corroborations; its pyramid corroborations; its effect upon the Church along lines of character, and upon the world along lines of civilization; its complete harmony with itself, God's character, Christ's Ransom, facts, godliness and sound reason; its agreement with the experiences of the Christian life; and its refutation of all attacks. All of these things, which, when elaborated in detail would furnish and have furnished volumes of cogent and irrefutable evidence of its inspiration from God, should satisfy, and have in many cases satisfied, sound reason that the Bible is God's revelation to man and as such is infallible.

One of the above proofs of the Bible's being the infallible Word of God is its refutation of all attacks upon it. We will now proceed to make use of this

form of its evidence in showing briefly how completely it refutes the attacks that Dr. Potter made upon it in his debate with Dr. Straton Dec. 20, at New York City. He bases his attack on four alleged grounds—that the Bible contains: (1) scientific mistakes, (2) historical errors, (3) contradictions and (4) morally degrading ideas of God. We deny his positions both as to generalities and as to details. We will answer each of his items as given in the Times clipping sent to us, discussing his four points in reverse order from what he gives them, therefore taking his fourth point first.

His first item under his fourth point—that the Bible teaches morally degrading ideas of God—is: "Ex. 7:13 and 11:10—God hardened Pharaoh's heart, so that [this expresses not the purpose, but the result of the hardening] he would not let the children of Israel leave Egypt, and then punished him severely for not letting them go." We have answered this point in our Question Box for Nov. 15, 1922, page 54, to which we refer our readers for details not here repeated. Here we would only explain, as sufficient to refute Dr. Potter's contention, that it was God's goodness that hardened Pharaoh's heart. As the sun hardens cement and melts wax, so God's kindness melts well and hardens wicked hearts. Pharaoh's heart was wicked. God's very kindness in removing one plague after another at Pharaoh's request became the occasion of hardening Pharaoh's heart; for the latter imprudently and increasingly after each release, presumed upon God's leniency with him, and brazenly and increasingly concluded that he could disregard God's wishes on the ground that God was too easy going to take extreme measures against him for his retention and oppression of Israel in slavery. Thus God's long suffering and kindness hardened Pharaoh's wicked heart, which from other standpoints was hardened by his own wickedness and the tricks of his magicians. (Ex. 7:13, 22; 8:32.) A heart that is hardened by another's goodness is a wicked and selfish heart; and if the goodness that hardens one proceeds from the Judge of all the earth while that Judge is entering into judgment with him, he is justly, not unjustly, treated when that Judge causes him to be punished for his wickedness. Therefore the Bible

teaching that God hardened Pharaoh's heart does not only not teach a morally degrading idea of God, but teaches a morally elevating idea of God. Moreover in this whole transaction Pharaoh oppressing Israel types Satan oppressing God's people. God's long suffering and kindness toward Satan in the antitype has also in a similar manner hardened Satan's heart into further oppression of the Lord's people; but when eventually God as Judge punishes Satan for his wicked heart manifested in this oppression, He will be acting justly and not unjustly, though God's kindness and long-suffering became the occasion of increasing the hardness of Satan's heart.

The next item that Dr. Potter gives under his alleged morally degrading ideas of God in the Bible is: "Ex. 22:18—God said, Thou shalt not suffer a witch to live." This law was given to Israel alone, *not to Gentiles*, and was eminently proper for Israel, though not for Gentiles, as the following considerations prove: God was the King and Law-giver of Israel. The Gentile world worshipped Satan and his fallen angels and was ruled over by them. (Deut. 32:17; 1 Cor. 10:20; John 14:30; 2 Cor. 4:4.) Witches, *etc.*, were the agents whereby Satan and the demons corrupted the Gentile world and furthered their rule over them. (Deut. 18:9-12.) Therefore they were the representatives of Satan's Empire, which was at war with Israel as God's kingdom. Hence for an Israelite to become a witch or wizard, constituted treason, which morally deserves death; and for a Gentile witch or wizard as agent of a hostile empire to operate in Israel constituted spying, fomenting sedition and other evils, which morally in war times deserve death. Hence the propriety of the death penalty against a witch is Israel, God's kingdom. The woes brought upon Israel as God's kingdom through witches, *etc.*, is manifest from its experiences connected with Saul's, Manasseh's *etc's.*, dealing with witches, *etc.* (1 Sam. 28:7, *etc.*; 2 Chron. 33:6, *etc.*) Certainly those who were instrumental in bringing such national calamities upon Israel deserved execution. Witches, *etc.*, type false teachers as Satan's mouthpieces and their execution types the cutting off in a symbolic death—disfellowshipment—of Satan's mouthpieces by Spiritual Israel, the antitype of fleshly Israel. Thus

both the type and the antitype teach ideas that are morally good and therefore elevating.

Dr. Potter's third point to prove his claim that the Bible teaches morally degrading ideas of God reads as follows: "Deut. 21:18-21—Here is a command to stone to death disobedient children without trial on the accusation of their parents; if parents of New York obeyed this tomorrow, think of what it would mean. For one thing the parents would be arrested for murder and rightly." First we would point out the misrepresentations of fact that Dr. Potter makes on this point. He says that disobedient children were on accusation of their parents put to death *without trial* and intimates that their death was murder. The text says that they were to be brought "unto the gate," where in oriental cities the courts were and still are held, and "unto the elders," (Ex. 18:21-25; Num. 11:16, 24-30) who were and still are the judges. Then the text tells us that both parents should act as witnesses in this court before these judges. As the gates of an oriental city were and still are the general congregating places of the people, the public would hear such a case, and presumably the parents' witness could be contradicted, if facts required it. In other words there was a public trial arranged for in such cases according to the law; hence the guilty were not murdered, but legally and properly executed by judicial sentence. Moreover the text shows that the son was not simply disobedient but incorrigibly so. In God's typical kingdom it was better to execute such a person than to let him live; because (1) the longer such a person lived under those conditions, the worse his character would become, and the less likely would he be reformed when brought back in the Millennium for reformation and opportunity of gaining eternal life; (2) his example would be corrupting to other children, if he was continued in life, while his death would exercise a wholesome restraint on others who might be inclined his way; (3) his incorrigibility was exercised toward God's personal representatives—his parents, hence was exercised toward God Himself, and God has made death the penalty of sin, and in His kingdom rightly enacted the penalty in the national code; (4) the execution did not become the door to eternal torment, but to death, from which by

virtue of the ransom the wicked son will be recovered for the purpose of reformation and fitting for everlasting life conditional on reformation; and (5) God used such characters as a warning type of the eternal destruction of the incorrigible of this and the next Age for disobedience to the antitypical Parents—in this Age God and His Covenant, and in the next Age Christ and the Church. For parents in New York without a trial to bring about the death of an incorrigible son at the hands of a lawless mob would be murder; because the laws of New York forbid such actions and designate them murder, and prescribe a different procedure with, and punishment of incorrigible children. But to identify a violation of such a legal procedure with the procedure prescribed in Deut. 21:18-21, is a gross perversion of facts characteristic of higher critics.

Our brief examination of the three points that Dr. Potter adduced that the Bible teaches morally degrading ideas of God not only disprove his contention, but all three cases prove the opposite of his intention—prove that these three cases like all other Bible points teach morally elevating ideas of God.

The Bible Harmonious With Itself

We now proceed to his third point—that the Bible contradicts itself. This charge we deny, both in general and in detail. He first cites as a proof of such alleged contradictions the four forms of the inscription on the cross. We quote as follows:

“Matthew has it (Matt. 27:37): ‘This is Jesus the King of the Jews.’

“Mark has it (Mark 15:26): ‘The King of the Jews.’

“Luke has it (Luke 23:38): ‘This is the King of the Jews.’

“John has it (John 19:19): ‘Jesus of Nazareth, the King of the Jews.’”

First, we would answer that there is absolutely no contradiction in the varied language used. Second, we would say that since the inscriptions were given in three languages, three of the variations of form, those of Matthew, Luke and John, could have risen from each language having the inscription in a different form (John 19:20), and Mark, as he usually does, abbreviated the expression, while using the

language of the inscription that Luke gives in fuller form. Third, we would remark that on account of preserving the numerics of the Bible, God often designedly caused the Evangelists (each of whom puts his accounts together in forms often differing from the others') to alter the form without altering the substance of what they wrote. Apart from abbreviations such as Mark made in the inscription on the cross, the variations of form when occurring in the reports of conversations, speeches, *etc.*, are due to the fact that the Evangelists quote various of the speaker's repetitions of thoughts in varying forms or similar statements of different thoughts, *e.g.*, the different expressions respecting the Lord's supper that Matthew (26:26-28) and Mark (14:22-24) use from those that Luke (22:19, 20) and Paul (1 Cor. 11:23-25) use, are due to the fact that the former two give the language that Jesus used to express the Justification teachings of the Lord's supper, and Luke and Paul give the language that Jesus used to express the Consecration teachings of the Lord's supper, while Mark is abbreviating Matthew's expression, and Paul's abbreviating Luke's expression, are due to the requirement of Biblical Numerics without making any contradiction whatever in the varied thoughts given. A theory that requires for its support emphasis placed upon such variations as those in the inscription on the cross certainly is in desperate straits for want of proof.

The second alleged contradiction is: "2 Sam. 6:23;—'Michal the daughter of Saul had no child unto the day of her death'; and 2 Sam. 21:8—'the five sons of Michal the daughter of Saul.'"

Our answer: The connection of the first passage with the preceding verses by the word "therefore," which Dr. Potter, according to the report before us, failed to give, proves that because Michal rebuked David for his zeal for the Lord and the Ark, David no more lived with her as with his wife and that from that time on she had no more children. As to the second passage, her children by Phalti or Phaltiel of Gallim are meant. (1 Sam. 25:44.) The facts are these: Saul took David's wife, his daughter Michal, and gave her Phalti after David fled for his life from Saul. They were separated many—at least fourteen

years, during which as Phaltiel's wife she bore him five sons. (2 Sam. 21:8.) See margin. Afterward David took her back. (2 Sam. 3:14-16.) Sometime later Michal sorely upbraided David for his zeal for the Lord. (2 Sam. 6:12-23.) "Therefore" David would not live with her as her husband, and from then on she was childless. Therefore is no contradiction here; but the use made of this case is a fair sample of the perversions and blunders of Higher Critics.

The third alleged contradiction: "Gen. 22:1—'And it came to pass after these things, that God did tempt Abraham'; and James 1:13—'Let no man say when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth He any man.'"

Our answer: There is no contradiction here. Rather the word tempt is used in two senses in the two passages. In the English of the Authorized Version the word tempt means to try, to test (Jas. 1:2, 3, 12) as well as to offer appealing suggestions. (Matt. 4:1-10.) In the first passage, as the rest of the chapter proves, God's trial of Abraham's loyalty to Him in connection with sacrificing Isaac as a burnt offering is meant; while in the second passage appealing suggestions to sin are meant, as shown in the context of the two verses that follow, as well as in the verse itself. God does the former, but not the latter kind of tempting—the latter kind of tempting Satan, the world and the flesh do.

The fourth alleged contradiction: "1 Kings 8:46—'There is no man that sinneth not'; and 1 John 3:9—'Whosoever is born [begotten] of God doth not commit sin; he cannot sin, because he is born [begotten] of God.'"

Our Answer: If we distinguish between the natural, fallen human being and the new creature in Christ, applying the first passage to the former and the second passage to the latter, everything is harmonious between these two passages. According to the first passage every fallen descendant of Adam sins because of inherited depravity, and this includes the fallen humanity of those who have become new creatures. (Rom. 7:14, 18.) But, according to the second passage, the new creature does not and cannot sin. Why not? Because it is the holy will that wills God's will and the holy qualities that this holy will

develops in the faithful. (2 Cor. 5:17, 18; Gal. 6:15; 5:6.) This will is the will to do God's will; consequently it does not and cannot sin; for if it could or would sin, it could not be what it is—the will to do God's will. Thus its very nature precludes the possibility of its sinning. Whenever one of the Faithful sins, he sins by his fallen flesh, not by the new creature, which was begotten in him by God, and which in the Scriptures is variously called: the anointing or unction (1 John 2:20, 27), Christ (1 Cor. 12:12, 13), Christ in you (Col. 1:27; Rom. 8:10), the inner man (Eph. 3:16), the new man (Col. 3:10), the hidden man of the heart (1 Pet. 3:4), and the Spirit—Gal. 5:16, 17; Matt. 26:41; Rom. 8:4, 5, 9-11.

Jesus And Moses Harmonious

The fifth alleged contradiction: "Matt. 5:33, 34; Matt. 5:38, 39; Matt. 5:43, 44; these passages flatly contradict the Mosaic Law."

Our answer with respect to Matt. 5:33, 34 and Matt. 5:38, 39: There are two laws revealed in the Bible: (1) the law of Justice or *duty* love, called the Law of Moses (John 1:17; Matt. 22:36-40) because given through Moses, and that to *Israel alone*; and (2) the law of charity or *disinterested* love, called the law of Christ (Gal. 6:2; John 13:34, 35; 1 John 3:16) because given through Christ, and that to *new creatures alone*. In the sermon on the mount, Jesus among other things expounded in certain particulars some features of disinterested love—charity—which requires a higher standard of conduct than duty love—justice. Duty love—justice—is all God requires of mankind as such, and therefore of the Israelites under the Mosaic Law; but new creatures are being prepared to become Divine beings (2 Pet. 1:4), and therefore are to sacrifice their rights under the law of disinterested love to develop a character fitted for the Divine nature. Hence while the law of justice permits one to demand his dues (Matt. 5:38), the law of disinterested love permits one to sacrifice his dues (Matt. 5:39-42), and counsels it whenever it would glorify God. Similarly the law of duty love properly requires a natural man to insist on an oath, if it is in harmony with justice to himself and others. But new creatures in their mutual social relations, loving one another with disinterested, self-sacrificing love, are to

trust the word of one another without an oath for confirmation. We might add that Jesus does not refer in the matter of oath taking to our course before human courts where justice is the law, but only to the ordinary intercourse of new creatures with one another. Thus there is no contradiction between Matt. 5:38, 39 and Matt. 33, 34 and the Mosaic Law.

In Matt. 5:43, 44, Jesus refers to the scribes' teachings on one's heart attitude toward one's neighbor and one's enemy. The scribes taught according to Moses when they inculcated love to neighbor as to self, but they certainly misrepresented Moses when they taught to hate an enemy. The words, "Thou shalt hate thine enemy," cannot be found in the Mosaic or in any other Old Testament writings nor does Jesus say they were. Hence Jesus teaching us (verse 44) to love our enemies does not contradict the Mosaic Law or any other part of the Old Testament; rather He contradicts the bad ethical teachings of the scribes of His day. Therefore the fifth alleged contradiction is no Biblical contradiction.

The sixth alleged contradiction: "Rom. 2:11—"There is no respect of persons with God' [meaning no partiality]; and Rom. 9:13—"Jacob have I loved; but Esau have I hated."

Our answer: God is no respecter of persons; but He is decidedly and properly a respecter of character. Of this St. Peter gives us the assurance, saying, "Of a truth I perceive that God is no respecter of persons; but in every nation he that *feareth* [reverenced] *Him*, and *worketh righteousness*, is accepted with Him." (Acts 10:34, 35.) The reason why God loved, *i.e.*, appreciated and favored Jacob, and hated [abhorred and disfavored] Esau, is because the former loved truth, righteousness and God's special favor more than self, while the latter, an unscrupulous and worldly minded person (Heb. 12:16, 17), loved self more than truth, righteousness and God's special favor; and it was perfectly proper for God to appreciate and favor the former and abhor and disfavor the latter, and that because He is no respecter of persons and is a respecter of character. On the entire episode of Jacob and Esau please see our issue of Nov. 15, 1922, pp. 52, 53.

Seventh alleged contradiction: "Acts 9:7—"And the

men who journeyed with him [Paul] stood speechless, hearing a voice, but seeing no man'; and Acts 22:9—'They that were with me saw indeed the light and were afraid; but they heard not the voice of Him that spake to me.'"

Our answer: The Greek word *akouo* translated in these verses by the words "hearing" and "heard" has not only the meaning of our English word "to hear," but also the meaning of our English word "to understand." Accordingly we harmonize the two accounts as follows: In the first verse, Paul's companions are spoken of as catching with their natural ears the sound of our Lord's words addressed to Paul, while in the second verse they are spoken of as not understanding the meaning of those words. The following are a few examples in which the Greek word *akouo* means to understand: Matt. 13:9, 13-16; Mark 4:33; Luke 8:21; 1 Cor. 2:9; 14:2; Heb. 3:7; Rev. 1:3; 3:20; 22:17, 18.

Thus under examination of Dr. Potter's alleged contradictions are found to be contradictions.

We will now consider Dr. Potter's alleged historical inaccuracies in the Bible. It is very significant that of the immense number of Biblical verses treating of matters of history—nearly a half of the Bible history—Dr. Potter, who *desires* to discredit the Bible, can adduce but one verse, which he thinks, proves his contention. We quote his words on this point:

"Luke 2:1, 2—'Now it came to pass in those days, there went out a decree from Caesar Augustus that all the [Palestinian] world [land] should be enrolled. This was the first enrollment made when Quirinius was Governor of Syria.' [American Revised Version.]

"Joseph and Mary went up to Bethlehem for enrollment, and there Jesus was born (and Matthew says, in the days of Herod the king').

"Three errors of history are to be noted in this passage: First, there is no record of a world census, not even a Roman world census, in the careful records of the Romans. Second, a small enrollment in Palestine was made by Quirinius, but it was ten years after the death of Herod. Third, at the time of the birth of Jesus the governor of Syria was not Quirinius, but Quintus Sentius Saturninus."

Our answer: As indicated in our brackets the

whole land of Palestine, not the whole world or the whole Roman world, is referred to in the passage. The Greek word *oikoumene*, here-translated world, has a variety of meanings, one of which is the land inhabited by a particular people. For example, the Greeks spoke of the land that the Greeks inhabited as the *oikoumene*; so did they also speak of the land inhabited by the Romans as the *oikoumene*. See Thayer's Greek-English Lexicon of the New Testament. Hence speaking of affairs pertaining to the Jews, St. Luke properly could call all Palestine all of the *oikoumene*. In connection with Augustus temporarily "reducing Herod from a *friend* to a subject," among other things an enrollment of Herod's subjects, as having become by Augustus' act toward Herod subjects of Rome, was implied. Hence such an enrollment of all the Palestine world did take place, and that in the days of Herod. This disposes of the first alleged error of history in the passage.

As to the second alleged historical error in the passage, *i.e.*, that it applies to the time of Herod an enrollment that occurred years after Herod's death, we answer that Cyrenius [Greek form] or Quirinius [Latin form] was twice governor of Syria, first from 4 to 1 B.C. and second from 6 to 11 A.D. As the text implies, the enrollment there referred to was the first one made under Quirinius (an expression that implies a second enrollment) and occurred the first time he was governor, Jesus being born Oct. 2 B.C. See our issue of May 15, 1923, pp. 18, 19. The second enrollment occurred during Quirinius' second governorship and is also referred to by Luke—Acts 5:37.

As to the third alleged historical error in this passage, *i.e.*, that Jesus' birth occurred not while Quirinius, but while Quintus Sentius Saturninus was governor of Syria, we should say that Saturninus was governor of Syria from 9 to 6 B.C. and was succeeded by Quintilius Varus (6-4 B.C.), who in turn was succeeded by Cyrenius or Quirinius in his first governorship (4-1 B.C.). Hence Christ being born 2 B.C. was not, as Dr. Potter claims, born under Saturninus' but under Quirinius' governorship as Luke 2:2 states. For the facts referred to on this point please see the article on Cyrenius in McClintock and

Strong's Cyclopaedia, Vol. 2, especially col. 2, p. 632, and that on Quirinius in Schaff-Herzog's Encyclopedia.

Hence all three alleged historical errors in Luke 2:1, 2 are disproven. The passage, like every other Biblical passage, is historically correct

The Bible And Science Harmonious

Finally we take up Dr. Potter's alleged scientific error in the Bible. He alleges four of such, which we will discuss in turn. We will quote the first:

"Lev, 11:6—'And the hare, because she cheweth the cud.' It is well known now, of course, that the hare and the rabbit are not cud-chewing animals, although they make motions with their lips and jaws which might easily be mistaken by an unscientific observer."

Our answer: While the hare (and the coney of verse 5) do not chew the cud in the sense of drawing up their food from the first stomach after deglutition and chewing it again, yet they do chew their food a second time; for after chewing it a while, they deposit it in their *cheeks*, and then when at repose bring it forth again and chew it thoroughly before swallowing it. The poet Cowper who kept hares and observed them diligently says that one of his hares chewed the cud in this sense of the word all day long. The Hebrews designated the act of chewing the cud as we use the term, and the act of rechewing as the hare and coney do by the same word, because they were the same so far as the rechewing is concerned. Chewing the cud, therefore, in the Bible sense of the word means rechewing the food regardless of whether it had been previously deposited in the first stomach or in the cheek. Hence on this point there is no conflict between the Bible and science.

The second alleged scientific error: "Gen. 3:14—The same sort of a mistake is made when it is supposed that snakes eat dust."

Our answer: The Lord is here addressing Satan, as the next verse and Rom. 16:20 prove. It is prophecy put in symbolic language foretelling Satan's degradation and his appropriating to himself degraded and degrading things. And certainly this has been and will continue to be Satan's portion until he is destroyed. Heb. 2:14.

The third alleged scientific error: "Lev. 11:20-22—

In this passage grasshoppers crickets and locusts are spoken of as going upon all fours. These insects have six feet.”

Our answer: Yes, and some of the insects covered by the cited verses have many more than six feet! Yet all of them go on all fours! How so? The expression, going on all fours, is used to denote the manner of walking on the part of any creature, which does not walk upright on two legs like man. Thus we speak of a child, a monkey, *etc.*, walking on their hands and feet as walking on all fours; but of course we do not mean that they have four feet! We mean that they are walking in a somewhat prone position on all members possible of use in locomotion. So, too, four-footed, six-footed and centipede creatures when using all their feet in walking may properly be spoken of as walking on all fours, because they walk, not in an upright, but in a prone position. Points like the one under consideration adduced to prove a position only prove the weakness of that position; for such reasoning stupidly literalizes a recognizedly figurative expression. In verse 23, where the word “other” is interpolated as indicated by the italics, the direct implication is given that locusts, *etc.*, of verse 22 are not four-footed; for verse 23 shows that *all* four-footed creeping, flying creatures were prohibited as foods to Israel.

The fourth and last alleged scientific error: Joshua 10:12-14—Joshua making the sun stand still. Those who wrote that story had no idea of the astronomical havoc they were creating. If the sun had stood still ‘about a whole day,’ not only would the Amorites have perished, but Joshua and the Israelites as well.”

Our answer: It was the *sunlight* that Joshua desired not to shine on Gideon; for he knew that the sun itself never was or could be on the mountain, but that its light was and could be there. It was the *moonlight* that Joshua desired not to shine in the valley of Ajalon; for he knew that the moon itself never was or could be in that valley, but that its light was and could be there. The facts of the case make plain Joshua’s meaning: The hail falling upon, confounding and killing the Amorites was so dense as to darken during the day the entire mountain and at night the entire valley where the Amorites

successively were; and Joshua desired that condition to be continued, because thereby the foe was being overthrown. And for that he prayed. In effect his prayer was this: O Lord, continue to cause the hail to fall in such dense masses upon Thy and our enemies as to darken the mountain by day and the valley by night, and thus overthrow Thy and our enemies. In other words, if the hail would fall so densely upon the Amorites as to shut off the sunlight by day and the moonlight by night during the day and night of that battle, the Amorites would surely be completely overthrown; and for that Joshua prayed and his prayer was granted. In the excitement of the battle, he tersely stated the accompanying phenomena and not the desired cause and effect—the great hail and the overthrow of the Amorites. Several unhappy translations have occasioned the widespread misunderstanding of this passage. The last part of verse thirteen should read: So the sunlight stayed in the midheavens and hastened not to come [upon Mt. Gideon], as [on] a perfect day. See Young's and Rotherham's translations. Additional to this and the correction above made on *sunlight* and *moonlight*, we would add the remark that the Hebrew word *dum* here translated "Stand still," primarily means *to be silent* and secondarily *to be inactive*. Joshua wanted the sunlight (not the sun) and the moonlight (not the moon) to be inactive that day so far as lighting up Mt. Gideon and the valley of Ajalon was concerned, because that was the accompaniment of the dense masses of hail falling on the Amorites, which dense falling of hail he wished continued, until the enemy was overthrown. He did not desire the sun and the moon themselves to cease in their course that day, as so many like Dr. Potter, deceived thereto by the above mentioned mistranslations, have assumed. There is, therefore, no conflict between the Bible and Science on Joshua's dark day.

**"Let Us Hear The Conclusion Of The
Whole Matter"**

Our examination has proven that not one of Dr. Potter's points is right. He has made a complete failure on every item adduced by him to prove his four propositions that the Bible contradicts (1) science, (2) history, (3) itself and (4) God's character

or as he puts it, teaches morally degrading ideas of God. Therefore the Bible as the infallible Word of God has emerged from his onslaught unscathed. It has always proven itself capable of disproving every attack made on it (Is. 54:17); and this peculiar quality of the Bible is one of the proofs of its being infallible Word of God. But he has emerged from his attacks on the Bible as the infallible Word of God demonstratedly an unreliable and discredited teacher on Biblical matters, a person so grossly lacking in correct Biblical knowledge, and so erratic in his reasoning on Biblical matters as our investigation has proven him to be, is out of place in a pulpit. He will do less harm and more good as a ditch digger, a hod carrier or day laborer in some other unskilled work than as a minister. He should resign his office; for he is an infidel!

The Bible as the infallible Word of God is a high towering and mighty rock at whose base the waves of Higher Criticism—a euphonious word for infidelity, Ingersollism—dash themselves into innocuous spray, while it remains immovable impregnable and imperishable, a refuge for the shipwrecked race of mankind struggling in the stormy sea of sin, error and the curse! '24-4

Bible—Taking From Or Adding To God's Word.

Question (1974)—Are the translators of the Bible who add to it their own or other men's thoughts and conjectures as a part of the translation, or take away from it some of its words or thoughts without so indicating—are they committing sin?

Answer.—They certainly are transgressing against God by thus tampering with His Word. If it is done ignorantly it is forgivable, but if done knowingly and willfully, against light and knowledge (that is, against God's holy Spirit), a corresponding just punishment is certain. For we read in Matt. 12:31, 32, (ASV): "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 [footnote, *age*], nor in that which is to come." Sin knowingly committed against God's holy Spirit or disposition within us (2 Tim. 1:7) is willful and deserves and will sooner or later receive

a just punishment.

In Deut. 4:2, God says: "Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you." And He repeats the charge in Deut. 12:32; "What thing soever I command you, observe to do it; thou shalt not add thereto nor diminish from it." Note also Prov. 30:5, 6: "Every word of God is pure: he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar." And in Rev. 22:18, 19 we read: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." '74-14

Bible—Faulty Translations Destructive Of Faith.

Question (1974)—Are not the publications that are permeated with conjectures, paraphrases and mistranslations but nevertheless palmed off as Bible translations, such as Good News For Modern Man (the New Testament in *Today's English Version*) and The Living Bible, destructive of true faith? Can anyone find the way to salvation and learn the Truth message through such faulty presentations?

Answer.—We cannot come to God except by faith, and "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Faith must have a firm foundation, a reliable basis on which to build, or it becomes credulity. Faith is essential to salvation, as we are "kept by the power of God through *faith* unto salvation ready to be revealed in the last time" (1 Pet. 1:5). "The end of your faith" is "the salvation of your souls" (1 Pet. 1:9). "For by grace are ye saved *through faith*; and that not of yourselves: it is the gift of God" (Eph. 2:8).

What is this saving faith? It may be defined as mental appreciation and heart's reliance on God and Christ. This definition is derived from St. Paul's statement in Heb. 11:1, which is given in reverse order, "Faith is assurance of things hoped for [heart's

reliance], a conviction of things not seen [mental appreciation]" (ASV; see also RSV, Rotherham, Diaglott, *etc.*). "The just shall live by faith (Hab. 2:4; Matt. 6:25-34; Heb. 10:38). The basis of this faith is mental appreciation, which embraces three elements: (a) knowledge, (b) understanding and (c) belief; and faith's superstructure is heart's reliance, which likewise embraces three elements: (a) confidence, trust, or assurance, (b) appropriation and (c) responsiveness, or activity. (For a complete description of faith and how it acts, please see BS '66, pp. 62, 63.)

Saving faith is produced by hearing the Word of God. This can be by audible hearing, as by listening to sermons or teachings that are in harmony with God's Word or to the Bible being quoted or read, or by reading and studying it oneself. "So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). The more clearly a translation reflects what is given in the original, the better it conveys the message of salvation and gives the Truth message. "Your faith should not stand in the wisdom of men [including biased, conjectural translations. With subtractions, additions and/or paraphrases, in which human ideas and conjectures abound], but in the power [and wisdom—James 1:5, 6; 3:17] of God" (1 Cor. 2:5). When man changes and adulterates the Bible, he is changing and adulterating the very Word that produces faith, shows the way to salvation and gives the Truth message, by which we are freed from error and sanctified (John 8:32; 17:17); and this tampering with God's Word is dangerous both to the offender himself and to others. The Bible is not a set of writings of human wisdom, "for the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost [Spirit, ASV]" (2 Pet. 1:21). Modernism and Infidelism are destructive of the purity and the power of the Word of God: they substitute credulity for faith. '74-14

Bible—Will His Word Be Preserved And Prosper.

Question (1974)—Will God's Word be preserved and prospered, despite all of Satan's oppositions?

Answer.—According to His many promises, we may be sure that God will preserve and prosper His

Word despite all of Satan's efforts to "corrupt" it (2 Cor. 2:17), to make it void by mistranslations and modern paraphrases, and otherwise to destroy it. However, God prophesied that there would come a great falling away (2 Thes. 2:3), and that in the latter times many would depart from the true faith and would "not endure sound doctrine" but would "turn away their ears from the truth, and be turned unto fables," "having a form of godliness, but denying the power thereof," in some cases "even denying the Lord that bought them" (1 Tim 4:1-7; 2 Tim. 3:1-5, 16, 17; 4:1-4; 2 Pet. 2:1). True faith, based directly on the Word of God, is indeed scarce. Concerning the present time, Jesus asked: "When the Son of man cometh, shall he find [*the*, so the Greek; see Diaglott] faith on earth" (Luke 18:8).

However, God has promised to preserve and prosper His Word, despite all oppositions and perversions. "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times" (Psa. 12:6). "Thou hast magnified thy word above all thy name" (Psa. 138:2). "The scripture cannot be broken" (John 10:35). "For verily I [Jesus] say unto you, Till heaven and earth pass [as long as they continue, *i.e.*, permanently; compare Jer. 33:20, 21], one jot [Greek, *iota* (the smallest letter in the Greek alphabet), corresponding to the Hebrew alphabet's smallest letter, Yod; see our book *The Bible*, p. 620] or one tittle [the little bend or point which serves to distinguish certain Hebrew letters of similar appearance] shall is no wise pass from the law, till all be fulfilled" Matt. 5:18; Luke 16:17).

"The grass withereth, the flower fadeth: but the word of our God shall stand for ever" (Isa. 40:8; 1 Pet. 1:25). God says of His Word: "It shall not return unto me void [despite all mistranslations and paraphrases and other efforts of Satan to thwart God's purposes], but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it" (Isa. 55:11).

An essential part of the Christian's armor is "the sword of the Spirit, which is the word of God" (Eph. 6:17). "The word of God is quick [living], and powerful [energetic], and sharper than any two-edged sword" (Heb. 4:12). Some may prefer to go

into battle with a “sword” that has been damaged—dulled, nicked, twisted and broken—but we prefer the “sharp two-edged sword” (Rev. 1:16; 19:15), the Word of Truth—a sword that cannot fail. Let us grip it firmly and hold it fast, for it is indeed “a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist” (Luke 21:15; Isa. 54:17). '74-14
Bible—Private Interpretation Of The Scriptures.

Question (1964)—What is meant by 2 Pet. 1:20: “No prophecy of the Scripture is of any private interpretation?”

Answer.—We believe that the following is a better translation of the original: “No prophecy of Scripture is of [one’s] own interpretation,” *i.e.*, the Scriptures are not to be interpreted according to one’s own individual notions, guesses, speculations, caprices or whims. That this is the correct thought seems to be implied in the succeeding verse, which gives the reason for the statement that we are explaining: The reason why people should not interpret the Scriptures arbitrarily from their own notions, guesses, speculations, caprices or whims is because they did not originate the Scriptures, for “no prophecy [Scriptural teaching] ever came by the will of man”—was not originated by man; for the writers of the Bible, moved by the holy Spirit, spoke and wrote by inspiration of God, who thus spoke and wrote through them. Accordingly, v. 21 (comp. 2 Tim. 3:16) shows that the Scriptures came into existence through the holy Spirit working (in various ways) on the minds of its writers. (For a comprehensive treatise on the inspiration of the Scriptures, please see “The Bible,” Chap. VI. We supply this book at \$2.30, postpaid.)

V. 20 therefore suggests by contrast the thought that a proper interpretation of the Scriptures can come, not from the human mind, but only from the same mind as originated and inspired the Scriptures, namely, God’s holy Mind. Therefore only by the illumination of God’s holy Spirit can one understand and interpret the Scriptures, seeing that they were given, not by man, but by God through the inspiration of His holy Spirit. V. 20 therefore condemns all human speculations, notions, guesses, caprices and whims as originating proper Scriptural interpretations.

How, then, are the Scriptures to be interpreted?

We answer: As portions of the Bible have from time to time become due to be understood by God's people, the Lord by special illumination has worked on the minds of the special messengers or "angels" or servants of the Truth in the seven stages of the Church (Rev. 1:20; 2; 3)—usually since the days of the Apostles on the mind of one individual special servant of the Truth at a time—giving them the proper understanding of such portions of the Bible as have become due to be understood; and these servants have then transmitted these interpretations to God's people.

But one may ask, Since various groups, including some that are very sectarian, claim for their teachers this very illumination, how can it be determined who is giving the proper interpretation? We answer: Only the true explanations, agree with the seven axioms of Biblical interpretation, *i.e.*, that a Scriptural passage or doctrine must be interpreted harmoniously with (1) itself, (2) all other Bible passages, (3) all other Bible doctrines, (4) God's Character, (5) the Ransom, (6) facts and (7) the objects of God's Plan.

We must subject individually every interpretation offered to us, by those we have good reason to believe are teachers of Divine Truth, to these seven axioms as a touchstone, to reveal its truth or error. If an interpretation adheres to, is in harmony with, this sevenfold touchstone it is true; if not, it is erroneous. Thus we are not to receive anyone's teachings with blank, unquestioning minds, but are to "try the spirits," *i.e.*, teachings, to "prove all things" by these seven axioms, and "hold fast that" only as "good" which stands the test of this sevenfold touchstone (1 John 4:1; 1 Thes. 5:21). '64-92

Bible—The Hierarchy's Misuse Of 2 Pet. 1:20.

Question (1964)—Do the Roman Catholic hierarchy use 2 Pet. 1:20, "No prophecy of the Scripture is of any private interpretation," to prevent the laity from attempting to interpret the Bible, and, if it is expedient, to prevent their reading it?

Answer.—Yes. The Roman Catholic hierarchy has used this passage to prevent the laity from attempting to interpret the Bible. And in very densely Roman Catholic countries, like Spain, Portugal, Italy, Austria, Hungary, Poland, and in most Latin American

countries, they have used it to prevent the laity from reading the Bible, though in other countries they have advocated Bible reading. Roman Catholics, especially in predominantly Roman Catholic countries, are supposed to believe unquestioningly what is taught to them by their hierarchy. '64-93

Bible Study—No Time For.

Question (1965)—I am troubled because I do not seem to find time for Bible study. Do not my family and household duties come first?

Answer.—If one is too busy to regularly read and study God's Word, he or she *is too busy*. Many of our forefathers had to work long hours and had very few laborsaving devices; yet found time for Bible study and prayer every day. Usually people who come up with the excuse of not having time for Bible study do have time for and are up on other things, such as television, radio, the lives and doings of popular singers and moving picture actors, sports, the stock market, the newspaper (maybe even the Sunday edition), magazines, secular books, what is going on in the community, and the like. People usually find time to do what they really most want to do.

Let us fairly and squarely face the facts: Just how eager are you to read and study God's Word and to know His Purpose and Plan as revealed in it (Psa. 119:16, 97, 103, 111, 127, 129, 140)? Are you eager enough to arise a half-hour earlier than usual each morning to spend a few minutes alone with the Lord, or to set aside regularly some other time, such as at the close of the day? Are you eager enough to lay aside some of those unnecessary cares and activities each day? Of course the needs and desires of the family should not be neglected (1 Tim. 5:8), but perhaps they can be reduced without really harming anyone. Perhaps a little joint Bible study is what is needed. We are to "redeem the time" (Eph. 5:16) from worldly cares and pleasures, ease, idle chitchat, *etc.*, for the better, the higher the spiritual interests (Luke 10:40-42). We are to "seek first [chiefly] the kingdom of God, and his righteousness; and all these things [needed earthly things] shall be added unto you" (Matt. 6:25-34).

Is it not possible that you may be losing some of that "first love" for the Lord and His Truth (Rev. 2:4)

that you once had? Or is your lack of study of God's Word due to your inability to understand much that is in it? Do you find it a chore and somewhat boring? If so, why not study it with the aid of *The Divine Plan of the Ages* (see p. 16), which makes it so easy to understand that even a child can understand and enjoy it? God's Word will shine forth with increased light, will hold you spellbound and will fill your life with new joy as you come to understand its secrets. "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6). "Seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). '65-14

Blasphemy—Against The Holy Spirit.

Question (1962)—What is blasphemy against the holy Spirit?

Answer.—The word *blaspheme* means *speak evil*. To blaspheme God's holy Spirit, power or disposition, would be the act of speaking evil of any teaching, work, attribute or plan of the Lord, contrary to the speaker's convictions. Our Lord warned against this sin in Matt. 12:31, 32. From the context we note that Jesus had just been using this Divine power, or holy Spirit, conferred on Him by the Father, to cast out a devil. The Pharisees who saw the miracle, unable to deny it, sought to turn aside its forces by claiming that it was done by satanic power. In reply Jesus distinctly disclaimed the power He used as being His own; He asserted that it was Divine power or influence, saying, "I cast out devils by the Spirit of God." He then upbraided them for *maliciously* attributing to an evil source what they could not deny was a good work, accompanied by no evidence whatever of sin, selfishness ambition, or anything contrary to God's arrangements for His covenant people at that time.

Jesus pointed out to them that in ignorance and blindness they might have misinterpreted Him, His words, His efforts; and in like blindness they might have misinterpreted many of God's dealings, and spoken evil thereof; but when once God's power had been so clearly *witnessed* by them, in direct contrast with the power of the devil, the fact that they spoke evil of its showed to Him most unmistakably (He knew their thoughts—v. 35) that their hearts were in

a most unholy conditions. Blaspheming against God (such as ignorantly claiming that He will eternally torment the vast majority of His human creatures) or against Jesus (such as ignorantly saying that He was born of fornication, or of a human father, as some claim, or that He falsified when speaking of His pre-human existence), may be forgiven men—*will* be forgiven them, upon proper repentance—because the ignorance came through the fall, and a Ransom has been provided for all sharing in the fall and its curse. But sins against clear manifestations of grace cannot be attributed to ignorance and or weakness of the flesh and heredity, but must be charged to willful stubbornness and viciousness of the heart, which is unforgivable.

If a sin is not fully willful, *i.e.*, if it is a *mixed* sin, a sin in which there is only measurable willfulness, or willfulness against only a measure of light, then “stripes” will result, unavoidably; if it be willful to a greater extent or against a larger measure of light and a greater favor connected with the holy power of God, then a greater measure of “stripes” will be given; but if the transgression involves a full, clear conception of right and wrong, and full, knowing opposition to the holy power of God, it would mean everlasting destruction, Second Death, the full wages of sin (Psa. 37:38; 145:20; Isa. 1:28; 2 Thes. 1:8, 9; 2 Pet. 2:1, 12; Acts 3:23; Rev. 21:8).

The *forgiveness* of sins secured by the Ransom covers sins of ignorance and/or weakness, resulting from the fall, but not personal, willful, deliberate sins against light. But we are not to forget that many sins that contain a measure of willfulness blend with it a measure of weakness or of ignorance of right principles, or both. Proportionately to its ignorance and weakness any sin is *forgivable* through God’s grace in Christ—through faith in and acceptance of His atonement: and proportionately to any sin being willful intentional, it is unforgivable—must be *expiated* by “stripes,” so long as some forgivable quality inheres in the sin; death, destruction, is the penalty when no forgivable quality can be found in the sin. Thus seen, all willful sin is sin against light, sin against the holy Spirit of truth; and such sin has never *forgiveness*, “neither in this world [this present

evil world—Gal. 1:4], neither in the world to come [the Millennial Age, the world's judgment day]."

From the facts connected with the Pharisees' blasphemy against the holy Spirit, we infer that the following things as its essential features must be present when it is committed: (1) that the Divine things spoken against are by the speaker known to be such; (2) that deliberation precedes his speech; (3) that malice prompts his speech; (4) that opposition to the Lord characterizes his course; (5) that some selfish motive prompts his speech; and finally (6) that it is willfully uttered. The form that this particular sin takes is *speech*. It is not committed by thought or act apart from speech. The expression, sin against the holy Spirit, is therefore broader than the expression *blasphemy* against the holy Spirit; for such sin can be committed by *motive, thought, word or deed*, whereas blasphemy against the holy Spirit is committed by *word* only. Thus blasphemy against the holy Spirit is but one of the four forms of the sin against the holy Spirit, which can be committed in the other three forms also, in which blasphemy against the holy Spirit cannot be committed. If in the six essentials mentioned above, any Divine thing, such as God's person, character, truth, works, representatives, *etc.*, is spoken against such speech would be blasphemy against the holy Spirit, which sin is limited in form of commission to speech. '62-70; '78-22; '80-46

Blind—"Who Is Blind, But My Servant?"

Question (1964)—In Isa, 42:19-21 we read: "Who is blind, but my servant? Or deaf, as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant? Seeing many things but thou observest not; opening the ears, but he heareth not. The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable. "To whom does this apply?

Answer.—As a prophecy, this Scriptures seems to apply primarily to our Lord Jesus and secondarily to His faithful consecrated followers. These are to be blind and deaf to some things—blind to earthly ambitions and prospects and worldly wisdom, blind to the world's allurements and attractions that would hinder in the performance of faithful service to God

(Matt. 4:10), and deaf to the demands of the flesh and its selfish desires that would detract from the fulfillment of their consecration vows (Psa. 40:8; Prov. 23:26; Matt 16:24; Rom. 12:1).

The blindness here referred to is not the blindness of ignorance, for v. 20 shows that they see many things, but do not observe (*regard* or *take heed to*) them. It is not that the Lord's faithful people do not see earthly advantages, but they purposely reject, close their eyes to, all such earthly allurements. They are keen in their spiritual hearing (Matt. 13:16), but they will not hear (heed) the voice of a stranger that would lead them away from their Master (John 10:4, 5, 27). They are deaf to the "pleasant things" whispered into their ears by Satan and his servants through the avenues of sin, error, selfishness and worldliness.

"Who is blind as he that is perfect [*at peace*, A.R.V., Young's Literal Translation; *an intimate friend*, Rotherham]. "The Hebrew word used here implies a full surrender or devotion, a complete or perfect compliance to and agreement with the Divine will.

With this blindness and deafness Jehovah is well pleased. By His righteousness Jesus not only kept the Law, but He magnified it, showed it to have greater proportions than the Jews had ever supposed it to have—length, breadth, height and depth beyond the ability of fallen humanity to perform; and He made that Law honorable. Israel, having tried to keep the Divine Law for more than sixteen centuries, had reason to doubt if anyone could keep it in a way satisfactory to God. But the fact that Jesus did keep it perfectly, and that God was satisfied with His keeping of it, made the Law honorable—proved that it was no an unreasonable requirement—not beyond the ability of a perfect man.

Thus was demonstrated the fact that God had not given a law impossible to keep, but that the fault lay with mankind, who had lost the original perfection with which God had endowed them. We thank God for the merit of Christ' imputed to us, that there is "now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit," "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after

the Spirit" (Rom. 8:1, 4). Praise God! '64-54

Book—Of Life Defined.

Question (1983)—What is "the book of life"?

Answer.—The expression "the book of life" is found seven times in the KJV Bible (Phil. 4:3; Rev. 3:5; 13:8; 20:12, 15; 21:27; 22:19—the Greek word *xulon*, used here, should be translated *tree of life*—see margin, ASV). We are not to think of "the book of life" as a huge literal book.

In order to understand more clearly what is meant by "the book of life," we should note, first of all, that there are, generally speaking, two books of life—one for the elect and another for the non-elect (Rev. 20:12). According to this passage, during the Gospel Age the books (the 66 books of the Bible) are gradually opened to the understanding of God's people. This is the Lamb's book of life (Rev. 13:8); but in the Millennium "another book . . . the book of life" (the New Covenant revelations) will be opened (made clear). Since the Bible is really an elaboration of God's great Covenants, the two books of life may, generally speaking, correspond to the all-embracing Abrahamic Covenant, especially in its Oath-bound features (Gen. 12:3; 22:16-18), and to the New Covenant, the Millennial Covenant (Jer. 31:31-34). '83-70

Book—Names Written In "The Book Of Life."

Question (1983)—What is meant by names being written in "the book of life"?

Answer.—Sometimes it may refer to one's office activities in God's arranged Plan (Ex. 32:33, 34), but the usual meaning is that of one's character being inscribed into a covenant by fulfilling its obligations. By this we mean developing a Godlike character in harmony with a covenant, thus enabling one to become a partaker of the covenant's promise and their fulfillment.

During the Gospel Age, every consecrated one, at the time of entrance into the High Calling, began to inscribe his or her character into the Oath-bound Covenant in its Sarah features, the Christ-developing features, for the Christ, Head and Body members, antitypical Isaac (Gal. 4:26, 28, 31). Some failed to continue this good work, through allowing sin, error, selfishness and/or worldliness to interfere to such an

extent that they fell into Great Multitude, the secondary spiritual elect class (Rev. 7:9-17). Thus they were blotted out of their places as Little Flock members (Rev. 3:5). If unfaithful as Great Company members, they are blotted out of their places as such, and out of existence entirely, *i.e.*, in the Second Death; but if faithful as Great Company members, they have inscribed their characters into those lesser features of the spiritual elective Covenant typed by Rachel.

God's truly consecrated and faithful pre-Gospel-Age people—the Ancient Worthies (see Heb. 11, *etc.*) inscribed their characters into the earthly elective features of the Oath-bound Covenant. And those who consecrate, who become Christ's disciples in this time between the Gospel and Millennial Ages, begin also at their consecration to inscribe their characters into the earthly features of the Oath-bound Covenant.

The faithful elect ones, the Ancient and Youthful Worthies (Joel 2:28; E 17, pp. 37-42), will have their characters inscribed into the spiritual, heavenly features of the Covenant (Heb. 12:23) at the beginning of the Little Season, at the end of the Millennial Mediatorial Reign, and so will eventually become spirit beings in the heavenly phase of the Kingdom.

They are among the antitypical Millennial-Age firstborn (Levites) who have no inheritance in the land (Ex. 12:11-13, 21-23, 27; 13:1, 2, 11-15; Num. 3:40-51). Thus all the elect classes will ultimately have their characters inscribed into the all-embracing Abrahamic Covenant in one or another of its elective features. These indeed may rejoice, as Jesus said, "because your names are written in heaven" (Luke 10:20).

In the Millennium, in Christ's Mediatorial Reign, the *quasi*-elect and the non-elect, the Restitution class, will have to develop their characters in Christlikeness in harmony with the new "book of life" the New Covenant revelations (which will then be given), if they will receive everlasting life on earth. As they progress up the Highway of Holiness (Isa. 35:8-10), they will be symbolically writing their names in this other "book of life"—inscribing their characters into the New Covenant by fulfilling its provisions. Of

course, those, the Goat class (Matt. 25:41-46), who die the Second Death, will have their names blotted out of that Millennial "book of life."

"The book of life" for all of God's consecrated ones of this pre-Mediatorial-Reign time seems to be alluded to in Mal. 3:16 as "a book of remembrance" written before Jehovah "for them that [1] feared [reverenced supremely] the Lord, [2] that thought upon his name [His character, *etc.*]" that "[3] spake often one to another." Let us all seek to follow Christ faithfully in fulfilling our covenant of consecration, including these three things, that we may indeed be owned as His by our Heavenly Father, as of His jewels, as His servant-sons whom He treats with special Fatherly care (v. 17), who will be accounted worthy of sharing in the great blessing, judging and restoring work of the soon-coming Millennial Mediatorial Reign (v. 18; Psa. 72:7; 37:9; Matt. 25:31-46)! '83-70

Book—When Does Rev. 22:19 Apply.

Question (1983)—Does Rev. 22:19 apply to the Gospel Age or to the Millennial Age?

Answer.—This verse contains a warning which has applied all during the Gospel Age, and it will apply also in the Millennial. We pointed out above that the Greek word for *book* in the expression; "book of life" should be translated *tree* or *wood*. In Rev. 2:7 "the tree of life" refers to rich blessings in which the Christ class shares. The world of mankind has another tree, or grove, of life (Rev. 22:2; E 17, p. 427), in which it is to share. Therefore the warning in this text applies to any in either age. '83-70

Born—Of The Spirit.

Question (1967)—What is meant by being born of the Spirit?

Answer.—In John 3:1-8 our Lord has given us a very instructive passage on this point. Our Lord Jesus was visited by Nicodemus, a Pharisee, who had heard of Jesus' teachings and was favorably impressed by them. This Pharisee was timid and therefore, though a ruler of the Jews, came to Jesus by night. He addressed Jesus very respectfully, as a worthy teacher (Rabbi), saying, "We know that thou art a teacher come from God," we have seen what you have done and we recognize that no man can do the miracles that you do, except he come from God; he

recognized that Jesus was a teacher that God had evidently sent, and he gives as the reason, "for no man can do these miracles that thou doest, except that God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born [begotten] again, he cannot see [understand] the kingdom of God." The begetting of the Spirit is necessary in order to understand the kingdom of God. Whoever is not begotten of the Spirit cannot see the kingdom of God. "Nicodemus saith unto him, how can a man be born when he is old? Can he enter the second time into his mother's womb, and be born?"

Nicodemus obviously misunderstood our Lord Jesus and Jesus corrects his misunderstanding, saying, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God [for it would be impossible for him to come into that kingdom otherwise]. That which is born of the flesh is flesh [those who are begotten and born from human beings must be human beings]; and that which is born of the Spirit is spirit [that which has been begotten of the Spirit in them and born of the Spirit becomes a spirit being]. Marvel not that I said unto thee, Ye must be born again [do not be astonished that I have told you that it is necessary that you must be born again—begotten of the Spirit and born of the Spirit, to enter the kingdom of heaven. Then Jesus gave him an illustration]: The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." What an apt illustration! The wind is invisible; we know it is present, because we feel it and we can hear its sound, but we cannot tell where it came from, where it started or where it is going to go, "so is everyone that is born of the Spirit." You cannot tell where he came from, nor where he will go, because he is invisible to human eyes; he will be incorruptible, as one of God's spirit beings for ever and ever. Thus the Lord Jesus gave Nicodemus a lesson here that Nicodemus showed through his fleshly mind, that he could not understand, but that Jesus Himself could explain. '67-87

Born—Of Water And Of The Spirit John 3:5.

Question (1957)—In view of Jesus statement

“Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God” (John 3:5), is water baptism essential to salvation?

Answer.—This passage does not refer at all to water baptism, nor to the real baptism. It refers to the begetting and birth of the Spirit. In this verse the word *water* is used figuratively to symbolize the Truth, as is often the case in the Bible (Eph. 5:26; Heb. 10:22; 2 Pet. 2:17; 1 John 5:6, 8; Jude 12; Rev. 12:15; 21:6; 22:1, 17; John 7:38; Ezek. 36:25; 47:1-12; Isa. 12:3). It is by the Truth that we are begotten of the Spirit (1 Cor. 4:15; Jas. 1:18; 1 Pet. 1:3, 23, 25). In the Greek the one word, *gennaō*, means both (1) *to beget* and (2) *to bear* (see *The Divine Plan of the Ages*, pp. 278, 364-368), and hence this word is not here repeated before the word *Spirit*, though both things are meant in this verse. To bring out the sense in English we might paraphrase this verse as follows: Except a man be begotten of the Truth and born of the Spirit, he cannot enter the kingdom of heaven. '57-87; '71-55

Borrowing—And Lending.

Question (1958)—“From him that would borrow of thee, turn not thou away” (Matt. 5:42). How shall we understand this?

Answer.—There is nothing in this Scripture that says that we should lend to everyone who wishes to ask for a loan, either of goods or money; but we should not turn away with a deaf ear from those in real need. The Scriptures say, “Do good, and lend, hoping for nothing [in recompense] again” (Luke 6:35; comp. Deut. 15:6-11). We should also have that beneficent disposition which desires to do good to all men, especially to those of the household of faith (Gal. 6:10). But we should use discretion and wisdom. Often the very best thing to do for a person is to lend him something even if sure that he would not return it; for thus the way to his coming any more would be barred to some extent at least. (For further details, please see *The New Creation*, pp. 567-569.) '58-55; '67-102

Borrowing—And Lending From Neighbors.

Question (1962)—I have a neighbor who bothers me repeatedly by asking to borrow from me. I wish to be neighborly, but do not like to be pestered by

people with whom I have scarcely anything in common. If they were "brethren in the Lord," I would feel differently and would be glad to oblige them, in harmony with proper principles. What should be my attitude toward worldly neighbors in this matter?

Answer.—Our advice is that you bear with them—for the Truth's sake, for the Lord's sake (not directly, but indirectly). In this way seek to make friends with earthly good things (Luke 16:9). You may find little enough that you and your worldly neighbors can exchange along spiritual lines, and in order that what you have to offer of spiritual things may possibly be made more acceptable to them, improve every opportunity to be kind and generous (within proper bounds) in respect to the lending of earthly goods—not, of course, carrying matters to an extreme, so as to injure your own or your neighbor's interest. (Sometimes we can injure a neighbor by lending, if it causes him not to put forth effort, according to his ability and opportunity, to do for himself.) Thus God's people may be lenders, but should not be borrowers (except in emergencies), even as the typical fleshly Israelites were likewise instructed (Luke 6:35; Lev. 25:35-37; Deut. 15:6-15). By pursuing a kind and generous course, you will to that extent in most cases favorably impress your worldly neighbors and thus you may possibly make the things of God's Word more acceptable to them, and both at a trifling cost. If they misunderstand your religious views, they will usually at least concede that you are a kind and generous neighbor.

It would seem that many of God's people fail to see that with our clearer light we should become more kind in thought, word and action, and much more generous in every way, than our neighbors—*peace-able* and *peace-makers* (Matt. 5:9; Rom. 12:18; 2 Pet. 1:7). The majority of people seem naturally to be selfish at the expense of others, and mischief-makers, and do not see that this is contrary to the spirit of the Lord—the spirit of justice and love. The possession of a quarrelsome, selfish spirit gives evidence that its possessor has not been taught of God, or has not properly learned of Him who is meek and lowly, kind and gentle of heart (Matt. 11:29; 2 Cor. 10:1). '62-14; *'88-95

Brethren—Who Are They.

Question (1965)—What should be our attitude toward professing Christians of various denominations who give evidence of only slight knowledge of the truth of God's Word, and only slight appreciation of the Ransom-sacrifice of Jesus (Matt. 20:28; 1 Tim. 2:4-6)? Should we consider them brethren in the Lord? and should we fellowship with them as such?

Answer.—All who profess love to God and Jesus Christ and faith in Jesus as their Savior—even though their knowledge of His redemptive work and of other Bible teachings is very limited and vague—should be treated as brethren in the Lord, regardless of denominational affiliation, if in their general conduct they indicate their desire to walk after the Spirit and not after the flesh (Rom. 8:1), and that they are not sinning grievously against light (comp. Heb. 6:4-6; 10:27-31).

But when we use the word "brother," we are to remember that among believers there are two classes of brethren (1) those who have merely pledged themselves to God for a reformation of life, and who are to some extent trusting in Jesus as their Savior; and (2) those who have gone on into the condition of consecration, who have dedicated their lives to God, to do His will.

These two classes or gradations of brethren are indicated in Rom. 5:1, 2 as: (1) those who "being justified by faith, have peace with God through our Lord Jesus Christ," and (2) those who have gone on to consecration, the second grace or favor, access to which is "by faith" in Jesus as Savior. Thus the Apostle Paul explains that being justified by faith through Christ, those who are in this first grace have through Him by consecration access into the second grace—the favor of sonship, which for the partakers of the heavenly calling (Heb. 3:1) means "rejoicing in hope of the glory of God" on the spiritual plane. Others may look forward to eventually seeing "the glory of the Lord" on the human plane (Isa. 40:5), in God's Kingdom.

A similar line of teaching is given in Rom. 12:1, wherein "the mercies [past favors] of God"—especially the forgiveness of sins and imputation of Christ's righteousness to the "brethren" *i.e.*, faith

justification—are set forth as the things that should arouse believers of class (1) to make, among other things, an acceptable sacrifice. This giving of themselves to God through Christ in consecration means their giving up self-will and accepting God's will (Matt. 16:24)—their promise to God to be dead to self and the world and to be alive to God, in Christian discipleship. Thus they become brethren of class (2). (Incidentally, for those who have not yet consecrated, the beginning of the new year is a good time to begin a life of consecration to God.)

Both of these classes of brethren should be treated courteously, kindly, helpfully—both are our brethren in the Lord; but it would be impossible to fellowship with class (1) in the same close manner or degree that we fellowship with class (2). And even among those who have dedicated their lives to God there are some with whom we can have closer fellowship, more in common, than with others—even as Jesus seemed to find closer fellowship with Peter, James and John than with the rest of His Apostles, and with Lazarus, Mary and Martha than with some other disciples.

Accordingly, those who are well developed in Christlikeness, who have grown considerably in grace and in the knowledge of our Lord and Savior Jesus Christ (2 Pet. 1:5-11; 3:18), who are able to imbibe and enjoy deeper things of God's Word, the "strong meat," will find fuller fellowship with other adult Christians than with the babes, to whom pertains the "milk," the simpler things of God's Word (Heb. 5:11—6:3). However, this idea does not mean that they are not to fellowship also with the "babes."

Knowledge is to be highly esteemed among God's people, and to be regarded as an evidence of progress, of growth; for none can grow "strong in the Lord, and in the power of his might" (Eph. 6:10)—in grace—unless he grows also in knowledge. We properly esteem most highly those whose love for God and His Truth is evidenced by their being guided more and more into the deep things of God. Nevertheless, as in the earthly family we love and care for the babes and immature ones, so also in the household of faith the little ones and the dwarfs are to be cared for and loved and helped so that they

also may grow strong in the Lord and in the power of His might. '65-6; '99-54

Brethren—Regarding Denominational Affiliations.

Question (1965)—Do not denominational affiliations hinder full and free fellowship among Christian brethren?

Answer.—Yes. Denominationalism is a sign of immaturity in Christians (1 Cor. 1:10-16; 3:1-7). It would be greatly to the advantage of Christian brethren if all denominational barriers could be broken down. The different creed fences, some of which have existed for centuries and some for less than one century, are keeping Christians more or less apart. Some have high fences and others low ones, but their tendency is to separate the brethren. It would be greatly to the advantage of God's people if they would break down these barriers and get together unsectarianly in true Bible study and brotherly fellowship.

The creeds are like many stakes, to which Christian people have been chained themselves. Why not get free from these and hold only to the Bible, harmonized from Genesis to Revelation (as it is, *e.g.*, in the book, *The Divine Plan of the Ages*)—"that your faith should not stand in the wisdom of men, but in the power of God" (1 Cor. 2:5)? Many sing, "Send out thy light and truth, O Lord; let them our leaders be," but are unable to follow because they are chained to some creed stake. We do not desire to say anything unkind regarding any of our Christian brethren in these denominations. What we say is merely against the creeds, for they have done and are still doing a great deal of harm. If all man-made creeds were smashed, there would be a good opportunity for God's people to come together unsectarianly to study His Word and to enjoy good Christian fellowship in the Lord and in the unity of the Spirit. '65-6; '99-54

Brethren—Where Should We Fellowship.

Question (1989)—Do you advise us to disconnect ourselves from our church?

Answer.—We advise you to be separate from the world. If the church with which you are connected lives in adulterous union with the world, you must, if you would keep your garments white, leave her, "hating even the garments spotted by the flesh"

(Jude 23). With her condition you can have neither fellowship nor communion, and the words of Paul (2 Cor. 6:15, 18) would apply to you: "What concord hath Christ with Belial? What agreement hath the temple of God with idols? For ye are the temple of the living God"; "Wherefore come out from among them and be ye separate, saith the Lord, and touch not the *unclean thing*, and I will receive you.

If on the contrary you associate with a company who live separate from, and endeavor to keep themselves unspotted from the world and are bearing true doctrines and the fruits of the spirit—meekness, gentleness, patience, godliness, brotherly-kindness, *etc.*, be assured it is not part of Babylon. "Forsake not the assembling of yourselves together as the manner of some is, so much the more as ye see the day approaching," but, "building up yourselves in the most holy faith . . . keep yourselves in the love of God."

But we have a standing as individuals aside from our church standing. As individuals we have become Christ's followers and recognize Him as our Head and Director. We have professed to have died to the world and to have become alive toward God through Jesus. Is our conduct in harmony with our covenant with Christ? Are we entirely His? Is it our meat and drink to do His will? The profession is vain unless it is true. "His servants you are, to whom you render service."

Our day is one of peculiar temptation from the world. If our business to, workplaces or homes seem we require every moment and every energy, and we are in danger of being swallowed up by the cares of this life, which press upon us every moment, then remember Jesus' words: "Ye cannot serve God and Mammon." "Be not overcharged with the cares of this life." Living in the world be not of it. '89-14

Cain—Where Did His Wife Come From.

Question (1985)—We read in Gen. 4:17 that "Cain knew his wife." Where did his wife come from? Was she of some pre-Adamite race?

Answer.—An evangelist was asked by a challenging questioner: "where did Cain get his wife?" His reply was that those who sought after other men's wives never came to any good end! As mentioned in Gen. 5:4, quoted above, Adam had both

daughters and sons. Cain's wife was one of his sisters. The human race was still nearly perfect, so a brother-sister marriage would not then bring the undesirable effects in children of such a marriage as it would in our day. It will be noted that when Cain went and "dwelt in the land of Nod," he *knew* his wife" (Gen. 4:16, 17). This does not mean that he found a wife in the land of Nod, but that he there cohabited with his wife, his sister. There is no record of any pre-Adamic race. The Bible plainly states that Adam was the first man—"The *first* man Adam was made a living soul" (1 Cor. 15:45). '85-47

Cain—And Abel As Types.

Question (1985)—Whom and what is typed by Cain and Abel, Cain's murdering Abel, his vagabondage, *etc.*?

Answer.—We believe that Abel was an intended Bible type, in his bringing an acceptable sacrifice to God, in his murder by Cain, *etc.* He obviously types Jesus (Heb. 11:4; 12:24). Cain evidently types the Jewish nation in its leaders, who, because of envy and other undesirable qualities (Matt. 27:38), through the instrumentality of the Romans were responsible for the death of our Lord Jesus. God expostulated with the leaders of Israel over their envy, wrath, malice and hatred of Jesus, but this did not deter them from putting Jesus to death, even as God's expostulating with envious Cain did not deter him from murdering Abel. Fleshly Israel, including its leaders, were cast off by Jehovah from his favor (Matt. 23:36), and were caused by Him to wander away from His favor in the dispersion (Diaspora) during the Gospel or Church Age. But He nevertheless gave them certain characteristics (a mark—Gen. 4:15), which kept them from being destroyed as a separate people. They during the Gospel Age engaged in many labors, such as the bringing forth of the Talmud, which have been in large measure unproductive.

The Cain picture does not show the restoration of Israel to God's favor, but other typical pictures do. For example, Hagar and her son Ishmael are intended Bible types of the Law Covenant and its servants and Fleshly Israel (Gal 4:22-31). Hagar and Ishmael's outcast condition (Gen. 21:14-16) types the outcast

condition of Israel in the Diaspora. When Israel was about to lose its existence as such, God came to its rescue with the message of religious and political Zionism (a well of water), whereby Israel was revived, is surviving and is doing well, typed by Ishmael's being revived and prospering thereafter (vs. 17-21). '85-47

Capital Punishment—Is It Ordained By God.

Question (1984)—There has been much discussion and publicity recently about capital punishment. Is executing murderers proper according to the Scriptures?

Answer.—For human society's benefit God ordained that "whoso sheddeth man's blood shall by man his blood be shed" (Gen. 9:6). For murder committed "pre-sumptuously"—premeditated—He decreed death invariably; but if unpremeditated (manslaughter), He provided for mercy—a way to escape death by fleeing to and remaining in the cities of refuge (Ex. 21:12-14; Lev. 24:17; Num. 35:10-34; Deut. 19:1-13; Josh. 20). He knew that these regulations would tend to keep life sacred and lessen the incidence of murder, so that bloodshed would not pollute the land (Num. 35:33).

It is good to see among nobler people a humane, constructive, merciful spirit that seeks to uplift and rehabilitate those committing crimes rather than to destroy them. (Prisons should be geared to rehabilitating inmates, in sharp contrast with the treatment often given to them in the darker past, and even now in many instances.) But sentences for murderers are now often too light, pardons are usually given and paroles are generally granted too soon.

The feeling that a great responsibility is associated with taking human life in a judicial way is right. No murderer should be executed unless admitting or being clearly proven guilty of killing with premeditated, willful, malicious intent. But public sentiment today is much too lenient; it opposes capital punishment for even the worst of premeditated murderers. This, we believe, results generally from disregarding God's laws mentioned above. As punishment relaxes inevitably increase greatly, as it has in our day. Despite contrary claims,

capital punishment is a proven deterrent to murder.

By capital punishment, society does not send criminals into horrible and eternal torture (as some have supposed), but merely *hastens* (for the good of all) the death penalty still upon the whole world (Ezek. 18:4, 20, Rom. 5:12; 6:23; 1 Cor. 15:22). Hopefully, many criminals in their Judgment Day (Acts 17:31; 2 Pet. 3:7, 8; Rev. 20:2, 3, 7, 12) will repent and reform, and gain eternal life (2 Tim. 4:1; Isa. 26:9, 28:17; Acts 3:19-23). '84-6

Children—Does God Take Little Children Into Heaven.

Question (1961)—Is it a part of God's Plan to take into heaven those who die as infants and little children?

Answer.—There is no way into the heavenly Kingdom except by believing in Jesus as one's own personal Savior and then being begotten again and born again (Acts 16:31; 1 Pet. 1:3; John 3:3-5). Can infants and little children thus believe and then be begotten again, of the Holy Spirit, with the word of truth (James 1:18; 1 John 5:1, 18)? Can they thus become *new creatures* in Christ (2 Cor. 5:17; Gal. 6:15)? *They surely cannot!* And, since they cannot be *begotten* of the Holy Spirit, and thus become new creatures, they surely cannot be *born* of the Spirit, in the resurrection (Col. 1:18), into the heavenly realm. The Bible states, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Hence little children cannot enter into the heavenly realm and come and go like the wind, as invisible spirit beings (John 3:6-8). They are not old enough to be placed on trial for life or death, to work out their own salvation with fear and trembling, or to be transformed by the renewing of their minds, sowing to the Spirit and not to the flesh (Phil. 2:12; Rom. 12:2; Gal. 6:8). '61-7

Children—Meaning "Suffer Little Children, And Forbid Them Not To Come Unto Me: For Of Such Is The Kingdom Of Heaven."

Question (1961)—But what about Jesus' statement: "Suffer little children, and forbid them not, to come unto me: for *of such is the kingdom of heaven!*" (Matt. 19:14)?

Answer.—Parallel passages are found in Mark

10:14; Luke 18:16. Jesus was not there teaching that the Kingdom of heaven is composed of little children. Rather, He was teaching that only those believers who are childlike in certain respects will attain to that heavenly Kingdom. The concept in Mark 10:15 and Luke 18:17 shows this, for there Jesus stated, "Whoso-ever shall not receive the kingdom of God as a little child shall in no wise enter therein." Note also Matt. 18:1-4; Mark 9:33-37; Luke 9:46-48. The special characteristics of a little child are simplicity of heart, meekness, truthfulness, freedom from unholy ambition and rivalry, faith, love obedience, teachableness, indifference to social distinctions and popular opinions, and guilelessness. These are some of the qualities He desires to have in all of His disciples, and only those disciples who have them are fit for the Kingdom. The Apostle Paul wrote: "Brethren, be not children in understanding: howbeit in malice be ye children, but in understanding be men" (1 Cor. 14:20). See also Heb. 5:12-14; 1 Pet. 2:2. These passages also show that in some respects we are to be like children, but not in other ways. '61-7

Children—What Is God's Provision For The Little Children Who Die.

Question (1961)—Being children of Adam's race, "of the earth earthly" (1 Cor. 15:47), and having been born under the sentence of death brought upon the human race by Father Adam (for "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"—we were all in Adam when he sinned—and "sin hath reigned unto death"—Rom. 5:12-21), little children, as well as all others of Adam's race, are permitted by God to go down into the unconscious sleep of death. Since "the dead know not any thing" (Eccles. 9:5, 10; Job 14:21; Psa. 6:5), the little children who have died are peacefully "asleep"—they "sleep in Jesus." But because Jesus gave Himself a Ransom-sacrifice on behalf of all (1 Tim. 2:6), God will in due time bring them forth from the sleep of death in the resurrection awakening during the time of Jesus' Second Advent (1 Thes 4:13, 14; Dan. 12:2). Then Jesus will call, even as He called Lazarus (John 11:43), and "all that are in the graves

[including the little children who have died] shall hear his voice, and shall come forth" (John 5:28, 29; Isa. 26:19).

They will come forth as they went down, "of the earth, earthy"; for "that which is born of the flesh is flesh." "As was the earthy [Adam], such are they also that will be earthy" (1 Cor. 15:48). Thus they will be in the new earth (Isa. 65:17; 2 Pet. 3:13; Rev. 21:1). "They shall come again (in the resurrection awakening) from the land of the enemy [Adamic death—1 Cor. 15:26]. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border [their family circle or boundary]" (Jer. 31:16, 17). They will then be given an accurate knowledge of the Truth of God's Word (1 Tim. 2:4; Isa. 11:9; Jer. 31:34), and the opportunity to go up the Highway of Holiness to human perfection (Isa. 35:8-10). If they respond properly to God's leadings at that time, they will eventually get everlasting life on earth as a part of the "sheep" class (Matt. 25:34). If they fail to respond properly, from the heart, they will eventually be destroyed from among the people (Acts 3:23; Rev. 20:7-9, 15; 21:8). Praise God for His wonderful provisions for all, including those who die as infants or little children! '61-7

Children—Religious Training Of.

Question (1999)—What is your position regarding the religious training of children?

Answer.—The Scriptures show that it is the responsibility of the parents to train up their children in the way they should go (Prov. 22:6). The Laymen's Home Missionary Movement does not sponsor Sunday schools or special classes for children, though individual ecclesias are at liberty to make whatever arrangements are found to be of greatest benefit in the training of their young attendants.

It is paramount that the parents first lay down a good foundation of Truth for themselves so that they may teach their children aright. A sound understanding of Bible stories and their context is a good basis on which to build a doctrinal understanding later. Conversations on Biblical themes at mealtimes, games centered around Bible stories—such things are helpful for the younger children. For older children a regular study of appropriate Truth

literature, Bible in hand, may be preferable. Certainly children of appropriate age should be trained in the habit of regular class attendance so that they learn the discipline of class behavior and protocol.

Any good bookstore will contain helpful material of a Biblical nature that will help the youngsters. Organizations such as Focus on the Family sell a wide range of low-cost material along this line. A cautionary note to parents: Read the material yourself before passing it on to your children to verify its doctrinal soundness. We have a range of materials suitable for children of young age. See the catalogue entries in this issue (page 93).

Class studies for young and old are an excellent way to learn how to study God's Word and to get the most from it. '99-89

Christ—Why Did He Have To Die.

Question (1975)—In 1 Cor. 15:3 and 2 Cor. 5:15 we read that "Christ *died* for our sins according to the Scriptures," and that "He *died* for all." Why did He have to *die* in order to save us? Couldn't He have brought to us salvation without His suffering *death*?

Answer.—The Bible makes it very plain that "the wages [penalty] of sin is *death*" (Rom. 6:23). Sin's sting brings *death*, for "the sting of *death* is sin" (1 Cor 15:56). "When lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth *death*" (James 1:15).

Adam was created a perfect human being. God tested his obedience telling him plainly: "Of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof *dying* thou shalt die" (Gen. 2:17, margin). Adam by his sin of disobedience gradually *died* and finally returned unto the dust of the earth, where he remains unto this day. If Adam and his dying race were ever to have life again some other perfect human being must pay his debt and arrange for his release at the bar of justice.

"In due time Christ [who became flesh (John 1:14)—a human being] *died* for the ungodly"; and as "*by one man* sin entered into the world, and *death* by sin," and as "through the offense of *one* many be *dead*, much more the grace of God, and the gift by grace, which is by *one man*, Jesus Christ, hath

abounded unto many"; and "as by the offense of *one* [Adam] judgment came upon all men to condemnation; even so by the righteousness of *one* [the *man* Christ Jesus, who gave Himself a ransom for all, to be testified in due time'—1 Tim. 2:6] the free gift [the forgiveness of sins, *i.e.*, release from Adamic condemnation] came [it should be *shall come*, as is evident from the words 'shall be made righteous' in the next verse] to all men unto justification of life" (Rom. 5:6, 12, 15, 18).

Our only hope of a resurrection awakening from the unconscious condition of death (Psa. 6:5; 146:4; Eccles. 9:5, 10; Obad. 16), and of a future eternal existence, is because of Jesus' laying down His human life as a ransom, a corresponding price, an equivalent for the forfeited human life of Adam.

Thus Jesus Himself testifies: "I am the living bread which came down from heaven: . . . the bread that I will give is my flesh [my life as a perfect human being], which I will give for the life of the world" (John 6:51). "I am [as a result of this ransom sacrifice] the resurrection and the life" (John 11:25; 14:6). "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life [complete, perfect, everlasting life]; but the wrath of God [the curse, death] abideth on him" (John 3:36).

Thank God for the unspeakable gift of His love (2 Cor. 9:15), and the hope of a resurrection to life again! "For if we believe that Jesus died and rose again [He was put to death in the flesh, but quickened—made alive, resurrected—in spirit—as a spirit being—1 Pet. 3:18], even so them also which sleep in Jesus will God bring with him" (1 Thes. 4:14). "But if there be no resurrection of the dead, then . . . they also which are fallen asleep in Christ are perished" (1 Cor. 15:13, 18). Thank God that Jesus came to pay Adam's debt and to set us free! '75-94

Christ—Did He Die For The Benefit of All.

Question (1925)—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? Why did they not flow out to all as soon as He died and was resurrected or at the latest at Pentecost?

Answer.—Our questioner shows that he has been

doing some earnest and good thinking, which makes the work of answering his question all the more pleasant. In reality he has in one question asked two, which we will answer 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. While at Calvary our Lord completed the laying down of His human life rights and His human right to life—His merit—for us, He thereby did not appropriate them and us; He thereby merely made them available for such an appropriation, 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 His resurrection did He appropriate them 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 of these acts did He actually purchase the world. He 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 appropriate 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 our 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 Divine bar of justice. It is for this reason that the Holy Spirit could not be given until after He appeared in the presence of God—at Pentecost. 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 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 merit available for atonement, and thereafter, at Pentecost, in heaven—the antitypical Holy of Holies—actually did make the atonement for the Church only. Hence 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 has died without getting the benefits of Christ's death, yea, 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 have doubtless raised in the questioner's mind the queries that we are considering. We would give several reasons for this long delay in applying Christ's merit for the whole race: (1) 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 everybody, but rather that they be restricted to the faith class—the Elect; for they are the only ones who

could be saved 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.) (2) 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.) (3) 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. (4) The nearly two thousand years since Calvary have been needed in order that there be enough human beings propagated for replenishing the earth in the Millennium. (5) 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. 9:23; 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. '25-7; '68-86

Christ—Died For All.

Question (1958)—How many of Adam's race are to be benefited by Jesus' death?

Answer.—"Jesus, who was made a little lower than the angels for the suffering of death . . . that he

by the grace of God should taste death *for every man*" (Heb. 2:9) "gave himself a *ransom for all*, to be testified in due time" (1 Tim. 2:6). This does not leave out any of Adam's race—not one. "As all in Adam die, even so all in Christ shall be made alive" (1 Cor. 15:22). During the Gospel Age, only the Church is on trial for life. The Apostle Peter explains (1 Pet. 4:17) that "the time is come that judgment must begin at the house of God." But God also "hath appointed a day, in the which he will judge the world in righteousness" (Acts 17:31); for Jesus "is the propitiation for our [the Church's] sins: and not for ours only, but also for the sins of the whole world" (1 John 2:2). He is the redeemer of both the Church and the world. The time will come, therefore, when "the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isa. 11:9; Jer. 31:34), for Jesus is "the true Light, which lighteth every man that cometh into the world"—He "will draw all men" unto Him. He gives all a fair trial for everlasting life, either in this world or in the world to come (John 1:9; 12:32). '58-93; '74-94

Christ—"The" What Is The Meaning Of This Term.

Question (1922)—In several issues of The Herald of The Epiphany (the former name of this magazine) Jesus and the Church are spoken of as being The Christ. I do not understand this. Will you please explain the matter somewhat further?

Answer.—The word Christ—from the Greek *Christos*, which is derived from the verb *chrio*, I anoint—means anointed. The word *Messiah*—from the Hebrew *Meshiach*, which is derived from the verb *mashach*, he anoints—has the same meaning. That with which one is anointed is the Holy Spirit, as St. Peter assures us in Acts 10:38: "God anointed [literally, *christed*, from the Greek, *chrio*] Jesus of Nazareth *with the Holy Spirit*." This is also taught in Is. 11:2, 3; 61:1; and we have the fact of it witnessed at our Lord's baptism when the heavens were opened unto Him, and the Spirit descended and lighted upon Him in the form of a dove (Matt. 3:16). Thus we see that Jesus was anointed, *christed*, by His receiving the Holy Spirit. However, the Bible speaks not only of one individual (Jesus) but also of a company (the Church) as being anointed—*christed*. Thus St. Paul,

speaking of the whole faithful Church, said: "He that . . . hath *anointed* [Greek, *chrio*, from which *Christos* (Christ) is derived, hence meaning *christed*] *us* is God, who hath also given us the earnest of the *Spirit*." It is for this reason that St. John speaks of our having received the "unction," the "anointing" (*chrisma*—literally, *christing*) from God (1 John 2:20, 27). Hence all who received the Holy Spirit as prospective members of the Body of Christ were thereby anointed. For this reason Jesus and the faithful Church constitute Jehovah's Anointed, the larger Christ—the Christ Body, or Company. Therefore in a number of places in the Scriptures the Church, with Jesus, is called Christ. In 1 Cor. 15:23 St. Paul, writing about 25 years after Jesus' resurrection, says that the *Christ*, the First-fruits, would on the last Day be the first order, or company, to rise from the dead. Evidently in this verse he does not by the term "Christ the First-fruits" mean Jesus, but rather the Church, for Jesus rose 25 years before St. Paul here *prophesied* of the future resurrection.

Again, in 1 Cor. 12:12, 13, St. Paul compares Jesus and the Church (which consists of many members and which he here calls, with Jesus, *Christ*) to a human body with its members. Thus he shows us that The Christ is not one member (Jesus) but many members (Jesus and the Church). Again, in Gal. 3:16 he calls the Seed of Abraham *Christ*; and in v. 29 he calls the Church with Jesus the Seed of Abraham; hence the Church with Jesus is The Christ. This larger Christ (the Christ company) is the "one new Man" that God has during the Gospel Age been making out of Jews and Gentiles (Eph. 2:15), and the "perfect Man" into which the whole Church with Jesus, as the full Christ, was to grow (Eph. 4:13); and it is for this reason that Jesus is called the Head and the Church the Body of this one new Man (Rom. 12:4, 5; 1 Cor. 12:12, 14, 27; Eph. 1:22, 23; 4:4, 12; 5:30-32; Col. 1:24). Briefly we may sum up the matter as follows: the great Deliverer, the Kingdom class, through whom God promised to rescue the human family from the Adamic curse and bless it with an opportunity of gaining everlasting life, is composed of a number of persons, and therefore is a multitudinous Savior, consisting of Jesus and the true Church. This fact,

that the Messiah, the Anointed, would be a company, and not simply one individual, is the Mystery—the secret—hidden from the ages and generations before the Gospel Age, but now—during the Gospel Age—made manifest (Col. 1:26, 27). During the Gospel Age this Christ class, “the sons of God,” appeared on the stage of human affairs to suffer for truth and righteousness on behalf of the human race; and in the Millennium they appear in glory to bless and uplift the race from the curse (Rom. 8:17-23; 2 Tim. 2:10-12). This thought of Jesus the Head and the Church His Body constituting the Kingdom Class, the great Deliverer whom Jehovah has been raising up for the rescue of mankind from the curse, is at once the central thought and deep secret of the Bible. Blessed is he who sees and appreciates it! '22-4 '52-15

Christ—As The Great High Priest (Heb. 9:28).

Question 1966—In Heb. 9:28 we read: “*Unto them that look for him shall he appear the second time without sin unto salvation.*” Who are these who will look for our Lord?

Answer.—The Apostle is here tracing the work of Christ as the great High Priest. He represents our Lord as having offered the Sin-offering, on the Day of Atonement, in its two parts—the bullock and the goat (Lev. 16)—and as being now in the Most Holy. When He has accomplished His work, He will appear the second time—not to repeat any of the offerings of the Gospel Age, not as a Sin-offering—but He shall appear *unto salvation*, to all those who look for Him. We can see that His words might apply to the Church. *They* will know of His second appearance. They will have an appreciation of that fact before He will be revealed to the world. He will appear to them *that look for Him*.

But we are to remember that our Lord’s going into the Most Holy at the close of the antitypical Day of Atonement with the blood of the Lord’s Goat class, would indicate the death of that goat—the Church’s completed sacrifice. The Underpriests will be with Him, as members of Himself. Then He shall come forth the second time, after this second presentation of the blood, not to offer a sacrifice—for the sacrificing will all be finished—but to *bless the people*.

Who then are these who look for Him and to

whom He will appear the second time, unto salvation? We answer that in the Time of Trouble, and subsequently, the whole world will begin to look for the Deliverer. All nations will be desiring Him—not as a Sin-offering again, but for their salvation. As mankind will get their eyes open to their need of salvation, they will be looking for this deliverance by the Christ in glory. They will never see Him with their natural eyes (John 14:19). But they will look for Him in the same sense that we now see Jesus—they will see Him with the eye of faith (Rev. 1:7).

At that time many nations shall say, "Come, let us go up to the mountain of the Lord's house. He will teach us of his ways and we will walk in his paths" (Isa. 2:2, 3). Other Scriptures assure us that, when He shall appear, the Bride class shall appear with Him in glory. It is after the sacrificing is all finished and the Church glorified that He comes forth the second time unto salvation, saving and blessing all the people. The high priest in the type did not return into the Most Holy again, but lifted up his hands and *blessed the people*. Then the glory of the Lord appeared unto all the people, and they gave a great shout and fell upon their faces (Lev. 9:23, 24). So the people of the world will prostrate themselves before the great Messiah (Phil. 2:9-11). And this will be the work of Christ during the thousand years—uplifting mankind and giving them the benefit of the Atonement Sacrifice. For further details, see our *Tabernacle Shadows* book and B.S. 317 (a copy free on request). '66-71

Christ—Reign Over The Earth . . . Why.

Question (1972)—What are the reasons for Christ's reign over the earth (1 Cor. 15:25, 26)?

Answer.—According to the Scriptures, the reason for His reign are: to relieve the needs of the race (Rom. 8:21, 22)—Physical, mental, moral and religious; to exalt the righteous, who have been oppressed (Isa. 35:4; Psa. 37:7-11; 75:10; 107:41; Matt. 25:37, 46); to overthrow Satan's empire, which has ruled the world with terrible results—it will be completely annihilated (Dan. 12:1; Matt. 24:21; Isa. 25:7; Rev. 11:15); to dispense justice to mankind (Isa. 26:9; Jer. 23:5, 6; Matt. 10:42; 12:36); to restrain evil and spread good (1 Cor. 15:24-26; Rev.

20:1-3; 21:4, 5); to make possible to all the benefits of Christ's death, for He died for all (Heb. 2:9; John 1:29; 12:32; 1 John 2:2), though all in this life do not receive the benefits of His death, as history and observation prove—hence this can be brought about only through His reign; to give the world an opportunity to obtain salvation (1 Tim. 2:4-6; Rom. 5:18, 19; Psa. 22:27-29; 1 Cor. 15:21-26; Phil. 2:8-11); to minister restitution to the obedient (Acts 3:19-21); to test the world of mankind as to fitness for everlasting life (Rev. 20:7-9); to render and execute final sentence (Matt. 25:46). God will receive the glory for all things (1 Cor. 15:28). '72-70

Christian—Enlightened And God's Spirit.

Question (1969)—Do God's people who hold to the false doctrines of the Dark Ages, such as the consciousness of the dead, the inherent immortality of all the human race, purgatory and eternal torment as the wages of sin, etc., have God's holy Spirit?

Answer.—There are various degrees of the Spirit of holiness which the child of God may possess at various times in his Christian experience. We should have more of the holy Spirit now than we have had before, especially early in our course of Christian discipleship. Also, there may be some who have less of it now than at some previous time, because they have not been growing spiritually, and are grieving the holy Spirit whereby they are sealed (Eph. 4:30).

We are not to think that all who have the holy Spirit have exactly the same degree of spiritual appetite or Christlikeness or knowledge of God's plan as revealed in the Scriptures. We grow in grace as we grow in the knowledge of the Truth, as it becomes due to be understood. Far more is due to be understood now than was due in the Dark Ages, or even 100 years ago; for "the path of the just is as the shining light, that shineth more and more unto the perfect day" (Prov. 4:18). This greater knowledge increases our responsibility beyond that of those who lived in previous times; "for unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (Luke 12:48).

Knowledge properly used increases our measure of grace. Grace and knowledge work together (2 Pet.

1:5-11; 3:18). Knowledge misused lessens our measure of grace; and if this lessens, our knowledge of the Truth begins to fade. The more grace we have, the more understanding is ours. The whole in general is laboring under strong delusions, in the darkness of error (Isa. 60:2), and consequently does not have much of God's holy Spirit. After God calls us "out of darkness into his marvelous light" (1 Pet. 2:9), we are astonished to see how little we knew—how ignorant we were of some of the precious messages of God's Word and of the way to grow in grace.

Many of us were believers in Jesus as our Savior and were consecrated children of God for a considerable length of time before we received, for example, the correct understanding as to the unconscious "sleep of death" (Psa. 13:3)—that this is the true meaning of the Bible hell as distinct from the eternal torment nightmare of the Dark Ages, that the human soul is not inherently immortal, but that "the soul that sinneth, it shall die," be destroyed (Ezek. 18:4, 20; Matt. 7:13; 2 Pet. 2:1, 12). So doubtless there are many others who, as believers and consecrated children of God, have His holy Spirit but have not yet received the correct understanding of these and other important truths of God's Word.

We are now living in the end of the Gospel Age, the Harvest, when the Lord is causing the knowledge of much Truth to reach those who "hunger and thirst after righteousness (Matt. 5:6). But Satan and his cohorts are raising much "dust," calumny, persecution, prejudice and opposition of all kinds, to hinder people from appreciating the Truth.

We believe that there are many children of God still unenlightened as to the Truth, attempting to live on skimmed milk and the husks of Dark-Age doctrines, who need the assistance we are able to give them. For this reason we are trying to help them. Otherwise we would abandon all special efforts to disseminate the Truth, knowing that there will be favorable conditions for all to obtain it when the Kingdom shall be established (Isa. 11:9). But the saving of the elect for the blessing of the non-elect is not yet completed. Many therefore have a measure of God's holy Spirit and "a zeal of God, but not according to knowledge" (Rom. 10:2). Let us who have been

given the fulness of Truth help wherever and whenever possible those who have not yet been thus favored. '69-14; '89-70

Christians—Meeting With Others.

Question (1996—I cannot find an established group of Christians who believe as I do. But some of my friends or neighbors or family do similarly believe, and are devoted to God as I am. Should we have meetings together as a little group? And can we consider ourselves an ecclesia of God's people, if there are no classes to meet with? And, can we be in God's favor?

Answer.—Certainly, Yes! Some hold and teach that one must belong to a Bible-believing local church in order to be in God's favor; however, the Scriptures do not so teach. Beware of formalism, and of becoming a member of religious organizations, which would seek to bind and restrict you. The Bible rules are the only rules you will need. Do not seek to bind others' consciences, and do not permit others to bind yours. Believe and obey so far as you can understand God's Word *today*, and so continue growing day by day in grace, knowledge and love.

The Bible instructs us whom to fellowship with as "brethren": only believers who are seeking to walk after the spirit, not after the flesh. Not believers of any and everything, but believers of the Gospel record—that mankind is *fallen* into sin and its penalty, death, and that only in Christ is there salvation, "through faith in His blood" "shed for the remission of sin," as a "*ransom* [corresponding price] for all." You come together, then, as God's children, brought back from sin and death with the great price, and resolved henceforth to live not unto yourselves, but unto Him who died for you (2 Cor. 5:15).

The Scriptures do teach, however, that we should, if reasonably possible meet with other Christians—to hear the Scriptures expounded, to study them, and for praise and worship of God, and for fellowship (Matt. 18:20; Heb. 10:25). We should meet with those we recognize as having the most clear and logical understanding on the Plan of God as revealed in the Scriptures, and the least error. Yet some brethren do, on occasion, meet and fellowship with other Christians who do not believe as we do, if the

spirit of Christian love is present. However, if any are wedded to the Dark-Age or modern errors, and not willing to listen, discuss, and respond to our efforts to enlighten them with the truth of God's Word, it may be better not to assemble with them—even if it forces us to meet with a far smaller group *who are Bible-Truth-believing*, or even to stand alone with the Lord and His precious Truth message as due.

LOCAL MEETINGS NO OUTSIDE APPROVAL

Such meetings need not be authorized by any denomination, movement or group, nor a representative of the L.H.M.M. These meetings can be arranged by local groups (regardless of size), at the direction of our Lord and without outside interference. We encourage particularly such brethren as do not have any class in their vicinity to start such meetings. They may begin as two or three individuals (Matt. 18:20), which may then establish regular meetings, with additional ones-taking part. These meetings may be attended also by those not in the Truth; for this often has served as a means of helping them into an understanding and appreciation of the Truth.

The Lord desires us to witness to, and seek to assist or make Christian disciples of, others. This means that we should, if possible, have contact with believers who want to learn more about God and His plan, or believers who may be amenable to the true Gospel. Sometimes a Brother or Sister may start these meetings by explaining the chart of the ages (or others features of the Truth) to one or more listeners. We encourage the brethren to have these charts in their homes and to become proficient in explaining them.

These meetings should have certain objects in view, *viz.*:

(a) Worship, praise and prayer — in prayer meetings, testimony meetings, hymn singing, *etc.*

(b) Mutual helpfulness in waging victorious warfare against the world the flesh and the devil (within and without, as to all three), and developing a positive Christlike character.

(c) And to these ends, you meet also for the study of God's Word.

Thus seen, knowledge of doctrines is not our ultimate object in meeting, but rather the building up

of our characters, which we are attempting to form into copies of the character of God's dear Son. Hence, after worship, praise and prayer, Bible study should be recognized in its two parts:

(a) The study of God's plan — what He tells us He is doing for us and for the world; what He has done; and what He will yet do;

(b) The study of our duties and privileges in God's service, toward each other, and toward those that are without.

In the way of Bible-related study material, we know of nothing equal to the six volumes of *Studies in the Scriptures* and *Tabernacle Shadows*; for here we find the main subjects of the Scriptures, gathered from "here a little, and there a little" (Isa. 28:10), systematically, progressively and completely treated, supplemented by copious Scripture quotations. We believe that these presentations display the harmony of each Scriptural passage and doctrine with itself, with all other Scriptural passages and doctrines, and with God's character, the Sin-offerings, facts, and the design of the Bible.

And for those who have read and absorbed the above studies, we recommend basic Epiphany articles such as: "The Last Related Acts of Elijah and Elisha"; "The Time of Reaping"; "Ruth"; "Azazel's Goat"; "The Great Company"; "The Youthful Worthies"; "The Quasi Elect"; *etc.* These are found in the Epiphany Volumes and PRESENT TRUTH back issues. '96-37; '99-30

Christians—Not Many Truth-Enlightened.

Question (1975)—Is there anyone at the present time outside of the knowledge of "the present truth" (2 Pet. 1:12) who has the holy Spirit?

Answer.—There are various degrees of the holy Spirit which may be possessed by the child of God at various times in his experience. We may ourselves have more of the holy Spirit now than we ever have had before, thus showing that there was a time when we did not have so much. Or there may be some who have less, indicating that they have not been growing spiritually, and may be grieving or quenching the holy Spirit with which they were sealed (Eph. 4:30; 1 Thes. 5:19).

We are not to think that all who have the holy

Spirit are on exactly the same plane, in their spiritual appetites or their development or their knowledge of God's Plan. We usually grow in grace as we grow in knowledge. If our measure of grace lessens, the knowledge usually begins to fade. The more grace we have, the more understanding usually is ours. The whole world has been laboring under such delusions that we are surprised, when we "wake up," *to see how little we did know—to see how ignorant we were of some of the precious messages of Truth God has given us!*

Many of us were justified by faith in Jesus as Savior and were consecrated children of God, before we received very much knowledge; so we believe it is possible for others to be children of God without having a very full knowledge of the Truth as due. We are living in the end of Gospel Age, the Harvest, when God is causing the knowledge of the Truth to encircle the world. And yet the Adversary is raising "dust", errors, misrepresentations, calumny, prejudice, *etc.*, to hinder the people from appreciating it.

In very rare cases God will give someone a very abrupt awakening, as He did through Jesus with Saul of Tarsus—He struck him down with a great light, brighter than the sun at noonday. And it is because we believe that there still are children of God outside the knowledge of the Truth, attempting to live mostly on "husks" and "skimmed milk"—that there are such enlightened brethren who need the assistance of the Truth and its Spirit we are able to give them—that we are trying to help them. Otherwise we would abandon all special efforts to disseminate the truth to believers, knowing that there will be more favorable conditions for all to receive the Truth as soon as the Kingdom of God is established on earth.

The Bible speaks of the Great Company class as a "great multitude" (Rev. 7:9-17), thus showing that the "foolish virgin" class is large. And the Scriptures indicate that the Lord's consecrated ones will not all have fled from symbolic Babylon before its overthrow. "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues" (Rev. 18:4). This call of God has been gong out for many years.

The Scriptures show us that some will come out,

and others will not come out, will not be released from Babylonish fetters. These Foolish Virgins will see in due time that their lack of love and zeal has lost them a place in the Bride class. But they are Virgins nevertheless, and will have a place, or portion, in the heavenly realm, as the companions of the Bride. They will follow her into the King's Palace (Psa. 45:14, 15). They will be Bridesmaids, if you please—a position of lesser honor; but they will attain everlasting life on the spirit plane.

So we have reason to believe that in Babylon there are still some of God's consecrated people who will have everlasting life in the "new heavens," as well as many who will have everlasting life in the "new earth" (2 Pet. 3:13), in the soon-coming Kingdom (Luke 21:28, 31, 32). It is to these that our hearts go out in love; and our earnest desire is to give them "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Isa. 61:3) and satisfaction of the Truth for the "husks" on which they have been feeding (Joel 2:26; Rev. 3:20).
'75-79

Christians—Hebrew Consecrated Only Are Addressed In (Heb. 10:26-29).

Question (1975)—A prominent preacher and writer who believes the "once in grace always in grace" theory, claims that Heb. 10:26-29 "does not refer to a Christian," but is "addressed to Israel," and that the "covenant" is "God's covenant with Israel, whereby Israel was sanctified." What do you say to this?

Answer.—A common mistake of nominal church leaders is their teaching that the book of Hebrews is addressed to *Fleshly Israel in general*. If we examine the book of Hebrews carefully, we will see that it is addressed, not *to all Fleshly Israelites*, but only *to the consecrated Christians among them*.

In Heb. 1:1, 2 the Apostle says, "God . . . hath in these last days spoken *unto us* [italics ours] by his Son." In Heb. 2:1, 3 he refers repeatedly to "we" and also to "us."

And in Heb. 3:1 he leaves *no doubt as to whom he is addressing*, for he calls them "*holy brethren, partakers of the heavenly calling* [italics ours]." In v. 6 he refers to them as the house of Christ—which is the house of sons (John 1:12; 1 John 3:1, 2), and in

v. 14 he says, "For we are made partakers of Christ if we hold the beginning of our confidence [they already were Disciples of Christ] stedfast unto the end."

In Heb. 10:10 the Apostle writes of this same "we" class as being "sanctified through the offering of the body of Jesus Christ once for all." And in v. 23, 24 he exhorts them to "hold fast the confession of the hope" (see Diaglott) and to incite one another unto love and good works. It is this same "we" class he is addressing in vs. 26-29.

Also it is evident that the covenant mentioned in Heb. 10:29 is not God's covenant made with Israel at Sinai, but rather the covenant of sacrifice made by the Church of Christ, including both Hebrew and Gentile Christians (compare Psa. 50:5; Eph. 2:15).
'75-79

Christians—"Partakers Of The Holy Spirit" Of Heb. 6:4-6 Are Hebrew Consecrated.

Question (1975)—The same preacher says concerning Heb. 6:4-6 that it does not refer to true Christians falling away, because instead of "partakers of the Holy Spirit" in v. 4, it should read "going along with the Holy Spirit." What about this?

Answer.—It is very evident that those who have experienced the five blessings of Heb. 6:4, 5 are disciples of Christ, and that the Apostle is addressing Jewish *consecrated Christians*, showing that they are on trial for life and that it is possible for them to fall away entirely and go into the Second Death—eternal annihilation (Rev. 20:14, 15; 21:8).

First of all, these individuals were "enlightened" with the knowledge of the Truth (1 Tim. 2:4; Eph. 5:8; 1 Thes. 5:5) concerning repentance and the way of salvation through Christ as their own personal Savior.

Next, these enlightened one "tasted of the heavenly gift," that is, they responded to the invitation accepted Christ as their personal Savior, and thus "tasted of the heavenly gift" of forgiveness of sins and justification by faith in Christ (Rom. 5:15-18).

Then these enlightened and justified ones "were made partakers of the Holy Spirit." The Greek word here translated "partakers" is *metochos*, which means *sharing in, partaking of*, from the word *metecho*,

meaning *to be* or *become partaker; to partake* (see Thayer; compare Liddell and Scott, Diaglott, Strong, etc.).

It is therefore very evident that the clear meaning of the Greek word *metochos* in v. 4 is *partaking* or *sharing in the holy Spirit in the sense of being begotten of the holy Spirit*. This is clearly shown to be its meaning also by its use elsewhere in the Scriptures. In Heb. 3:1, 14; 12:8 it obviously has the same meaning.

It is surprising to what lengths the "once in grace, always in grace" advocates will go to try to uphold their unscriptural theory. It is manifest that they are hard pressed to uphold their error in the face of such Scriptures as Heb. 6:4-6 and 10:26-29, which clearly teach that it is possible for true disciples of Christ to fall away. (See BS No. 440 for details on this subject—a copy free on request.) '75-79

Christian's—Armor . . . His Breastplate.

Question (1980)—In Eph. 6:13-17 we read of the Christian's armor, including "the breastplate of *righteousness*" (v. 14), but in 1 Thes. 5:8 it is designated "the breastplate of *faith and love*." What is the reason for this difference?

Answer.—It seems that the Apostle in 1 Thes. 5:8 is giving a more condensed viewpoint, in which he desired to include faith, hope and love, the greatest of the fruits, or graces, of the holy Spirit (1 Cor. 13:13; Gal. 5:22, 23; 2 Pet. 1:5-8). Accordingly, hope is likened to the helmet, and faith and love to the breastplate of the soldier.

But in Eph. 6:14-17 the Apostle gives a more expanded viewpoint saying, "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God."

Here, as in Isa. 59:17, *righteousness*, duty love to God and the neighbor, one part of love, is likened to the Soldier's breastplate, whereas in 1 Thes. 5:8 not only faith but also unselfish, disinterested love (*agape*) is meant, which should not be exercised

contrary to duty love. Thus the Apostle here seems to supplement his Eph. 6 description of the Christian's armor by including disinterested love. Let us all seek to put on and keep on "the armor of light" (Rom. 13:12)! '80-79

Christians—And Politics.

Question (1984)—Should Christians take part in political campaigning and elections?

Answer.—We realize that in our day many professing Christians, especially leaders among Fundamentalists and Evangelicals, have been more or less earnestly advocating that all Christians as well as others, should register and vote in political and also take part in campaigning for certain candidates who are seeking office in these elections.

Very prominent among these leaders is North Carolina Fundamentalist Pastor Jerry Falwell, leader of the so-called "Moral Majority," who is traveling widely by air and otherwise seeking to get Christians to register and vote and to encourage others to do so. He hopes thus, as he expresses it, to "turn America around" from its drift into liberalism, humanism, *etc.*, and back to belief in traditional teachings on family life, marriage, education, morality, *etc.* Most of Pastor Falwell's objectives are not to be faulted, but properly enlightened Christians cannot agree with his methods of attaining them, even though he may have some success with them.

Properly enlightened Christians recognize that "the times of the Gentiles" (Luke 21:24), the 2520 (7x 360) years from 607 B. C. to 1914 A.D., have ended (see *The Time is at Hand*, chap. 4), that accordingly the time has come for the earthly phase of the Kingdom of God and Christ soon to be established in place of the kingdoms of this world (Rev. 11:15), for the present-day governments, represented in the feet and toes of the great metallic image, to give way to the fifth universal empire of earth, the everlasting Kingdom given by Jehovah to Messiah Jesus (Dan. 2:31-44; 7:9-27). Therefore these Christians realize that for them to do political campaigning for the parties seeking elections is largely futile, that their time, effort and means should be used rather in proclaiming the soon-coming Kingdom of God and Christ.

This point is brought out in Vol. 6, *The New Creation*, p. 593, par. (3): "Those of the New Creation who engage in politics and its various arguments find not only their time consumed thereby, but also their energies and their means—all of which are consecrated to the Lord, to heavenly things, to promulgating the good tidings of great joy. And not only so, but their minds will necessarily be occupied with these political interests to such a degree as to hinder considerably their private meditations on the better things—their communion and fellowship with the Lord in spirit."

Two other reasons given on p. 593 for not participating in the politics of this old world are: "We could not hope to find on any electoral ticket persons thoroughly competent for office, according to our standards of judgment," and "We could not hope that our votes would have any appreciable difference on the results of the election anyway,"

The right, or privilege, of voting for one's choice of candidates in political elections is one of our human privileges, which (Except in certain countries) may be used or left unused, according to our preference. But each disciple of Christ, having dedicated His all to the Lord, is not to use or leave unused any right excepts as he or she sees it to be His will, as the interests of His cause may require.

There are some unusual cases and circumstances in which a consecrated Christian may feel it to be the Lord's will for him or her to vote. *E.g.*, if a Christian husband and wife have children of school age and there is an election of school board members, especially if some candidates are known to be much more qualified or better morally than others, they may feel it clearly to be the Lord's will for them to vote in such an election.

The Apostle Paul used his earthly citizenship rights to protect his ministry, his stewardship in the Lord's service. When the Philippian magistrate Festus to please some unbelieving Jews made a proposal that could have resulted in the stopping of Paul's ministry and his death, he made use of his earthly rights—his Roman citizenship—in an appeal to be tried before Caesar, in order to prevent the stoppage of his ministry (Acts 25:1-12). On other occasions also the

Apostle made use of his rights of Roman citizenship to prevent injury to his ministry for the Lord (Acts 16:19-22, 35-39; 22:24-30). '84-85; '92-86

Christians—And Jury Duty.

Question (1984)—Should Christians serve jury duty, and if so, would this not be taking part in politics?

Answer.—Serving on a jury is in no sense taking part in political affairs. A jury has nothing to do with politics. As far as judging is concerned, the Apostle Paul remarked that since we are to be judges in the weighty affairs of the Millennial Age, we ought to be able to judge in the small matters of the present (1 Cor. 6:2, 3).

The law governing juries is very simple. The judge instructs the jury on the points of *law* involved in the case, and each juror is required to reach a conclusion in his own mind with reference to the *facts* brought out by the evidence. In serving as a juror he has nothing whatever to do with the law, whether it be good or bad, right or wrong; he merely decides what the verdict shall be, according to the law stated by the judge. When called upon to serve as a juror it becomes a duty to respond, and one should ask to be excused only in a case of necessity.

The above would apply even in murder cases, although in such instances we would *prefer* to be excused. But if it is necessary to serve, and if the verdict is murder in the first degree, it does not imply that the jury either gives the sentence or executes it. The law provides what shall constitute murder in the various degrees, and the jury merely finds to which of these degrees the facts and circumstances point. It remains, then, for the judge, as the representative of the law, to sentence the culprit, and for the authorities to execute the law's commands.

In the matter of being *sworn* in as a juror, we see nothing in this to conflict with our Lord's words, "Swear not at all" (Matt. 5:34). In this Scripture Jesus was speaking out against what was the current custom—adding an oath to almost every statement in ordinary conversation, and not believing any statement without the oath added. But Jesus showed that it is not wrong to be sworn in before officials. When the high priest said to Him, "I adjure thee by

the living God, that thou tell us whether thou be the Christ, the Son of God," He replied, "Thou hast said" (Matt. 26:63, 64). '84-86

Christlikeness—Growth In.

Question (1972)—How near to the character likeness of Jesus must one attain in order to have God's full approval?

Answer.—Jehovah God will not accept anything that is imperfect. This was emphasized typically in the Law arrangements (see, *e.g.*, Lev. 22:17-25). Accordingly, when we first came to God, it had to be through Christ as our Ransomer and also as our High Priest, so that He might cover us with His robe of righteousness and present us to God as "holy and acceptable," without condemnation, because of His Ransom merit imputed to us (Rom. 12:1; 8:1; 4:24; 1 Cor. 1:30). In thinking of ourselves, however, we are to remember that we have the new mind, heart and will or the New Creature, "the inward man," as a treasure in an earthen vessel (Rom. 7:22; 2 Cor. 4:7, 16; Eph. 3:16). It is this "inner man" that must have the likeness of Christ.

In our fallen flesh "dwelleth no good thing" (Rom. 7:18). The world, the flesh and the Devil beset us on every hand. These all conspire to hinder the new heart, mind and will or the New Creature from working perfectly in the old body. The new will, the will to do God's will, must be nothing less than perfect. As Jesus said, "Blessed are the pure in heart: for they shall see God" (Matt. 5:8). Purity of heart must be absolute. We must "keep the heart with all diligence; for out of it are the issues of life" (Prov. 4:23). We thank God that whereas man "looketh on the outward appearance," He "looketh on the heart" (1 Sam. 16:7).

The pure in heart are those whose intentions are pure, whose motives are pure, and who desire the best—long for the best. These may have strong consolation, may have full confidence toward God respecting the glorious things He has promised; for they can do no more than their best in the mortal body—and thus show their devotion.

We are reminded of the boy who earnestly desired to become a good violinist. His father provided him with a violin of poor quality and the needed

instructions and helps for his training. The boy practiced diligently day after day, but felt quite depressed that he could not make perfect music of good quality. He told his father that it was just impossible to make perfect music on such an old cracked fiddle. "I know," said the father, "but this one is good enough to practice on; when you learn to play it well, so that you are good musician, I will give you a nice new violin, a perfect one of good quality, and then you will be able to make perfect music."

So with us: We cannot make our old bodies do perfectly; but they are just what we need to practice on as we perfect ourselves in Christlikeness. We will soon have our new bodies in the resurrection, and then we will be able to make perfect music. Now "to will is present with me; but how to perform that which is good I find not" (Rom. 7:18). Now we make melody in the heart to the Lord (Eph. 5:19) and struggle with the old body, to keep it under and bring it into subjection (1 Cor. 9:27)—but it constantly squeaks and screeches and makes discordant notes; but when God gives us our new, perfect bodies we will be able to do everything perfect-ly—providing we become proficient as "musicians" in "the inward man" of the heart. '72-15

Christmas—And The Saturnalia.

Question (1961)—Was not the giving of gifts a Roman custom in connection with the Saturnalia, a festival in honor of the heathen god Saturn, which occurred at the same season as Christmas, and is it not therefore sinful to give gifts on or about Dec. 25?

Answer.—The Romans did honor their god Saturn, or Saturnus, supposedly the god of sowing, or seedcorn (*Satus*), with a great festival called the Saturnalia, at the same season as Christmas. It was a sort of harvest home, during which business was suspended; courts and schools were closed; no war was commenced or malefactor punished; slaves were relieved from ordinary labor, and dressed in their masters' clothes, were waited upon by them at the table; and presents were freely exchanged.

The date of this festival was not Dec. 25, however; originally it was Dec. 19, and was then gradually extended to seven days, Dec. 17-24. Dec. 25 was called Brumalia, and was generally known by

the heathen as *dies natalis solis invicti*, i.e., birthday of the unconquered sun, because it was the time in the year when the victory of light over darkness began to be apparent in the lengthening of the day.

The early Church evidently did not make any special observance of Jesus' nativity. The church fathers of the first three centuries A.D. do not mention it. The special observance evidently developed gradually, first being attached to the earlier feast of Epiphany, which was celebrated Jan. 6 (some Eastern churches still observe Christmas on Jan. 6). Before the fifth century A.D. there was no general consensus of opinion as to when it should come in the calendar, whether on Jan. 6, March 25, or Dec. 25; but in that century the Dec. 25 date was quite generally accepted. It is true that converts from heathendom considered the Christmas festival as superseding the heathen Saturnalia and Brumalia, and that in time some customs used by the heathen, such as giving gifts, lighting tapers, *etc.*, were engaged in also at the same season by the Christians. But it is not necessary to conclude, as some writers do, that the origin of the special observance of Jesus' nativity was in the heathen Saturnalia and Brumalia; for, as noted above, it was previously attached to the feast of Epiphany, held on Jan. 6.

Even irrespective of the above considerations, we should be careful to think soberly on this subject. It is true that faithfulness to the Lord and the Truth requires us to disapprove, avoid and fight against heathen doctrines and practices that are contrary to the letter or spirit of Bible teaching and that mixed in with Bible teachings and practices during the Gospel Age, particularly in the Dark Ages; but just because heathen people (and apostate Christians) have used (and in many cases abused) certain days and customs is no reason why we cannot use them, providing there is nothing in the letter or spirit of Bible teaching against our using them, and we do not abuse them. We remember that the Apostle Paul did not consider it wrong under certain circumstances even *to eat meat that had been offered to heathen idols* (1 Cor, 8; 10:25-33; Rom. 14:14-23), let alone merely using certain days and legitimate customs that the heathen have used in their festivals. Surely therefore it would

not be a sin for Christians to give gifts or do any other good deed at the Christmas season any more than to do so at any other time, just because of previous heathen associations with giving presents at that season! In fact, if we should try to skip by Dec. 25 without thanking God for the great gift of His Son (for which we should thank God every day) just because of ancient heathen holidays at that season, we would be more unChristian than Christian.

Those who object to all giving of gifts at the Christmas season because it was an ancient heathen custom to do so at that season, might with just as much reason be so illogical and radical as not to use names such as Sunday, Monday or Saturday for days of the week, because of the heathen sun and moon worship and "Saturn's day," from which those names are derived, and not to use the name March for the third month of the year, because March is derived from Mars, the Roman god of war. '61-93; '68-94; '69-95; '81-94; '86-99; '92-95; '95-94

Christmas—Trees Not Meant In Jer. 10:2-5.

Question (1981)—Jer. 10:2-5 reads: "Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the signs of heaven; for the heathen are dismayed at them. For the customs of the people are vain: for one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and with gold; they fasten it with nails and with hammers that it moves not. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good." Is this a warning against the putting up of Christmas trees?

Answer.—It is evident from these verses and the context that this chapter has reference, not to the putting up of Christmas trees, but to the making of decorated wooden idols, which must be carried around ("borne," v. 5) because unable to go of themselves. (Decorated Christmas trees are not generally carried around.) The line of thought in vs. 6-16 is the contrast between Jehovah, the living, great, wise, powerful Creator, the only true God, and the lifeless, silver-and gold-decorated idols of wood and metal made and worshiped by the heathen.

Some of the Israelites were ensnared into worshipping such idols. Jer. 10:1-16 is a stern warning by Jehovah to His people against idolatry.

Psa. 115:1-9 and Hab. 2:19 make a similar contrast between the great living Jehovah and the insensible idols of the heathen.

Of course, if any of God's people were to worship a Christmas tree or other object in nature, or manufactured object, or to divide worship between Jehovah and a Christmas tree or any other natural or manmade object, the Bible's many stern warnings against and prohibitions of idolatry would apply to them. The spirit of a sound mind in God's consecrated people (2 Tim. 1:7) will keep them from idolatry of any kind (1 John 5:21). '81-95; '95-95

Church—Organization.

Question (1996)—What are some of the standards which an ecclesia of Christians should follow as they organize?

Answer.—Elsewhere in these columns we have seen described the beauty, simplicity and completeness of the organization of the church. Its only ruler and Head, the Lord Jesus, is infallible; God has centralized the authority in His hands, and all of His people are required to render loving, loyal and prompt obedience to Him — not only in their words and conduct, but even in their very thoughts.

His people are firmly united under Jesus, their Head, and thus to each other, according to their degree of development in the Master's spirit of love. Jesus regards these as admitted to membership in His household of faith, and, when needful, He regards the disloyal as not in His favor.

Christians are required to recognize as "brethren" all who have this spirit of love and consecration, as based on "the faith once delivered unto the saints": that Christ died for *our sins* according to the Scriptures, and that He ever liveth to make intercession for us. Furthermore, it is urged that they meet together and edify one another, and to conduct their meetings with decorum and order.

The church needs no organizing apart from what was recommended through our Lord and His Apostles at Pentecost and in the Jewish Harvest, and supported by "That faithful and wise servant" in the

Gospel-Age Harvest, *e.g.*, in *Studies, Volume 6*. For a new group starting meetings, it is only necessary for such to recognize Christ their Head, His Word and His laws, and to obey them.

This church does not need to draw up membership rolls, nor dole out official titles, nor ask one to pass oral or written exams in order to attend their meetings.

The New Testament recommends that members of an ecclesia search out among themselves those such as the Lord's Word and providence seem to indicate as being suitable as elders, deacons and deaconesses, and to give them their *public recognition* (as for instance by vote) and their cooperation in the service.

God's intended method is that anyone may advise and teach from the Word of the Lord. (However, none can do more without violating the rules and risking his own favor granted by the great and infallible Head.)

Characteristic of the Lord's organization is the individual liberty of each member as granted by the rest of the congregation. Complete subserviency of each is to the Lord only.

FALSE CHURCH STANDS IN CONTRAST

But how great the contrast between the above, and so many churches, which have become organized according to various human traditions! Even in the early Gospel Age, the Apostles wrote of the dangers of God's church adopting methods not of Biblical origin.

Elders were warned not to make themselves into a self-constituted "clergy," who lord it over the "laity," nor to divide among themselves the spoils taken from the laity — the "filthy lucre," honors, reverence, titles, *etc.* Do we not see this perpetrated today — from those of the *claimed* infallible pope down to the "inferior orders of ministers"? The majority lord it over God's heritage *to the extent that their flocks will permit*. Read carefully Jer. 23:1-4; Ezek 34:1-16.

A bond of love should exist within the true church; but this is replaced in the nominal organizations by a selfish bond of sectarian pride, and a fear that to die outside an organized church would incur eternal woe.

For the simple but forthright confession of faith in

the early church, they have substituted elaborate catechisms and tests for new inductees to memorize and reel off.

Members are caused to surrender their individual faith, judgment, and liberty to the congregation. In this way they bind themselves with sectarian names, obligations and confessions of faith. The congregation in turn often surrenders its faith, judgment, and liberties to ruling Presbyteries, Synods or Conferences, or to an earthly pope, cardinals, bishops, priest, *etc.*

Verily their strength is in their carnality, and their clergy's strength is in the "laity's" ignorance of the Lord's Word and their individual liberties. '96-38

Church—Elections Who May Vote.

Question (1999)—Should only the consecrated believers vote in Church elections, or should justified believers who are not consecrated vote also?

Answer.—Only the consecrated, those who have denied self, taken up the cross, and accepted Jesus as their Head, are really His disciples (Matt. 16:24; Luke 14:27). And how can any who have not accepted Him as their Head express His will as their Head? During the time of the High Calling, while the Body members of the Christ were still in the flesh, they endeavored in their Church elections to express the mind of Christ, their Head, by voting what they believed to be His good pleasure. All others who have consecrated and thus have come under the headship of Christ should do the same. Eventually all must consecrate and come under His headship (Eph. 1:10; A 242; F 156) and must seek in all things to do His will (which is the same as God's will), if they are to have everlasting life.

In some matters, in which all class attendants are involved, including believers who are not consecrated, it might be desired by the ecclesia, consisting of the consecrated only, to consult the wishes or preferences of all. For example, if a question arises in a business meeting of the ecclesia as to the time or place for a certain meeting or meetings to be held, it might be well for the ecclesia by vote to ask all the congregation to express themselves on it, whether they are consecrated, or justified but not consecrated. But on any question like electing the servants of the

Church, or any such matter as that, it would be for the consecrated only to decide, by voting for or against. Bro. Russell states in F 281: "The general 'household of faith,' *believers who have not consecrated*, have nothing to do with such an election; because it is the Lord's choice, through His 'body,' possessing His Spirit, that is sought. All of the consecrated body should vote, and any of them may make nominations at a general meeting called for the purpose—preferably a week in advance of the voting, so as to afford time for consideration." '99-29

Commandment—Which Is The Fourth.

Question (1982)—Which is the fourth commandment—the one requiring rest on the seventh day or the one enjoining the honoring of one's parents?

Answer.—The Greek Catholic, Roman Catholic, Episcopal and Lutheran Churches claim that the fourth commandment is "Honour thy father and thy mother" (Ex. 20:12), but other churches say it is the one requiring rest on the seventh day (vs. 8-11). The Catholic, *etc.*, churches claim that the words, "Thou shalt not make unto thee any graven image" and bow down to it (vs. 4, 5) are only in explanation of the first commandment, "Thou shalt have no other gods before me" (v. 3). Thus they make *one* commandment out of what other churches make *two*.

Then the Catholic, *etc.*, churches, in order to make ten commandments, make *two* out of the *one* commandment against covetousness, claiming that "Thou shalt not covet . . . thy neighbor's wife" (v. 17) is the ninth commandment and that the prohibition against coveting the neighbor's goods is the tenth commandment.

Furthermore, the Catholic, *etc.*, churches cannot answer the objections to their making *one* commandment out of "Thou shalt have no other gods before me" (v. 3) and thou shalt not make unto thee any graven image" and bow down to it, because they are *two* separate acts and so the commandments against them are separate and distinct. Therefore *two* entirely separate actions are prohibited by them, while only *one* action, coveting, is prohibited by what the Catholic, *etc.*, churches claim are *two* commandments.

Some Catholic catechisms, in treating of the ten

commandments, give the first as "Thou shalt have no other gods before me" and then completely omit any reference whatsoever to "Thou shalt not make unto thee any graven image or any likeness" and bow down to it, and wrongly list "Thou shalt not take the name of the Lord thy God in vain" as the second commandment.

It is quite evident that the Catholic, *etc.*, churches make this omission because of their practice of making idols, icons, and pictures and bowing down and worshiping them, which is unscriptural and prohibited by God's Word (Acts 15:20-29; 17:16-29; 1 Cor. 10:14, 20-22; 1 John 5:21).

It is obvious that correctly the fourth commandment is the one that enjoins rest on the Sabbath and the fifth is the one that commands honoring one's parents. '82-63

Commandment—Was Making Images And Pictures Banned.

Question (1982)—In the second commandment God said, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them." Did this commandment forbid the making of any kind of an object, drawing or painting that looked like an animal, bird, fish, tree, flower, *etc.*?

Answer.—The first commandment specified Jehovah—the true God—as the only proper object of worship. The second commandment specified *how* He should not be worshiped. It forbade a false method of worship of the one true God. Jehovah is a spirit being and He is to be worshiped with a worship of the heart—in spirit and in Truth (John 4:23, 24). The second commandment forbade worship by *bowing down to* and *venerating* material representations of Jehovah or of likenesses of anything in the animal or plant creation. "*Thou shalt not bow down thyself to them, nor serve them.*"

However, it is clear from other Scriptures that the second commandment did not forbid the making of and the using for non-worship purposes of any kind of an object or picture that looked like something in the animal or plant creation. The same One—

Jehovah—who gave the Ten Commandments also told Moses and his artisans to make cherubim (angels) of gold for the ark of the covenant and to embroider cherubim on the tabernacle curtains (Ex. 25:18; 26:1, 31; 31:1-6). Also, for God’s Temple, Solomon’s artisans made two large carved olivewood cherubim for the Most Holy, and the walls were carved with figures of cherubim, palm trees and flowers (1 Kings 7:23-26).

God arranged for the four camps of Israel (three tribes to each) to have their standards, or ensigns (Num. 2:2, 3, 10, 17, 18, 25, 34). These undoubtedly had different inscriptions on them, likely a lion, an ox, a man’s face and an eagle, as in Ezek. 1:10; Rev. 4:7.

God told Moses to make a brazen (bronze) serpent and to elevate it in the sight of the snake-bitten, dying Israelites, and that all of them who would look on it would live (Num. 21:8, 9). God used this elevated serpent and the snake-bitten Israelites looking to it and thereby living, as a picture, or type, of Jesus Christ lifted up on the cross and sinners looking by faith on Him as Savior and Lord for deliverance from the sting of Adamic sin and thereby obtaining eternal life (John 3:14-17). Later, however, when the bronze serpent became an object of worship called Nethushtan, King Hezekiah did God’s will in destroying it (2 Kings 18:3-6).

The making of paintings, drawings, sculptures, etc., for purposes other than worship was therefore not against the second commandment. It was the making for the purposes of veneration, bowing down to, the images that was forbidden. The use of pictures of animals and plants and religious pictures and sculptures is not objectionable, but venerating and bowing down before them is wrong. ’82-71

Communal—Living A Report By John Wesley.

Question (1989)—Do we have any examples of the manner of communal living?

Answer.—Yes we do. Of course there are differences in the various communal arrangements. We are fortunate that John Wesley (who was very impressed with Count Zinzendorf and the Moravian religiousness) recorded some observations for us, which were published in the book entitled “The Life of Wesley” by Robert Southey (1820).

We quote as follows:

“Herrnhut [Germany], the first and still the chief settlement of the Moravian Brethren, consisted [about 1738] of about a hundred houses, built upon the great road from Zittau to Lobau. The Brethren had chosen to build by the roadside, because they expected to find occasion for offering instruction to travelers as they might be passing by. The visitors were lodged in the house appointed for strangers. And here Wesley found one of his friends from Georgia, and had opportunities of observing and inquiring fully into the economy of this remarkable people, who without the restriction of a vow had submitted to a rule of life, as formal as that of a monastic order, and though in some respects less burdensome, in others not less fanatic.

“The sexes were divided each into five classes, the three first consisting of children according to their growth, the two others of the young, and of the married. The single men, and single women and widows dwelt in separate houses, but each in community. Two women kept a nightly watch in the women’s apartment, and two men in the street. They were expected to pray for those who slept, and to sing hymns, which might excite feelings of devotion in those who were awake. There was an *eldest* over each sex, and two inferior *eldest*, over the young men and the boys, and over the unmarried women and the girls. Besides this classification according to sex, age, and condition, each household was considered as a separate class and had its helper or deacon, its censor, its monitor, its almoner, and its servant or helper of the lowest order; in the female classes these offices were filled by women.

“The deacon or helper was to instruct them in their private assemblies; to take care that outward things were done decently and in order, and to see that every member grew in grace, and walked suitably to his holy calling. The censors were to observe the smallest things and report them either to the helpers of monitors, and the monitors might freely admonish even the rulers of the Church. And as if this system of continual inspection were not sufficient, there were secret monitors besides those who were known to hold that office. They were

subdivided into bands, the members of which met together twice or thrice a week to confess their faults one to another, and pray for one another. Every band had its leader chosen as being a person of the most experience, and all these leaders met the superior eldest every week, for the purpose of 'laying open to him and to the Lord whatsoever hindered or furthered the work of God in the souls committed to their charge.

Overseers of the Flock

"There were four pastors or teachers, as they were called, at Herrnhut, and these persons were regularly ordained. They were overseers of the whole flock, and were the only men except the eldest, and one or two of the helpers, who were allowed to converse with the women. The elders, and teachers, and helpers, held one weekly conference concerning the state of the souls under their care, another concerning the youth, and a daily one relating to the outward affairs of the Church.

"The censors, monitors, almoners, attendants on the sick, servants, schoolmasters, young men, and even the children, had also their weekly conferences relating to their several offices and duties, and once a week there was a conference at which any person might be present, and propose any question or doubt. Public service was performed every morning and evening at eight o'clock: it consisted of singing, and expounding the Scriptures, with a short prayer, which in the evening was usually mental; and this latter service concluded with the kiss of peace.

"On Sunday, in addition to the daily service, and the regular church service at Bertholdsdorf, the superior eldest gave separate exhortations to all the members of the community, who were divided for that purpose into fourteen classes, spending about a quarter of an hour with each class. After the evening eight o'clock service, the young men went round the town singing hymns.

"On the first Saturday in the month the sacrament was administered, and they washed each other's feet, the men and women apart; the second was a solemn prayer day for the children; the third was set apart for a general intercession and thanksgiving; the fourth was the monthly conference of all the superiors of the

Church. And a round of perpetual prayer through every hour of the day and night was kept up by married men and women, maids, bachelors, boys and girls, twenty-four of each, who volunteered to relieve each other in this endless service.

“The children were prepared by their education for a life of such continual pupilage. They rose between five and six, prayed awhile in private, and worked till seven: an hour’s schooling followed, and then the hour of public service. From nine till eleven they were at school, they were then included with an hour’s walk; at twelve they dined all together, and worked till one; from one till three writing or working was the order of the day, arithmetic at three, history at four; work again at five, supper at six, and more work till seven; a little prayer at seven, and a little walking till eight, when the younger children went to bed, and the larger to public service, and when this was done they were set again to work till bedtime, which was at ten. Latin, Greek, Hebrew, French, and English were taught. There were no holidays or relaxation of any kind, except the little time allowed for walking.

“It is somewhat remarkable, that Wesley should have said nothing of their customs respecting matrimony. He took the account, which they presented to the Theological Faculty at Wittemberg, and appears not to have inquired farther. In this the Moravians say, ‘we highly reverence marriage, as greatly conducive to the kingdom of Christ: but neither our young men nor women enter into it till they assuredly know they are married to Christ. When any know it is the will of God that they should change their state, both the man and woman are placed for a time with some married persons, who instruct them how to behave, so that their married life may be pleasing to God. Then their design is laid before the whole Church, and after about fourteen days, they are solemnly joined though not otherwise habited than they are at other times. If they make any entertainment, they invite only a few intimate friends, by whose faithful admonitions they may be the better prepared to bear their cross, and fight the good fight of faith.’

“This passage Wesley inserted in the second part of his Journal, without any comment or further

explanation. 'I would gladly,' he says, 'have spent my life here; but my Master calling me to labour in another part of His vineyard, I was constrained to take my leave of this happy place.' After a fortnight's tarrance, therefore, he departed on foot as he came, and return to England.

John Wesley disapproved Count Zinzendorf's supremacy

"Count Zinzendorf would not have been very well pleased if he had known that one of the things which Wesley disapproved was the supremacy which he exercised over the Moravians—for Wesley, immediately upon his return, had begun a letter to the Moravian Church, in a very different strain from the epistle which he afterwards substituted for it. Instead of a grave and solemn superscription, it began with, 'My dear Brethren'; and after saying that he greatly approved of their conferences and bands, their method of instructing children, and their great care of the souls committed to their charge, he proceeded to purpose, 'in love and meekness,' doubts concerning certain parts of their conduct, which he wished them to answer plainly, and to consider well.

"Do you not,' he pursued, 'wholly neglect joint fasting? Is not the Count all in all? Are not the rest mere shadows, calling him Rabbi; almost implicitly both believing and obeying him? Is there not something of levity in your behavior? Are you in general serious enough? Are you zealous and watchful to redeem time? Do you not sometimes fall into trifling conversation? Do you not magnify your own Church too much? Do you believe any who are not of it to be in gospel liberty? Are you not straitened in your love? Do you love your enemies and wicked men as yourself? Do you not mix human wisdom with divine, joining worldly prudence with heavenly? Do you not use cunning, guile, or dissimulation in many cases? Are you not a close, dark reserved temper and behavior? Is not the spirit of secrecy the spirit of your communion? Have you that childlike openness, frankness, and plainness of speech, so manifest to all in the Apostles and first Christians?' [Many of these deficiencies can accompany a communal lifestyle.]

"Some of these queries savor of supererogatory

righteousness, and as they contain no allusion either to the wild heretical fancies which are deducible from Count Zinzendorf's writings, nor to his execrable language, it is evident that Wesley must have been ignorant of both. He saw much to disapprove in the Moravians, but he says, that being fearful of trusting his own judgment, he determined to wait yet a little longer. Indeed he thought that whatever might be the errors of the United Brethren, the good greatly preponderated; and therein he judged of them more truly, as well as more charitably, than when he afterwards separated from them." '89-53

Consecration—In The End Of The Age.

Question (1961)—Is it proper to consecrate one's life to God in the Time of Trouble after the Little Flock, Christ's Bride, the 144,000 have been fully selected?

Answer.—It was early in the Gospel Age that "God at the first did visit the Gentiles, to take out of them a people for his name. And to this agree the words of the prophets; as it is written, After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up: that the residue of men [the rest of the world of mankind] might seek after the Lord, and [Greek, *even*] all the Gentiles [the non-elect nations], upon whom my name is called [God's name is called upon them by virtue of the Ransom, which makes them His property—'bought with a price']" (Acts 15:14-17). The special work of the Gospel Age has been the selecting of the Little Flock (Luke 12:32), who are the "called, and chosen, and faithful" (Rev. 17:14), the 144,000 (Rev. 7:1-4; 14:1), the Bride, the Lamb's Wife, who during the Gospel Age makes herself ready (Rev. 21:2, 9; 19:7).

Ever since 1914 we have been in the Time of Trouble (Dan. 12:1; Matt. 24:21); and during this time we see the beginnings of the building again of the tabernacle of David and the ruins thereof (Israel has been in ruins as a kingdom ever since losing its royal family as rulers in the days of Zedekiah). Israel is again a nation, and soon Christ's reign of peace shall be established in the earth (Matt. 6:10; Dan. 2:35, 44; 7:13, 14, 18), and "out of Zion shall go forth the law, and the word of the Lord from

Jerusalem" (Isa. 2:2-4). People will then consecrate their lives to the Lord, even as now—to do His will (Psa. 110:3; Isa, 35:10; 51:11; Psa. 51:18, 19 [bullocks—symbolizing perfect human offerings]; Zech 13:9; 14:9, 16-21).

It is always proper for one to consecrate his life unto God—to lay down self-will and accept fully God's will. All during the Jewish Age and previously, even as now, consecration was proper. Take Abraham as an illustration. No prize of the High Calling was offered to those who consecrated prior to the Gospel Age, but God will give them a suitable reward. "There is a reward for the righteous"; for God "is a rewarder of them that diligently seek him" (Psa. 58:11; Heb. 11:6).

Therefore, consecration to Him is always in order: Give your all to Him through Christ (Rom. 12:1; John 10:9; 14:6); give Him your heart affections and learn His ways (Prov. 23:26); worship Him and serve Him in spirit and in truth (Matt. 4:10; John 4:23, 24); "follow peace with all men, and holiness, with-out which no man shall see the Lord" (Heb. 12:14), and enjoy His good mercy extended to and fulfilled in you, regardless of the reward or prize. Be assured that He who called you wills you a suitable reward, if you are faithful to Him and His cause. What would you think of a great king, would he give you a mean reward? No, but according to his riches and the standing of his kingdom. In the ages to come God will show the exceeding riches of His grace in His kindness toward us through Christ Jesus (Eph. 2:7). But let us serve Him in love, "doing the will of God from the heart" (Eph. 6:6), and not as hirelings in self-interest (John 10:13). '61-71

Covenant—Of The People.

Question (1962)—Who is it that God gives "for a covenant of the people" (Isa. 49:8; 42:6)?

Answer.—It is the Christ, primarily the Head, secondarily the Body—God's "servant" described in Isa. 42 and 49. Isa. 42:6, 7 and 49:8, 9 refer to the Christ as functioning throughout the Gospel (2 Cor. 6:1, 2) and Millennial Ages. The Christ, Head and Body, will be given for (in the interests of, *i.e.*, to seal, ratify, make operative) a covenant of the people. This Messenger of the Covenant (Mal. 3:1)

will seal the covenant (the New Covenant), which will be made with Fleshly Israel—"the house of Israel" and "the house of Judah"—Jer. 31:31-34, 32:40; 33:14; Ezek 16:60-63; Heb. 8:7-13) during the time of Christ's Second Advent, when the earthly phase of the Kingdom is set up. The Church, the members of His Body, are spoken of as able servants of the New Covenant (2 Cor. 3:6), even though it has not been sealed yet, for among other things, they lay down their lives for its seal (Heb. 9:16, 17; comp. Diaglott).

This covenant of the people is the New Covenant, the Restitution Covenant through which the Seed of Abraham (Gal. 3:8, 16, 29) will bless "all the families of the earth" (Gen. 12:3), "to establish the earth" in truth and righteousness (Psa. 96:13; 98:9), to raise them up out of long degradation and to cause them to inherit the lands so long desolated by superstition, ignorance, error and sin, to "say to the prisoners [death's captives, in the prison-house of death], Go forth [John 5:28, 29; Isa. 26:19; Dan. 12:2]; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places . . . even by the springs of water [God's Word] shall he guide them" (Isa. 49:9, 10). Hallelujah! What a Savior! '62-63

Covenants—The Abrahamic The Greatest.

Question (1969)—Which is greater, the Abrahamic Covenant or the New Covenant?

Answer.—The Abrahamic Covenant is an all-embracing arrangement. Everything that God has done and will yet do for our race is included in it. The Law Covenant was added to this Covenant "because of transgressions" (Gal. 3:19). Although only a typical arrangement, nevertheless the Law Covenant developed a certain class that will be used of the Lord in a subordinate way in blessing mankind during the Millennial Age. This Covenant is represented by Hagar; and her son Ishmael represents the nation of Israel (Gal. 4:21-31). The Christ, Head and Body, is represented in Isaac, Sarah's son. Sarah, Abraham's first wife, represents the Christ-developing part of the Abrahamic Covenant, which pertains to the primary spiritual Seed. We sometimes speak of it as the Sarah Covenant. This Sarah Covenant—the Grace Covenant—brings forth the Isaac class, the Christ, Head and

Body.

Even as Isaac was not born after the flesh in the ordinary sense (Abraham and Sarah being too old naturally), but was a special creation, so with Christ. This "Isaac" class is a distinctly new creation. Jesus the Head became a New Creature at Jordan. The Body has been formed from members of the fallen human race during the Gospel Age. The Divine invitation to these was to present their bodies living sacrifices (Rom. 12:1), that they might attain with their Head the Divine nature—something that had never before been offered. After the completion of the Christ class and their entering with Christ into His Millennial throne (Matt. 25:31), the blessing indicated in God's promise to Abraham will reach all the families of the earth. It will reach them through the "Isaac" Seed, the Christ, and subordinately through the Great Company, and also through the Ancient and Youthful Worthies, developed respectively before and after the time in which believers could attain to Little Flockship.

In the incoming Messianic or Millennial Age, all kindreds and families of the earth who have not had an opportunity in this life will be blessed by the privilege or opportunity to become children of Abraham, children of God. Abraham represents God in a figure. He said to Abraham, "I have made thee a father of many nations" (Gen 17:5; Rom. 4:17); "in becoming thy seed shall all nations of the earth bless themselves." They will be blessed under the New Covenant, the arrangement whereby the earthly features of the Abrahamic Covenant will be fulfilled as relates to Israel and others. Accordingly, the Abrahamic Covenant embraces all the other covenants, which are merely different features of God's arrangement by which the work implied in the great Abrahamic Covenant is to be accomplished.

Abraham, representing God, took another wife after the death of Sarah, named Keturah, representing the New Covenant. By her he had many children (Gen. 25:1-3), representing those who will obtain everlasting life under the New Covenant. Thus is typed the New Covenant and its grand work of bringing many to life—to "the glorious liberty of the children of God" (Rom. 8:19, 21). '69-47; '86-75

Creative Days—The Six.

Question (1970)—Did God create the heavens and the earth in six twenty-four-hour days?

Answer.—The Genesis account makes a distinction between the creation of the heaven and earth (Gen. 1:1) and the subsequent regulation, or ordering of these creations, and the further creations of vegetable and animal life. It is these subsequent operations that are described as the Divine work of six epochal days. V. 2 tells us that in the very beginning of the first day of that creative week the earth *was*—it already existed—though without form (order), and void (empty)—it was waste, empty and dark. This important item should be distinctly noted. If recognized, it at once corroborates the testimony of geology. The Bible does not say how long a period elapsed between the beginning when God created the heaven and the earth, and the *beginning* of the creative week used in perfecting it for man; nor do geologists agree among themselves as to the period of this interval—their guesses vary by hundreds of thousands of years.

Coming then to the creative period—the ordering of affairs in our heaven and earth in preparation of the Paradise of God for man's everlasting home—we note that these "days" are nowhere declared to be twenty-four-hour days; therefore we are not obliged thus to limit them. We find in the Bible that the word *day* frequently stands for an epoch, or periods of time. The fact that it is *most frequently* used to refer to a twenty-four-hour period matters nothing, so long as we have the record of it being used frequently to designate a longer period. Thus sometimes a "day" or "time" represents a year period (Num. 14:33, 34; Ezek. 4:1-8), or forty years ("the day of temptation in the wilderness . . . forty years"—Psa. 95:8-10), or a thousand years ("a day with the Lord is as a thousand years"—2 Pet. 3:8; Psa. 90:4), or the 1845-year period of the Jewish Age (Isa. 65:2; compare Rom. 10:21), or the Gospel Age (2 Cor. 6:2), or the entire creative period (Gen. 2:4). Most assuredly the epoch-days of Genesis were not sun days; for the record is that the sun was not visible until the fourth day or epoch.

Although the length of these epoch-days is not

indicated, we are justified in assuming that they were uniform periods, because of their close identity as members of one creative week. Therefore, if we can gain reasonable proof of the length of one of these days, we will be fully justified in assuming that the others were of the same duration. We find satisfactory evidence that one of these creative "days" was a period of seven thousand years and, therefore, that the entire creative week would be 7 x 7,000 or 49,000 years. Although this period is infinitesimal when compared with some guesses of geologists, it is, we believe, a period quite reasonably ample for the work represented as being accomplished therein—the ordering and filling the earth, which already "was" in existence, but "without form [order], and void [empty]."

Perhaps nothing was done more to becloud and undermine faith in God as the Creator and in the Genesis account as His revelation, than has the error of understanding the epoch-days of Genesis to be twenty-four-hour days. The various stratifications of rocks and clays prove beyond all controversy that long periods were consumed in the mighty changes they represent. And when we find that the Bible teaches that the six creative days were epoch-days, we are prepared to hear the rocks giving testimony in exact accord with the Bible record, and our faith in the latter is greatly strengthened; we feel that we are not trusting to our own or other men's guesses, but to the Word of the Creator Himself, abundantly attested by the facts of nature.

Space will not permit our giving further proofs here, but we refer to *The New Creation*, pp. 17-58, and to our book *Creation*, for further details. '70-94

Cross—The Superscription On The Cross.

Question (1971)—Matt. 27:37; Mark 15:26; Luke 23:38 and John 19:19 give four different wordings for the superscription placed on Jesus' cross, respectively as follows: THIS IS JESUS THE KING OF THE JEWS; THE KING OF THE JEWS; THIS IS THE KING OF THE JEWS and JESUS OF NAZARETH THE KING OF THE JEWS. Which account is correct? And why the differences?

Answer.—All are correct. The matter is easily understood if we note the explanation in John 19:20,

that the title on Jesus' cross was written in three languages. The order, according to the best authorities (see Diaglott, ARV, RSV, Rotherham, Westcott and Hort, Panin, *etc.*), was in Hebrew, Latin and Greek. This answers to the position, which they would naturally occupy: the national dialect, the official dialect and the intellectual or universal dialect. The wording was different in each of these languages. Matthew and Luke probably quoted the Latin and the Greek, and John the Hebrew, which usually omits the verb *is*; while Mark, usually the briefest in his wording, gave only that portion of the superscription which was common to the other three and which had to do particularly with the accusation against Jesus. Thus there are really no contradictions between these three accounts, though there are differences in them because the superscription was written in three languages. '71-22; '97-22

Crucifixion—Why Needed For Man's Redemption.

Question (1973)—Could not Jesus have laid down His life as a ransom-price for Adam and his race without being crucified? Could He not have died in some easier way?

Answer.—For the Gentiles as such, our Lord would not have needed to be *crucified, i.e., to die on a tree*; another kind of sacrificial death would have been sufficient for them. In Gal. 3:10-13, St. Paul explains: "For as many as are of the works of the law are under the curse [for no imperfect man could come up to the standards of a perfect man expressed in the Law—Lev. 18:5; therefore by the works of the Law shall no flesh be justified—Rom. 3:20; Gal. 2:16; Rom. 7:10] . . . no man is justified by the law in the sight of God . . . Christ hath redeemed us [Jews, who alone were under the Law Covenant and its curse] from the curse of the law, being made a curse for us [as our substitute]: for it is written, Cursed is every one that hangeth on a tree."

The Apostle is here pointing out that Christians who had been Jews and had therefore been under the Jewish or Law Covenant, had not only been redeemed from under its sentence, but were also released its dominion. V. 13 does not say that Jesus redeemed *all* the Israelites, but only "us"—the Jews

who had become Christians. The curse of the Law was upon only those who were under that covenant; for "what things soever the law saith, it saith to them who are under the law" (Rom. 3:19).

Gentiles, who never were under the Law Covenant, could not, of course, be released from it; and in order for a Jew to be released from that covenant he must by faith recognize that Jesus Christ fulfilled the terms of the Law Covenant, and then by consecration be transferred from Moses into Christ, accepting Him as their Lord and Savior. "For Christ is the end [the fulfillment] of the law for righteousness to every one [to every Jew; no others were ever under the Law Covenant] that believeth [but not to others]" (Rom. 10:4). "Having abolished in his flesh the enmity, even the law of commandments contained in ordinances" (Eph. 2:15); "Blotting out the handwriting of ordinances [the Law Covenant] that was against us [believing Israelites], which was contrary to us, and took out of the way, nailing it to his cross [making a full end of it as respected Himself and all Jews coming unto the Father through Him]" (Col. 2:14).

In Gal. 3:13 the Apostle Paul is speaking, not to Christians in general, but to those Christians who had passed from Moses into Christ—out of the Law Covenant into the Covenant of Sacrifice (Psa. 50:5) with Christ, as members of His Body. It would not be true to say that Christ redeemed us Gentiles from the curse of the Law, for we were never under the Law. Only Jews were under the Law and therefore under its curse. The Apostle classifies himself with Israel, some of whom were in Galatia, some in Palestine, *etc.* Christ has been made "a curse for *us*: for it is written, Cursed is every one that hangeth on a tree."

The particular sense in which Christ redeemed the Jews was as a nation and not as individuals. The whole nation was involved in the contract made at Sinai. Consequently, in order to meet all the requirements of the nation as a whole, the one who would redeem Israel from the baneful effects of the Law Covenant must suffer the extreme penalty imposed by the covenant. Therefore to redeem Israel from that condemnation our Lord had to be crucified.

As for the remainder of mankind, they suffer from

the sentence of death that came upon Adam, but no particular form of death was implied. The Jews alone needed this particular form of death for their release. The whole nation was under their Law Covenant because the contract was made with them as a nation and through one mediator, Moses. Our Lord will redeem the whole nation from their failure to keep that Law Covenant, from the condemnation of that Law Covenant, by instituting "a new covenant with the house of Israel, and with the house of Judah," by taking over into the New Covenant all those who were under the old Law Covenant (Jer. 31:31-34; 32:37-40; Rom. 11:26, 27).

Israel's New Covenant will be inaugurated after the end of the world's great Time of Trouble (Dan. 12:1; Matt. 24:21), which began in 1914 and will culminate in "Jacob's trouble" and the final overthrow of Satan's empire (Jer. 30:7-11; Psa. 46; 72:4; Isa. 9:4; Haggai 2:6, 7; Heb. 12:26, 27). Our Lord Jesus has already redeemed the Jews and all mankind in the sense that He has laid down the ransom-price; but He has not yet redeemed them in the sense of recovering them nor even in the sense of applying that price. At the end of this Age He appears the second time without a sin offering unto salvation (Heb. 9:28). Soon He will apply the price for Israel and the world; and then, the New Covenant arrangements will go into effect for the blessing of all who come under its regulations. '73-86

David—Numbering The People.

Question (1969)—Wherein did David sin when he numbered the people of Israel, as recorded in 2 Sam. 24 and 1 Chron. 21, seeing that nothing is said about Moses sinning when he numbered them, as recorded in Ex. 30:11-16; Num. 1, 2 and 26?

Answer.—Moses census described in Ex. 30:11-16 was for a different purpose, and God told him to make it (vs. 11, 12; Num. 1:1, 2). Every male Israelite 20 years old and upward and able to go to war was enrolled for military service (v. 14; Num. 1:3), and was assessed a half-shekel as a ransom (Heb., *kopher*, a *cover*, an *expiation*) for himself (vs. 12, 13, 15). This atonement money was used "for the service of the tabernacle" (v. 16; compare 38:25-28), "that it may be a memorial unto the children of Israel

before the Lord, to make an atonement for your souls.”

It will be noted that whereas this numbering was taken prior to the building of the tabernacle, for which the silver thus provided was used, it was not until a month after the tabernacle was completed (Num 1:1, 18; compare Ex. 40:17) that the enrollment was finished according to the tribes, fathers’ houses, and families. The number of the males given in Num. 1:46; 2:32 is the same as that given in Ex. 38:26. Note that the later census, mentioned in Num. 26, which God directed Moses to make after certain plagues had come upon Israel (vs. 1, 2), shows a slightly lesser number (Num. 26:51). Moses did not sin in numbering the people as God commanded.

However, King David’s numbering was for a different purpose, and God did not direct him to do it; it was done without consulting God. It was brought about by a temptation from Satan (2 Sam. 24:1, margin; 1 Chron. 21:1), which David did not resist sufficiently, even despite the protest of Joab, his commander-in-chief, who apparently saw through the king’s intention and sought to dissuade him from doing this wrong thing. David’s sin occasioned God’s anger to come again (the previous manifestation was probably the three years’ famine—2 Sam. 21:1) against Israel (which was also involved in the matter, as well as earlier in the rebellions of Absalom and Sheba against the Divinely established government of David).

The numbering evidently came from David’s fleshly desires, in what form the Scriptures do not state. The sin may have been a desire to effect a military organization that was in some way inconsistent with the Theocratic constitution of Israel. He may have wanted to know the number of his subjects, especially of those “that drew sword” (1 Chron. 21:5), for the sake of appraising his military power—it may be that instead of trusting sufficiently in Jehovah and His mighty power, David sought rather for the strength and glory of his kingdom in the number of the people and their readiness for war.

We read (2 Sam. 24:10) that “David’s heart smote him after that he had numbered the people. And

David said unto the Lord, I have sinned greatly in that I have done." He asked God's forgiveness, which was granted, but a severe punishment came upon the people (v. 15). David graciously requested of God (v. 17) that the punishment should not come upon the people, but upon him and his family. Finally the plague was stayed. '69-47; '86-75

Dead—Are Asleep . . . Harmonize This With "Absent From the Body" And "Present With The Lord."

Question (1969)—In the April B.S. many Scriptures are cited to show that the dead are asleep in the unconscious condition of death and will not be awakened from the dead until in the resurrection day, the day of Christ's appearing. But does not the Apostle Paul's expression "We are confident, and willing rather to be absent from the body, and to be present with the Lord" (2 Cor. 5:8) prove that when a person dies he continues in a conscious existence?

Answer.—If we were to draw such a conclusion from this passage, it would contradict many other Scriptures—and we know that God does not contradict Himself. Furthermore, this Scripture does not warrant any such conclusion. In order to understand what St. Paul really meant in 2 Cor. 5:8, we should note carefully the context. We will then see that the Apostle was not speaking of people in general, but only of the Church, New Creatures, who "have this treasure [the Spirit-begotten new nature] in earthen vessels [human bodies]" (2 Cor. 4:7). Note that in v. 16 he speaks of this treasure as the inward man that is renewed day by day, and of the earthen vessel as the outward man that perishes. Only those who are Spirit begotten, who are New Creatures (though still under development in human bodies, preparatory to their Spirit birth in the resurrection), have both an *outward man* and an *inward man*.

St. Paul discusses the inward from three standpoints: (1) as "clothed with an earthly tabernacle," the natural body, *i.e.*, in the present life (2 Cor. 5:1, 2, 4, 6, 8, 9); (2) as "unclothed" "naked" "absent from the body" and "absent from the Lord," *i.e.*, in the death condition, awaiting the resurrection (2 Cor. 5:3, 4, 8, 9); (3) as having and being in "a building of God," "clothed upon with our house which is from heaven," "clothed" and "present with the

Lord," *i.e.*, in the resurrection condition (2 Cor. 5:1-4, 8). If we keep in mind these three standpoints as well as the meanings of the expressions "inward man" and "outward man," we will recognize that the Apostle here says nothing at all about the consciousness of the dead.

In 2 Cor. 5:1 the Apostle addresses the Church, the New Creatures, who in the resurrection will have "celestial bodies" (1 Cor. 15:40). He here assures them that even though their earthly house (the body of flesh, their temporary abode) be dissolved (Greek, *taken down, i.e.*, goes into death), they nevertheless have awaiting them a building of God, a new house, a glorious heavenly body, which becomes theirs in the resurrection, during Jesus' Second Advent (Matt. 16:27; Luke 14:14; John 14:3; 1 Cor. 15:51, 52; Col. 3:4; 1 Thes. 4:16, 17; 2 Tim. 4:8; 1 Pet. 1:3-5, 13; 5:4; 1 John 3:2; Rev. 22:12).

It is for their glorious heavenly bodies that the Church in the flesh during the gospel age has longed (2 Cor. 5:2). It was not the death state for which they longed; for during the time of unconscious sleep in death, the New Creatures—the new heart, mind and will—is naked, *i.e.*, has no body. But when clothed with the new spirit body, the New Creature is no longer naked. The Diaglott translation gives the thought of v. 3 very well: "And surely, having been invested, we shall not be found destitute." The R.S.V. translates it: "So that by putting it on we may not be found naked." Vincent's "Word Studies in the New Testament" gives as the equivalent: "We shall not be found naked because we shall be clothed."

While tabernacling in the flesh during the Gospel Age, the New Creatures, "the inward man," is burdened, not longing for the unclothed, naked condition—the unconscious disembodied death condition—but for the clothed condition, when mortality is "swallowed up of life," in the new house, "eternal in the heavens" (vs. 1, 4; 1 Cor. 15:54). It is God Himself who has been working in His New Creation the character transformation needed to fit them for their heavenly inheritance; and He gave them His holy Spirit, His holy disposition, as an earnest—a down payment or pledge—that, if faithful, they would receive in the resurrection their new spirit

bodies (v. 5).

The two Greek words that in v. 6 are correctly translated "at home" and "absent" are respectively *endemeo* (from *en—in* and *demos—people*, meaning *to be among one's people*) and *ekdemeo* (*ek—from*, the word meaning *to be away from one's people*.) There is here (and in v. 8) a play upon the words, which might be expressed by *at home* and *from home*.

Referring to what was just said, especially in v.5, the Apostle infers that this gives New Creatures even here the confidence (*courage*, A.R.V., R.S.V., Rotherham, *etc.*) that enables them to walk by faith and not by sight (v. 7) while at *home* in the body (*the inward man* dwelling in the flesh, the *earthen vessel*, the *earthly house of this tabernacle*) and absent from (*away from home with*) the Lord (literally, *from home from the Lord*). The object of faith emphasized here, as indicated in the entire context, was to behold the Lord's glory and to be at home (to dwell) with Him (John 17:24; Rom. 8:17; 2 Tim. 2:10-12). This was especially longed for and was expected when the Lord would come again and takes His saints home to Himself in the resurrection (Matt. 16:27; Luke 14:14; John 14:3; 1 Cor. 15:49-54; Col. 3:4; 1 Thes 4:16, 17; 2 Tim. 4:8; 1 Pet. 5:4; 1 John 3:2; Rev. 22:12). This "end of faith" for the saints is described also in 1 Pet. 1:4-9, 13.

Therefore, keeping this object of their faith in mind, and realizing that God was working in them and preparing them for their eternal home in the heavens (vs. 1, 2, 5), the New Creatures in Christ Jesus have been confident (courageous) and willing (literally, *well-pleased*) that in harmony with God's arrangement they in due time would enter into death (be absent from the body—from it as their home or dwelling place; *ekdemeo—from home*) and later, in the resurrection (when Jesus in His Second Advent would come again and receive them to Himself—John (14:3), be present with the Lord (v. 8; "at home with the Lord"—A.R.V., R.S.V.; *endemeo—at home*) This glorious hope enabled them to labor in the interests of God's cause for the perfecting of their New Creatures (the "inward man") in Christlikeness until death, so that they might be pleasing to Him,

whether present (*endemeo—at home*) with Him in their resurrection bodies at the time of His Second Coming, or in death absent (*ekdemeo—from home*) from Him and from their fleshly bodies (v. 9). They were ever conscious that they must all appear (Greek, *be made manifest*, as in v. 11) after their resurrection at the Judgment Seat of Christ for their rewards, which would be increased by their good deeds and decreased by their evil deeds (v. 10); Matt. 16:27; Rev. 11:18).

How clearly 2 Cor. 4:16—5:10 interprets itself as applying only to New Creatures—only to those begotten by God’s holy Spirit to a spirit life, “partakers of the heavenly calling” (Heb. 3:1)! This passage has no reference at all to mankind in general. It says not one word about anyone being conscious in death. It does not teach that in being absent from the body one is then present with the Lord, though some pervert 2 Cor. 5:8 in trying to prove that this is the case. On the contrary, this verse, like all other Scriptures treating of the subject, shows that to be absent from the body—to be in the death state, without a body, “naked,” “unclothed”—is quite another thing than being present with the Lord. Two distinct conditions are here indicated: “[1] to be absent from the body, *and* [2] to be present with the Lord.” The former begins at a New Creature’s death; the later at his resurrection awakening, in the Judgment Day, during Jesus Second Advent. ‘69-54

Dead—The Unsaved.

Question (1972)—Does the Bible hold out hope for any of the unsaved dead?

Answer.—We answer Yes to the question, first, because of the promises of God (Gen. 12:3; 18:18; Isa. 60:14, 15; 29:18, 24; Luke 2:10, 34; John 1:9); second, the Ransom (John 12:32, 33; Rom. 5:18, 19; 1 Tim. 2:4-6); third, the forgivableness of all sins, except sins against the Holy Spirit (Mark 3:28, 29; Matt. 12:31, 32); fourth, the reformability of the characters of most of the dead, in view of God’s character and the Ransom (Rev. 15:3, 4); fifth, the object of election (Rom. 11:25-32); sixth, the double experience for mankind (Rom. 8:20, 21; 11:32; 5:18, 19); seventh, the facts of the case (Ezek. 16:46-63).
’72-71

Dead—God’s Provision For The Unsaved.

Question (1974)—Will the unsaved dead have a chance to be saved to everlasting life?

Answer.—Obviously, all of Adam’s race have not been given the opportunity in this life to benefit from these three great favors. Most people have died without ever hearing of them, let alone deriving therefrom their intended blessing. This is manifest from many facts. All the heathen who died before Christ came, and almost all of them who have died since He came, never heard of God’s love for them unto salvation, of Christ’s death for them unto salvation, and of the Spirit’s work for them unto salvation, and therefore never benefited therefrom; for there is no salvation possible apart from hearing and accepting the Gospel. Many hold that these as a result have been condemned unto eternal torment; and they even affirm of those of them who died before Christ came and of the majority of the Jews who died before Christ came, that though He later died for them, yet they will never get any benefit therefrom, but that at the time of Christ’s death for them were irretrievably lost in eternal torment. From such a standpoint, what possible purpose could He have had in dying for them; if beforehand they were irretrievably lost? But not only the vast majority of the heathen never heard of these three favors; but many others likewise have died in the same condition. Three-fourths of the human family died in infancy, and therefore never derived the blessings of these favors. Many others died in childhood, not enjoying these blessings. Untold numbers of insane persons lacked them also, while Judaism and Mohammedanism have blinded many other billions to these favors. Sectarianism has darkened these subjects so that still other billions have been so confused on these matters as to have gotten but little of the intended blessings there from. Thus we see that the vast majority of the race died in ignorance of the only name under heaven whereby we must be saved, if saved at all—Acts 4:12.

Therefore, in this life they had no opportunity of obtaining the blessings that these three favors vouchsafe every human being. Nor can they obtain these blessings while dead; for the Scriptures

expressly teach that in death there is no change or reformation, or opportunity of salvation: "In the place where the tree falleth, there shall it be" (Eccl. 11:3). There is no change in the death state for the good reason that "there is no work, nor device, nor knowledge, nor wisdom in the grave" (Eccl. 9:10). It being a condition in which nothing is known, seen, felt, done, received, or endured (Eccl. 9:5, 6), there can be no change there. Consequently, for the billions who have died without Christ, without hope and without God in the world, as strangers from the covenants of promise (Eph. 2:12), in ignorance or confusion as to the only name whereby salvation is possible, if they are to have an opportunity at all to obtain the benefits of God's grace for all, Christ's death for all and the Spirit's work for all, in order to their salvation, this must be after they are awakened from the dead—during our Lord's Second Advent and the Judgment Day, *i.e.*, during the Millennium. And it is to make possible to the billions of earth's non-elect, who died without having had such an opportunity, that God must have made some kind of arrangement such as we believe the Millennial Kingdom will be, in order to give all a fair chance for gaining everlasting life.

Let us not be misunderstood; we are not advocating a second chance. Emphatically we say that the Bible does not teach a second chance for the individuals of the human race. Aside from the fact that they lost their first chance collectively in Adam, they would not have an individual chance at all unless that chance, wrecked by Adam before his descendants were born, would be followed by another chance, which would be the first chance for the individuals of the human race to gain salvation. But while we do not teach a second chance for the individuals of the human race, apart from Adam and Eve, we do not teach less than one chance for each individual. The difficulty with those who seek to make the above teaching opprobrious by calling it a second chance, is that they do not teach even one individual chance for everybody. They claim that whoever did not have an opportunity to obtain salvation in this life will get none at all. Therefore they teach that the overwhelming majority of the race will never get a

chance at all, despite the Biblical teachings that God's love, Christ's death and the Spirit's work are for all men in order to salvation! And to them this means that these untold billions are at death handed over to fireproof or otherwise torture-proof devils for eternal torment! Theirs is the opprobrious doctrine, not ours.

We teach, in harmony with the Bible, only one individual chance for all Adam's descendants. We further teach according to the Bible that a small number of the race, the Church of the Firstborn, gets that chance in this life, that all who make shipwreck of the present opportunity to gain life are everlastingly lost, and that all others are debarred from the present salvation, because they lack the necessary kind of faith to qualify them for becoming of Abraham's pre-Millennial Seed. We also teach, according to the Bible, that all the rest—the non-elect—will get their chance—their first individual, not their second individual, chance—after the elect are all in the Kingdom with our dear Lord Jesus Christ. Unless some such arrangement should prevail, it would be impossible for the practical application of God's love, Christ's death and the Spirit's work, to all for salvation. And God is too practical, as well as too wise, just, loving and powerful, not to have arranged a feasible way of realizing for all an opportunity for those whom He in the present life excluded from opportunity of the elective salvation with the express purpose of giving them one later (Rom. 11:30-32). Such an opportunity we must all recognize is fair and Godlike, and therefore is certainly to be expected from God's love, Christ's death and the Spirit's work for all men unto salvation. '74-70

Dead—Explain "For All Live Unto Him"

Luke 20:37, 38.

Question (1978)—How do you harmonize Luke 20:37, 38, especially the last clause, "for all live unto him [God]," with the Bible teaching that those who have died "know not any thing" (Eccles. 9:5, 10), that they are in the unconscious sleep of death?

Answer.—These two items are thoroughly in harmony with each other. It will be noted that the entire section in Luke 20 treats of the *resurrection* of the dead—not of the *consciousness* of the dead. The connection shows that the Sadducees came to Jesus

attempting to refute the doctrine of the *resurrection* by the question, whose wife of the seven husbands that a certain woman had would she be in the resurrection (vs. 27-33)?

As easily as a housewife brushes aside the cobwebs that have accumulated in some neglected corner of a room, Jesus overthrows the basis of their argument by showing that in the resurrection people will not marry nor be given in marriage, because they will be like the angels—sexless (vs. 34-36).

Thus having refuted the argument by which the Sadducees hoped to overthrow the doctrine of the resurrection of the dead, Jesus proceeds to give a proof—not of the *consciousness* of the dead—but of the *resurrection* of the dead, in vs. 37 and 38. He quotes God as saying to Moses at the bush (Ex. 3:6) that He is “the God of Abraham, the God of Isaac, and the God of Jacob.” Jesus reasons from this statement that the teaching of the Sadducees to the effect that the human dead are dead like beasts, never to have another life, is evidently false, because God would not have called Himself the God of Abraham, Isaac and Jacob, if they would be eternally dead; for by calling Himself their God He declared Himself to be in covenant relationship with them, according to which covenant He designed to use them to bless all nations (Gen. 12:3; 22:18; 28:14); therefore they could not like beasts be dead for ever. “He is not a God of [one in covenant relations with] the dead, but of the living.”

The fact that Jehovah as their God was in covenant relations with them proves, as Jesus reasons, that they will have a resurrection, that some day in harmony with the covenant they would be awakened from the dead, and thus live again, and in their second life bless the nations according to God’s covenant with them. Let us again emphasize the fact that Jesus cites this passage to prove—not that the dead are *conscious*, but that the dead will be resurrected, that they will have another life after stay in the unconscious sleep of death is ended.

If the dead were conscious, it would not necessarily follow that they would have a resurrection, even as the ancient Greek philosophers, the most logical heathen that ever have lived, held

that the dead were conscious, but denied their *resurrection* (Acts 17:32). Thus no logical deduction for a *resurrection* of the dead can be drawn from the doctrine of the *consciousness* of the dead. On the contrary, if the dead were conscious, there could be no such thing as a resurrection, because (1) the Scriptures deny that the body will be resurrected (1 Cor. 15:35-38); and because (2) the Scriptures teach that the soul is to be resurrected (Acts 2:24-32; Psa. 16:10; 30:3; 49:15; 89:48). Hence the doctrine of the consciousness of the dead contradicts the doctrine of the resurrection, even as the Greek philosophers because of their faith in the consciousness of the dead denied the resurrection.

But it is the last clause of v. 38—"for all live unto him"—that the advocates of the consciousness of the dead quote as a proof that the dead are alive, and therefore conscious. To their use of this passage we reply as follows: The expression, "All live unto him," must mean one of two things: (1) that all have devoted themselves to God and thus have given their all, yes, their very lives, to Him, in living service, or (2) that all are in His sight *as though* they were alive. Evidently the former thought is not true of all: for the most of mankind live for sin, for self and for the world, and not for God; nor, if conscious, would the wicked dead be living to God in the sense of serving Him. The second thought evidently is correct, namely, that in God's sight all are as though they were alive. The Diaglott renders the clause in harmony with this thought: "for all to Him are alive." See also Rotherham.

How, then, can God reckon all as alive? Our answer is that as on account of Adam's sin he reckons all as dead (Matt. 8:22; 2 Cor. 5:14; Eph. 2:1, 5; Rom. 5:12, 15; 1 Cor. 15:22), though all have not yet entered the death state, so on account of Christ's Ransom as the Purchase-price, guaranteeing the awakening of the dead, God, in view of their sure awakening from the dead, reckons all of them as alive, though those of mankind who have died have not yet been awakened from the dead. Therefore God speaks of their condition in death as a sleep (Dan. 12:2; Acts 7:60; John 11:11-14). In this sense and in no other all live unto Him.

Thus in view of the Ransom, God “quickeneth the dead [reckons them alive] and calleth those things that be not as though they were (Rom. 4:17), because of what He purposes to do for them, *i.e.*, raise them from the dead. This thought will become very clear as the correct meaning of these words, if we emphasize the expression, “unto him,” as follows: “all live *unto* HIM.” And this is evidently the thought of Jesus, for He gives the expression, “for all live unto him,” as the proof—not of the *consciousness* of the dead, but of the *resurrection* of the dead. The Ransom guaranteeing for all men another life, after their stay in death is ended, God can very properly consider them; reckon them, as alive in an *anticipatory* sense. Accordingly, this passage contradicts the thought of the consciousness of the dead by proving the doctrine of the resurrection of the dead. '78-31

Death—“To Be Carnally Minded Is Death” (Rom. 8:6) Does This Refer To The Adamic Or The Second Death.

Question (1952)—We read (Rom. 8:6), “to be carnally minded is death.” Does this refer to the Adamic or to the Second Death?

Answer.—For several reasons, it obviously refers to the Second Death. Notice that St. Paul addressed these words “to all that be in Rome, . . . called to be saints” (Rom. 1:7). Since he wrote this epistle to saints, who had already passed from (the first, or Adamic) death to life (1 John 3:14) and not to the world of mankind in general, who are under the Adamic curse, he must in Rom. 8:6 have been referring to the Second Death. This statement seems clearly to refer to the utter, complete and eternal annihilation, which will come to any new creature who lives after the flesh, as v. 13 shows.

The translation of this verse in the A.V. is not very clear, for it can lead one to infer that the *death* (which comes as a result of sin—Rom. 6:23) consists, solely and only, in being carnally minded. The Greek word *sarx*, rendered *carnal* in Rom. 8:6, occurs 139 times in the New Testament, and only twice is it blindly rendered carnal (in Rom. 8:6 and Heb. 9:10). It is generally translated *flesh*, in the A.V., as in vs. 1, 3, 4, 5, 8, 9, 12 and 13 of Rom. 8. Other translations

of Rom. 8:6, *e.g.*, Rotherham's the Diaglott and the American Revised Version, also render *sarx* by the word *flesh*. It does not mean sinful at all, nor sinful flesh; it means *flesh*, simply and only, and is used in reference to Adam and Eve before they sinned (1 Cor. 6:16), as well as afterward; and 25 times it refers to our Lord's flesh, which was perfect, spotless, without blemish (see John 1:14; 6:51-56; Heb. 10:20; 1 Tim. 3:16). Therefore, in Rom. 8:6, "carnally minded" signifies merely *the mind or will of the flesh*. The sense of this verse is not difficult to discern if it be read in connection with the chain of discourse (Chap. 7:18—8:15) of which it forms a part. St. Paul well knew that the saints, as well as all mankind, had fallen flesh with which to battle; but more than this, the saints had to mortify (v. 13) those tastes and desires of the flesh which are right and proper for the natural man to enjoy, even as Jesus (who never had any fallen flesh to combat) had to overcome the inclinations of His flesh whenever they tended to interfere with His doing God's will, in order to gain life eternal as a new creature, thus avoiding the Second Death. Thus we see clearly that the death mentioned in Rom. 8:6 is not the Adamic death, but the Second Death. '52-86: '74-62

Death—1 Cor. 15:26 Does This Refer To Second Death Or The Adamic Death.

Question 1954)—Does not 1 Cor. 15:26, "the last enemy that shall be destroyed is death," prove that the Second Death is to be abolished?

Answer.—We think not. The connection in which this passage occurs shows that St. Paul is describing the millennial work of the Lord Jesus as destroying the effects of the Adamic curse (1 Cor. 15:21-25). V. 24 assures us that the end of this Mediatorial Reign will not come until He has overthrown every effect on the race 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, and

hades. These are the enemies of Jesus because they injure the race that He died to redeem. Hence we see that the enemies here referred to are all the effects of Adam's sin; and the Adamic death is the first, 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 shall 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. '54-55

Death—Not Merely Separation From God.

Question (1974)—Is Adamic death merely a separation from God, with the Second Death merely an eternal separation from God?

Answer—No! This is the reasoning of Satan and of men, based on the errors of the Dark Ages, such as the inherent immortality of the human soul, which claims that man *must* live on for ever somewhere, either in bliss or in torment. Such reasoning invented the false teaching that death is merely a separation from God. But the Bible does not so teach; rather, it plainly declares that *life* and *death* are opposites,

each the antithesis of the other. Note how clearly the following passages show this: "I have set before thee this day *life* and good, and *death* and evil" (Deut. 30:15, 19). "The wages of sin is *death*; but the gift of God is *eternal life* through Jesus Christ our Lord" (Rom. 6:23; 5:21). "If ye live after the flesh ye shall *die*: but if ye through the Spirit do mortify the deeds of the body, ye shall *live*" (Rom. 8:13; Gal. 6:8). "These shall go away into everlasting punishment [Greek, *kolasin, cutting off*, not *punishing*]: but the righteous into life eternal" (Matt. 25:46).

The Scriptures teach clearly also that the Second Death is not merely an eternal separation from God, for they make it plain that eventually all the incorrigibly wicked will go into utter, complete and eternal annihilation. In our May issue (a copy free on request) we showed from Heb. 2:14 that Satan will be annihilated. Many Bible passages show this also as to the rest of the wicked, when they go into the Second Death (see, *e.g.*, Psa. 9:5, 6; 37:38; 145:20; Isa. 1:28; 1 Cor. 3:17; 1 Tim. 6:9; 2 Pet. 2:1, 12; Rev. 21:8). '74-62

Death—Seven Miracles And Recovery From.

Question (1981)—In your book entitled *The Bible*, p. 231, we read: "The fact, apart from seven cases miraculously recovered from death, that the dead remain dead, is proof of man's inability to bring back the dead." What are these seven cases miraculously recovered from death"?

Answer.—The seven cases of those miraculously recovered from actual death (not merely clinical death) by God's power exercised through man seem to be the following: The widow of Zarephath's son (1 Kings 17:17-24), the Shunammite's son (2 Kings 4:18-37), the dead Moabite robber (2 Kings 13:21), the widow of Nain's son (Luke 7:11-15), Jairus' daughter (8:49-56), Lazarus (John 11:11-44) and Dorcas (Acts 9:36-42). Some might add Eutychus, but we do not believe he was fully dead as a result of falling, because the Apostle Paul said, "His life is in him" (Acts 20:9, 10). '81-30

Desert—Shall Blossom As The Rose.

Question (1961)—How will Isa. 35:1 be literally fulfilled in deserts such as the Negev?

Answer.—This may be done largely by the

desalination of salt water and by irrigation. The groundbreaking ceremony for the first industrial-sized plant for water desalination using the process invented by Alex Zarchin, an Israeli engineer, was held in Eilat on March 29. It is expected to start production in 1962, with a capacity of 1,000 cubic meters (220,000 gallons) of fresh water daily, produced appreciably cheaper than by any other existing method. The process is one of the many marvelous harbingers of millennial blessings soon to come; it has been described as "a new dimension in science" and "one of the great scientific breakthroughs mankind has been waiting for since time immemorial." '61-79

Earth—Will The Planet Be Burnt Up.

Question (1962)—In 2 Pet. 3:7 we read "But the heavens and the earth, which are now by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." Does this mean that this planet, on which we live, will be burned up literally?

Answer.—Some have so taught, but they are not able to explain in harmony with such a teaching how the heavens also will be burned up literally, with literal fire; for the heavens consist of the sun and the billions of other stars or suns, which are already a molten mass, on fire, and are not burned up and destroyed. Obviously it is not the literal heavens and the literal planet or sphere called earth that are to be destroyed, even as in the previous verse the Apostle Peter speaks of "the world [or 'heavens and earth'] that then was [before the Flood], being overflowed with water, perished." The literal heavens and the literal earth did not then cease to exist, but rather the religious and civil arrangement of things existing on our planet before the Flood was then destroyed, *i.e.*, ceased to exist.

Similarly, "this present evil world," or order of affairs (Gal. 1:4; 2 Tim. 4:10; Titus 2:12), with its heavens and earth (its false religious and secular powers) is to "pass away with a great noise [commotion]"; it is "reserved unto fire," the fire of God's wrath"; it is to be devoured by the fire of his [God's] jealousy" (2 Pet. 3:7, 10-12; Zeph. 1:18; Hag. 2:6, 7; Heb. 12:26-28)—fire is used in the Bible to

symbolize destruction. But the literal earth will remain, with people, even *unconverted* people, on it, "For then will I turn to the people a pure language [a pure message, the message of truth], that they may all call upon the name of the Lord, to serve him with one consent" (Zeph. 3:8, 9; Isa. 24:6; Matt. 24:21, 22; *The Divine Plan of the Ages*, p. 317).

The literal earth, this planet or sphere, and the literal heavens are eternal, for the Church, to whom Jesus promised an eternal home in heaven (John 14:1-3; 1 Thes. 4:17; Heb. 10:34; 2 Pet. 1:4), "have a building of God [a new spiritual body], an house not made with hands, eternal in the heavens" (2 Cor. 5:1); and those of the world (but not of the Lord's Church) who will be saved unto eternal life will "inherit the earth; for yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shalt not be. But the meek shall inherit the earth. For such as be blessed of him shall inherit the earth. The righteous shall inherit the land, and dwell therein for ever. Wait on the Lord, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see it. The transgressors shall be destroyed together"; "All the wicked will he destroy" (Psa. 37:9-11, 22, 29, 34, 38; 145:20; Prov. 2:21, 22; Isa. 60:21; Matt. 5:5). "The earth abideth for ever" (Eccles. 1:4; Psa. 104:5; 119:90). God created it to be inhabited (Isa. 45:18). And He says, "As truly as I live, all the earth shall be filled with my glory" (Num.14:21; Hab. 2:14; Psa. 72:19; Rev. 5:13); "all flesh shall see it together," after it is revealed (Isa. 40:5), for "all the ends of the earth shall see the salvation of our God" and reverence Him (Isa. 52:10; Psa. 67:7). We therefore, "according to his promise, look for new heavens [with Christ and His Church, instead of Satan and his evil angels, in control] and a new earth [human society organized on a new basis], wherein dwelleth righteousness" (2 Pet. 3:13; Isa. 65:17; 66:22; Rev. 21:1-5). '62-23

Earth—Turning It Upside Down.

Question (1960)—What is meant in Isa. 24:1 by the Lord turning the earth upside down?

Answer.—Just as lions, bears, leopards, sheep goats, trees, rivers, the sea, wind, thunder, lightning,

hail, rain, heat, cold, sun, moon, stars, *etc.*, are used as symbols in the Scriptures, so also the earth is used symbolically. As a symbol it refers to the social order—organized human society. This can readily be seen from such texts as: “Thou has driven me *out* this day *from* the face of the earth [society]” (Gen. 4:14); “the whole earth [human society] was of one language” (Gen. 11:1); “I am the Lord in the midst of the earth” (Ex. 8:22); “Hear, O heavens [the higher, religious, ruling powers], and give ear, O earth [surely not the literal earth]” (Isa. 1:2); “Look unto me, and be ye saved, all the ends of the earth” (Isa. 45:22); “be ye joyful O earth” (Isa. 49:13); “Ye [followers of Christ] are the salt [a seasoning, purifying, healing and preserving factor] of the earth [the social order]” (Matt. 5:13); Rev. 7:1, 2 refers to “four angels [the messengers of wrath, *i.e.*, certain rulers, aristocrats, proprietary business men and proprietary farmers, and laborers, who bring about the trouble, and thus pour out the sufferings, the wrath of the Time of Trouble] standing [each group stationed in the section of society to which it belongs] on the four corners [government, aristocracy, bourgeoisie and labor] of the earth [organized human society—the literal earth does not have four corners] . . . to whom it was given to hurt the earth [organized society] and the sea [the rebellious, restless and lawless masses of mankind].”

With reference to this symbolic earth, organized human society, God’s Word shows us that in its present form, it is to *reel to and fro like a drunkard*, to be *moved, shaken, dissolved, melted, removed as a cottage, and to pass away* (Psa. 46:1; 75:3-10; Isa. 24:1-4, 17-20; Haggi 2:6, 7; Heb. 12:26, 27; Rev. 20:11; 21:1). In Isa. 24:1 we read: “Behold, the Lord maketh the earth empty [in this Time of Trouble God is emptying human society of its foolish counsels and selfish arrangements, and many of its inhabitants have died and will die; however, we are not to think that God will literally make the earth entirely empty of all inhabitants, for the context, as well as Jesus’ prophecy, shows that some flesh shall be spared in the great tribulation of our day; though comparatively few, there will be some left—v. 6; Matt. 24:21, 22], and maketh it waste [He is sweeping away Satan’s

order of affairs with the besom—broom—of destruction—Isa. 14:23], and turneth it upside down [the whole world is upset, in a disordered, chaotic condition, topsy-turvy, and at its wit's end in confusion; the higher classes and elements are being made low, and the lower elements, the masses, are being exalted] and scattereth abroad the inhabitants thereof [countless numbers of homes have been torn asunder, the work of many lifetimes has been reduced to rubble, and millions of families have been torn apart and scattered to the winds—and the end is not yet].”

In the books, *Battle of Armageddon* and *The Millennium* (announced on pages 64 of this issue), there are extended discussions and many Bible proofs on the complete overthrow of Satan's present order of affairs and the establishment of the incoming *new heavens* and, new earth, “wherein dwelleth righteousness” (2 Pet. 3:13). “Come near, ye nations, to hear; . . . let the earth hear, and all that is therein; the world, and all things [evil and selfish] that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath [taking the future standpoint] utterly destroyed them, he hath delivered them to the slaughter; . . . it is the day of the Lord's vengeance” (Isa. 34:1, 2, 8).

And thank God for the following, also written from the future standpoint: “Come behold the works of the Lord, what desolations he hath made in the earth. He maketh wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariot in the fire. Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth” (Psa. 46:8-10; comp. Isa. 2:2-4; 9:6, 7).

It is this end that God is overthrowing Satan's empire of sin, selfishness and error and turning the earth upside down. “Every valley (the lowly and meek] shall be exalted and every mountain [kingdom] and hill [less autocratic government] shall be made low [the conditions of society will be leveled]: and the crooked [the perverse] shall be made straight, and the rough places [errors, inconsistencies, false doctrines and stumbling-stones] plain: and the glory of the Lord [the splendor of His holy character in His

blessings and salvation] shall be revealed, and all flesh [the whole world of mankind] shall see it together [in the incoming reign of peace]" (Isa. 40:4, 5). '60-63; '68-63

Earth—Mankind's Eternal Home.

Question (1970)—Why did God create man on earth if He intended him to live in heaven?

Answer.—There is nothing in the Bible that indicates that God intended man ever to live in heaven. Rather, the Bible shows clearly that man was created to dwell in and to have dominion over the earth (Gen. 1:26-28; Psa. 8:4-8; Heb. 2:6-8). "The earth abideth for ever" (Eccles. 1:4). God "laid the foundations of the earth, that it should not be removed for ever" (Psa. 104:5). He "formed it to be inhabited" (Isa. 45:18). "The heaven, even the heavens, are the Lord's: but the earth hath he given [not merely leased for a few years] to the children of men" (Psa. 115:16).

God created the angels to live in heaven, but He created man "of the earth earthly" (1 Cor. 15:47), adapted him to earthly conditions and gave him the earth as his eternal home. Satan usurped the control of this world by beguiling Eve through his subtlety (2 Cor. 4:4; 11:3) and through her reached Adam and led him into sin and death. "Adam was not deceived" (1 Tim. 2:14); he sinned willfully. Therefore it was by Adam that "sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12, 18, 19; 1 Cor. 15:22).

The wages of sin is death (Rom. 6:23), cessation of life; so Adam and all his race, that was in his loins when he sinned, would at death cease to exist for ever were it not that God in His great compassion "so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish [eternally cease to exist], but [on the contrary] have everlasting life" (John 3:14-17). Jesus left the glory that He had with the Father before the world was (John 17:5); He became flesh, a human being (John 1:14); He "took not on him the nature of angels; but he took on him the seed of Abraham [as a human being].

As one perfect human life—Adam's—was lost in Eden, so it took one perfect human life—that of Jesus

(2 Cor. 5:21; 1 John 3:5)—to satisfy Divine justice on Adam's behalf as a ransom, a corresponding price. It was "the *man* Christ Jesus, who gave himself a ransom (Greek *antilutron*—a corresponding price) for all" (1 Tim. 2:5, 6). As a man, Jesus had no children of His own: "Who shall declare his generation? for he was cut off out of the land of the living"; He "poured out his soul unto death" (Isa. 53:8, 12). He "was delivered [unto death—the wages of sin] for our offences, and was raised again for our justification" (Rom. 4:25; Heb. 9:28; 1 Pet. 3:18). If the wages of sin is eternal life in torment, then we are all destined to suffer that penalty, for Jesus never paid such a price to Justice for our redemption.

"The Son of man is come to seek and to save that which was lost" (Matt. 18:11; Luke 19:10). What was lost? Adam lost for himself and his race perfect human life in a perfect earthly condition. This is what Jesus came to seek and to restore to mankind; and He will do so for the willing and obedient of mankind in the Millennial Age, in "the times of restitution of all things," during His Second Advent (Acts 3:19-21. "For thus saith the Lord that created the heavens; God himself that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited" (Isa. 45:18). It will be the everlasting home of mankind: "The meek shall inherit the earth"; "the righteous shall inherit the land, and dwell therein for ever"; but "evildoers shall be cut off"; "yet a little while and the wicked shall not be"—"the transgressors shall be destroyed together: the end of the wicked shall be cut off" (Psa. 37:9-11, 20, 22, 29, 34, 38). This is the "everlasting punishment" (Greek, *everlasting cutting off*—see Diaglott) spoken of by our Lord in Matt. 25:46, and symbolized in v. 41 by "fire"—which term is used to represent, not torment, but complete destruction; for God says that "all the wicked will he destroy"; "they shall be as though they had not been" (Psa. 145:20; Obad. 16). The "lake of fire" is not a place of life in torment; it is "the second *death*," utter, complete and eternal annihilation; and "hell" (the unconscious condition in the sleep of the first death) will be cast into it when all the dead are awakened and "come forth" (John 5:28, 29; Rev. 20:12, 14, 15; 21:8).

The Church of the Gospel Age, consisting of New Creatures begotten to the Divine nature, was promised salvation to eternal life in heaven, to be with the Lord and to assist Him in blessing all the families of the earth (John 14:1-3; 2 Cor. 5:17; Heb. 10:34; 1 Pet. 1:3; 2 Pet. 1:4; 1 Thes. 4:16, 17; Gal. 3:8, 16, 29). But this is an exception to the general salvation of mankind in "the new earth, wherein dwelleth righteousness" (2 Pet. 3:13; Rev. 21:1-4). The willing, obedient, sheeplike ones of mankind in restitution are to have their eternal home on earth; but the unwilling, disobedient, goatlike ones "shall be destroyed [not preserved in fire] from among the people" (Acts 3:22, 23). '70-79; '90-66

Earthquake—The In (Matt. 28:2).

Question (1965)—According to Biblical Numerics, is the account of the earthquake in Matt. 28:2 authentic?

Answer.—Yes. Here again, referring to "The New Testament in the Original Greek Text," compiled by Westcott and Hort (which we consider, generally speaking, the best available Greek text of the New Testament), we find that the sum of the numeric values of all the Greek words in Matt. 28:2 is 10,290, which divided by 7=1,470, which divided by 7=210, which divided by 7=30. So here we have a treble proof of the genuineness of this Greek text, which in itself is a complete sentence. But if this verse's first clause, which treats of the earthquake, and whose sum in numerics is 1927, a number not evenly divisible by 7, is omitted, it would leave as the rest of the verse's numerics 8,363, which, again, is not evenly divisible by 7. Accordingly, Biblical Numerics proves that Matt. 28:2 is genuine, that "there was a great earthquake" at the time of Jesus' resurrection. '65-71

Egypt—Mr. Sadat's Visit To Israel.

Question (1978)—What results may be expected from Mr. Sadat's visit to Israel?

Answer.—Mr. Sadat's bold action has reduced hostility and has raised the hopes of many for peace between the Jews and Arabs. It has greatly improved relations between Israel and Egypt and at least some of the other Arab nations. We are glad for the sake of all involved, for the people desire peace. But we are

not to expect that a durable and lasting peace will be established now, because more of the great Time of Trouble, including "Jacob's trouble," Phase II, described in Ezek. 38:39; Zech. 12; 14:1-5, must intervene before real and lasting peace comes, in the Messianic Millennial Kingdom reign. '78-15

Elder—And Bishop The Same Office.

Question (1996)—According to the Scriptures, is there any difference between the office of a bishop and that of an elder?

Answer.—In common usage in the nominal church and otherwise, there is a considerable difference between them; but according to the Scriptures, there is no difference in the office designated by these two terms. This is evident from the following facts:

(1) The two Greek terms refer to the same office. The word usually translated *bishop* is *episkopos*, from *epi*, meaning *upon* or *over*, and *skopos*, meaning a *watcher, an overseer, and a guardian*. Hence a bishop is an *overseer*. The word generally translated *elder* is *presbuteros*, literally meaning *an older, elder, more mature person*. In the local church, an elder is an elected servant who is regarded as more mature in the qualities needed to fill this office, one who is at least capable of serving acceptably the spiritual interests of the local church. The word *bishop* refers more to the burden, or toil, of the service, and the word *elder* to the honor of the office.

(2) The terms *bishop* and *elder* are used interchangeably in the Scriptures. The very same persons who are called "elders" (*presbuteroi*) in Acts 20:17 are in v. 28 called "overseers" (*episkopoi*). Similarly, the term "elders" of Titus 1:5 corresponds with the term "bishop" of v. 7, and the qualifications are given in vs. 6-9. These offices are identified also in 1 Pet. 5:1-4 as referring to the same persons.

(3) The Apostle Paul in addressing the Philippians (1:1) and not using the Greek word for *elders* at all refers to them as *overseers, bishops (episkopoi)*. Thus he speaks of all the officers of the church at Philippi as bishops and deacons. The plural of the word *bishop* here, as in Acts 20:28, proves, of course, that the Apostle did not use the word in the modern, nominal church sense of bishops, of whom there is not a number in one church, but used in the sense of

the elders.

(4) The Apostle Paul in 1 Tim. 3:1-13 mentions only two offices in local ecclesias, calling the first bishops (vs. 1-7) and the other deacons and deaconesses (vs. 8-13).

Thus it is evident that the Bible teaches that there is no difference between the office of a bishop and that of an elder; for both terms refer to the same persons, who are overseers and more mature in the qualities needed to fill the office. Because of the widespread and general misuse of the term *bishop*, referring it to a much higher office in the church than that of local elder, we do not use it, but prefer the term *elder* to designate the main office in the local church.

Some have wondered why elders are not mentioned in the lists of church servants given in 1 Cor. 12:28 and Eph. 4:11, if this is the preferable term to be used. Since (1) the Bible uses the term elder also for offices higher than that of local elder, *i.e.*, for the office of the twelve Apostles (1 Pet. 5:1; 2 John 1; 3 John 1) and the office of the non-Apostolic general elders, "secondarily prophets," who also served the church in general (such as Barnabas, Timothy, Titus, *etc.*—E 6, pp. 103-106; E 7, pp. 277-298), and since (2) elders were not mentioned in 1 Cor. 12:28 and Eph. 4:11, it is evident that clearness as to the ones meant by the expression "pastors, even teachers" justifies the absence of the word elders from these passages. The "pastors, *even* teachers," *i.e.*, the local elders, have as their essential function the instructing and other shepherding care of the local churches. '96-39

Elect Classes—Scriptures Showing Four Elect.

Question (1970)—What are some of the Scriptures showing the four elect classes?

Answer.—We will here note seven of them:

(1) Joel 2:28, 29 mention the four elect classes and also the two restitution classes—the *quasi*-elect and the non-elect. V. 29 presents the two classes of the spiritual phase of the Kingdom, selected under the High Calling of the Gospel Age ("in those days"—the days of the Gospel Age, described in the previous verses), namely, the Little Flock and the Great Company ("the servants and the handmaids"). V. 28

shows that “afterwards,” after those days of the Gospel Age, *i.e.*, in the Millennial Age, God will pour out His spirit for all humanity; and The Christ’s “sons and daughters” of restitution—the stronger and the weaker, *i.e.*, the *quasi*-elect and the non-elect—shall prophesy (declare the Truth), under the tutelage of the Ancient Worthies and the Youthful Worthies; for “your old men” (Hebrew, *zekenim*, translated “elders” in Psa. 107:32 and “ancients” in Isa. 24:23)—“of whom the world was not worthy” (Heb. 11:38); hence the designation “Ancient Worthies”)—“shall dream dreams” (receive revelations of the deeper truths); and “your young men” (literally “youthful”; hence by analogy designated “Youthful Worthies”) “shall see visions” (receive revelations of the simpler truths). These two classes of the Worthies, one developed during Old Testament times, before the High or Heavenly calling was opened, and the other after its close, in the Harvest of the Gospel Age, are during the thousand-year Judgment Day to “rule in judgment” (Isa. 32:1) as the earthly phase of God’s Kingdom.

(2) The four elect classes are pictured in the priests and the three groups of Levites encamped on the four sides of the Tabernacle, separate from the twelve tribes of Israel (who represent mankind in general, waiting for the manifestation of the sons of God—Rom. 8:19).

(3) The four hills of Jerusalem (Psa. 121:1) stand for God’s four elect classes: Mt. Zion, the Christ class—Jesus and His 144,000 Body members (Rev. 14:1; Isa. 2:3; Obad. 17, 21; Micah 4:7, 8; Rom. 11:26; Heb. 12:22); Mt. Moriah, the Ancient Worthies; the hill Akra, the Great Company; and Bezetha, the Youthful Worthies.

(4) The mountains and the little hills of Psa. 72:3 also picture the four elect classes. This entire Psalm describes the Millennial reign of Christ, implying that Jerusalem will be the seat of government (v. 16). Literal Jerusalem was built upon two mountains, Zion and Moriah, and upon two hills, Akra and Bezetha. Zion and Moriah represent the heavenly and the earthly phases of the Kingdom respectively—*i.e.*, The Christ and the Ancient Worthies as the two higher powers of the Kingdom (v. 16, “top of the

mountains," *etc.*). Akra and Bezetha represent the tributary (subordinate) powers of the Kingdom, *i.e.*, the Great Company and the Youthful Worthies. As Moriah was the first height ("mountain") of literal Jerusalem to be built by the Israelites, so the Ancient Worthies were the first part of the Kingdom to be developed. And as Zion was the second height ("mountain") of the city to be built by the Israelites, so the Little Flock was the second part of the Kingdom to be developed. As the hill Akra, one of "the little hills," was the third height of Jerusalem to be built by the Israelites, so the Great Company is the third class among the powers (the subordinate power in the heavenly phase) of the Kingdom to be developed. And as the hill Bezetha was the fourth and last height of Jerusalem to be built by the Israelites, so the Youthful Worthies are the last of the powers (the other subordinate power, in the earthly phase) of the Kingdom to be developed. The world of mankind are symbolized by the valley sections of literal Jerusalem. The thought of this passage seems to be that the two phases of the Kingdom, co-operated with by the subordinate powers of the Kingdom (the Great Company and the Youthful Worthies), will be used by Jehovah to bless the world of mankind with peace and prosperity through righteousness during the Millennium.

(5) The four elect classes are pictured also in the four kinds of vessels mentioned in 2 Tim. 2:20: "In a great house [the great house of the typical Aaron—Lev. 16:6; Num. 17:2, 3; 3:6-9, 17-20—consisted of his sons and the three typical classes of Levities—the Kohathites, Merarites and Gershonites; accordingly, in the great House of our Great High Priest there are four classes antitypical of these] there are not only vessels of gold [the Little Flock, Mal. 3:3] and of silver [the Great Company, Mal. 3:3], but also of wood [the Ancient Worthies] and of earth [the Youthful Worthies—the wood and earth indicating that the Ancient Worthies and the Youthful Worthies will be in the earthly phase of the Kingdom]; and [additionally] some [vessels] to honor [the *quasi*-elect, the "sons" of restitution], and some to dishonor [in the sense of less honor these would be the non-elect, the "daughters" of restitution]." Thus 2 Tim. 2:20

presents the same six saved classes as are set forth in Joel 2:28, 29 and as are pictured in Noah's Ark.

(6) As already seen, the four elect classes are pictured in Noah's Ark.

(7) They are pictured also in the four evergreen trees: the cedar (the Little Flock—Psa. 92:12), unto whom the other three elect classes will come: the fir tree (the Ancient Worthies—Isa. 60:13), the pine tree (the Great Company), and the box tree (the Youthful Worthies) together (in co-operative service), to beautify the place of God's sanctuary (A Levitical work—Num. 3:6-9; the tabernacle of God will then be with mankind—Rev. 21:1-5); and He will in restitution make the place of His feet glorious (the earth is His footstool—Isa. 66:1; Matt. 5:35, Acts 7:49; Num. 14:21). '70-71

Enoch—The Translation Of.

Question (1961)—When Enoch was "translated," was he taken to heaven?

Answer.—The Apostle says, "Enoch was translated that he should not see death [*i.e., experience death*; see Psa. 89:48; Luke 2:26; 9:27; John 8:51, 52]; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God" (Heb. 11:5). It is evident that he was translated, transferred, carried across, and was still living on this side of the Flood. Therefore is good reason for believing that Enoch and Melchizedek (Gen. 14:18-20; Heb. 7:1-8) are one and the same person. The evidence is this: St. Paul's says of Melchizedek that "it is *witnessed* that he liveth" (Heb. 7:8). In so many words it is nowhere *witnessed* in the Old Testament that *Melchizedek* lived on without dying. *Enoch*, according to St. Paul explanation, is the only human being of whom the Old Testament "*witnessed* that he liveth" (Gen. 5:24; comp. Heb. 11:5). Therefore these passages identify Enoch and Melchizedek as being evidently the same person.

Melchizedek, "King of righteousness," seems to have been the one who engineered the building of the Great Pyramid. Marvelous indeed are not only its geographical, mathematical, astronomical and other scientific secrets, but also its delineation of the history of mankind and the unfolding of God's great Plan of Salvation for the Church and the world,

chronologically and otherwise—so much so that many who have reverently studied it have come to the conclusion that it contains more than human wisdom, and that its structure, chambers, passages and measurements all testify that it is indeed God's Stone Witness, mentioned in Isa. 19:19, 20, which "in that day," the incoming Millennial Age, in which we are now living, marvelously corroborates the salient teachings of His Word (see *Thy Kingdom Come*, Chap. X).

In Jude 14 we read of Enoch's prophesying of the Lord's coming with myriads of His saints, to execute judgment upon the Second Death class; yet we have no written record of Enoch's prophecy. If Enoch was translated so that he would not experience death in order to do a great work for God on this side of the flood in building the Great Pyramid, then his prophecy could have been given through certain of its measurements, which testify regarding the executing of judgment upon the Second Death class.

In Gen. 5:22 we read that "Enoch walked with God . . . three hundred years." As Moses needed Divine instruction on how to build the Tabernacle (Ex. 25:9, 40; 26:30), so, in view of its much greater intricacy, doubtless much more instruction, stretching over a much longer period of time, was needed preparatory to building the Great Pyramid. But, while Enoch was translated that he should not experience death, he was nevertheless under the death sentence that passed upon Adam and all of his race (Rom. 5:12), and whether he has by this time entered into the tomb or not (which we do not know), he is still under the sentence of death and will be until that "curse" will be lifted in the establishment of Christ's Kingdom on earth, when He will apply the merit of His blood, His sacrifice, on behalf of all mankind. So far He has appeared in the presence of God for the Church only, and hence has during the Gospel Age offered salvation to those only who would become of that class (Rom. 8:34; Heb. 9:24), but soon He will offer salvation to the world also, and they will receive restitution, or restoration to human perfection on earth (Gal. 3:8; Heb. 9:28; 1 John 2:2; Rev. 22:17; Acts 3:19-21).

From the Divine standpoint everyone including

Enoch, is dead who is either under the Adamic death sentence or whose life to any extent has been impaired as a result of the curse (Eph. 2:1). The whole world in this sense of the word is dead, and the curse of Adamic death must be removed from them by the ransom merit of Christ, who died for them, before they can be made actually and fully alive. It will be noted that nowhere is it indicated that Enoch was taken to heaven. Gen. 5:24 merely states that "Enoch walked with God: and he was not [he disappeared from among men]; for God took him [translated him]." We do not know where God took him; but we do know that he was not taken to the heaven where God dwells, for Jesus said (John 3:13): "No man hath ascended up to heaven." '61-46; *'63-86

Eternal Fire—The Vengeance Of.

Question (1964)—What is meant by "the vengeance of eternal fire" (Jude 7) that came upon Sodom and Gomorrah?

Answer.—Jude 7 reads: "Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire." This cannot refer to the people of these cities suffering eternal torment in fire, for the fire that destroyed these cities did not last forever. It was not everlastingly trying to destroy these cities without accomplishing it; rather, it burned until it had completely destroyed them, once for all, for ever—and these cities have been, are and for ever will be suffering the "vengeance," the destruction, that the fire brought upon them. Thus here, as in many other cases, the cause is put for the effect.

Sodom and the other cities seem to represent the religion-political systems of this present evil world (Gal. 1:4; Rev. 11:8). Sodom seems to represent primarily the Great Antichrist—the Beast (Papacy)—and Gomorrah, the image of the Beast (federated Sectarian Protestantism), while the other cities represent lesser similar systems. The complete destruction of these cities types the complete destruction of these systems, in the great Time of Trouble here in the end of the Age. Jesus mentioned this destruction in Luke 17:28-30: "As it was in the

days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." The people were engaged in their ordinary occupations, when fiery destruction from the Lord came upon them suddenly. Similarly, the destructive troubles of this Time of Trouble come upon the people while they are unaware, and while they are crying, Peace and safety (1 Thes. 5:1-5).

The Apostle Peter states (2 Pet. 2:6) that God "turning the cities of Sodom and Gomorrah into ashes [thus totally destroying them] condemned them with an overthrow, making them an example unto those that after should live ungodly." Thus God typed by the destruction of the wicked people of those cities the eternal destruction—in the Second Death—of the incorrigibly wicked of the Gospel and Millennial Ages.

In undergoing the punishment they suffered—destruction by fire and brimstone—they were used by God to work out a picture of the punishment of the incorrigibly wicked, *i.e.*, eternal destruction, extinction, annihilation—the Second Death, which is also pictured by the lake of fire (Rev. 20:14, 15; 21:8; see B.S. 279—a copy free on request). '64-15; '79-87

Eternal Torment—Is It A Reality For Man.

Question (1921)—From Time to time we have been receiving questions from some of our readers asking us to harmonize our presentations on eternal torment, the nature of man and of the death condition, with certain Scriptures that seem to them not to be clearly in harmony with our explanations of these subjects. We will take pleasure in this issue and in some succeeding issues in interpreting these Scriptures in a way that will set forth their harmony with themselves, with other Scriptures and with our past presentations. The questions on them mainly concern the nature of man and the death state. Having believed from childhood that man is conscious as a spirit after death, it seems hard for some clearly to see the beauty, reasonableness and factualness as well as the Scripturalness, of the Bible teaching that man is a human being—not a mixture of human and angelic natures—and that therefore in death he is

unconscious.

Answer.—The first of these questions refers to the “eternal fire” of Jude 7. Advocates of eternal torment use the expression, “eternal fire,” in Jude 7 as a proof of the eternal torture of the wicked in fire. Even if we should accept the translation of the Authorized Version, the verse does not teach such a thought; for the fire from which the people of Sodom and Gomorrah and the inhabitants of the surrounding cities suffered punishment did not last forever. This fact, *i.e.*, that the verse states that they suffered the punishment of eternal fire, when they at most suffered the punishment of but a few minutes of fire, proves that the translation of the Authorized Version is incorrect; for as it stands it teaches that their few minutes of suffering by fire were eternal. What is the difficulty? We answer, that we here evidently have a faulty translation, because the translation states something to be what it was not, *i.e.*, states that something that lasted but a few moments lasts to all eternity. The American Revised Version, which we consider to be one of the best of all English translations, in the margin renders the verse as follows: “Even as Sodom and Gomorrah and the cities about them . . . are set forth as an example [type] of eternal fire, suffering punishment.” The thought would be clearer still, if we should put the words in the following order: “Even as Sodom and Gomorrah and the cities about them . . . in suffering punishment, are set forth as an example [type] of eternal fire.” In other words, St. Jude in this verse explains that God typed by the destruction of the cities of the plain the eternal punishment of the incorrigibly wicked; for in their undergoing the punishment that they suffered—destruction by fire and brimstone—they were used by the Lord to work out a picture of the punishment of the incorrigibly wicked, *i.e.*, eternal destruction, extinction, annihilation. The Bible in its clear, literal passages teaches that destruction, annihilation, is the punishment of the wicked. (Job 31:3; Ps. 9:5 (prophetic); 37:10, 35, 36, 38; 104:35; 145:20; Isa. 1:28; Ezek. 22:27; Matt. 10:28; Acts 3:23; 1 Cor. 3:17; Phil. 3:19; 2 Thes. 1:9; Jas. 4:12; 2 Pet. 2:1, 12; 3:16.) Jude 7, by the figurative expression fire,

shows that destruction, annihilation, is the punishment of the incorrigibly wicked; for in Scriptural symbols fire is used to represent destructive troubles and destruction, for the reason that fire is a destructive agent. It does not preserve, it destroys whatever combustible thing is put into it. (Luke 3:17; Zeph. 3:8, 9; 1 Cor. 3:13, 15; Judges 9:15, 20; Job 31:12; Ps. 18:8; 21:9; Isa. 26:11; Mal. 4:1.) Hence the expression, eternal fire, in this verse means eternal destruction, which is the penalty for willful sin; and God, according to Jude 7, pictured this punishment forth in the destruction of the cities of the plain. Accordingly this passage like all other Scriptures teaches the eternal punishment of the incorrigibly wicked to be, not eternal torment, but eternal annihilation.

Another of these questions relates to the Transfiguration scene of Matt. 17:1-9. In the scene described in Matt. 17:1-9 we recall that our Lord is set forth as transfigured before Peter, James and John, and that while He was so transfigured there appeared in the sight of the sight of the three disciples Moses and Elijah speaking with Him. The matter of the appearance of Moses and Elijah at first thought seems to imply that these two prophets, who had died centuries before, must have been conscious while dead. Hence arises the question: How can the appearance of these two prophets and their speaking with Jesus be harmonized with the thought that all the dead are unconscious? This question touches a difficulty that some have in harmonizing this Scripture with our presentations. We believe that it is in perfect harmony with our previously given thoughts; for the transfiguration scene is a *vision*, a representation of something, not its actuality. Jesus Himself called it a vision in verse 9 when He said, "Tell the *vision* to no man until the Son of Man be risen again from the dead." In a vision we have a representation of things, not the very things themselves. Thus in the book of Revelation we have a series of visions, among which, for example, the Roman Empire is represented by a red dragon; the Apostate Church is represented by a Harlot and a City, Babylon; the true Church by a chaste Virgin and a City, New Jerusalem; Jesus and the Church are represented by the Tree of Life, *etc.*

The vision that Peter saw (Acts 10:9-17) is another example to the point. So in all visions, the thing seen is not the reality, but a representation, a figure, of the reality. That is why Jesus was *transfigured*. Fortunately there are two Scriptures that explain this vision sufficiently for us to see what is represented. One of these explanations is given us by St. Peter, one of the three who saw the vision. (2 Pet. 1:16-18.) He assures us that this vision represents the Second Advent, the Power and Kingdom of Christ, "the power and coming of our Lord Jesus Christ" and "His Majesty." According to St. Peter's explanation, what they saw in the "holy mount" was Christ in His Power, Second Coming and Kingdom. Certainly they did not at that time see His actual Second Presence and Kingdom, and the Power associated with these, for they have not even yet been manifested to men. Therefore it must have been a vision, a representation of these, even as Jesus said that it was a vision (verse 9), though of what it was a vision He did not as far as the record stands, at that time tell the disciples.

He, however, prefaced the Transfiguration scene with a statement that proves it to be a representation of His Millennial Kingdom—though not the Kingdom itself, which has not yet come to earth. On account of the break made by a new chapter between Matt. 16:27, 28 and Matt. 17:1-9 most people fail to connect these two Scriptures, which, there being no chapters in the Bible until nearly 1500 years after St. Matthew wrote this Gospel, were connected as God caused the book to be written. These verses should be read connectedly by us, because they treat of the same subject. Jesus shows in verse 27 of Matt. 16 that at His Second Coming and Kingdom (Matt. 25:31) He would reward all according to their works. Then, still speaking of His Second Coming and Kingdom, He says (verse 28) that some of His hearers should not die until they had seen Him coming in His Kingdom. But all of His hearers have died at least 18 centuries ago, and still the Kingdom is not here. How, then, shall we understand His words that some of His hearers should not die until they had seen Him coming in His Kingdom? We answer: Three of His hearers, Peter, James and John, in the

Transfiguration scene saw Him coming in His Kingdom—not in its actuality, but in a vision of it, in a representation of His Second Advent and Kingdom; for the declaration having been made that some should not die until they had seen Him coming in His Kingdom, the next thing recorded is the fulfillment of the declaration of Jesus given in verse 28, *i.e.*, the transfiguration was wrought by Jesus to enable some of His hearers before their death to see Him in a vision of His Second Advent and Kingdom, which in reality were not to come until centuries later. Hence these were seen, not in their reality, but in a representation of them. Thus these three disciples in the Transfiguration scene saw—in a representation of it—our Lord coming in His Kingdom. Additionally they saw, by the vision of Elijah, a representation of the Church, the spiritual phase of the Kingdom—for Elijah is a type of the Church (see the Do You Knows in this issue)—and by the vision of Moses they saw a representation of the Old Testament Faithful, the earthly phase of the Kingdom. Thus viewed the Transfiguration scene gives a complete representation of the Kingdom—in its Head, Jesus, and in its two phases, the Overcoming Gospel Church and the Ancient Worthies. Accordingly, the literal Elijah and Moses were not in the holy mount at all; only representations of them were there, they themselves being dead—unconscious in the tomb—awaiting their awakening, when they will be parts of the earthly phase of the Kingdom. Thus this passage is in beautiful harmony with the thought that the dead are unconscious; and the reason that it is by any considered to be out of harmony with the thought is the fact that they do not study it in the light that itself, its connection with its parallel passages shed upon it. '21-25

Eternal Torment—Its Origin.

Question (1977)—How and when did the eternal torment idea originate, and then obtain so much acceptance in the nominal Christian church?

Answer.—It had a heathen origin, though as held by the heathen it was not the merciless doctrine that it afterward became, when it gradually began to attach itself to nominal Christianity—when after the Apostles fell asleep in death (Acts 20:19-21), the

heathen philosophies were gradually blended with Christian teachings. It remained for the apostate early church to tack to heathen philosophy the horrible details later so generally believed, to paint them upon the church walls, as was done in Europe, to write them in their creeds and hymns, and so to pervert the Word of God as to give a *seeming* Divine support to the God-dishonoring error.

Therefore those who hold to the eternal torment doctrine receive it, not from Jesus or the Apostles or the Prophets, but from the compromising spirit of the papacy, which sacrificed truth and reason, and shamefully perverted the doctrines of Christianity, adopting and adapting heathen theories to win "converts" from the heathen religions and to raise money from its ignorant and deluded subjects. Papacy taught that this place of torment was prepared for all who did not seek the protection of "The [papal] Church." All heretics were sure to go there; while those of "The Church" not counted worthy of heaven, were permitted to tarry in purgatory, there to suffer reformatory punishment, which might be shortened and relieved by the liberality of their friends in securing the prayers and masses of the priests.

No other doctrine of the Roman Catholic Church ever did so much toward holding her captives in the bondage of fear and dread, and toward increasing her revenues. The Protestant churches, in emerging from Romanism, rejected the doctrine of purgatory, but retained the more hideous doctrine of eternal torture in a burning hell. Though the increase and spread of knowledge and understanding of the Bible has proved this doctrine to be false, yet like papacy, finding it to be such a powerful agent in gaining and binding subjects, and exacting revenues, the Protestant churches are loathe to part with it; and since reasoning and enlightened minds question this dogma, their policy has often been to put the brakes on reason, and to discourage investigation. If this bondage of fear and dread were once broken, and God's children were to rely entirely on His Word, they would be free from the errors of the great systems of Babylon. '77-13

Eternal Torment—Is It “Everlasting Punishment.”

Question (1977)—In Matt. 25:46 we read, “These shall go away into everlasting punishment.” Does not this mean that the wicked suffer eternal torment?

Answer.—No. The Greek word here translated “punishment” is *kolasin* (derived from *kolazo*, which has as its primary meaning *to cut off, to lop off*, as in pruning the branches of a tree—see *e.g.*, Thayer, Liddell and Scott, Young’s Concordance and the Diaglott). Thus the *punishment* for incorrigible sinners is an *everlasting* cutting off—the Second Death—utter, complete and eternal annihilation (Job 31:3; Psa. 9:5; 37:38; 92:7; Psa. 1:28; Phil. 3:19; 2 Thes. 1:9; 1 Tim. 6:9; 2 Pet. 2:1, 12). '77-86

Eternal Torment—Fire A Symbol Of Destruction.

Question (1977)—In Matt. 25:41 the punishment is described as “everlasting fire, prepared for the devil and his angels.” Does not this mean eternal torment for the wicked?

Answer.—No. Here *fire* is used to denote the *destruction* of the wicked, including Satan, whom the Scriptures such as Heb. 2:14; Isa. 14:15; Ezek. 28:19, declare plainly shall be utterly destroyed, annihilated—“never shalt thou be any more.” In the Scriptures, fire is frequently used as a symbol of *destruction* (see *e.g.*, Lam. 4:11; Zeph 3:8; Mal. 4:1, 3; Matt. 3:10-12; Rom. 12:20; Heb. 12:29; James 3:6; Rev. 17:16), but is never used as a symbol of *preservation*. '77-86

Eternal Torment—States That The Devil Shall Be Tormented Rev. 20:10.

Question (1977)—How about Rev. 20:10, which states that the devil “shall be tormented day and night for ever and ever”?

Answer.—Rev. 20:10 refers to the Beast and False Prophet (*systems*—the Papacy and Federated Sectarian Protestantism—the “mother” and “daughters” of Rev. 17:5), saying that they also, when in “the lake of fire and brimstone” (the Second Death—destruction, annihilation), “shall be tormented day and night for ever and ever.” Some take this expression as being proof of the eternal torment doctrine; but a correct translation in harmony with other Scriptures overthrows their claim.

A careful examination of these verses reveals that

the Greek verb translated "torment" here is *basanizo*, which all Greek lexicographers agree (see especially Thayer and Liddell and Scott) has as its first meaning to test, to examine; and that its second meaning is *to test by torture* or *to examine by torture*, which is derived from the ancient custom of testing persons by torture, *e.g.*, the chief captain's telling some to examine St. Paul by scourging (Acts 22:24); and that its third meaning is *to torture* or *to torment*. The word apparently first means to *test*, even as the noun *basanos*, from which the verb *basanizo* is derived, primarily meant a *touchstone*, a thing used to test metals, *etc.*; but since many of the tests of ancient times were by scourging, the word began to take on the meaning, *testing by torture*. Finally it came to mean *torment* alone.

The translators, whose minds were doubtless filled with the doctrine of eternal torment, took the third meaning of the word in this *case*, whereas if we take the first the matter becomes clear, and harmonious with all of the literal expressions on the subject mentioned above. "They shall be *tested* day and night for ever and ever." Eternally will the perfect minds of God's creatures who are found worthy of life examine the nature, character, fruits and history of the devil, the Beast and the False Prophet (*systems*); and as often as they examine them, they will draw from their examination the true conclusion, that these three things are deservedly in the symbolic lake of fire and brim-stone—utter, complete and eternal annihilation. '77-86; '78-55; '99-14

Eternal Torment—"The Smoke Of Their Torment."

Question (1977)—Is not eternal torment shown in Rev. 14:11, by some having "no rest day nor night" and "the smoke of their torment ascending up for ever and ever"?

Answer.—At first glance it may seem so, but a careful study of this verse shows that such is not the case. Rev. 14:8-11, which also contains the Greek word *basanizo*, indicates that Great Babylon as a whole, including the "mother" and "daughters," will be cast into the lake of fire. We read, "There followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third

angel followed them, saying with a loud voice. If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day or night, who worship the beast and his image, and whosoever receiveth the mark of his name.”

In the symbols of the Bible, angels are sometimes used to represent impersonal, as well as personal things, *e.g.*, the strong angel (Rev. 5:2) represents the Law Covenant, which found none during the Jewish Age worthy to become the Interpreter and Executor of God’s plan (the book). We understand the angels in our text to represent certain great Truth messages. The nominal church, Babylon, in its two parts is the great city, the great religious government. From one standpoint the reason that Babylon has fallen is that she has made all the nations stupefied with her errors, the doctrines which her union of church and state, symbolic fornication, caused her to teach. Those who worship the Beast and his Image are those who are subject to these systems and serve them. Receiving the mark in the forehead would indicate accepting the creeds or beliefs of the Beast and Image, while the mark in the hands would indicate practice of their deeds.

In the great Time of Trouble, in which Babylon is destroyed, all such will learn what the wrath of God is, for they will be forced to undergo those experiences. His cup for the nations is a cup of indignation in the sense that it flows from His displeasure with them. They shall be tormented (*basanizo*, tested, touchstoned) with fire and brimstone in the presence of the Lamb, *i.e.*, those nations and persons who with heart and soul are in these instructions will be solely tested when these systems are destroyed in the great Time of Trouble. As the fire and brimstone, utter annihilation, is applied to these institutions, it will be a most severe test to their members. This testing takes place in the

presence of the Lamb, during the time when our Lord is present in His Second Advent.

The smoke of their torment (the lesson, the remembrance, of their testing under this terrible experience) will ascend forever and ever, in the sense that it will eternally come up in men's minds. There will be no real rest of heart and mind to those who accept the false doctrines and engage in the wrong practices of Papacy and Federated Sectarian Protestantism, when destruction comes to these institutions, which they think are God's Church.

Rev. 19:2, 3 gives a similar thought: "For true and righteous are his judgments [God's decision against Babylon as a whole and its execution]: for he hath judged the great whore [has sentenced Babylon to destruction] which did corrupt the earth [society] with her fornication [her illicit union with earthly governments], and hath avenged the blood of his servants at her hand [has vindicated by His sentence and its execution His servants who throughout the Gospel Age have suffered at the hands of Babylon] . . . And her smoke rose up for ever and ever [the lesson of Babylon's experiences will come up for eternity into the minds of the perfected race, who will recognize that Babylon is justly in eternal annihilation]. Compare Isa. 66:24. '77-86; '78-55; '99-14

Eternal Torment—The Rich Man In Hell, In Torments.

Question (1977)—Does not the "rich man" being in hell, "in torments" (Luke 16:19-31), prove that the doctrine of eternal torment is Scriptural?

Answer.—No. Jesus in this parable (Matt. 13:34; Mark 4:34) used "a certain rich man" to represent the highly favored Jewish nation. This nation properly called Abraham "father" but at Jesus' Advent it died to its favored position (Matt. 23:37-39). Lazarus was used to represent the Gentiles, who then died to their condition of disfavor and were symbolically carried into Abraham's bosom, the condition of covenant favor (Acts 15:14; Rom.11:25). During the Gospel Age, in its condition of disfavor, in *hades* (oblivion), the Jewish nation surely has been "in torments." (For a complete exposition of this parable, see BS No. 371—a copy free on request.) '77-87; '78-55

Eternal Torment—Not Sin's Penalty.

Question (1977)—How do we know that the penalty of sin is not eternal torment?

Answer.—The Bible plainly states that the penalty of sin is death (Rom. 6:23). Consider well the fact that our Lord Jesus took the place of sinners under the first (Adam's) condemnation for sin (Rom. 5:12, 15-19). Had the penalty for sin been *everlasting torment*, He, in paying our penalty, would have been compelled to suffer whatever the sinners were condemned to suffer as sin's penalty. It is written (Isa. 53:6) that Jehovah "hath laid on him the iniquity of us all." Jesus bore our sins in His own body on the tree (1 Pet. 2:24). He *died*, "the just for the unjust, that he might bring us to God" (1 Pet. 3:18).

Jesus "gave himself a ransom [*a corresponding price*] for all, to be testified in due time" (1 Tim. 2:6)—for we were all in Adam's loins when he sinned and brought upon himself and his race the *death* penalty (Gen. 2:17; 3:19; Rom. 6:23; Ezek. 18:4, 20). One perfect human life was thus lost and one perfect human life was laid down as a ransom, or corresponding price; for "the Word was made flesh" (John 1:14) and Jesus said (John 6:51): "The bread that I will give is my flesh, which I will give for the life of the world."

Thus in providing the ransom-price, the corresponding price, for Adam and the race that was in his loins when he sinned, Jesus, in paying the debt for sin, tasted *death* for every man (Heb. 2:9). He "*died* for our sins" (1 Cor. 15:3)—note carefully, He does not suffer everlasting torment for our sins. Hence if there were no other evidence on the subject, this alone would be sufficient to prove that "the wages of sin is *death*" and not everlasting torment.

Those who like to think that the wages of sin is eternal life in torment (always for others, of course, but never for themselves!) will have a hard time explaining how they can themselves possibly escape such a fate, seeing that such a debt as the wages of sin has never been paid on their behalf! If the wages of sin is eternal life in torment, then Adam and all his race must suffer eternal torment, for Jesus never paid such a debt on our behalf!

Furthermore, it is hard to understand how

Christian people who claim to be civilized to such an extent that they would not tolerate parents roasting their children in an oven, or roasting or otherwise practicing cruelty to dumb animals, and who claim to have too much love in their own hearts to torture their own children in fire, no matter what the children would do, can truly worship, reverence and love a God who they claim is not even up to their own standards of civilization and love and compassion, and who they claim will eternally torture and torment the great bulk of His human creatures. '77-87

Eternal Torment—Hell Fire Is It Still Being Preached.

Question (1977)—Is eternal torment in literal hell fire still being preached very much?

Answer.—It is still taught by some, mostly “fundamentalists,” in evangelistic campaigns, revivals, sermons, books, magazines, tracts, radio and television programs, *etc.* They thereby frighten people and thus make converts (Matt. 23:15).

As evidence that some, even in this 20th century of boasted civilization, mature thought and Christian awakening, still hold to the teachings of eternal torment in literal fire, and publish and urge others to buy and circulate such terrible misrepresentations of God’s character, we reproduce below an excerpt from “The Sights of Hell,” a 20th-century “book for children and young persons,” written several decades ago by the Reverend (?) J. Furniss, and evidently intended to frighten the younger generation into accepting Christianity, even as many of the older generation have been “converted” through fear. An excerpt reads:

Look into this room. What a dreadful place it is! The roof is red-hot, the walls are red-hot, and the floor is like a thick sheet of red-hot iron. See, on the middle of that red-hot floor stands a girl! She looks about 16 years old. Her feet are bare. She has neither shoes nor stockings on her feet; her bare feet stand on the red-hot burning floor. The door of this room has never been opened since she first set her foot on the red-hot floor. Now she sees that the door is opening. She rushes forward. She has gone down on her knees on the red-hot floor. Listen! She speaks. She says: “I have been standing with my bare feet on

this red-hot floor for years. Day and night my only standing place has been this red-hot floor. Sleep never came on me for a moment that I might forget the horrible burning floor. Look at my burnt and bleeding feet! Let me go off this burning floor for one single moment, only for one single, short moment! Oh, that in this endless eternity of years I might forget the pain only for a moment!”

The devil answers her question: “Do you ask for a moment: for one moment to forget your pain? No, not for one single moment during the never-ending eternity of years shall you ever leave this red-hot floor!”

“Is it so? asks the girl, with a sigh that seems to break her heart, “Then at least let somebody go to my little brothers and sisters who are alive and tell them not to do the bad things which I did, so they will never have to come and stand on the red-hot floor.”

The devil answers her again: “Your little brothers and sisters have the priests to tell them these things. If they will not listen to the priests, neither would they listen even if somebody should go to them from the dead.”

Oh! That you could hear the horrible, fearful scream of that girl when she saw the door shutting, never to be opened any more. The history of this girl is short. Her feet first led her into sin, so it is her feet most of all which are tormented. While yet a very little child she began to go into bad company. The more she grew up, the more she went into bad company, against the bidding of her parents. She used to walk about the streets at night and do very wicked things. She died early. Her death was brought on by her bad life.

Another illustration of eternal torment in the same book is “The Red-hot Oven,” described as follows:

See! It is a pitiful sight. The little child is in this red-hot oven. Hear how it screams to come out! See how it turns and twists itself about in the fire! It beats its head against the roof of the oven. It stamps its little feet on the floor of the oven. You can see on the face of this little child what you can see on the faces of all in hell—despair, desperate and horrible! . . . God was very good to this child [!!!]

When the author of the above wrote this, he was probably under the influence of Dante's *Inferno* or some other similar writing based on Dark-Age theology. It is not so difficult to understand how people of the Dark Ages, when it was popular to burn at the stake those who did not agree with the generally accepted "orthodox" thought or religious belief, could entertain such misconceptions of God's eternal punishment for sin, so contrary to His Word, which says that "the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord: (Rom. 6:23).

Lest some think that in recent years the Roman Catholic hierarchy have repudiated and no longer preach the hideous, blasphemous eternal torment doctrine, note that in recent years the pope, aroused by some statements in a book *The Devil*, by Giovanni Papini, stated that "eternal hell is the punishment for grave sins committed on earth." He deplored the lack of understanding among some modern writers about the Roman Catholic Church's doctrine of "never-ending punishment after death." Of course, by this he means never-ending *torment*.

A further evidence that the blasphemous eternal torment doctrine is by some still believed and still being preached, is a recent widely advertised motion picture by Estus Pirkle, entitled "The Burning Hell." It includes scenes showing punishment in a fiery abyss, and is being advocated by some for showing in churches, with the claim that it will make many converts. It is quite evident that it will be used for scaring people into accepting Christ and joining the churches, and that such converts will be made through *fear*, and not through the *love* of God.

It is difficult to understand how professed Christians in this day of enlightenment, who claim to believe in God's Holy Word and reverence His holy character, could thus blaspheme His holy name. And yet we must admit that from the pulpit, in evangelistic campaigns, in revivals and on radio and television, we still hear quite often, in these "latter times" (1 Tim. 4:1), the preaching of eternal torment in literal fire and other related "doctrines of [fire-proof] devils," in an effort to win church members, to "convert [scare?] sinners" and thus to "save souls"!

Those who preach that the wages of sin is eternal life in torment refer to certain Scriptures which they claim support their theory, *e.g.*, (1) Matt. 25:41—“everlasting fire, prepared for the devil and his angels” (though in their paintings, *etc.*, they do not portray the devils as being in torment, but rather as tormenting humans; and they avoid such Scriptures as Heb. 2:14 and Ezek. 28:19, which show that the devil shall be *destroyed*—“and never shalt thou be any more”); (2) Luke 16:19-31; Rev. 14:10, 11; 20:10—these texts mention torment, but are much misunderstood (full expositions of the parable of the rich man and Lazarus and these other passages—all in harmony with all other Scriptures, reason and facts—will be supplied free to all who write us for BS 371 and 467); and (3) Rev. 20:14—“Death and hell were cast into the lake of fire. This is the second death” (though eternal torment advocates are at a loss to explain how hell could be cast into the lake of fire, if hell itself is the lake of fire; hence they usually avoid Christ’s explanation here and in Rev. 21:8, that the lake of fire is “the second *death*,” for they prefer to think it is *eternal life* in torment). '77-14

Evil—Permission Of.

Question (1995)—If a human father who loves his children, protects and aids his children when they are in difficulty and distress, *etc.*, why does the Heavenly Father allow such terrible afflictions and sufferings to come on the world of mankind, without protecting them or aiding them? Does He really care what happens to the human family?

Answer.—We must keep in mind that mankind in general do not have the father-child relationship with God. When Adam sinned, he lost this relationship for himself and all his posterity. Fallen mankind in general are considered by God as in wickedness, alienated from Him, because of Adam’s disobedience (John 8:44; Eph. 2:2; Col. 3:5-9; 1 John 5:19). Only those who come to Him through the steps of repentance, faith in Jesus Christ as their personal Savior and King, and individual dedication or consecration to God can be considered by Him as His children.

As shown in the chapter on “The Permission of Evil” in the book *The Divine Plan of the Ages* (\$2.00,

post paid), and as well in our May 1995 issue; God has a great, far-reaching, educational purpose in permitting evils to come upon mankind. Knowing of His kind provision for all the willing and obedient of mankind to have everlasting human life when His Kingdom is set up on earth (Matt. 6:10), He permits them to go on their wayward course, bearing whatever experiences come to them. He gives assurance that in the long run these experiences will work out a blessing.

God has an especially tender regard, however, for all who have taken the steps to come to Him through Christ. He exercises special watch care over them (Matt. 10:29-31; Luke 12:6, 7; Rom. 8:28; 1 Pet. 5:7). He will not allow anything to befall them, which is not conducive to their spiritual welfare (Psa. 34:6-10). Of course, if He sees best, He may in some cases allow their present life to terminate rather abruptly. Sometimes God's true and faithful people have died along with unbelievers, in fires, floods, hurricanes, tornadoes, earthquake, *etc.*

God does allow His children to suffer at times. He knows that only through suffering can certain qualities be developed (Rom. 5:1-5; Heb. 5:5-8; 12:11; James 1:2-4; 1 Pet. 1:7; 4:12, 13). But He will never permit any trialsome experience to be too great (1 Cor. 10:13). He will either ameliorate it, if it threatens to be too severe, or will give added help and strength through the workings of His holy Spirit to enable one to endure the suffering (2 Cor. 12:9).

DOES GOD CARE ABOUT THE HUMAN FAMILY?

Does God care about the human family? Of course He does — very much. John 3:16 tells us that it was because "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Apostle Paul says (1 Tim. 4:10) "we trust in the living God, who is the Saviour of all men, specially of those that believe." God has not yet saved all men from the curse of death and the sin and evils in the world, because He now is dealing only with those who are His children through faith in Christ Jesus. But He does promise to save all men eventually (John 12:32; 1 Tim. 2:4).

Does that sound like a God who does not care?

Surely not! We know from the Scriptures that the Heavenly Father permitted His only begotten and dearest Son to suffer and die that He might be “a ransom for all” (1 Tim. 2:6; John 1:29). And God so cares for the world that He has “appointed a day, in the which he will judge [instruct, correct and sentence] the world in righteousness by that man [Jesus] whom he hath ordained; whereof he hath given assurance unto *all men* [emphasis added], in that he hath raised him from the dead” (Acts 17:31; comp Rom. 5:12-21; 1 Cor. 15:21, 22).

God, through Jesus will raise all mankind from the death state (John 5:28, 29) and will give each and every one of them a full, fair opportunity to gain everlasting life as perfect human beings (Isa. 26:9; 35:8-10; Hab. 2:14; John 1:9; 1 Tim. 2:4). Those who have the faith of Abraham (Gal. 3:6-9) can then assist others to receive the blessings of the promises given by God to Abraham as recorded in Gen. 12:1-3, that through his seed all the families of the earth would be blessed. Mankind’s great adversary, Satan, will be restrained that “he should deceive the nations no more” while they are undergoing their trial for everlasting life (Rev. 20:3; Matt. 25:31-46).

Only the incorrigibly wicked will be destroyed (Psa. 45:20.) The faithful of mankind will be rewarded with life everlasting as perfect human beings in an earthly paradise (Isa. 35; see *The Bible Standard*, No. 444). Only then, and not before, will mankind in general who do not now have faith in God, be truly His children (Rom. 8:19-22).

Indeed, the Heavenly father has already shown great love for the human family by providing this wonderful earth, with its manifold blessings, for their home, *etc.*; and He will further demonstrate His marvelous love for them (1 John 4:19) in the great Millennial Day yet to come, when His Kingdom will be established on earth (Rev. 21:1-4). At present He is dealing with those who are His children through a justifying faith in Jesus — the only way in which God can be pleased with any of the human family and accept them into His family (Acts 4:12; Heb. 11:6).

God has heard the cry of the groaning, oppressed human family and He will surely deliver them (Psa. 107:23-31). In the Millennial Kingdom they will look

back on their present experiences with death and sin and profit by their knowledge (Psa. 22:27-31; 90:12). Yes, our Heavenly Father does care. '95-60

Evil—Is God The Instigator Of All Things

Amos 3:6.

Question (1995)—Does not Amos 3:6 prove that God is the instigator of all things, good and bad, including sin, crime and wickedness? Likewise with Isa. 45:7 — “I make peace and create evil: I the Lord do all these things.”

Answer.—To comprehend these two texts, two things must be borne in mind: (1) the proper significance of the word “evil,” and (2) the special covenant relationship of Israel with God.

First, the primary significance of the word “evil” is, according to Webster, “Anything that causes displeasure, injury, pain, or suffering” or “That which produces unhappiness; anything that directly or remotely causes suffering of any kind.” Its synonyms are injury, mischief, harm, and calamity, “Moral depravity or badness” is a secondary definition of the word “evil,” by the same authority.

This secondary meaning grows out of the first as a matter of course: all badness is evil, whether it implies moral perception and accountability or not. The decay or badness at the heart of an apple is evil, just as truly as the decay of morals at the heart of a man. The one is a physical evil implying no moral quality or responsibility; the other is a moral evil and does imply moral responsibility.

In Isa. 45:7 the word “evil” stands opposite to the word “peace” and so carries the thought of trouble, war or some similar evil opposed to peace. If moral badness were meant, the contrasting word might be “righteousness” or “goodness.” This is a rule of language.

Second, when we consider that these words of Jehovah relate specially to Israel. His typical and covenant people, we have a clear light thrown upon them. As God has a special interest in and care over all His Spiritual Israel, bound to Him by the ties of their covenant of consecration to Him, so He had a special care over Fleshly Israel as a nation, under the conditions of their Law Covenant.

A reference to the terms of the covenant between

God and the nation of Israel will show this. The Lord's declaration or promise to them was that if they as a nation would observe the laws, which He gave them, He would be their God, and their shield and defender from all evils, such as wars, pestilences, famines, *etc.*, and would bless them with peace, prosperity and plenty. But if they would neglect God's statutes, and would become idolaters and promoters of evil like the nations about them, God declared, as a part of His covenant with them, that they would be afflicted with sicknesses, famines and pestilences, and be delivered into the hand of their enemies. See the particular description of the blessings promised and the evils threatened in Lev. 26:3-25; Deut. 11:13-28; 28:1-8, 15-23, 36-49.

**EVILS PERMITTED UPON ISRAEL
FOR THEIR INIQUITIES**

Although God had so particularly warned Israel of what to expect, they seem to have the idea that their blessings and calamities were matters of chance and circumstance as with the godless nations about them; and in Amos 3:6 God points out to them that, according to His covenant with them, their calamities could not come without His knowledge and permission. This is clear also from the context (vs. 1, 2): "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known [recognized, covenanted with] of all the families of the earth: therefore I will punish you for all your iniquities."

This passage, then, does not teach that Jehovah is the great sinner, the inspirer of all wickedness, crime and sin in every city; it teaches the very reverse — that the evils mentioned were calamities which God would permit or bring upon Israel because of their iniquities.

The lesson of Isa. 45:7 is similar. God, having chastened Israel by their captivity in Babylon, points out that the circumstances leading to their return to their own land are no less remarkable, none the less of Him and by Him because accomplished through Cyrus, the heathen warrior. The spirit of war and the lust for power and gold which hold sway among men and nations are not inspired of God; but when the

time for Israel's deliverance came, God permitted the hosts of the Medes and Persians to come against Babylon and prospered the way of the more noble and benevolent Cyrus to the seat of power, at the proper time to permit him to decree the restoration of Israel to their own land at the end of the predicted 70 years' desolation.

In this case, as in others, no room is found for charging the Almighty with sin, crime and wickedness. He in no degree interfered with the moral sense of Cyrus or of Israel, but, as always, merely took advantage of the aims and desires of carnal men and overruled their courses (not their motives) to the accomplishment of His plans to bless and help His people, whom He had previously, according to His covenant, permitted Babylon to conquer and take into captivity.

We assert on the basis of the foregoing additional evidence that God's word conscientiously interpreted is a full vindication of the Divine character; that even the texts cited to sustain the blasphemy that God is responsible for absolutely "all things" — the evil as well as the good — clearly and emphatically contradict it; and we warn all to beware of theories — their own or other men's — which make necessary a defamation of the Divine character for their support; that God is the instigator and author of all the crime, sin and wickedness of the world, in order to prove that He must by and by retract and work righteousness in all, and preserve all everlastingly, and that without a ransom. Let God be true though it make "every man a liar" (Rom. 3:4). '95-61

Ezekiel 9:5-7—Smiting And Slaying Children.

Question (1976)—In Ezek. 9:5-7 we read the command given to the slaughter-weapon men: "Go ye after him [the inkhorn man] through the city, and smite: let not your eye spare, neither have ye pity: slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary . . . Defile the house, and fill the courts with the slain: go ye forth. And they went forth, and slew in the city." Does this refer to literal smiting and slaying, to literal eternal destruction, or annihilation, in Armageddon, of even little children, as the "Jehovah's

Witnesses" teach?

Answer.—*No!* We are well aware of the erroneous teaching of the "J.W." leaders on this subject, and how instead of a *love* gospel, as taught from the Bible in the *Studies in the Scriptures*, they use a *fear* gospel to cause people to join, actively serve and stay in their ranks—*fear of eternal annihilation in Armageddon for them (and their immature children)* if they hear and do not loyally accept and further the "J.W." doctrines.

The "J.W." leaders claim that all, even the little children, of those who reject the Watchtower Society's teachings will perish eternally in Armageddon, never to have any resurrection awakening and future opportunity for salvation.

For example, in their book "The Nations Shall Know That I Am Jehovah—How?" (p. 166, par. 2), the "J.W." leaders state: "How fitting it was, then, that the foreheads of Jehovah's worshipers were marked, for the 'six men' would strike at the head! Seeing a mark on the forehead would hold them back from smashing that head. Age or sex was no reason for an offender against Jehovah to be spared, neither singleness nor marriage. Unmarked parents would not have their minor children marked . . . Hence they would be the ones responsible for the killing of their little children."

This is similar to the "J.W." leaders' anti-Ransom teaching concerning all "the men, the women, the children and babies" (including those not fathered by materialized fallen angels but either directly or indirectly by Adam) who were drowned in the Flood. They state: "Apparently there is no hope of a resurrection for those dying in that executorial flood."

The Scriptures make it very plain, however, that "the man Christ Jesus," a perfect man, was the *anti-lutron*, the corresponding price, for the perfect man Adam, and all the as yet unborn race in his loins (1 Tim. 2:5, 6; 4:10; 2 Cor. 5:14, 15; Heb. 2:9), and that therefore Adam and all of his race are guaranteed that they will be saved from the Adamic condemnation and be brought to an exact knowledge of the Truth (1 Tim. 2:4), and then have a full and complete opportunity for obtaining everlasting life. Those who have not had their opportunity in this life,

such as children of immature years, must have it after the resurrection awakening (see our Hope for the Unsaved Dead booklet—50 cents). For a further refutation of the "J.W." errors, see our "J.W." booklet (10 c) and *Bible Standard* Nos. 362 and 435 (copies free on request).

Obviously the slaying by the slaughter-weapon men does not refer to literal slaying, though multitudes will lose their lives in the destruction of nominal Christendom (represented here by Jerusalem) in the rapidly approaching violent fighting stage of Armageddon, in the present great Time of Trouble, which began in 1914. If the slaying were literal, then the inkhorn, the ink, *etc.*, would be literal also. But the slaying is symbolic, as are the inkhorn, the ink, the slaughter weapons, *etc.* The slaughter-weapon men doing the smiting and slaying represents the errorists, the sifters, smiting with their errors and thereby causing those not properly marked with the truth of God's Word to die to their standing before God—to lose out in their calling.

The smiting and slaying began with the sanctuary, with the ancient men, then continued out in the courts and in the city (Ezek. 9:6, 7). This represents the sifters beginning their evil work among the consecrated, Spirit-begotten Truth people, in the antitypical Holy, singling out first among these the leaders and the elders. Thus the sifters defiled the house, the Spirit-begotten ones, with error (1 Cor. 3:17); and the defiled parts lost their standing before God. Many have gone so far that they have died as new creatures, *i.e.*, have ceased to be God's people, and have gone into the Second Death (Heb. 6:4-6; 10:26-29).

The smiting and slaying in the courts and in the city represent the spreading of the sifting error among the tentatively justified Christians in the antitypical Court condition and also among the unjustified nominal people of God in the antitypical Camp, which corresponds to the city. In these spheres also many lost their standings before God. However, not being Spirit-begotten, they did not go into the Second Death. '76-47; '79-15

Ezekiel 38:12, 13—What Is The "Great Spoil."

Question (1979)—What will be the nature of the

“great spoil” (Ezek. 38:12, 13) that Israel’s enemies will seek to take “in the latter days” (v. 16)?

Answer.—We understand that the “latter days” here refer to the time of the second phase of “Jacob’s trouble” (Jer. 30:7) on regathered fleshly Israel, which is still in the future. (The first phase the regathering phase, is still continuing—Jer. 16:15, 16; Amos 9:14, 15.) Israel’s great wealth, which is rapidly increasing along many different lines, is symbolized by the terms “silver and gold” and “cattle and goods.” this “great spoil” evidently includes the tremendous wealth, worth billions of dollars, lodged in the Dead Sea’s minerals and also probably some great oil resources.

The *U.S. News & World Report* stated recently that there is a river of oil 46 miles long under the land of Israel. All the geological reports state that Israel has great potential for the production of oil. The major oil companies have large oil holdings in Arab lands; so have not extended into Israel. However, in 1955 near Ashkelon oil was discovered for the first time; and by 1957 twelve wells were in production. Oil has recently been discovered by Israeli engineers off the shore of territory formerly held by the Egyptians. This discovery came at the time of President Sadat’s historic visit to Israel, and may be a factor in Middle East peace negotiations. Incidentally, it is thought that Deut. 33:18, 19, 24 may help to locate positions for interior and offshore drillings for oil. The “spoil” (great wealth) that Israel’s enemies will covet and seek to take may well include much oil.

'79-7

Faith—Defined.

Question (1966)—What is faith?

Answer.—Faith as the quality by which one believes may be defined as a mental appreciation of, and a heart’s reliance upon, certain objects. This definition is based upon St. Paul’s statement, “Faith is assurance of things hoped for, a conviction of things not seen” (Heb. 11:1, A.R.V.; see also R.S.V., Rotherham, Young’s Literal Translation, *etc.*). It will be noticed that the Apostle here gives the matter in reverse order to its actual development or unfolding, for he gives the heart’s reliance (the assurance or confidence in things hoped for) first, and the mental

appreciation (the conviction, based upon the evidence or attestation of God's Word concerning things not seen) last.

Thus, in reverse order, the Apostle shows that there are two parts to faith: one of these is exercised by the mind—mental appreciation, and the other is exercised by the heart—heart's reliance. Neither of these can be absent in a genuine faith. Mental appreciation must be present as the foundation, and heart's reliance as the superstructure. Both are necessary to the house of faith, as a natural foundation and superstructure are necessary to a natural house. A believing Christian exercises as his faith a mental appreciation of, and heart's reliance upon, God and Christ in respect to Their persons, characters, words and works. '66-62

Faith—Analyzed.

Question (1966)—What difference, if any, is there between trust, belief and faith? Are not these terms synonymous?

Answer.—These terms are sometimes used more or less synonymously and loosely as meaning the same thing, but there are different shades of meaning between them. To believe and to trust are essential elements of faith, the former pertaining to the head and the latter to the heart. Faith may be analyzed as follows: (1) Its basis is mental appreciation, which embraces three elements: (a) knowledge, (b) understanding and (c) belief; and (2) its superstructure is heart's reliance, which likewise embraces three elements: (a) confidence, trust, or assurance (b) appropriation and (c) responsiveness or activity. Thus we see that trust and belief are integral elements of faith, but that neither of them alone constitutes faith.

First, in a real mental appreciation, knowledge is essential. We cannot exercise faith in a person or thing of whose existence we know nothing. "How shall they believe in him of whom they have not heard?" (Rom. 10:14.) From this we see that without knowledge there can be no belief. But knowledge is not enough to constitute belief; for many have knowledge of things that they do not believe. For example, we know of the theory of evolution, but we do not believe in it, for it is contrary to Scripture,

reason and scientific findings.

Next, between knowledge and belief comes understanding. We must have an understanding of a principle, or a proposition, or a theory, before we can believe it; for if we know of it, but do not understand what it means, we cannot truly believe it. To help His disciples to believe, Jesus “opened their understanding, that they might understand the scriptures” (Luke 24:45). Philip the evangelist asked the Ethiopian (Acts 8:30), “Understandest thou what thou readest?” And the Apostle Paul in Col. 2:2 speaks of the “riches of the full assurance of understanding,” and he prays that we may be able to *comprehend* with all saints the breadth, length, depth and height, and to know the love of Christ (Eph. 3:18, 19).

Third, belief is essential to mental appreciation. One may know of certain things and understand what they mean, but not believe them to be true. Thus one may know of the virgin birth of Jesus and understand what is meant by it, and still not believe it to be true. Similarly, many a person knows of “the restitution of all things” when “the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Acts 3:21; Isa. 11:9), and understands it, but does not believe it to be true. Therefore another step must be taken in order to complete mental appreciation, namely, belief or assent to what one knows and understands. This accords with our Lord’s statement (John 3:36), “He that believeth not the Son shall not see life.” He that cometh to God must believe that he is” (Heb. 11:6). Accordingly we see that the three elements of the mental appreciation of faith are knowledge, understanding and belief.

But mental appreciation in its three elements is not enough to constitute Biblical faith as the quality by which we believe; for the devils have all three of these features of mental appreciation—“the devils also believe, and tremble” (James 2:19); yet who would say that they measure up to the quality of Biblical faith? They have merely its head part, its foundation. They lack the superstructure of faith—heart’s reliance. Not only the head, but also the heart must act in a genuine faith. Heart’s reliance is such a full persuasion of the trustworthiness of the person or

thing believed in as to fill one with confidence in that person or thing and to produce corresponding conduct in the one who exercises such confidence.

The first element of heart's reliance is full persuasion or assurance. "Let us draw near with a true heart in full assurance of faith" (Heb. 10:22; see also Rom. 4:21; 2 Cor. 5:6-8). This element of heart's reliance makes the objects of faith real to us. The poet expresses it well as follows:

*Lord Jesus, make Thyself to me
A living, bright reality!
More present to faith's vision keen
Than any outward object seen.*

This confidence, trust or assurance, as the first feature of heart's reliance, is the basis for its other two elements, the second of which is appropriation. This feature of faith makes the objects of faith its own in the sense that the Scriptures teach they are to be taken into one's possession by faith. Thus a living faith lays hold upon God as our Father, Jesus as our Savior, the promises as our Mother, *etc.* St. Paul indicates this feature of faith in the expression "embraced them," in Heb. 11:13—*i.e.*, made them their own. And in v. 17 he expresses the same thought, in the words "had received the promises."

The third element of heart's reliance is responsiveness, or an activity that corresponds to the requirements of faith. Every example of faith given in Heb. 11, the great faith chapter, proves this. So completely does such a faith possess one that it dominates him, animates him and enables him to express his conduct in the various forms of faith. Verily, such an one walks by faith. There is no heart's reliance where no corresponding conduct is produced.

In the list of the heroes of faith given in Heb. 11, in every case their faith made them energetic, prompting them to act as faith dictated that the situation required. With them the persons and the things on which their faith rested were so real and were theirs in such a sense, that they acted upon the requirements of the situation; and that for the reason that they were fully persuaded of the promises and embraced them (Rom. 4:18-21; Heb. 11:13). Only then may we rest assured that we have a true, full faith when it produces proper and appropriate action

(Gal. 5:6; James 2:17-26).

We see, then, the Scripturalness of the above, definition of faith as well as the three elements of each of its two parts. '66-62

Faith—And Credulity.

Question (1966)—What is the difference between faith and credulity?

Answer.—As seen above, faith's mental appreciation includes a positive or definite belief reached by relying upon competent evidence, which comes from a reliable and truthful source. Credulity, on the other hand, is a disposition to believe something with no evidence, or upon slight or insufficient evidence. It is a conclusion reached by relying upon opinion-evidence, upon supposed proof, which does not come from an absolutely reliable source. A small amount of information suffices for credulity, but accurate knowledge is essential to faith. Credulity is usually based upon the mere opinion of a finite mind. Faith results from reliance upon the testimony of the infinite God. Credulity has a poor foundation; faith has a sure foundation.

To believe in non-understandable things—things, whose meanings are incomprehensible, is credulity, not faith. Satan desires us to be credulous; God desires us to be believing. Satan would have us believe that such credulity is the acme of faith, while God prizes a faith built upon an understanding of the things that He reveals to us, and He invites us, "Come now, and let us reason together" (Isa. 1:18). In this respect Satan acts like a confidence man who picks out as his victim a credulous, and therefore a foolish person; while God acts like a wise father who seeks to raise not foolish but wise children. And He whispers His secrets—the sweet morsels of wisdom contained in His Word—into the hearing ears of those who reverence Him, and shows them His covenant (Psa. 25:14). '66-63

Faith—Gift Of God Or Fruit Of Spirit.

Question (1956)—Are we to understand that faith is a gift from God (Eph. 2:8), or are we to consider it as a fruit of the Spirit (Gal. 5:22)?

Answer.—As shown in our August issue, Christian faith is a mental appreciation of, and a heart's reliance upon God and Christ. This definition is based

upon St. Paul's statement in Heb. 11:1: "Faith is the substance [confidence] of things hoped for [heart's reliance], the evidence of things not seen [mental appreciation]" The Apostle here traces the matter in reverse order to its unfolding. Mental appreciation must be present as the foundation upon which the heart's reliance is built as a superstructure. Without faith it is impossible to please God. Even before one comes to Him in justification and consecration he must "believe that he is, and that he is a rewarder of them that diligently seek him (Heb. 11:6).

Some draw a wrong conclusion from Eph. 2:8: "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." They think it means that our faith is not in any sense our *own* faith, not of our own volition, but an impartation, a gift from God. Of course, in one sense every gift and blessing which we enjoy is in directly if not directly from God—"Every good gift and every perfect gift is from above, and cometh down from the Father of lights" (Jas. 1:17). But the proper understanding of the Apostle's words, we believe, is that it is of God's grace and not of personal merit on our part that salvation is offered to us; and although that *salvation* is offered to us as a *reward of faith* (including true faith's obedience), yet we cannot even boast respecting our faith as though it merited the Lord's favor,—for our faith is something which is the indirect result of Divine providence also; there are millions of others in the world who might exercise just as much faith as we if they had been favored of God with as much light, intelligence and knowledge, as a basis for faith; hence our faith is not to be credited to ourselves as a merit, but we are to be thankful to God for it, for the circumstances and conditions which have made possible our exercise of faith are of His grace.

Nevertheless, we have much to do with our own faith—our mental knowledge, understanding and belief, and our heart's assurance, appropriation and corresponding activity—and must exercise a certain amount of it even before we come to God through Christ and are accepted by Him on the basis of Jesus' ransom merit, else we could not be "justified by faith" and find "peace with God through our Lord Jesus Christ" (Rom. 5:1). This tentative justification, of

course, precedes our presenting ourselves to God in consecration, holy and acceptable unto Him (Rom. 12:1). After we have received of the Lord's Spirit our faith may grow exceedingly, so that we will be able to walk by faith and not by sight—to accept by faith the things that are not seen, and to give up for them things that are seen.

It may be said with propriety that the attitude which permits us to receive God's message of grace unto justification is all of God; however, it is especially true that that faith in spiritual things which we develop after we are made partakers of God's Holy Spirit, is the result of Divine instruction; as it is written, "They shall be all taught of God" (John 6:45). The faith which will enable the consecrated ones to come off victors is not merely the natural faith with which they started, and with which they laid hold upon the Lord and justification, but is a higher attainment of faith, the result of being taught of God through His Word, Spirit and providences. In this sense faith is a fruit of the Spirit, which we develop under God's tutelage. We are God's "workmanship" (Eph. 2:10), for by His Truth and by His Spirit and providences He is working in His children, not only to will but also to do His good pleasure (Phil. 2:13)—He is working in us faith, hope, joy, love and all the other glorious graces which He approves; and if we will be obedient to His teaching and leading He will complete the work eventually and we shall be copies of His dear Son, our precious Lord and Savior. Thus depending on the standpoint from which we view the matter, faith may be considered either as a gift of God or as a fruit of the Spirit. '56-71; '66-93

Faith—"These All Died In Faith"

Question (1961)—In Heb. 11:13 we read: "These all died in faith." Does this not prove that Enoch and all the others mentioned in vs. 2-13 died?

Answer.—No. Such a viewpoint would contradict the plain statement in v. 5 that "Enoch was translated that he should not see [experience] death." The "these all" of v. 13 refers to Abraham, Isaac, Jacob and Sarah—those who were promised the covenant blessings, but who did not while alive receive them: "not having received the promises." Vs. 13-16 prove unanswerably that the "these all" refers to those only

of the ones discussed in Heb. 11:2-13 who were offered the Abrahamic promises. Hence Abel, Enoch and Noah (Heb. 11:4-7) are not included among "these all." Therefore Heb. 11:13 does not teach that Enoch died, for it refers to others. '61-46; '63-87

Faith—The Gift Of God.

Question (1975)—Is faith the gift of God?

Answer.—"By grace are ye saved through faith; and that not of ourselves: it is the gift of God" (Eph. 2:8). The Apostle seems to intimate that grace is God's favor; in fact, the word "grace" has the signification *of gift*, or that which is favor. Our salvation is of Divine favor—not of to any necessity on God's part, not because Justice required it, not because anyone could have demanded it from Him, but it is His own merciful, gracious provision, and this salvation in our case is through faith. And the faith is not of ourselves, as a matter of course.

Therefore we think that when the Apostle says, "it is not of ourselves," he must refer to faith. However, faith, in a very important sense, is of the individual; we are urged to "have faith in God" (Mark 11:22). One cannot have faith for another. The individual must exercise his own faith in God; and yet in this text we are told that our faith is of God.

In what sense could this be of God? We answer that it is of God in the sense that every good and every perfect gift comes from the Father. Our faith must have a foundation, must have a basis. We must have knowledge of a matter in order to have faith in it.

We have knowledge of God, and this knowledge, which is granted us as a grace or favor, brings us to the place where we are enabled to exercise the faith. The faith in a great measure rests upon the knowledge. The knowledge shows us God's character; the Divine Revelation makes known to us certain facts respecting God's purposes, and we see the purposes thus outlined to be in harmony with the character of God, and this enables us to believe the promises; and believing them, we are enabled to act upon them; and this is faith.

So, then, our faith, while it is of ourselves is the sense that we must exercise it, is of God in the sense that He supplies the necessary elements from which

that faith is to be compounded. '75-62

Faith Healing—Are The Current Miraculous Cures Of Divine Origin.

Question (1926)—Are the current miraculous cures, generally called faith cures, of Divine origin?

Answer.—We think that they are not of Divine origin. A number of reasons make us think that they are not, the main ones of which are the following: (1) they do not fit in with the purposes of Divine miracles. The Lord has wrought miracles for a two-fold purpose: (a) to prove that their agents came from Him with a Divine revelation, and (b) to form as signs, types, parts of such a revelation. (Heb. 2; 3, 4.) But the Divine revelation is complete in the completed Bible. Hence God's messengers bringing no new revelations or revelatory signs, types, need no miraculous attestation, since God's revelation has been completed. Thus the Divine purpose of miracles no more prevails. Therefore God no longer performs them, because their present performance would not fit in with the purposes for which He caused them to be wrought. (2) Again, God can by faith be required to do only those things that He has promised. The whims, desires or determinations of others or ourselves are not the foundations of faith's claims before God; God's promises only could be such. (Rom. 4:17-21.) And since God has not promised to heal the sicknesses of all who may persuade themselves to believe that He will heal them, He is not bound to heal them just because they believe He will. Therefore He does not feel obliged to respond to insistent requests for unpromised blessings. (3) Furthermore, the spirit of faith and consecration which says, "not my will, but thine be done," will not, apart from the promise of God, claim such healings as God's promised will for them, since, having no such promises, they cannot know such healings to be God's will for them. Therefore they would refrain from such claims, since they know that such unauthorized claims in effect say, "my will be done regardless of what Thine may be." In view of the last two considerations, to call these cures "faith cures," is a misnomer. They should indeed and in truth be called presumption willfulness- and credulity-cures, not faith cures; for they are contrary to the spirit of faith and

consecration. (4) Still further, the purposes of consecration and of so-called faith cures are in direct conflict with each other. Consecration not only surrenders to God's will all we are and have, and all we hope to be and have, but in demonstration of loyalty in God's service actually uses up for the Lord our little human all, which includes our health, in order to the sacrifice of humanity and to the attainment of Divinity. Therefore to claim health from God on the part of the consecrated is just so much of a withdrawal of their sacrifices, which if persisted in would make their consecration end disastrously of the consecrated would make God a partaker aider and abettor in the sin of withdrawal of consecration, of which He would of course not be guilty. Therefore He would not be a party to a "faith cure" of a consecrated person—and it is for such almost exclusively that "faith-curists" perform their "wonders" (5) finally there is no record in the New Testament of a consecrated person being healed miraculously of bodily sickness. In every case in the record of miraculous bodily healing was withheld from them. St. Paul thorn in the flesh—his weak eyesight—was not miraculously removed though prayed for three times. (2 Cor. 12:7-10.) Timothy's dyspepsia was not miraculously healed by St. Paul, who healed multitudes of unconsecrated people, but who on the contrary counseled Timothy to use wine as a medicine for his sickness. (1 Tim. 5:23.) Epaphroditus "was sick nigh unto death," but, though he recovered, no miracle is recorded as having been performed on his behalf to effect his cure. (Phil. 2:25-30.) Nor was our Lord healed from the nervous prostration, from which He suffered in the garden as manifested by the bloody sweat, and by which His death was greatly hastened. Therefore the course of faith-curists in almost invariably demanding consecration as a condition of a "faith cure" is contrary to Scripture, for which reason we may be sure god does not work the cure through them. The above five reasons from various standpoints, prove that God is not a party to the current "faith cures." '26-15; *'78-85

Faith Healing—What Is The Source Of The Current Cures.

Question (1926)—What is then the source of the

current “faith cures?”

Answer.—In many cases it is the result of the influence of a highly wrought mental condition on the body; for undoubtedly the state of the mind has much to do with bodily health and sickness. This is especially true of nervous temperaments and nervous sicknesses. In many cases, according to the Scriptures, Satan to bolster up his empire, especially when it would be tottering to its fall, has been resorting to so-called “faith cures,” even as Jesus suggests of him. (Luke 11:17, 18.) The Scriptures frequently speak of Satan’s working miracles, *e.g.*, through Jannes and Jambres, the Egyptian sorcerers, who withstood Moses and Aaron at Pharaoh’s court. (Ex. 7:10; 2 Tim. 3:8.) While most of Papacy’s miracles have been frauds of the sleight-of-hand sort, yet some of them have been real, coming as they did from superhuman agencies—Satan and his fallen angels. The Bible expressly teaches that Satan at the time of Christ’s Second Advent—our times, as we have already shown in these columns (H. E. ’23, 37-43)—would work many miracles. (2 Thes. 2:9.) In this verse our Lord’s second presence is said to be accompanied by special Satanic miracles, to which the “faith cures” of our times in very large measure belong. Ours are the special times of which it was prophesied that the boasting of working miracles as grounds of demanding special recognition from the Lord would be made (Matt. 7:22, 23); and Jesus answers the boasters that He never recognized them. Consequently their miracles must be of satanic origin. This doubtless applies among others to faith-curists. ’26-15; *’78-86

Faith Healing—The Case Of Tabitha (Dorcas).

Question (1959)—In the same booklet (P. 6), we read: “Search as we may, no record can be found in the New Testament of a consecrated person being healed miraculously of a bodily sickness.” How about Tabitha, mentioned in Acts 9:36-42?

Answer.—Please note that Tabitha (Greek, Dorcas) *was not healed* of her physical ailment, miraculously or otherwise, by the Apostle Peter or the brethren of Joppa—but *that she died*. Note also that Jesus healed many of the sick, but allowed His special friend, Lazarus, to be sick and to die, without relieving the

distress (John 11:1-45). As subsequently Lazarus was awakened from the sleep of death as an evidence of Divine power and an evidence of restitution times (Acts 3:19-21), so with Tabitha: she died, but through the Apostle Peter, and in answer to his prayer, the Lord awakened her from the sleep of death as a miracle and demonstration of the Divine power accomplishing the work of the Gospel message and making it forceful to the people. Thus we see that Tabitha was not healed miraculously of her bodily sickness. Nor do the Scriptures indicate that the "gift" of healing was ever exercised on behalf of the Lord's consecrated footstep followers. '59-23; '81-46

Faith Healing—Of James 5:14, 15; Is Referring To Sin-Sickness.

Question (1959)—Does not James 5:14, 15 prove that a physically sick person will surely be restored to health if he calls in the elders of the church to anoint him with literal oil and to offer the prayer of faith over him?

Answer.—The true Christian who desires to do only God's will rather than to follow the desires of his flesh, will be very careful not to misapply this Scripture. To do so would be to follow Satan's example (Matt. 4:6). James 5:14, 15 does not refer to physical illness at all, but to spiritual illness. To apply these verses to physical illness would be to make God's Word appear untrue and would tend to make people become infidels; for many sincere people have done literally all the things here specified, in their efforts to obtain recovery from physical ailments, only to reap disappointment and cause to some to lose faith, wondering why God did not keep His promise that "the prayer of faith shall save the sick, and the Lord shall raise him up."

We do not mean to say that God never answers a prayer for physical healing (see *e.g.*, page 3 of our "Faith Healing" booklet), but James 5:14, 15 cannot properly and truthfully be applied to the healing of physical sickness. As explained in the booklet (pp. 10, 11), sickness of body, losses, troubles, disappointments, *etc.*, are covered in James 5:13: "Is any among you *afflicted*? Let him pray"—for grace sufficient, for the Lord's strength, which is made perfect in weakness (2 Cor. 12:9). But in the next

verse (v. 14) a recommendation is made for the spiritually sick, the sin-sick. The Greek word *astheneo* here translated *sick* should have been translated *weak*, even as it is in Rom. 4:19 (Abraham was “not *weak* in faith”) Rom. 8:3 (the law “was *weak* through the flesh”); Rom. 14:1 (“him that is *weak* in the faith receive ye”); 1 Cor. 8:12 (“When ye sin so against the brethren, and wound their *weak* conscience, ye sin against Christ”); 2 Cor. 11:21 (“I speak concerning reproach, as though we had been *weak*”). Obviously physical sickness cannot be referred to in these texts any more than it is referred to in James 5:14, 15.

Therefore, if any of the brethren (“*any among you*”) is sick (*weak, sick* in spirit, sin-sick), let him call for the elders—the elected Truth-teachers of the church. And let them pray for him that he may recover from his spiritual illness. Let them anoint him with spiritual oil—the Word of God—the Divine Truth (“the golden oil”—Zech. 4:11-14) derived from the Old and New Testaments. And the prayer of faith (which the sin-sick one shall offer with the praying elders) shall save (from spiritual sickness and death) the sin-sick one; and the Lord shall raise him up from his sin-sickness, his *weakness*—the Lord has never failed to keep this promise, though the same cannot be claimed as respects physical sickness. “And though [the Greek word *kan* should not be translated *if* here, but *though*, as it is translated in John 8:14; 10:38; 11:25, for this is a concessive, not a conditional clause; it concedes that the *weak* one has sinned, and for that reason is weak, or sin-sick] he have committed sins, they shall be forgiven him.” And continuing with the same subject of sin-sickness, the Apostle, adds: “Confess your faults [sins] one to another, and pray for one another, that ye may be healed [of your sin-sickness—Heb. 12:13—for], the effectual fervent prayer of a righteous man availeth much [*e.g.*, in the cure of sin-sickness].”

Then the Apostle, to prove that prayer is effective, cites the case of Elijah’s prayers and how God answered them, and then proceeds to discuss sin-sickness further, saying: “Brethren, if any of you do err from the truth [which usually follows in the train of sin-sickness], and one convert him; let him know, that he which converteth the *sinner* [the sin-sick one]

from the error of his way [through anointing him with the spiritual oil—the golden oil—of God's Word] *shall save a soul from death* [causing the spiritually sick one to revive] and shall hide [under Christ's robe of righteousness] a multitude of sins [committed by the sin-sick soul]."

We see, therefore, that James 5; 14, 15, understood in harmony with itself, with its context and with other Scriptures, does not apply to physical illness. To so apply it would be to misapply it—and that contrary to Scripture, reason and facts. '59-23; '81-46

Faith Healing—2 Kings 20:1-7; 2 Chron. 16:12; Psa. 103:2-4; Examined.

Question (1978)—What about these Scriptures in relation to "faith healing"?

Answer.—Hezekiah's healing in answer to his prayers and tears (2 Kings 20:1-7) is thought by some to teach that we as the Master's footstep followers are to expect to follow the same example and get similar healing. First of all, we should keep in mind that Hezekiah was not of the house of sons, but of the house of servants (Heb. 3:5, 6), under the Law Covenant. While that covenant made nothing perfect and none of the Israelites obtained or could obtain eternal life under its provisions, until Christ as the Prince of Israel fulfilled all of its requirements and inherited its reward of eternal life, it had special provisions relating to the physical health and prosperity of the Israelites (see Ex. 23:25, 26; Lev. 26:3-16; Deut. 7:11-15; 28:1-12, 15, 21, 27, 28, 37-42, 45-53, 59-61). If faithful to God, they would be blessed in temporal things above all other nations; but, on the contrary, if Israel would not obey the Lord, they were to receive extraordinary punishments. We understand Hezekiah's healing in answer to his prayers and tears to be in harmony with the promises of the Law Covenant, which promised physical health as one of the blessings for those who obeyed it.

Another case is that of King Asa, who, diseased in his feet, "sought not to the LORD, but to the physicians" (2 Chron. 16:12). He followed an opposite course to that of Hezekiah, in that he did not seek unto the Lord, hence did not receive the physical healing as one of the rewards of obedience under the

Law Covenant. It was not wrong for Asa to seek the help of physicians; his mistake was in seeking *only* to them, and not first unto the Lord with a repentant heart for his defiance of God and His prophet (2 Chron. 16:7-10).

Psa. 103:2-4: "Bless the LORD, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases: Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies." Any attempt to apply this to the Gospel Church as respects physical conditions must of necessity be lame and weak. Who does not know that from the first down to the last members of the Church, the Lord has not been pleased to heal all their physical diseases? However, God's consecrated people do contend with spiritual maladies, sicknesses, and this Scripture warrants them in expecting that such diseases may be so healed with the Balm of Gilead, so bound up with the great and precious promises of God's Word, so offset by the peace and joy that man can neither give nor take away, that disease of heart, unrest, may intrude no longer, where the love, joy and peace of the holy Spirit abide and rule. '78-87

Faith Healing—Harmonize Your Views With Mark 16:17, 18 And James 5:14, 15?

Question (1926)—How do you harmonize your views on faith healing with Mark 16:17, 18 and James 5:14, 15?

Answer.—We will first discuss Mark 16:17, 18, which reads as follows: "These signs shall follow them that believe: In My name shall they cast out devils; they shall speak in new tongues; they shall take up serpents [St. Paul did this very thing (Acts 28:3-5)]; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." We harmonize this passage with our views on current faith cures by rightly dividing the Word of Truth (2 Tim. 2:15) as follows: This passage applies during the time that the gifts of the Spirit were operative in the Church. Since these gifts have ceased, the passage no more applies. Apart from the two outpourings of the Spirit (Acts 2:1-4; 10:44-47; 11:15), the gifts of the Spirit were never given except by the laying on of the Apostles' hands. (Acts 8:14-

18; 19:1-6.) We search the Bible in vain for the record of any one other than an Apostle conferring the gifts of the Spirit. If this were not an exclusively apostolic power, St. Paul could not have appealed to his exercising it as a proof of his apostleship; against those who denied that he was an apostle (Gal. 3:5), in his argument against them and in defense of his apostolic office. (Gal. 1:11-3:5.) Since therefore, the only human instruments through whom God bestowed the gifts of the Spirit were the Apostles, it follows that when the last disciples died on whom an Apostle had conferred these gifts, these gifts then ceased to exist. St. John, the last Apostle and the writer of the last books of the Bible to be written, died just before the end of the first century. Therefore these gifts ceased within about a generation afterwards. St. Paul contrasts the transitoriness of the gifts of the Spirit, especially belonging to the time when God's revelation was incomplete, with the permanence of faith, hope and charity, which will remain throughout the Gospel Age, especially in the end of the Age when that revelation would be completely understood. He says (1 Cor. 13:8-13): "Charity never faileth [never will cease]; but whether there be prophecies [one of the gifts of the Spirit—verse 2], they shall fail [cease to be exercised as one of the Spirit's gifts]; whether there be tongues [another gift of the Spirit—verse 2], they shall cease; whether there be knowledge [another gift of the Spirit—verse 2], it shall vanish away. For we know in [on account of a] part [only of God's revelation being given], and we prophecy in part [their having in the harvest of the Jewish Age these gifts was due to the Bible's not yet having been fully given; and thus they were to supplement the incompleting revelation]; but when that which is perfect [complete, *i.e.*, the completed Bible] is come, then that [the gifts of the Spirit] which is [exists] in [on account of a] part [only of the revelation being given] shall be done away [the gifts will cease after the completed Bible will be here. This St. Paul proceeds to illustrate by the things of childhood as having been put away as unsuitable to manhood, when one is a man]. When I was a child, I spake as a child, I understood as a child, I thought [reasoned] as a child; but when I became a man, I

put away childish things [*i.e.*, the gifts of the Spirit pertained to the Church's childhood, not to its manhood—its present state]. For now [in the Apostle's day] we see through a glass, darkly [the revelation was not yet complete, nor was all of the part so far given clearly understood]; but then [in the end of the Age] face to face [Is. 52:8]. Now I [the Church] know in part; but then shall I know [completely] even as I am known. And *now* [throughout the Gospel Age] (2 Cor. 6:2) abide faith, hope, charity [in contrast with the transitoriness of the gifts—verse 8].” The power of healing was one of the gifts of the Spirit. (1 Cor. 12:7-11.) Therefore, apart from the two outpourings, it was never given except through an Apostle. Hence, when the last Apostle died, it was no more conferred, and shortly thereafter ceased to operate. Accordingly we are to limit the application of Mark 16:17, 18 to the early part of the Gospel Age exclusively. This would harmonize our view with Mark 16:17, 18.

As to James 5:14, 15, we would say that the connection proves that it refers to the healing of sin-sickness, not body-sickness. By a quotation of James 5:13-20 with bracketed comments, we will show this: “Is any among you afflicted [by sickness of body, losses, troubles, disappointments, *etc.*]? let him pray [for grace sufficient]. Is any merry? let him sing psalms [religious songs]. Is any sick [in spirit, sin-sick; the Greek word here used—*astheneo*—generally means *to be weak* (Rom. 4:19; 8:3; 14:1, 2; 2 Cor. 11:21; 12:10, *etc.*); and this should be its translation here; for bodily sickness is covered in the preceding verse by the word *afflicted*,—hence another kind of sickness is treated of in this verse] among you? Let him call for the elders [the elected Truth teachers] of the Church; and let them pray over [for] him [that his sin-sickness may depart], anointing him with [spiritual] oil [the Word of God, which is a figurative medicine (Zech. 4:11-14, where the oil coming out of the two oil trees represents the Truth coming out of the Old and New Testaments; see also Rev. 11:3, 4)] in the name of the Lord [as God's authorized messengers]; and the prayer of faith [which the sin-sick one shall offer with the praying elders] will save [from spiritual sickness and death] the [sin] sick

[one]; and the Lord will raise him up [from his sin-sickness]; and if [literally, *though* (John 8:14; 10:38; 11:25)—This is a concessive, not a conditional clause. It concedes that he has sinned, and for that reason is sin-sick] he have committed sins, they shall be forgiven him. [Still continuing with the subject of sin-sickness the Apostle says:] Confess your faults [sins] one to another, and pray one for another, that ye may be healed [of your sin-sickness (Heb. 12:13); for] the effectual fervent prayer of a righteous man availeth much." [in the cure of sin-sickness. Then the Apostle to prove that prayer is effective cites the case of Elijah's prayers, and then proceeds to discuss sin-sickness further:] "Brethren, if any of you do err from the Truth [which usually follows in the train of sin-sickness], and one convert him; let him know that he which converteth the *sinner* from the error of his way [through anointing him with the spiritual oil—God's Word] shall *save a soul from death*, and shall hide [under Christ's robe of righteousness] a multitude of sins [committed by the sin sick soul]." This passage, James 3:14-20, therefore undoubtedly treats of sin-sickness and its cure, and not of bodily sickness and its cure. It is therefore in harmony with our view on current faith cures. '26-22; '55-55; *'66-47; *'78-86; '90-46

Famines—To Be Expected.

Question (1974)—Are we according to the Scriptures, to expect famines to increase here in "the last days" of the Gospel or Church Age?

Answer.—Our Lord in His great prophecy tracing the history of the Gospel Age (Matt. 24; Luke 21) tells us of many things that were fulfilled during the Jewish-Age Harvest and the Gospel Age and that are being fulfilled in the Gospel-Age Harvest. In Luke 21:11 He says that "great earthquakes shall be in divers places, and famines, and pestilences." Within the past 100 years, some of the greatest and certainty the most frequent earthquakes, volcanic eruptions, tidal waves, hurricanes, tornadoes, typhoons, storms, floods, famines, pestilences, railroad, ship and mining disasters, fires, wars, revolutions, *etc.*, of history have occurred.

Referring to the prophecy of Dan. 12:1, our Lord said that here in the Harvest or end of the Gospel Age

("the harvest is the end of the world [Greek, *aion*, *age*]"—Matt. 13:39) there "shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be [it will never need to be repeated]" (Matt. 24:21). It will completely overthrow Satan's empire, preparatory to establishing God's Kingdom on earth, for the blessing of mankind (Matt. 6:10; Acts 3:19-23; Gal. 3:8).

The prophet Elijah was given a vision of the three great phases of this Great Tribulation—the World War, the World Revolution and the World Anarchy—represented by the wind, earthquake and fires of 1 Kings 19:11, 12. And using Jerusalem as a figure of Christendom, the prophet Ezekiel by the term "sword" describes the World War (into which we entered in 1914) and the World Revolution (into which we are now gradually entering); and by the figure of "the noisome beast" (a beast is not governed by law and order) he fittingly describes the World Anarchy of the great Time of Trouble (Ezek. 14:21). But note, this text shows that famines and pestilences are the other two parts of God's "four sore judgments;" and vs. 22, 23 show that "therein shall be left a remnant that shall be brought forth . . . and they shall comfort you," *etc.* These apparently are the ones (comp. Zeph. 3:8, 9) with whom the restitution work will begin under the New Covenant, to be made "with the house of Israel, and with the house of Judah" (Jer. 31:31-34; 32:40; 33:7, 8; Ezek. 16:60-63). Our Lord also assures us that some flesh will be saved through the Great Tribulation (Matt. 24:22).

Famines and pestilences accompanied the two phases of the World War, and according to the Scriptures, greater ones will accompany the World Revolution, and still more severe ones may be expected during the World Anarchy. The clouds preparatory to the general outbreak of the World Revolution are gathering fast. Serious drought and famine have recently been experienced, for example, in six countries of northern Africa, resulting in the uprooting and death of many thousands of people; and many other countries have been in the grip of near-starvation, with foods unobtainable or so high in price that most people cannot buy them.

There is also an imminent possibility of a

worldwide famine, or at least a severe shortage of food. Recent news reports state that the world has only 27 days' reserve supply of food, as contrasted with 100 days' supply in 1961. The world now depends very largely on this year's crop. Scientists warned that any major crop failure this year would place an even tighter strain on the reserves presently available. Many farmers in the U. S. have had small crops this year. They and farmers in other countries have become discouraged and quite cynical with the present-day controlled economy. Some farmers have destroyed crops voluntarily rather than take the chance of losing huge sums of money on their produce. Also, epidemics of anthrax and hoof-and-mouth disease have resulted in the destruction of thousands of cattle, and thousands of others have been slaughtered because the high cost of feed has made it unprofitable to keep them for breeding and for future markets.

Famine is more and more becoming a worldwide problem. According to Nobel laureate Norman E. Borlaug, the year 1975 may be remembered as "the first year of the Big Hunger." He says that initially it may cost the lives of 20 million people and trigger cataclysmic social and political unrest. With the great changes that are taking place in worldwide climatic conditions, in the geometric expansion of the world's population, in the huge rise in the world price of petroleum, in the world's economy, in the general political, financial and social structure, *etc.*, the old order is weakening more and more and is rapidly passing away.

There is much evidence that the Thousand-year Day of the Lord has come unexpectedly "as a thief in the night" (2 Pet. 3:7, 8, 10). We see the ecclesiastical systems, "the heavens," passing away with much commotion ("a great noise"). The earth (human society as now organized under Satan's control) also and the works that are therein are being burned up, destroyed, in this great Time of Trouble; but, thank God, "we, according to his promise, look for new heavens [new powers of spiritual control, the Christ, Head and Body, in Kingdom power] and a new earth [human society organized on the basis of truth, righteousness and love, *i.e.*, Paradise Restored]

wherein dwelleth righteousness" (v. 13).

Then there shall be no more famines in the earth: for "there shall be no more curse" (Rev. 22:3). "The righteous [except the elect, whose inheritance will be in heaven] shall inherit the land, and dwell therein for ever" (Psa. 37:11, 22, 29, 34). "The meek shall eat and be satisfied" (Psa. 22:26). "They shall not hunger nor thirst" (Isa. 49:10). '74-86

Fear—"There Is No Fear In Love; But Perfect Love Casteth Out Fear" (1 John 4:18)?

Question (1957)—What kind of fear is referred to in the text, "There is no fear in love; but perfect love casteth out fear" (1 John 4:18)?

Answer.—Fear is a mental condition which is begotten of uncertainty. There are some things, which we ought to fear, and some, which we need, not fear. The Adversary seems to take advantage of the fallen condition of the race, and to cause them to fear God; for it is natural to avoid whomsoever we fear. Mankind realizes instinctively that they are sinners by nature and that there is a penalty for sin. Taking advantage of this fear of the consequences of sin, the Adversary tries to instill in them a dread of God. He pictures before their imperfect minds a God who is unjust, over-severe in His dealings with sin and the sinner, for whom He has prepared a place of everlasting torture.

As we gradually come to a clearer knowledge of God and the principles by which He regulates the universe, we lose this improper fear; and in its stead comes a love for God and a realization that He has love for us. Our love for Him grows in proportion, as we perceive that He loves mankind and has made provision for them whereby they may have an opportunity for everlasting life. After we have come to love Him perfectly, all fear in the sense of dread is cast out.

Our knowledge and love should not, however, cast out the fear of displeasing God; for proper fear (reverence) must never be cast out. The more we have of reverential love, the more of the proper fear we shall have. Who would not fear to offend a brother or a neighbor whom he loved and appreciated? Much more should we dread offending our just, wise and loving God.

The principle that “perfect love casteth out fear” should operate between husband and wife, between parents and children. The wife who fears her husband cannot be as happy as she would be if there were perfect love; and so also children who are in dread of either, or both, of their parents cannot love them with true filial affection. Each should fear to wound or offend the other, and should strive to have that perfect love which God is pleased to have all exercise. '57-55; '87-7

Figs—Good And Bad.

Question (1972)—Jer. 24 mentions two baskets of figs—one of very good figs and the other of very bad figs—showing that God would bring back from the land of the Chaldeans and bless Judah’s captives corresponding to the good figs, but would not bring back and bless those corresponding to the bad figs; yet Rom. 11:26 tells us that “all Israel shall be saved.” How can we harmonize these two Scriptures?

Answer.—Here, as in many other instances, we must “rightly divide the word of truth” (2 Tim. 2:15) if we would find its harmony. We may be sure that God’s Word never contradicts itself. The prophecy of Jer. 24 was given after Nebuchadnezzar had carried away captive king Jeconiah (also called Coniah and Jehoi-achin, 2 Kings 24:6; 2 Chron. 36:8; Jer. 22:24) the son of Jehoiakim, king of Judah, with the choice ones among the people—the princes, craftsmen and smiths—and had appointed Zedekiah (Mattaniah) as king (vs. 1, 8; comp. 2 Kings 24:14-17); and it deals primarily with God’s people of that time and their near future.

Jehovah here contrasts the comparatively good Israelites (the choice figs) who went into Babylonian captivity with Jeconiah, and bad Israelites (the bad figs)—those who remained in the land of Zedekiah and his courtiers and those who had fled to Egypt to escape judgment. God also contrasts their future: the former in its more faithful remnant returning to His favor after the 70 years’ desolation of the land, and the latter, generally speaking, not doing so.

The “good” and the “bad” not so much to the character of the people as to the prophecies regarding them. This is seen in v. 5, where God says that *like* the good figs He would later acknowledge

(regard with favor) those whom He had sent into captivity for their good; and in v. 6 He says, "I will set mine eyes upon them for good." Their removal to Babylon saved them from the calamities, which befell the rest of the nation, and led them to repentance there; so God bettered their condition (see, *e.g.*, 2 Kings 25:27-30). Also Ezekiel and Daniel were among these captives. The influence of men like these must have greatly improved the general condition of the Jewish exiles.

The blessings promised in vs. 6 and 7 were only partially fulfilled in their restoration from Babylon; the complete fulfillment comes at the time of Jesus' Second Advent and the deliverance from Mystic Babylon, Christendom. God here in the end of the Age has brought them again as a nation and has planted them, and "will . . . not pluck them up" (see Amos 9:14, 15; *Thy Kingdom Come*, p. 259); there they eventually will return to God "with their whole heart."

As one deals with bad, inedible figs, *i.e.*, discards them, so God said He would deliver up to ignominious ruin Zedekiah, his princes and false prophets, and the remainder of the people, both those still dwelling in the land and those living in Egypt—the new life of the Jewish nation was to come, not from Egypt, but from the more faithful to the exiles in Babylon. The punishments recorded in Jer. 24:8-10 apparently refer back to Deut. 28:25, 37. As to God's dealings with those corresponding to the good figs and to the bad figs, see also Jer. 29:10-14, 15-23.

It was long after the initial fulfillments of Jer. 24 had taken place that the Apostle Paul in Rom. 11:26 wrote, "all Israel shall be saved." Meanwhile, a small minority, mostly of the tribe of Judah, returned after the 70-year desolation of the land, under the promise of the blessing. In time of these also lost their integrity, so that when Jesus came unto His own, they, with few exceptions, received Him not (John 1:11). They also were cast away as bad figs, and their house was left unto them desolate, though God has not cast them away for ever (Luke 13:6, 7; Matt. 21:33-46; 23:37-39; Rom. 11:15, 1, 2).

"Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out

of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, they are enemies for your sakes: but as touching the election, they are beloved for the fathers' sakes; for the gifts and calling of God are without repentance . . . God hath concluded them all in unbelief, that He might have mercy upon all" (Rom. 11:25-32).

From this and the context we see that the statement "all Israel shall be saved" refers, not to salvation to eternal life, but to salvation from Israel's Gospel-Age blindness or hardening (vs. 25, 26) and from their Adamic sins (vs. 26, 27). The former (which has already begun) and the latter will be fully accomplished in connection with their New Covenant (Jer. 31:31-34; Ezek. 36:26)—not that all Israel will gain everlasting life, but all will be saved from Adamic condemnation by the Ransom-merit of Jesus, who "tasted death for every man" (Heb. 2:9; 1 Tim. 2:3-6; 4:10; 1 Cor. 15:22). For further explanation of Rom. 11:26 and its context, please see *The Time is at Hand*, pp. 210-217; *The Millennium*, pp. 391-396).

From the above we see that there is really no contradiction between Jer. 24 and Rom. 11:26. The prophecy of Jer. 24:8-10 was fulfilled and those spoken of in v. 8 suffered the punishments of vs. 9, 10 and were "consumed from off the land." Of course, they were not on trial for everlasting life, and they died without hearing of "the only name under heaven given among men, whereby we must be saved" (Acts 4:12). But they will come forth from their sleep of death and be given the truth and an individual trial for eternal life (Deut. 4:30, 31; John 5:28, 29; 1:9; 12:32; Acts 17:31; Isa. 11:9; 26:9; 35:8-10). '72-62

Fire—"Everlasting Fire" (Matt. 25:41).

Question (1965)—In Matt. 25:41 our Lord tells the "goats" to depart from Him "into everlasting fire prepared for the devil and his angels." What are we to understand this to mean?

Answer.—In our study of the Scriptures we must be careful not to take figurative statements literally and thereby make them contradict literal statements. Obviously our Lord is speaking figuratively in His parable of the sheep and the goats—not that He will

judge literal sheep and literal goats, but rather, as He states, that “before him shall be gathered *all nations* [the sheep and the goats therefore represent people].” when He “shall come in His glory [in His Mediatorial Reign], and all his holy angels [Greek, *aggelos—messengers*] with him [including His saints, His faithful Church—Jude 14]” (vs. 31, 32).

In the thousand-year Judgment Day (Acts 17:31; 2 Pet. 3:7, 8) the people undergoing the resurrection process to human perfection (Acts 3:21) will gradually be divided into two classes. Those who reform their hearts and lives by casting out selfishness and evil from them and by filing them with love to God and man, will more and more as the years go by gain the Lord’s favor, *i.e.*, will, figuratively speaking, be put on His right, the place of favor; while those who do not so reform their hearts and lives are pictured as being put on His left, the position of disfavor (V. 33). Those who, like teachable and tractable sheep, continue meek toward their great Shepherd-King will be given the earth (Paradise restored) as their kingdom-inheritance—“prepared for you *from* the foundation of the world [note by contrast that the Elect Church’s kingdom was prepared from *before* the foundation of the world’—Eph. 1:4, 5]” (v. 34). But those who will continue stubborn like goats toward the great Shepherd-King will be destroyed. Those who refuse to obey even outwardly will be destroyed at the of 100 years’ trial (Isa. 65:20), while those who will obey outwardly but not from the heart will be ensnared by Satan in the testing at the end of the 1,000 years and will then be destroyed. All of the Goat class will be destroyed in “the second death,” which is pictorially set forth in this parable as fire (v. 41), because as fire destroys, so God uses it to picture forth the everlasting destruction, the everlasting cutting off, of the Goat class in “the second death” (Rev. 20:7-9, 11-15; 21:8).

That this fire represents destruction is manifest also from the fact that the Devil will be cast into it (v. 41); and his final fate is declared to be annihilation—he will not be kept alive, supervising a place of eternal torment, as some mistakenly think and preach. In a literal passage, Heb. 2:14, it is stated very plainly that Jesus will “destroy him that had the

power of death, that is, the devil.” the word *destroy* here is from the Greek *katargeo*, which means to *annihilate* (comp. Rom. 6:6; 1 Cor. 15:24, 26; 2 Cor. 3:7, 11, 13, 14; 2 Thes. 2:8; 2 Tim. 1:10).

In other Scriptures Satan’s destruction is likewise shown. In Ezek. 28:19, after in vs. 11-18 treating of Satan as the king of Tyre (“the god of this world—2 Cor. 4:4), who was once “perfect in beauty” and had been in “Eden the garden of God,” it is clearly stated, “thou shalt be a terror [comp. Isa. 14:16, 17], and *never shalt thou be any more.*” In Isa. 14:12-14, Satan, before his fall, is called “Lucifer [light-bearer], son of the morning.” His overleaping ambition is shown (“I will be like the most High”), and his destruction—“Yet thou shalt be brought down to hell [sheol, the unconscious condition of the death state, which in his case will be eternal, “the second death,” for he will never be brought back from it after his destruction at the end of the “little season” after the thousand years—Rev. 20:3, 7-9], to the sides of the pit.”

Satan with the symbolic “beast” and the symbolic “false prophet” will be cast into the symbolic “lake of fire and brimstone” (which, properly interpreted, is “the second death”—Rev. 20:14; 21:8), and shall be tormented [the Greek verb *basanizo* should be translated, not torment, but *test* or *examine*—see *the Hell of the Bible*, p. 86] day and night for ever and ever [eternally the perfect minds of God’s creatures, found worthy of eternal life, will examine the nature, character, fruits and history of the Devil, Beast and False Prophet, and as often as they examine them, will draw the true conclusion that they were deservedly cast into the symbolic lake of fire, *i.e.*, ‘the second death’—destruction, annihilation; compare Isa. 14:16, 17]” (Rev. 20:10).

We see, then, that the “everlasting fire prepared for the devil and his angels” is not a literal, but is symbolic of the utter, complete and eternal annihilation that will be visited upon all the wicked “Destruction shall be to the workers of iniquity” (Prov. 10:29; 21:15); “All the wicked will God destroy” (Psa. 145:20); “Who shall be punished with everlasting destruction” (2 Thes. 1:9); and in the thousand-year Judgment Day, “every soul [the goat class of the

parable] which will not hear that prophet [the Christ, Head and Body] shall be destroyed" (Acts 3:23). For a fuller explanation of the parable of the Sheep and the Goats, see B.S. No. 294—a copy free on request. '65-46; '77-15

**Fire—"Coals Of Fire On His Head"
(Rom. 12:20).**

Question (1965)—What is meant by Rom. 12:20: "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head"?

Answer.—Here again fire is used as a symbol of destruction, even as is the case in Mal. 3:2; 4:1; Heb. 12:29; Lam. 4:11; Zeph. 3:8, 9; Matt. 3:10-12; Luke 12:49; 1 Cor. 3:12-15; James 3:6; 2 Pet. 3:7, 12; Jude 7; Rev. 17:16; 20:9, *etc.* The story is told of a woman who took this text literally. Her husband was suing for a divorce. He gave as one of his complaints that his wife on occasions refused to prepare his meals and treated him cruelly. The judge, wishing to restore peace and harmony between them, asked the wife, "Why don't you do like the Bible says; "If thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head"?" To which the woman replied, "That wouldn't do any good, your honor; I tried hot water, and it didn't help a bit."

The context helps us to understand the meaning of this text. The Christian is to bless those who persecute him (v. 14), is to be sympathetic (v. 15), is to be humble (v. 16), not vindictive, but honest (v. 17), living peaceably with others, in harmony with good principles (v. 18), not avenging self, but rather, whenever he can do so without compromising principle, getting out of the way of adversaries and their wrath (v. 19), and is not to allow evil to rule in his heart and mind, but is to overcome evil and evildoers with good (v. 21). And accordingly, if you return good for evil, feeding your enemy when hungry, giving him drink when thirsty, or showing him other kindnesses, you will make him ashamed of his own conduct in contrast with yours; he will see that you have only good will toward him, that you are not his enemy, but his friend; and thus "in so doing" you will figuratively "heap coals of fire on his head"—

burning out (destroying) his animosity. You are not really his enemy; he just thinks you are. Your acts of kindness will get him to think more correctly and may turn your enemy into a friend. '65-46

Flying Saucers—Beware Of "Space People."

Question (1959)—It is reported that in a recent convention of "Flying Saucers" enthusiasts in California, two individuals claimed that they were "space people" from another planet, What is your thought as to these and other self-proclaimed "space people"?

Answer.—We have discussed "space people" and related matters in these columns in the past. In our No. 266 issue, we mentioned Enid Brady's alleged contacts with "space people," showing that they are demons that infest earth's atmosphere. In No. 212 (a copy free on request) we gave an account of some of the "doings" and spirit communications received in the Mojave Desert, in California, at Giant Rock, the "Mecca" of Flying Saucer" enthusiasts. See also our "Flying Saucers" tract.

According to newspaper reports, in the recent convention of the Amalgamated Flying Saucer Clubs of America, at Los Angeles, which was attended by about 2,000 people, two individuals created quite a sensation by announcing themselves as "space people." as "Prince Neasom" and "Princess Nagoona" of the planet "Tythan," which they said was 8 1/2 light years from earth, and by claiming that they were 251 and 241 years old respectively and had been "transplanted" from "Tythan" to earth 31 years ago, but that they had been "married" in Tythan"!

Our thought is that such self-proclaimed "space people" are probably either individuals obsessed by demons, or else publicity seekers, endeavoring to cause a sensation by telling "tall stories." A number of those attending the Los Angeles, "Flying Saucers" convention claimed to be "contactees." Some of them claimed to have had rides in space ships and to have visited other planets, some even claiming to have met "space women"—"real beauties"! It would seem that those who are thus "taken for a ride" in "flying saucers" are (if they are not manufacturing their stories) bewitched or under a spell of hypnosis, and under these influences are given hallucinations which

to them may seem so real that later they recount them as actual facts. Some of the “contactees” are actually spirit mediums under a new (and to some a more attractive) designation, for, like Enid Brady, they claim to contact and receive messages from “space people.”

We know from the Scriptures (*e.g.*, 2 Thes. 2:9: 1 Tim. 4:1) that Satan’s working, especially here at the end of the Gospel Age, is “with all power and signs and lying wonders” and that in these “latter times” the “seducing spirits” are especially active. Since the evil angels, that sinned before the Flood (Gen. 6), were restrained under darkness until the time of their special judgment here in the end of the Age (2 Pet. 2:4; Jude 6), we are not to think it strange that they are now having more liberties than formerly. And since space travel, “flying saucers,” hypnotism, reincarnation, “age regression beyond birth,” *etc.*, are now so prominent before people’s minds, it is not surprising that the demons try to attract attention to themselves and their “messages” through such media. For an expose’ of the dangers in hypnotism, the reincarnation theory, *etc.*, please see our “Faith Healing” booklet—a copy free on request. ‘59-94

Free Moral Agents—Is Man Since The Adamic Fall.

Question (1955)—Has man been a free moral agent since the Adamic fall?

Answer.—There are two ways of viewing this subject, and the answers accordingly would be opposites.

(1) If by “free moral agent” is meant *freedom of will* in respect to moral questions, we would answer, yes. Undoubtedly man is free to *will* as he may please on moral questions, although he may not be able to carry out this *will* or volition in all affairs of life, by reason of the weakness of his flesh or by reason of circumstances and conditions of others with whom he is in contact. Thus the Apostle Paul says, “To *will* is present with me; but how to perform that which is good I find not” (Rom. 7:18).

(2) If by “free moral agent” is meant one who is not influenced or restricted by his environment, the answer should unquestionably be, No; because we are all born in a certain measure of slavery to ignorance, superstition and weakness, the results of

the fall (Job 14:4; Psa. 51:5). Whoever is *thus bound* may indeed seem to have full liberty to do right as easily as to do wrong, but in reality he has no such liberty, by reason of his own depravity and that of others who influence him, especially “the prince of this world,” who blinds the minds of them that believe not (John 14:30; 2 Cor. 4:4).

If all men had absolute *freedom* from the condemnation of the curse, the present would be the time of the world’s trial; but because such conditions do not prevail, therefore God has appointed a “day” (the coming Millennial Age) in the which He will judge the world in righteousness by that “man” who He hath ordained—the Christ (Acts 17:31). When that appointed Day shall come, the ignorance now enslaving mankind will be dissipated before the Sun of Righteousness, the unfavorable surroundings will be largely corrected by the great Prince of “the world [Age] to come” (Heb. 2:5; 2 Pet. 3:13), our Lord Jesus (Isa. 9:6); and such blemishes as may be connected with the imperfection of the flesh of those on trial or judgment will be offset according to the gracious provisions of the New Covenant, under which their trial will take place.

With the Church, whose trial or judgment takes place during this Gospel Age (1 Pet. 4:17), the case is somewhat similar. These are specially justified by faith, their unintentional blemishes and weaknesses all being offset by the great Sin-offering, and their knowledge being granted by special illumination of the Holy Spirit through the Scriptures. Only such as are thus *made free by the Son* are free indeed (John 8:36),—“free moral agents” in this sense and use of the expression. ‘55-39, ‘60-79

Gamble—Is It Right For God’s People To Do.

Question (1986)—According to the Scriptures, is it right for God’s people to gamble, especially in legalized forms, such as state lotteries and betting on horse races?

Answer.—We believe not. The increase, especially in legalized gambling, has been very great in recent times. Over 80 countries have their lotteries. Many European (including Britain), S. African, American and some Asian countries have legalized casino gambling. Also there is much gambling, often legal, on football,

basketball and other sports. In a number of states in the U.S.A., government lotteries have been legalized and have become very popular, with individuals in some cases winning millions of dollars. The amount that is gambled annually is billions in various countries.

Newsweek stated, "The trend can be attributed partly to the general permissiveness of society; like alcohol, marijuana and sexual freedom, the institution of gambling is steadily losing its shock value and becoming accepted as a part of modern life. "Roman Catholics, many Protestants and Jews do not officially protest against it. In fact many churches sponsor their own bingo games, raffles and other forms of gambling. The anticipation of possibly winning and the conjoined excitement works like a drug on many. First it is a diversion, then an obsession and in some cases it becomes possession. Some become compulsive gamblers, of which there are said to be more than 10 million in the U.S.A. alone. Some consider compulsive gamblers as being worse than alcohol and drug addicts. Sooner or later almost all who practice gambling become losers, because the amounts paid out to winners must be a lot smaller than the total wagered or the gambling business would fail. There must be many losers for every winner!

Gambling is based on selfishness, on a desire to get without working for it that, which belongs to others (even if they are willing to give it up). It stems from a get-rich-quick desire. The Apostle Paul says, "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the [a] root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows" (1 Tim. 6:9, 10). This applies to gambling as well as other get-rich-quick schemes. Gambling fosters greed and covetousness, which the Scriptures tell us to get rid of (Psa. 119:36; Luke 12:15; 1 Cor. 6:10; Eph. 5:3, 5; Heb. 13:5).

Gambling often makes people lose self-control, become dishonest, thieving and very inconsiderate of others. It causes some to lose their wages and

deprive themselves and their families of food, clothing, housing, *etc.* Many find that they are soon seriously in debt because of gambling, and this brings many other serious problems. Some compulsive gamblers are helped to quit by appealing to an organization called "Gamblers Anonymous." But the best way to give up gambling or any other bad habit is first to make sure of being repentant for sin and believing in Jesus as Savior and to give one's heart and life to God in consecration, and then appeal to God and Christ for help and strength to overcome.

Those who are consecrated to God have given Him their all—including money and other earthly possessions—and are to be good stewards of it for Him. Surely He would not approve our using money in our stewardship in gambling or in any other way that would be displeasing to Him! It is not right for any of God's people to think that if they wager some money and win they will please Him by using the winnings to further His work.

Many gamblers make more or less of a goddess of "Lady Luck" and enlist her help in winning. Isa. 65:11 may have some bearing here. The last part is translated thus in the ASV: "that prepare a table for Fortune and that fill up mingled wine unto Destiny" (comp. KJV margin, Rotherham, *etc.*). The Hebrew word *gad*, translated "Fortune" in the ASV, *etc.*, seems to refer to the tribe of Gad in Israel, and to mean *a troop* (Gen. 30:11; 49:19). But it seems to be associated with Baal (Josh. 11:17; 12:7) and to mean Fortune. Gesenius' Hebrew Lexicon explains: "*The God Fortune, Gad*, worshipped by the Babylonians and Jewish exiles, Is. 65:11. He is elsewhere called also Baal, Bel, *i.e.*, the planet Jupiter, *Stella Jovis*, which was regarded throughout the east as the genius and giver of good fortune." The Hebrew word *meni*, translated "Destiny" in the ASV, is given by Gesenius "the name of an idol which the Jews in Babylon worshipped along with *Gad*."

It is therefore quite clear that God's people should not gamble. But if, *e.g.*, one's name is drawn out of many to be given a free prize, without the payment of any money, such a free prize, if won, should be thankfully accepted. '86-7

Genesis 1:26—The Words “Us” And “Our.”

Question (1970)—In Gen. 1:26 we read: “God said, Let us make man in our image.” Who are referred to here by the words *us* and *our*?

Answer.—The words “God said” prove that the Father only is the Speaker. Obviously He spoke thus to His “only begotten Son,” the Logos, the precarnate Lord Jesus (Psa. 89:27; Prov. 8:22; John 1:1; 3:16; Col. 1:15; Heb. 1:5; Rev. 3:14). Jesus existed “before the world was” (John 17:5; 1:1, 2). He acted as God’s Agent in the creation of all things (John 1:3; 1 Cor. 8:6; Col. 1:16, 17).

Whether the angels who co-operated in the creative works under the Logos (Job 38:4-7) are also included in this term “us” cannot be positively determined from this passage or from other Scriptures. But at least the Father and the Son are included. The relation of the Two in creation is as follows: The Father was the Architect of the creative plans and the Supplier of the materials for creation, while the Son was the Contractor who took the plans and material and with the assistance of the angelic hosts worked them up into the finished product under the direction of the great Architect of the universe.
’70-38

Genesis 1:26—“In Our Image”

Question (1970)—What is meant in Gen. 1:26 by “in our image”?

Answer.—That a physical image is not here meant is evident from Jesus’ statement that none has at any time seen God’s shape (John 5:37); for if a bodily image were meant, every time we look upon one another we would

be seeing God’s shape. According to the Bible the expression “the image of God” refers to the perfection of the original man in his intellectual, artistic, moral and religious faculties as such, and in the capacities of these faculties. This would mean that every one of man’s intellectual, artistic, moral and religious faculties was perfect in quantity and quality.

In the Bible the word *image* is frequently used to mean character, *i.e.*, the quality of the mind and heart as distinct from the body. Thus in Psa. 73:20 the evil disposition of the wicked, which God abhors, is described as their image (Heb., *tzelem*—the same

Hebrew word that is translated *image* in Gen. 1:26). Jesus' Bride, His Body and its members, was predestinated to be conformed to His image (character, disposition—Rom. 8:29). So, too, when speaking of the first man the Apostle Paul says (1 Cor. 11:7) he was the image and glory of God (he reflected on the human plane the disposition of God); for frequently God's character is in the Bible shown to be His glory—just as the glory of a good man is his good character.

In 2 Cor. 3:18 we not only see the glory of God and His image identified, but are told that by devoutly and steadfastly looking at that glory in the Bible as a mirror we are by God's Spirit changed into the same image from the glory of a less near image into the glory of a more near image. In Eph. 4:24 we are told that the renewal of God's image in us is the renewal of us in the "righteousness and holiness of the Truth" (so the Greek). Here we are shown that the Truth taken through the head into the heart renews us after God's character in righteousness and holiness. Col. 3:10 expresses the same thought: "the new man, which is renewed by knowledge [the intellectual hold of the Truth] after the image [character] of him [God] who created him." The reason given in Gen. 9:6 against murder is that man had been created in God's image (character likeness).

Thus these Scriptures prove that the image of God in Adam was his similarity to God in disposition—his mental, artistic, moral and religious faculties were like God's in kind and perfection, though, of course, not in range, quality and quantity. '70-38

Genesis 4:26—Calling By The Name Of God.

Question (1970)—In Gen 4:26 we read: "And to Seth, to him also there was born a son; and he called his name Enos: then began men to call upon the name of the Lord." What does the last statement mean?

Answer.—The margin gives as an alternate rendering: "call themselves by the name of the Lord." But this is incorrect, for it renders a passive by the reflexive voice, for which there is a form in Hebrew distinct from the passive. The literal translation (there is no word for *men* here in the Hebrew is: "to call by [or *on*] the name of Jehovah was then begun," *i.e.*, in

the days of Enosh (see margin and other translations) the custom was formed of using the name of God, or the word for *God*, in the names given to people. Thus Enosh's grandson, who was born when Enos was 160 years old (Gen. 5:9-13), was named *Mahalaleel*; this name means *praise of God*—*Mahalale* means *praise* and *el* means *God*. Thus the name *God* entered first into the name of a human being in the naming of Enosh's grandson.

The translation, "to call on the name of Jehovah [in the sense, either to pray or to make oath] was then begun," could also be correct; but the thought of praying thus being first begun would be incorrect, as it contradicts the fact that Cain and Abel had previously prayed, *i.e.*, at the time of their sacrifices. Understood as teaching that in Enosh's day a beginning of making oaths by God, the second translation may be the right one. But we are more inclined to the former than to the latter translation.

'70-94

Glory—"Changed From Glory To Glory."

Question (1961)—In what sense of the word are Christians "changed from glory to glory" (2 Cor. 3:18)?

Answer.—This text applies only to truth consecrated Christians. After we are justified by faith (Rom. 5:1) we are called to sonship; and after we accept that call by making a full consecration of ourselves to God (Rom. 12:1) we are made recipients of His spirit of holiness; and after we receive this spirit, which is not one of fear, "but of power, and of love, and of a sound mind" (2 Tim. 1:7), we are guided by it and taught by it respecting the things pleasing and acceptable to our Heavenly Father; we are, so to speak, under this influence molded and fashioned into His likeness, the likeness of His dear Son, our Lord and Savior.

This molding and fashioning we are required to do so to a considerable extent for ourselves (Phil 2:12), but are stimulated to such transformation of character (Rom. 12:2) by the light of the knowledge of the Divine character, which we behold in God's Word. This transforming of our characters is not instantaneous but gradual—we grow more and more like God and Christ, we are changed from glory to

glory in our minds, our wills, our hearts—our characters. This change will not be complete until in the resurrection we receive our new bodies. Meanwhile we “with open face (with no intervening veil of unbelief, prejudice, fleshly-mindedness, fear or superstition, but with simplicity of heart and mind] beholding [contemplating with devoutness, appreciation, reverence and adoration] as in a glass [as reflected in the mirror of God’s Word—James 1:23—and His plan contained in His Word, and as reflected in the life of the living Word, Christ Jesus] the glory of the Lord [the grandeur of His character of wisdom, Justice, love and power, perfectly blended] are changed [in proportion as we appreciate, contemplate and copy it] into the same image [character likeness] from the glory to glory [from glory of a less near likeness to the glory of a more near likeness, until the likeness is complete], even as by the Spirit of the Lord [the power of God which is in the Word, and through which the character is changed as we imitate God and Christ].” ’61-15

God—Himself Has A Body.

Question (1976)—Does Jehovah, the Heavenly Father, the Most High, God have a body?

Answer.—That God is not simply a great mind without a body, but has both, the Scriptures clearly prove when they assert that He has a shape (John 5:37), that the resurrected Spirit, Jesus, is His image (1 Cor. 15:45; 2 Cor. 3:17; Col. 1:15; Heb. 1:3-5; 1 Pet. 3:18), that Christ’s Body, or Bride, the saints, will have spirit bodies like His (1 Cor. 15:40-49; 51-54; 1 John 3:2; 2 Pet. 1:4), and that they will *see His face* (Rev. 22:4), which cannot be done to a bodiless mind, because it would not have a face. Moreover, a face implies a body, though not necessarily a material body. Also, the memorable scene of Ex. 33:18-23 clearly proves that God has a body. And because God is a Spirit (John 4:24). He must have a body that consists of a spirit substance. Also, His having heaven as His abode implies this (Psa. 73:25; Eccles. 5:2; Matt. 5:16, 45; 6:9, *etc., etc.*)

The Scriptures, in ascribing immortality to God, imply that His body consists of life principle. This seems to be the thought of John 5:26: “As the Father hath *life in himself,*” *i.e., inherent life, self-existence.*

Surely this passage teaches that God has immortality. But why does He have immortality? The passage implies that it is because He has *life in Himself, i.e.,* His very essence is immortality.

But God's soul (Heb. 10:38) is His essence. And His soul, like every other soul, consists of two parts: life principle and a body. Therefore His body also seems to consist of life principle. This then is apparently the thought of the expression, "As the Father hath life in himself." If God's body consists of life principle, we can readily see why He must be immortal—death-proof; for the death of any individual is the separation of the life principle from the body.

If, therefore, God's body consists of life principle, it follows that there can be no separation of life principle from His body, since His body is life principle. Also, Jesus in His resurrection attained to the same condition—immortality. "life in himself" (John 5:26). This also is true of the saints, His Bride, in their resurrection (1 Cor. 15:53, 54, 45-49; 2 Pet. 1:4; 1 John 3:2). Because of this, on them the Second Death has no power (Rev. 2:11; 20:6). Therefore the highest order in the spirit world, God and Jesus and His Bride—*those of the Divine nature—having self-existence, immortality,* seem to have bodies consisting of life principle.

That no other spirit have such bodies, and hence are not immortal, is proven by the fact that Lucifer, (Isa. 14:12-20), now Satan, a cherub (Ezek. 28:14, 16), and thus a member of the highest order of the other spirit orders, will be destroyed, annihilated (Isa. 14:15; 27:1; Ezek. 28:16-19; Heb. 2:14). But this must be kept in mind: God is no creature; He was not created; He always has been in existence. And this must be so, since He is the Creator of all things made. '76-6; '83-31

God—Is He The Father Of All Men.

Question (1958)—In Acts 17:29 the Apostle Paul seems to include natural men who are unbelievers as being among "the offspring of God." How should we understand this?

Answer.—God represents Himself as the Life-giver, or Father, of every living thing, since all life proceeds from Him; but, especially, He is the Father, or Life-giver, of all created in His image and likeness. Adam,

the first man (1 Cor. 15:45), was thus created (Gen. 1:26, 27), and therefore was a son of God (Luke 3:38); and although in his posterity much of that original image and likeness has since been lost through sin and depravity, it is, nevertheless, still proper to speak of man from the standpoint of his original creation. It is to be remembered, however, that according to the Scriptures the entire human race, which according to the Scriptures the entire human race, which was in Adam's loins at the time of his transgression, shared in his transgression and condemnation, and thus lost their standing of sonship in God's family (Rom. 5:12-21), becoming alienated and at enmity with Him (Eph. 4:18; Col. 1:21). All are God's offspring, *i.e.*, all sprang from, or derived their life from the Almighty; but He recognizes as sons only those who are in harmony, in fellowship with Him, and this now includes only those who are reconciled to Him through the precious blood of Jesus (Rom. 5:10; 1 Pet. 1:18, 19), who laid down His perfect human life as a ransom-price, a corresponding price (1 Tim. 2:6), for Father Adam, who before he sinned and forfeited his life was also a perfect human being—"very good" (Gen. 1:31). Only such as are thus reconciled to God may escape His wrath, which abides on the sinful human race as a whole; only such become again "the sons of God" (John 1:12; 3:36; Acts 4:12). '58-93 '74-94

God—"Before Abraham Was, I Am."

Question (1972)—In Ex. 3:14 God identified Himself to Moses as "I AM THAT I AM" AND I AM'; and in John 8:58 Jesus said, "Before Abraham was I am." Does this prove that Jesus and God are one and the same person?

Answer.—No. Some try to draw this conclusion, because of God and Jesus both using the same expression "*I am*." But the Apostle Paul also used the same expression in 1 Cor. 15:10: "By the grace of God *I am what I am*." Obviously this does not prove that the Apostle Paul and Jehovah God are one and the same person! When God in Ex. 3:14 stated His name as "*I am who I am*" and "*I am*," He was indicating, not His appellation, but His *character* and *nature*. Similarly, the Apostle Paul was indicating his *character* when he said, "By the grace of God *I am*

what I am."

And similarly, Jesus was indicating His *nature* when He said, "Before Abraham was, *I am*." Jesus here affirmed that He had existed before Abraham and had ever since continued to exist. Please notice the expression "*I am*"—present tense. Why this? It is used to express that a non-terminated existence, *viz.*, that of Jesus, which He as the Logos had before Abraham lived, had never up to the time of His speaking in this text come to an end, which proves that when the Logos became flesh (John 1:14), He did not die while undergoing the transfer from a spirit plane to the human plane of existence. Without dying, the same person was transferred from one nature to the other (2 Cor. 8:9; Phil. 2:6, 7) and lived continuously during the transfer. Jesus in John 8:58 was not trying to prove that He and His Father were one and the same person. To have done so would have been to deny God's Word and His own teachings in general. '72-94; '94-93

God—Harmonize God's Character With His Dealings With Pharaoh.

Question (1952)—How can we harmonize God's character with His raising up Pharaoh to make known His Power and Glory as taught in Rom. 9:17?

Answer.—We are not to understand this language to mean that God coerced Pharaoh's will and made his heart wicked. Rather, we are to understand that the time having come for Him to deliver His oppressed people from their oppressors, and for His justice to mete out condign punishment to the Egyptians for their wickedness toward Israel, God by death removed other prospective heirs to the Egyptians throne, so that the particular Pharaoh of our question, whose obstinate character should be depended upon, without external coercion, to resist the purpose of God to deliver Israel, would be on the throne of Egypt at the time of Israel's deliverance and of Egypt's punishment. Thus God raised him up in the sense of paving the way to his successorship to the Egyptian throne, without in any way forcing him later to do things contrary to his will. In doing this God followed a principle frequently exemplified by Him. When, for example, God desired to work out a gracious feature of His plan, like committing the

Covenant to Abraham, the saving of a part of the antediluvians to Noah, the deliverance of Israel from Egypt and their leading through the wilderness to Moses, the deliverance of the Jews from Haman to Mordecai and Esther, He chose such agents whose *holy characters*, freely of themselves, without any external coercion, *naturally* disposed them to do just what God desired to have carried out. Likewise in carrying out certain wrath features of His plan, He chose such wicked persons, like Balaam, Korah, Jezebel, *etc.*, whose *evil characters* freely of themselves, without any external compulsion, *naturally inclined* them to do the wrongs that would further the carrying out of the wrath features of His plan. Thus God by manipulating the affairs of Egypt in such ways as to advance the particular Pharaoh of Rom 9:17 to the throne for the time of Israel's deliverance, raised him up and kept him on Egypt's throne amid such circumstances as made a great manifestation of His Power and Glory in the earth. Thus God made the wrath and opposition of Pharaoh to inure to God's glory without in anyway coercing his will or making him wicked (Psa. 76:10; Rom. 9:21-24). '52-48

God—"There Shall No Man See Me, And Live."

Question (1961)—In view of the general Scriptural teaching that no man can see God and live (Ex. 33:20), how are we to understand Ex. 24:10, 11?

Answer.—In Ex. 33:20 God told Moses, in reply to his earnest request to see God's glory, that no one can see the literal face of God and live—"Thou canst not see my face." Nevertheless, God promised to grant Moses' earnest request by putting him "in a cleft of the rock" and covering him while His "glory" passed by, and after that permitting him to catch a glimpse of that glory-light representing God to him; but God explained, "my face shall not be seen" (vs. 21-23)—the glory-light shining out from it is so bright that it would destroy a human being if he were to see it.

In the instance mentioned in Ex. 24:10, 11, Moses, Aaron, Nadab, Abihu and the 70 elders were not permitted to see Jehovah's body, for "no man hath seen God at any time" (John 1:18; 1 John 4:12). Nor did they see the glory-light shining from His body.

What they saw was a vision, a representation or tableau of His body, just as the three Apostles saw representation of Moses and Elijah in the "vision" on the mount (Matt. 17:1-9; see our June issue—a copy free on request). Not only is this suggested in v. 10 by the ascription of feet to Jehovah and by the description of a symbolic pavement under His feet, but also by the word in v. 11 which is translated "they saw" in the expression, "they saw God," which in the Hebrew is *chazah* (the same word is used also, *e.g.*, in Isa. 1:1; 2:1), from which the Hebrew words for *seer* and *vision* are derived, *e.g.*, *chozeh*, seer (2 Sam. 24:11; 1 Chro. 29:29; 2 Chro. 9:29; 29:25, 30), *chazon*, vision (Hab. 2:2, 3), *chazoth*, vision (2 Chro. 9:29), *chazooth* vision (Isa. 21:2; 29:11), *chizayon*, vision (Zech. 13:4; Joel 2:28). The Hebrew, therefore also suggests that they saw a vision, a representation, of God, but not God Himself.

We should keep in mind that a "vision" is not the real thing, but a representation of it. Thus when St. Peter saw the sheet with all manners of beasts descending from heaven, he saw a representation of Jews (the clean animals of the vision) and Gentiles (the unclean animals of the vision), not Jews and Gentiles themselves as such. When St. Paul saw the man of Macedonia calling, "Come over and help us," he did not see a real Macedonian, but a representation of one. Thus, too, St. John in Revelation saw not real dragons, beasts, cities, *etc.*, but representations of them—visions of them. Thus in visions not the real things, but representations of the real things are seen. '61-54; '68-62

God—"One Lawgiver—Able To Save And To Destroy."

Question (1972)—In the Bible God instructs us through Jesus to "love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:44). Yet we read also in the Scriptures that God and Jesus destroy (annihilate) their enemies. How are we to understand this?

Answer.—To understand the harmony in these Bible statements, we must keep in mind that there is a vast difference between God, the great Creator and Preserver of the universe, and His creatures,

especially mankind, and more especially fallen mankind. God is the great Lawgiver (James 4:12), in the sense that the laws governing all of His creatures who are free moral agents originate from His heart and mind, and have been written by Him in their hearts and minds, though marred greatly in man because of the Adamic fall. Accordingly, because of being the Lawgiver, He is also by right the Law-enforcer. He has reserved to Himself the right to preserve or to destroy His creatures (Matt. 10:28), depending on whether or not they will love and practice His law, His principles of truth and righteousness. He cannot look with favor upon evil (Hab. 1:13; Job 34:10, 12). In Psa. 145:20 we read, "The Lord preserveth all them that love him: but all the wicked will he destroy."

Because God has the office of Lawgiver and Law-enforcer, none of His creatures has the right to take to himself the privilege of occupying His judgment seat, and to destroy others. "Who art thou that judgest another?" (James 4:12). Even the great and mighty prehuman Jesus, the Logos, otherwise known as "Michael the archangel [comp. Dan. 10:13, margin], when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee" (Jude 9). But since then God has "committed all judgment to the Son" and has "given him authority to execute judgment also" (John 5:22, 27). Therefore Jesus now has the right under God to be the Law-enforcer—to preserve the righteous and destroy the wicked. He will destroy (annihilate) Satan and all who under a fair, complete, individual trial for life manifest that they are inseparately linked with evil and are God's enemies (Heb. 2:14; Ezek. 28:19; Psa. 37:20; 72:9; 92:9; Matt. 25:31-46; Luke 19:27; 1 Cor. 3:17; 15:25, 26).

God's character is absolutely perfect in wisdom, justice, love and power (Job. 37:23; Jer. 9:23, 24; Deut. 32:4; Rom. 11:33, 34; 1 Tim. 1:17; Psa. 89:14; John 3:16; Rom. 5:8; Titus 3:4; 1 John 4:8-10, 16, 19; Matt. 19:26; Rev. 19:6). The same is true of Jesus. But it is not so with man. He is fallen, and in general very imperfect because of heredity and environment (Psa. 51:5; Rom. 3:10-13), and

therefore very unfit to have God's judgment entrusted to him.

Even Christians, true disciples of Christ, who are lifted out of the condemnation of Adamic sin (Rom. 8:1), still have immaturities in character and also fleshly imperfections (1 John 1:8-10; 2:1). Therefore even they are not qualified as humans, or as New Creatures in this life, to have God's judgment committed to them. First they are to "add" to their characters and develop in the fruits of the Spirit—in Christlikeness (which is Godlikeness)—including unselfish love (Gal. 5:22, 23; 2 Pet. 1:5-11; 3:18; 1 Cor. 13; Col. 3:14), even for enemies (Matt. 5:44; Rom. 12:17, 19-21). As they grow in this unselfish love, they are fitted more and more to deal even with enemies along the lines of proper principles, and not with the animosity, resentment, hatred, spitefulness and vengefulness of the fallen human nature.

Of the Little Flock, when crystallized (made unbreakable) in Christlikeness—and thus fully qualified to have God's judgment committed to them—the Apostle Paul wrote, "Know ye not that [when glorified in the Divine nature] we shall judge angels?" (1 Cor. 6:3). They as glorified kings and priests under Jesus in the heavenly realm, will aid Him in His judgment work in the Millennial Age, rewarding the righteous of mankind and destroying (annihilating) in the Second Death those who after a full and complete trial for life are found incorrigible and therefore unworthy of life (Acts 17:31; Dan. 7:9, 13, 14, 22, 27; Matt. 19:28; 25:31-46; Luke 22:29, 30; Rev. 5:9, 10; 20:4, 6, 11-15; 21:8). '72-29

God—Does He Ordain Capital Punishment.

Question (1972)—Is executing murderers justifiable?

Answer.—For human society's benefit God ordained that "whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6). For murder committed "presumptuously"—premeditated—He decreed death invariably; but if unpremeditated (manslaughter), He provided for mercy—a way to escape death (Ex. 21:12-14; Lev. 24:17; Deut. 19:1-13; Num. 35:10-34; Josh. 20). He knew that these regulations would tend to keep life sacred and lessen murder, so that bloodshed would not pollute the land

(Num. 35:24).

It is good to see among nobler people a humane constructive, merciful spirit that seeks to uplift the fallen and to rehabilitate prisoners rather than to destroy them. (Prisons should be geared to rehabilitating inmates, in sharp contrast with the treatment given to them in the darker past.) But sentences for murders are now often too light and paroles granted too soon.

The feeling that a great responsibility is associated with taking human life in a judicial way is right. No murderer should be executed unless clearly proven guilty of killing with premeditated, willful, malicious intent. But public sentiment today is much too lenient; it opposes capital punishment for even the worst of these. This, we believe, results generally from disregarding God's laws mentioned above. As punishment relaxes, crime inevitably increases greatly, as it has in our day.

By capital punishment, society does not send criminals into horrible and eternal torture (as some have supposed), but merely *hastens* (for the good of all) the death penalty still upon the whole world (Ezek. 18:4, 20. Rom. 5:12; 6:23; 1 Cor. 15:22). Hopefully, many criminals in their Judgment Day (Acts 17:31; 2 Pet. 3:7, 8; Rev. 20:2, 3, 7, 12), will repent and reform, and gain eternal life (2 Tim. 4:1; Isa. 26:9; 28:17; Acts 3:19-23). '72-30

God's—Repenting The Nature Of It.

Question (1971)—If God foreknows all things and never changes His mind, why does Gen. 6:6 say, "It repented the Lord that he had made man on the earth, and it grieved him in his heart"?

Answer.—The casual reader usually understands this passage to mean that God was sorry for having created man, even heartbroken over it. However, such is not the teaching of this Scripture. To bring its thought clearly before our minds several things in it must be explained:

(1) To what does the "it" refer in the expressions "it repented" and "it grieved"? Certainly not to God's creating man; for God foreknew man's sins and also what He would do about them (Acts 15:18). If God had repented of man's creation He would have destroyed him, and thus the human family would now

be nonexistent. Nor does the passage say that God repented for having created man. What then was the *it* of this verse? We reply, man's wickedness, even as the previous verse says: "And God saw that the *wickedness* of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually; and *it* [the wickedness just described] repented the Lord that he had made man on the earth, and it [the wickedness of man] grieved him at his heart."

(2) The next thing that may be obscure to the casual reader is the expression "in the earth," which occurs in v. 6 and also in v. 5 (in each instance the Hebrew for "in the earth" is identical and may be translated by either the preposition *in* or *on*). The word *earth* in the Bible means not only the literal earth—the planet on which we live—but also the symbolic earth—human society (Gen. 4:14; 6:11-13; 9:11; 11:1; Isa. 60:2; Jer. 22:29; Micah 1:2; Matt. 5:13). The form of society that prevailed before the Flood was somewhat communistic, like that which prevailed among the North American Indians. This form of society through man's increasing selfishness became increasingly evil, until the conditions described in Gen. 6:1-5 developed. The words "in the earth," therefore, in vs. 5, 6 refer to the somewhat communistic form of society prevailing before the Flood.

(3) The word "repented" as used in v. 6 also causes some difficulty. We generally use the word to mean *to sorrow*, *to grieve*, over some matter. But in the Bible the word here translated "repented" in referring to God means to change either one's mind or one's procedure, as, for example, in Num. 23:19; 1 Sam. 15:29; Psa. 90:13; 110:4; Jer. 4:28; Ezek. 24:14; Hosea 13:14; Jonah 3:9. Knowing the end from the beginning, God never needs to change His mind, nor does He ever do so (James 1:17). But He frequently changes His procedure. Thus He follows all His purposes unto a completion, and then takes up other purposes, thus changing His procedure, but not His mind, which all along had planned the change of procedure. For example, when He had finished His Patriarchal-Age purposes He changed His procedure, taking up His Jewish-Age purposes, which in turn

being completed, He changed His procedure, taking up His Gospel-Age purposes; and as these are gradually completed He gradually changes His procedure, taking up His Millennial-Age purposes. If the word “repented” in Gen. 6:6 is understood to mean, not a change of mind, but of procedure, the last difficulty in the verse vanishes.

Accordingly, Gen. 6:6 means that man’s wickedness in the somewhat communistic form of society existing before the Flood occasioned God’s changing the procedure He entered into when, having made man, He placed him and his progeny into the somewhat communistic form of society, in which man’s wickedness pained God deeply. The succeeding verses and chapters describe the means by which God changed His procedure, *i.e.*, the Flood and the organization of society on a different basis—private ownership of property, competition in business and government in national and international relations. Historically, the somewhat communistic form of society was so changed; and thus God changed His procedure, but not His mind, which had all along been made up to make the change of procedure when it would be due. ’71-6

God—“It Repented The Lord.”

Question (1989)—If God foreknows and can declare “the end from the beginning” (Isa. 46:10), and never changes His mind (Mal. 3:6; James 1:17), why does Gen. 6:6 say, “It repented the Lord that he had made man in the earth, and it grieved him at his heart?”

Answer.—The casual reader usually understands Gen. 6:6 to mean that God was sorry for having created man, that He was even heartbroken over it. But such a thought works disharmony with other Scriptures. To bring this text’s thought clearly before our minds, several things in it must be explained.

The first of these is the word “it” in the expressions “it repented” and “it grieved.” To what does this “it” refer? Certainly not to God’s creating man; for God foreknew “from the beginning of the world” mankind’s sins and what He would do about them (Acts 15:18). Had God repented of man’s creation, He would have destroyed him, and thus the human family would now be non-existent. Nor does

Gen. 6:6 say that God repented for having created man.

Word "It" refers to man's wickedness

It says that *it* repented Jehovah that He had made man *in the earth*. What repented Him?—to what does the *it* of this verse refer? The word *it* here obviously refers to man's wickedness, even as the previous verse says! "And God saw that the *wickedness* of man was great *in the earth*, and that every imagination [the whole imagination, purpose and desire] of the thoughts of his heart was only evil continually; and *it* [the wickedness just described] repented the Lord . . . and it grieved him at his heart."

Having seen that the word "it" used twice in verse 6 refers both times to man's wickedness described in v. 5, we are ready for an explanation of the next thing that, to the casual reader, is obscure in v. 6—namely, the expression "in the earth," which occurs both in v.6 and in v.5. The word *earth* in the Bible means not only the literal earth—the planet on which we live—but also the symbolic earth—society (Matt. 5:13; Isa. 60:2; Gen. 4:14; 6:11-13; 9:11; 11:1; Deut. 32:1, *etc.*). The form of society that prevailed before the flood was somewhat communistic, like that which prevailed among the North American Indians. Such a form of society through man's increasing selfishness became increasingly evil, until the vile conditions described in Gen. 6:1-5 developed. The words "in the earth," therefore, in vs. 5 and 6 mean in the communistic form of society prevailing before the flood.

Word "repentance" can mean change of procedure

The word "repented" as used in v. 6 also causes some difficulty. We generally use the word to mean *to sorrow*, *to grieve* over some matter. But Biblically the word here translated "repented" means to change either one's mind or one's procedure (Jer. 4:28; 1 Sam. 15:29; Psa. 90:13; 110:4; Num. 23:19).

Knowing the end from the beginning, God never needs to change, nor does He ever change His mind (James 1:17); but He frequently changes His procedure, i.e., He follows all His purposes unto a completion, then takes up other purposes—thus changing His procedure but not His mind, which all along had planned the change of procedure. For

example, when He had finished His Patriarchal-Age purposes, He changed His procedure, taking up His Jewish-Age purposes, which in turn being completed, He changed His procedure, taking up His Gospel-Age purposes; and these being now nearly completed, He is changing His procedure, and beginning to take up His Millennial-Age purposes. If the word "repented" is understood in Gen. 6:6 to mean, not a change of mind, but of procedure, the last difficulty in the verse vanishes.

**Hebrew word *kij* can be translated
"because" or "though"**

In trying to find the true intent behind the words of this text, it is essential to ask. Has this word "that" been rendered properly in translation? The Hebrew word used here is *kij*; it is an all-purpose particle with many English equivalents besides the word "that." Included in this list are our words "because," "forasmuch as," "inasmuch as," "though," and "although." If the word "because" is used instead of "that," we could paraphrase the verse: The wickedness of man caused God to change His procedure as respects man because it was God Himself who had created man [and thus it was proper for God to change His procedure] in society in the first place, and God was grieved at man's wickedness. If the word "though" (or "although") is used instead of the word "that," then we gain the thought that God was grieved at the state of man on the earth though (although) He had created Man in the first place.

Accordingly, the verse would mean that man's wickedness in a communistic form of society occasioned God to change His procedure entered into when He placed Him in a communistic form of society; and man's wickedness therein pained God deeply. The following verses and chapters describe the means by which God changed His procedure, *i.e.*, the flood and the organization of society on the basis of private ownership of property, competition in business and government in national and international relations. And we find that the communistic form of society was so changed; and thus God changed His procedure, but not His mind, which had all along been made up to make the change of procedure when it would be due.

This verse has been another case where writers of the Bible used certain phrases out of an incomplete understanding of Jehovah's character and methods (prior to His further revelations as His dealings with man unfolded)—similar to the perplexing expressions in Exodus about "God hardening Pharaoh's heart," Or else the Hebrew writers were using a phrase which people at that time knew to take accomodatively, whereas English translators have inaccurately rendered the expression out of an incomplete understanding of Hebrew idiom or of Jehovah's character. '89-54

God's—Four Great Attributes.

Question (1973)—In your writings you often refer to God's four great attributes." What are these, and where are they shown in the Scriptures?

Answer,—The Scriptures stress as God's four greatest character attributes His wisdom, justice, love and power. There is no one literal passage in the Scriptures that expressly mentions all four of these Divine attributes, though there are several figurative ones that picture forth all four of them under the symbols of a lion (power), an eagle (wisdom), an ox (bullock, used in the atonement sacrifice—justice) and a human face (love). (See Ezek. 1:5-14, Rev. 4:6, 7.)

In Job 37:23 all four of them are mentioned, two of them expressly and two of them by other terms: "He [the Almighty] is excellent in *power*, and in *judgment* [discernment, *i.e.*, wisdom], and in plenty of *justice*: he *will not* [willingly] *afflict* [here love is indicated]."

So also in Jer. 9:24 they are all indicated, either expressly or impliedly: "I am the Lord who *exerciseth* [a function of power] *lovingkindness* [love], *judgment* [wisdom], and *righteousness* [justice], in the earth: for in these things [power, love, wisdom and justice] I delight, saith the Lord."

So, too, partly by implication and partly by expression these four attributes are set forth in Deut. 32:4: "His *work* [the expression of His power] is perfect: for all his ways are *judgment* [wisdom]: a God of *truth* [the basis of wisdom and love] and without iniquity, *just* and *right* [justice] is he."

There are, of course, many other passages that treat of at least one or another of these Divine

attributes. Thus wisdom as a Divine attribute is set forth in Rom. 11:33, 34; Eph. 1:8; 1 Tim. 1:17, *etc.* Power as a Divine attribute is set forth in Gen. 17:1; Psa. 115:3; Matt. 19:26; Luke 1:37; Rev. 19:6, *etc.* Justice as a Divine attribute is set forth in Ex. 20:5; Psa. 89:14; Jer. 50:7, *etc.* And finally, love as a Divine attribute is treated of in John 3:16; Rom. 5:8; Titus 3:4; 1 John 4:8-10, 19, *etc.*

Thus God's four greatest character attributes, the highest of all His graces of character, are prominently set forth in the Scriptures. '73-6

God's—Love Never Violated.

Question (1972)—Does God violate His love when He destroys (annihilates) the incorrigibly wicked?

Answer.—“God is love” (1 John 4:8, 16); therefore everything He does is in full harmony with disinterested, unselfish, love. As already mentioned, He is perfect also in His wisdom, justice and power and He never violates any of these character attributes in anything He thinks, says or does. Accordingly, it is in harmony with His wisdom, justice, love and power that He will destroy (annihilate) Satan and all other incorrigibly wicked beings.

The following illustration may help us to see this matter more clearly. Suppose that a mad dog, one afflicted with rabies, comes into a community, foaming at the mouth and endangering the lives of all the people. What should be done? Should the dangerous animal be allowed to have his liberty? Surely not! And if an officer of the law, considering the welfare of everyone concerned, were to destroy the dog, thus putting him out of his misery and protecting everyone in the community, would we say that he had violated wisdom, justice and love? Surely not! It would be in justice and in love, in proper consideration for all concerned, that he would thus act for the general welfare of the community.

God has promised to create “new heavens and a new earth, wherein dwelleth righteousness” (Isa. 65:17; 2 Pet. 3:13; Rev. 21). This will be in the third world, or epoch, “the world to come,” which will last forever (Heb. 2:5; Isa. 65:17-25; 25:6-9; 26:9 see *The Divine Plan of the Ages*, pp. 66-73, 222, 223, 241, 242). It will have new “heavens”—new powers of spiritual control—Jesus and His faithful followers

(Dan. 7:13, 14, 18, 22, 27; 12:3; Matt. 13:43; 1 Cor. 15:41, 42; Rev. 11:15; 20:1-6; 22:17). Under Christ's benign reign mankind will be restored to human perfection and Edenic conditions as they obey the righteous, loving and wise arrangements of the new "earth," the new order of human society, instituted by Christ and the Church for and among the whole race, the dead as well as the living (Psa. 22:27-31; 86:9; Isa. 2:1-4; 11:1-16; 29:18-24; 35:1-10; Micah 4:1-7; Rom. 14:9; Phil 2:9-11).

Will God in His infinite wisdom, justice, love and power allow Satan and his willfully and persistently wicked demons and humans to eternally mar and disturb the perfect conditions then prevailing in heaven and in earth? Surely not! A brief trial or testing will at the end of the Millennium, in the "little season," be brought upon all of the human race then living, to determine whether or not they are worthy of living for ever amid those perfect social arrangements on earth; only the worthy ones, the righteous, will be given eternal life, and those found unworthy, the irreformably wicked, will be cut off in "the second death"—everlasting destruction—Rev. 20:7-9; 21:8; Acts 3:23; Rom. 6:23; 2 Thes 1:9; Psa. 37:9-11, 20, 22, 29, 35-38; 145:20; Prov. 2:21, 22; Matt. 25:34, 41, 46 [*kolasin*, "everlasting cutting off"]. Then, with all the wicked-ones (including Satan himself—Heb. 2:14 [*katargeo*—"to render entirely inactive, or useless"] Ezek. 28:19) destroyed-completely and eternally annihilated—"all iniquity shall stop her mouth" (Psa. 107:42). It is God's loving-kindness and consideration for the welfare of all that prompts Him to put an end to all-evil, both in heaven and on earth.

God's—Providence Over The World.

Question (1964)—I have recently lost a loved one in death. He had many good qualities of character, but never accepted Jesus as his Savior and never consecrated his life to God. Your teachings emphasize that God's providential care is over His consecrated ones. Am I to get the thought that God had no providential care over the interests of my loved one?

Answer.—"The Lord is good to all: and his tender mercies are over all his works" (Psa. 145:9). Hence, in a wide sense God's providential care attaches to

every creature.

*“The whole creation is His charge,
But saints are His peculiar care.”*

When thinking of your loved one, consider him as one of the many children of Adam whom God so loved as to give for them His only begotten Son, to die for them. (John 3:16, 17). Jesus “tasted death for every man”; He “gave himself a ransom for all, to be testified in due time”; for “God will have all men to be saved, and to come unto the knowledge of the truth” (Heb. 2:9; 1 Tim. 2:4, 6). The Gospel Age is the day of judgment, not for the world, but for the Church (1 Pet. 4:17); but God “hath appointed a day, in the which he will judge the world” (Acts 17:31)—and here is where your loved one comes in; for Jesus said (John 12:47): “If any man hear my words, and believe not, I judge him not; for I came not to judge the world, but to save the whole world.”

Soon God’s Kingdom will be established on earth, and Christ and His Church, as Abraham’s Seed, will bless “all the families of the earth” (Gen. 12:1-3; 22:16-18; 28:14; Gal. 3:8, 16, 29). This is God’s great provision for the children of men (including your loved one), to assist in the blessing of whom He first selects and perfects the Church, giving them a heavenly inheritance as spirit beings. Viewing the matter from this standpoint, there is no human creature that is not a subject of Divine providence and care. But those who now accept Jesus as their Savior and dedicate their lives to God are under His *special* care and instruction. He surrounds them with special providences (Psa. 34:7). ‘64-63

God’s—Good Pleasure Toward The World.

Question (1969)—What is God’s good pleasure toward the world of mankind in general, the non-elect?

Answer.—“God our Savior . . . will have all men to be saved, and to come unto the knowledge [Greek, *epignosis, an accurate knowledge*] of the truth” (1 Tim. 2:4). His good desires and plan, however, are all centered in Christ (Eph. 1:10); therefore He has appointed no other name than Jesus’ name by which anyone can be saved, and no other conditions for obtaining salvation than faith in Jesus’ blood (in His ransom-sacrifice), obedience to the precepts of

righteousness, and dedication to God and the doing of His will faithfully. No man can come unto the Father except by Him. "He that hath the Son hath life, and he that hath not the Son of God hath not life" (1 John 5:12; John 14:6). All must become His disciples if they would have everlasting life.

To this end, the great compassionate love of Jehovah toward all His fallen, disobedient creatures of Adam's race was manifested in the gift of His dear Son to be our redemption price—even while we were yet sinners (John 3:16; Rom. 5:6-8). For the same reason, as a part of the same will or good pleasure of Jehovah concerning men, He has arranged to establish His Kingdom under Christ on earth (Dan. 2:35, 44; 7:13, 14, 18, 22, 27; Rev. 5:9, 10; 11:15; 20:4, 6). He has arranged that Christ, His King and Representative, shall awaken the dead and reign to bless and uplift men, to bring all who in this life have not had an opportunity for salvation to a knowledge of His goodness, perfection, hatred of sin and *good will* toward all, manifested in His provision for everlasting life on earth through Christ (Luke 2:14; Isa. 11:9; 25:6-9; 40:5; Jer. 31:34; Hab. 2:14), that they might be saved fully from the Adamic dying process and come fully into with Him, and by obedience to God's precepts and arrangements gain everlasting life on earth as a part of the "sheep" class (Matt. 25:34-40; John 10:16).

Yet God is not pleased to accept men into everlasting life in His Kingdom on earth without testing and proving them as to whether, after they obtain full knowledge, ability and freedom of choice, they will sincerely love and choose the right and hate and reject the wrong. Therefore He has been pleased to appoint a day (the Millennial Day) in which He will *judge* the world in righteousness. The Judge of all is to be the Christ—Jesus and His Church; and the work shall be so thoroughly done in the final testing in the "little season" at the end of the thousand years that no lover of righteousness shall be sentenced to the Second Death, and no lover of evil shall escape that sentence (Acts 17:31; 3:23; Rev. 20:3, 7-9, 13, 14; 21:8).

The utter, complete and eternal annihilation of the incorrigible after the final test will be in demonstration

of God's unceasing hatred of sin. He is not a God that has pleasure in wickedness or persons inseparable linked with it (Psa. 5:4). "Have I any pleasure at all that the wicked should die? saith the Lord God, and not that he should return from his ways, and live?" "I have *no pleasure* in the death of him that dieth, saith the Lord God: wherefore turn yourselves, and live ye." "As I live, saith the Lord God, I have *no pleasure* in the death of the wicked; but that the wicked turn from his way and live" (Ezek. 18:23, 32; 33:11).

"As for God, *his way is perfect*: the word of the Lord is tried: he is a buckler to all those that trust in him." "Ascribe ye greatness unto our God. He is the Rock, *his work is perfect . . . a God of truth, and without iniquity, just and right is he*" (Psa. 18:30; Deut. 32:3, 4). '69-70

God's—Favor Is It Denoted By Large Numbers.

Question (1971)—A member of the "Jehovah's Witnesses" group has pointed me to the large attendance at some of their assemblies and their many converts, as a proof that God is specially favoring them and approves their doctrines. What would you say to this?

Answer.—For a long time shallow religionists have used such "proofs" However, the fact that a religious group can stage a large mass meeting, whether it be the Mohammedans, the "Jehovah's Witnesses," the Catholic Holy Name Society, or any other group, does not of itself prove that God's favor is upon them or that He approves their doctrines. As history proves in innumerable instances, a multitude can be wrong almost as readily as one can be wrong.

The Scriptures show that in many instances in the past those approved by God have been very few comparatively, and that they usually have not had a large following. Noah is a marked example. He preached for 120 years (Gen. 6:3) without getting any following. Jeremiah is another example. Elijah is still another. There were 850 prophets of Baal and the groves (1 Kings 18:19), while Elijah stood alone (v. 22): yet he was unmistakably the only one approved of God.

A test that will determine whether any religious group's doctrinal interpretations are approved by God is found in B. S. No. 262, page 6, *viz.*, "Every Bible

passage or doctrine must be interpreted harmoniously: (1) with itself, (2) with all other Scriptures, (3) with all other Scriptural doctrines, (4) with God's Character, (5) with the Ransom and Sin-Offerings, (6) with the purpose of God's Plan and (7) with facts."

In our booklet entitled, *The Teachings of "Jehovah's Witnesses" Examined in the Light of the Scriptures*—a copy will be supplied free on request) we have examined many of the main teachings of the "Jehovah's Witnesses," and have shown which of these teachings agree with the Scriptures and which of them are contrary to the Scriptures and the Ransom. '71-78

God's—Doing Things Permissively.

Question (1976)—How can we harmonize 2 Sam. 24:1, which says that it was God who, in His anger against Israel, "moved David against them to say, Go, number Israel and Judah," with 1 Chron. 21:1, which says that "Satan stood up against Israel, and provoked David to number Israel"? Was it God or Satan who moved David to commit this sin?

Answer.—It was both—God *permissively* and Satan *actively*. By Hebrew and Greek idiom (as well as by modern usage) a person is sometimes said to do that which he *permits* to be done. So the thought is that God permitted David to be moved, motivated. "God cannot be tempted with evil," and accordingly He would never tempt anyone to do evil, or look upon evil with approval (James 1:13; Hab. 1:13). In the Bible God is often said to do what He merely permits to be done; and so in this case: He permitted Satan to tempt David. Satan was the active mover, while God merely withdrew His supporting grace, and the king fell under Satan's temptation.

For similar instances, note that Ex. 7:13 (compare 10:20, 27) states that God hardened Pharaoh's heart, whereas Ex. 8:15 states that Pharaoh hardened his own heart. God only *indirectly* by His longsuffering, mercy and goodness was repeatedly the occasion of Pharaoh hardening his own heart by his presuming on God's goodness, His generosity.

Note also the case of Job. Who brought upon him his twofold form of affliction: (1) the loss of his property, sons and most of his servants and (2) his

physical sufferings? Job 1 and 2 show that both God (*permissively*, by partially removing the “hedge” around him—1:10) and Satan (*actively*) brought upon Job the testing of his faith, and as a result of his faithfulness God highly rewarded him (James 5:11; Job 42:10).

And again, note Jer. 4:10: “Then said I, Ah, Lord God! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.” Surely God personally does not practice deceptive and lying! The thought here is that God did it by *allowing it* to be *done*. God meant it for the eventual good of all those concerned.

Similar illustrations are found in Job 14:19, 20; Ezek. 14:9-11; 20:25, 26; Rom. 9:18; 11:7, 8 and 2 Thes. 2:11. '76-39

God's—People Using Various Organizations And Means.

Question (1996)—Did God's true people, *e.g.*, in the Harvest times, avail themselves of the help of various organizations in furthering their work for the Lord?

Answer.—We think that within certain proper bounds they did; and certainly the true Church has done so all through the Age. While the true Church is not to identify herself with organizations, nor to give them her work to do instead of doing it herself, nor to give them charge of her work, nor to accept their errors, she has made use of certain helps that were available for her use.

Thus St. Paul made use of the governmental machinery of the Roman Empire to escape from the hands of the Jews, in order to keep himself available for the Lord's work (Acts 22:25; Chap 23). He made use also of the meeting place of the Areopagus (the council at Athens), and of a meeting specially called by its members to give him a chance to preach the Gospel (Acts 17:19-31). He made use of ships owned and operated by Roman corporations, as means of furthering his journeys as a herald of the Gospel. For years after Israel was cast off from the Lord's favor, he made use of synagogues and their meetings to preach the Gospel.

Throughout the Gospel Age the faithful made use

of the organizations of the various churches to present the Truth. Repeatedly in the reaping time our Pastor and the pilgrims addressed various church meetings advertised by those church agencies, and also frequently used their baptismal pools for immersions.

Pastor Russell accepted the appointment by New York's governor to act as New York's delegate at the National Purity Congress, and lectured at one of its sessions. He accepted the invitation of the directors of the Illinois State Fair to speak at a large meeting for which they advertised and supplied the auditorium, *etc.* He accepted the invitation of the directors of the Panama and Pacific Fair at San Francisco in 1915 to hold a session of the Oakland Convention in the auditorium on the fair grounds, while the rest of the convention was held in the Oakland auditorium at the special invitation of the city of Oakland.

Not a few others of the Parousia conventions were held under similar conditions — such as those at Niagara Falls, Chautauqua, Springfield, *etc.* It will be recalled that from 1910 to 1914 repeatedly did our Pastor speak on Zionism at meetings that the Jews had arranged for him.

And, what fruitful and Divinely pleasing use for sending forth the message have we made of the post office, railroad, airplane, bus, automobile, telephone, telegraph, tape recorder, printing press, news agency, theaters, motion picture; TV and radio!

Additionally, the Truth brethren have held private and public meetings in schools, libraries, courthouses, churches, community rooms, lodges, YMCA's and YWCA's, hotels, motels, *etc. etc.* '96-38

Gospel—Was It Preached "In All The World" In The Apostle Paul's Day.

Question (1958)—Will you please harmonize Matt. 24:14 and Col. 1:5, 6, 23 with your teaching on our being now in the "harvest" or end of the Age?

Answer.—The statement of Matt. 24:14 does not imply that the whole world will receive the Gospel and be converted by it before the end of the Gospel Age. Quite to the contrary, it expressly states that the preaching is to be for "a *witness* unto all nations." It does not give any indication as to how the *witnessing* will be received.

From the form of the question, it would appear that the questioner considers Col. 1:5, 6 to mean that the Gospel had already been preached to every nation in the world in the Apostle Paul's day. If this be the questioner's thought, it is evidently quite incorrect, for it is obvious that many of the nations on earth at that time had not yet heard the Gospel. When St. Paul referred to the "world" in v. 6, it is manifest that he had in mind only the nations of the then known world, in all of which, generally speaking, the preaching of the Gospel was then to be found. Note, *e.g.*, a similar use of the word "world" in Luke 2:1. It is evident that Caesar's decree did not impose taxation upon all nations on earth, though it did so upon all the nations in the Roman Empire, the "world" mentioned in this text.

Furthermore, if in St. Paul's day the Gospel had already been preached to every nation on earth, the end of the Gospel Age should have come at that time, as our Lord declared (Matt, 24:14); Satan should have been bound and the Millennial Kingdom should have been set up then (Rev. 20:1-7), nearly 19 centuries ago.

Besides, as we look over all the world today, we know that neither now nor at any time in the past has the Gospel converted all the world—in fact, the proportion of heathen to Christian has increased greatly and is continuing to increase greatly in our day. The most that we can say today is that now, finally, the Gospel has been *preached as a witness to every nation*—the Bible, which is the Gospel message, has been translated into all the national tongues of the world. Thus every nation (through some representatives) has been made acquainted with the letter of God's message, at least; and this is in full agreement with our position that we are now in the "harvest" time or end of the Gospel Age (Matt. 13:39) and in the dawning of the Millennium.

In respect to Col. 1:23, we will suppose that the questioner refers to the clause, which says, "The gospel, which ye have heard, and which *was preached to every creature* which is under heaven." To assume that this implies that the Gospel was already preached to every creature under heaven in the Apostle's day, and hence that there would be no

need of a presentation of Christ to any in the future, because all have had a full and fair opportunity of knowing of the grace of God in the present life, would be a most unreasonable interpretation of the Apostle's words. We believe that his meaning is as follows:

God's grace for over two thousand years was restricted to Abraham and his fleshly seed,—the one nation of Israel; and was not sent to any other nation under heaven (Amos 3:2). And even when the Gospel "began to be preached by our Lord," it was restricted to the same "lost sheep of the house of Israel" (Matt. 15:24): it was not until Israel had stumbled through unbelief, and been rejected of God (Matt. 23:37, 38), and after our Lord Jesus had "tasted death for every man" "for the sins of the *whole world*," and had risen from the dead, "Lord of *all*," that He authorized the preaching of the Gospel to others than the Jews, *i.e.*, to the Gentiles. His message was, "Go ye and teach *all nations*," *etc.*

In harmony with this the Apostle tells us in Col. 1:23 that the Gospel, which we have heard is open to every human creature under heaven—there, is no longer any restriction of it to the Jews. The difficulty in the translation is in the word *to*: the proper thought would be better conveyed by the word *for*. The Greek word here is *en*, and although its first meaning is *in*, yet it is frequently used in the sense of *for*, being so translated six times, both in the A.V. and the R.V. Instances: "If ye be reproached for the name of Christ" (1 Pet. 4:14). "Well reported of *for* good works" (1 Tim. 5:10). "They think they shall be heard *for* their much speaking" (Matt. 6:7), *etc.* '58-21; '63-53

Gospel—Preached To The Dead.

Question (1960)—How are we to understand 1 Pet. 4:6: "For this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit"?

Answer.—Here again, as in v. 5, the "dead" are those who are "dead in trespasses and sins," *legally* dead. Jesus referred to such dead ones when He said: "Let the dead [mankind under death condemnation] bury their dead" (Luke 9:60). Unless one has the Son of God, he can have no life in him;

no one has had even a reckoned life unless he is in conjunction with the Lord Jesus, who under God is the great Giver of life (1 John 5:12; John 3:36). So then, the whole world is dead *legally*, and, in harmony with v. 5, the Apostle explains in 1 Pet. 4:6 that the Gospel was preached to those who became new creatures, who were *legally* dead, "by nature children of wrath, even so others" (Eph. 2:3), that through repentance for sin, acceptance of Jesus as their Savior and consecration of their lives to God they might through faith be counted alive, reckoned as having "passed from death unto life" (John 5:24; 1 John 3:14), and thus might be fitted for their trial for life everlasting here in the Gospel Age; for, as the Apostle explained (1 Pet. 4:17), "the time is come that judgment must begin at the house of God"

And how were these new creatures to be judged, tried? According to men, they would be considered as still in the flesh, a part of the world—merely imperfect human beings. But according to God, they would be judged as new creatures, begotten of His Spirit, and living in the spirit. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not" (1 John 3:1). "Wherefore henceforth [after becoming new creatures] know we [who have 'the mind of Christ'—1 Cor. 2:16] no man [*no one*—see Diaglott] after the flesh" (2 Cor. 5:16, 17). Now, says the Apostle, that is the reason that the Gospel was preached to those of the Adamic race who became new creatures, that, although they are judged by men according to the flesh, they nevertheless live according to God in the spirit. '60-55; '68-15

Gospel Age—No World Conversion.

Question (1983)—Do the Scriptures show that Christians are to expect to convert the world in this Gospel, or Church Age, before Jesus' Second Coming?

Answer.—No. Some evangelists and others who have claimed that Jesus will not come in His Second Advent until after the world is converted, appeal for proof to Matt. 24:14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." But Jesus here said nothing at all about world conversion; He

said merely that the Gospel would be preached worldwide (comp. Acts 1:8) "*for a witness*" before the end of the Age. He said nothing at all *how the witnessing would be received and how many it would convert*. Long ago the reports of the Bible Societies showed that the Gospel had been published in every language of earth (though not every dialect).

Some point for proof of Gospel-Age world conversion to Jesus' words in Mark 16:15: "Go ye into all the world, and preach the gospel to every creature." Jesus did indeed here and elsewhere tell His followers to preach the good tidings to all everywhere as they would have opportunity, but again He says nothing at all about *how this preaching would be received and how many it would convert*.

Some appeal for proof of Gospel-Age world conversion to God's words to Jesus in Psa. 110:1: "Sit thou at my right hand, until I make thine enemies thy foot-stool." They claim that Jesus sits on a fixed throne in the heavens until the work of subduing all things, converting the world, is accomplished for Him by the church. But "right hand" does not here refer to a fixed locality, but rather to a position of power (Matt. 26:64), authority (Matt. 28:18) and rulership, which Jesus will always have next to the Father, regardless of where He goes.

The Bible shows clearly that *when Jesus comes in His Second Advent* "the nations are *angry*" (Rev. 11:8), *far from converted*, that then He and His Church will break them in pieces like a potter's vessel and subdue and rule them with an iron rod (Psa. 2:8, 9; Rev. 2:26, 27) and that *then* "he must reign, till he hath put all enemies under his feet" (1 Cor. 15:23-25) and has subdued all things unto Himself (Phil. 3:21).

Statistics make it very evident that the world is not being converted. Figures in 1886 showed a world population estimated at 1,424,000,000, including 856,000,000 (about 72%) heathen—counting all who are not Jews, Christians or Muslims as heathen (see *The Divine Plan book*, pp. 15-18). The corresponding statistics for the beginning of the 1980's are a world population of 4,414,900,000, including 3,417,400,000 heathen (over 77%), (*World Almanac* 1982 and *Encyclopedia Britannica* 1981). The number of those dying without Christ was estimated at 100,000 daily in

1886. It would be far more now. '83-71

Gospel Age—God's Work Selective.

Question (1983)—How do we know that God's Gospel-Age work was to be a *selective* work and not a *world conversion* work?

Answer.—Many Scriptures show that God's Gospel-Age work was to be and has been a selective work, a work of selecting out from among mankind the pre-Millennial seed (children) of Abraham, those who perseveringly exercise a faith like his (Rom. 4:1-25).

Through this seed God will bless and convert the world in the soon-coming Millennial Mediatorial Reign of Christ (Gen. 12:3; 22:16-18; Gal. 3:8, 16, 29; Psa. 22:27-31; 72; 86:9; Isa. 2:2-4; 11:6-10; 25:6-9; 35; 65:17-25; Dan. 2:31-45; 7:11-27; Micah 4:1-4).

Jesus in His First Advent preached the Kingdom message with the purpose of doing a *selective* work, and not a *world conversion* work. He purposely spoke in parables to "them that are without," "that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time should be converted, and their sins should be forgiven them" (Mark 4:12; Matt. 13:10-17). In other words, *Jesus purposely did not seek to convert all.*

In the Great Commission, Jesus said, "Go ye therefore and teach [make *disciples of*, see margin, ASV] all nations, baptizing them" (Matt. 28:19). Again a *selective* work is indicated, not a *world conversion* effort.

Acts 3:19-21 sets forth Jesus' Second Advent, to be followed by "the times of restitution [*restoration*, ASV] of all things." This restitution indicates world conversion, not in the Gospel Age, but afterward, in the Millennial Age.

Acts 15:14-17 shows God's Gospel-Age work of selecting out some from among the people—"to take out of them a people for his name." This is to be followed by restoring Israel's kingdom and arranging in the Millennial Mediatorial Reign for blessing and converting "the residue of men [the remainder after some have been selected out in the Gospel Age]." No Gospel-Age world conversion here!

Rom. 8:19-23 sets forth those selected during the Gospel Age as those "which have the firstfruits of the

Spirit.” They are clearly set forth as separate from mankind in general—“the creature [*the creation*, ASV],” who in the Millennial Age will receive the afterfruits of the Spirit (Joel 2:28) and “be delivered from the bondage of corruption [the Adamic death sentence] into the glorious liberty of the children of God.” In other words, the world will be converted in the Millennium, and not before.

Rev. 5:9, 10 plainly describes Jesus as selecting His Church in the Gospel Age: “For thou wast slain and hast redeemed us to God by thy blood *out of* every kindred, and tongue, and people, and nation.” And why are they selected out of mankind? That they may be “unto our God kings and priests; and . . . reign on the earth.” Rev. 20:4, 6 says these selected as kings and priests “shall reign with him a thousand years.” They will not rule over each other, but will rule over, bless and convert the world of mankind, the non-elect, in the Millennium.

More Scriptures could be given showing the selecting work of the Gospel Age (see our *Millennium* book), to be followed by the world conversion in the Millennial Age, but the above should suffice for now.

Let us remember that here in the end of the Age God does a special work of gathering and making up His jewels (Mal. 3:17; Psa. 50:5; Isa. 56:8). Let us continue to be as shining lights in this dark and evil world, steadfastly holding forth the Word of Life (Phil. 2:15, 16) by word and the printed page, for the selecting of more of the jewels the Lord is seeking as the pre-Millennial seed of Abraham, but realizing that world conversion is not for now, but for Christ’s soon-coming Millennial Mediatorial Reign. ‘83-71

Great Company—Meaning Of.

Question (1963)—What is meant by “The Great Company”?

Answer.—There were many during the Gospel Age who originally were called in the *one hope* of the High Calling, to be members of Christ’s Bride (Eph. 4:4; Heb. 3:1), but who, after having been begotten of the holy Spirit, fell short, some more, some less, of attaining to that high honor, reserved for the Little Flock alone—the highest honor in God’s great celestial domain, next to that of God and Christ. Nevertheless, they are loyal to God in heart; hence He does not cast

them aside, but saves them by His mercy extended to them through Christ.

The Bible speaks of these Spirit-begotten new creatures, not as a "little flock," but as "many people," "a great multitude" (Rev. 7:9; 19:1, 6). They are not "more than conquerors"—as are the Little Flock (Rom. 8:37); but they are, nevertheless, victors—they have special tribulatory experiences, amid which they wash their robes and make them white in the blood of the Lamb; hence they will be awarded palms (instead of crowns) of victory; and while they will not be privileged to sit *in* the throne (Rev. 3:21) and reign as kings and priests, as joint-heirs with Christ, they will be privileged to serve God eternally "*before* the throne," as part of the Church of the Firstborn, whose names are written in heaven—the Great Multitude will serve as antitypical Levites in God's Temple and as Noblemen in God's Kingdom (Heb. 12:23; Rev. 7:9-17).

While not of Christ's Bride, they are referred to as "handmaids" (Joel 2:29), the Bride's "damsels" (Gen 24:61), "the virgins her companions that follow her," "into the King's palace" (Psa. 45:14, 15), and are for the *first* time here in the end of the Gospel Age brought to the fore *as a class* and invited to be present in heaven as guests at "the marriage supper of the Lamb" (Rev. 19:9).

The great majority of Gospel-Age new creatures, often referred to as "born-again Christians" (or, more correctly, Spirit-begotten Christians; see BS No. 219—a copy free on request), are not of the very select company, the Little Flock, the 144,000 (Rev. 7:4; 14:1), but are of the Great Multitude—generally spoken of as the Great Company. '63-61

Great Company—Nature And Inheritance.

Question (1961)—Is not the Great Multitude of Rev. 7:9-17 and 19:1-9 the Restitution class, and therefore not a Spiritual class?

Answer.—We think that they do not represent the Restitution class, but a Spiritual class. This is clearly implied in Rev. 19:6, where their voice is distinguished from the voice of *many waters*, peoples (Rev. 17:15)—*i.e.*, those who will be of the Restitution class. More clearly yet is it implied in the family figure in vs. 7-9 by the fact that they are

described as those who are invited to the Marriage Supper of the Lamb. In this picture the Bridegroom is Jesus, the Bride is the Little Flock, the Guests at the Marriage Supper are the Great Multitude. The following order of events connected with a family proves that these Guests could not be the Restitution class: First, there is the marriage; second and afterward, the marriage supper; third and still later, the begetting of children; and fourth and finally, their birth. The Great Multitude, the theme of Rev. 19:1-9, being the Guests at the Marriage Supper, cannot be the Restitution class, which will be children of this Marriage, begotten and born after the Marriage Supper.

The figure of Levites and Noblemen used in Rev. 7:15 likewise proves them not to be of the Restitution class. The expression, "serve him day and night in his temple," proves them to be antitypical Levites. Here the figure is that of Priests, Levites and Israelites. The Priests are Jesus and the Church; the Israelites are the Restitution class; part of the Levites are the Great Company (Mal. 3:2, 3). The fact that the Levites had no inheritance in the land proves that the Millennial Levites will all either be or become spiritual; hence none of them will ultimately be of the Restitution class.

To be before God's *kingly* throne (Rev. 7:15), but not to stand before His *judicial* throne (Rev. 20:12), means to be a nobleman and officer of the Kingdom. Here in the Kingdom figure (not in the court figure where He functions as Judge) The Christ in the throne is the King; the Great Company are the officers, nobles, before the throne; and the Restitution class are the subjects of the King and the subordinates of His officers, nobles; therefore, they are not represented in this scene, which implies a palace scene; for their place is outside of the palace.

Psa. 45: introduces the same and additional distinctions: v. 1 introduces Jehovah; vs. 2-9 introduce Jesus; vs. 9-13 introduce the Church as Jesus' Bride; vs. 14 and 15 introduce the Great Company as the Bridesmaids; v. 16 introduces the Ancient Worthies as Christ's children and the Restitution class's princes; while v. 17 introduces the Restitution class, separate and distinct from all other

classes.

Psa. 107 also introduces the same and other distinctions; vs. 2-9 treat of the Little Flock; vs. 10-16 treat of the Great Company; vs. 17-22 treat of Fleshly Israel cast off from, and later restored to God's favor; vs. 23-32 treat of mankind during and just after the Great Tribulation; vs. 33-38 treat of the Restitution class during the Millennium; vs. 39 and 40 treat of the wicked, and vs. 41 and 42 treat of the righteous during the Little Season after the Millennium.

What Paul says of the man that committed fornication with his father's wife (1 Cor. 5:5) proves that the Great Company will be spiritual; and hence will not be the Restitution class. "Deliver such an one unto Satan for the *destruction of the flesh* [for the overcoming of his evil disposition, that he might learn not to fornicate any more, even as Hymenaeus and Alexander were delivered unto Satan, that they might learn not to blaspheme any more, 1 Tim. 1:20], that the spirit [the New Creature] may be saved [by being awakened from the dead as a spirit] in the day of the Lord Jesus.

Num. 32 and Josh. 1:12-15 show that 2 1/2 tribes of Israel, *i.e.*, Ruben, Gad and half the tribe of Manasseh, were given their inheritance on the side of the Jordan river "toward the sunrising," *i.e.* on the *east*, while the other 9-1/2 tribes of Israel were given their inheritance on the *west* side of the Jordan. The inheritance of the 2-1/2 tribes, on the *east* side, represents the inheritance of the elect, who will all eventually become spirit beings, whereas the inheritance of the 9-1/2 tribes, on the *west* side, represent the inheritance of the non-elect who will eventually become perfect earthly beings, *i.e.*, Restitution. The 2-1/2 tribes in their inheritance on the *east* represents those who will all eventually be even a heavenly inheritance, the Little Flock (Ruben), the Great Company (Gad) and the Worthies (half the tribe of Manasseh; these consist of the Ancient Worthies—Heb. 11, *etc.*—and also the Youthful Worthies, who consecrate or dedicate their lives to God—Rom. 12:1—after the High Calling closes here in the end of the Gospel Age; the Worthies will be Spirit-begotten and Spirit-born at the end of the Millennial Age). The 9-1/2 tribes (including the other half tribe

of Manasseh) in their inheritance of the *west*, standing for ten tribes (10 being the number of perfection or completion for natures lower than the Divine), represents the entire Restitution class in their earthly inheritance. Hence the Great Company's inheritance on the spirit plane, is separate and distinct from the inheritance of the Restitution class.

The above Scriptures and Scriptural evidences, among others, clearly prove the Great Multitude is not the Restitution class, but a Spiritual class. '61-22; *'76-46

Hatred—Is It Ever Proper.

Question (1984)—Should God's people ever have any kind of hatred in their hearts?

Answer.—David said: "Do not I hate them, O Lord, that hate thee? and am I not grieved with those that rise up against thee? I hate them with perfect hatred: I count them mine enemies" (Psa. 139:21, 22). Surely God's people should hate that which is evil, and not have any sympathy with it. "Ye that love the Lord, hate evil" (Psa. 97:10). "Hate the evil, and love the good" (Amos 5:15). "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good" (Rom. 12:9). Of Jesus it was prophetically stated, "Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows" (Heb. 1:9; Psa. 45:7).

Many are more or less under the influence of iniquity by reason of inherited weakness, bad environment and their own willful indulgence in evil practices. We all were born in a fallen condition (Psa. 51:5). While we hate the iniquity, the sin, we must learn more and more to have compassion for the poor human race. God's compassion is so great that "while we were yet sinners, Christ died for us" (Rom. 5:6, 8; John 3:16). We must have the mind of our Lord; but we are to have no sympathy for the evil. If there are any who once enlightened and who have come into full sympathy with iniquity (and there are such according to the Scriptures—Heb. 6:4-6; 10:27-31; 2 Pet. 2:1, 12-22; 1 John 5:16; Jude 4, 8-13) they are themselves iniquitous and would properly be classed with Satan.

We are to hate Satan and his works of iniquity

“with a perfect hatred”—so much so that we would not compromise or enter into anything that would bring us into relationship with any of his sinful methods. We are to “have no fellowship with the unfruitful works of darkness, but rather reprove them” (Eph. 5:11). All our interest must be on the Lord’s side. And the more we love Him the more we will hate everything to the contrary. Accordingly, we hate Satan, the great Adversary, the Prince of Darkness, with a perfect hatred; and any who prove to be unalterably fixed in evil, to be his followers or sympathizers under full light, deserve the same kind of hatred.

But such a hatred not mean ill will on our part, or any desire for or pleasure in having them mistreated in anyway or tortured for even a little while, let alone throughout all eternity. It would be the same kind of hatred that God has. God is altogether righteous, as seen above, and His hatred will mean the destruction (*annihilation*) in due time of Satan and all who are of his spirit, fully and unchangeably saturated with and fix in evil (Heb. 2:14; Matt. 25:41, 46—it should read “everlasting cutting off”). This is the proper hatred that we should have, the hatred that would wish to see the irreformable opponents of God destroyed—for the good of all concerned. ’72-30; ’84-6

Heaven—Its Nature.

Question (1958)—Is heaven a place or a condition? If a place, where is it?

Answer.—While it is true that beings might be in a heavenly condition, that is, spiritual and invisible to human sight, and yet be near to us who are in the flesh, we could not agree that heaven is *only a condition*; it must also be a *place*, just as truly as the earth is a place. As to its location, the most reasonable suggestion we know of is that offered in *Thy Kingdom Come*, p. 327 and *Creation*, p. 171, viz., that the suns and their plan-ets—the solar systems—all revolve about a common center, which astronomers identify with the star Alcyone, one of the heavenly group known as *Pleiades*. This is in harmony with a hint that God has given, that His gracious power proceeds from the *Pleiades*, from whence, accordingly, He governs the universe (Job 38:31).

This is attested further by the situation of the

Pleiades in the *north*, where other Scriptures indicate that God's dwelling place is located. *E.g.*, Psa. 75:6, 7, where we read: "Promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up an-other." God's dwelling place, from which His promotions come, is thus shown to be in the direction of the one main compass point not mentioned here, *viz.*, the *north*. Isa. 14:13, 14 is another. Here Lucifer in gross pride and self-exaltation says: "I will sit also upon the mount of the congregation, in the sides of the *north*: I will ascend above the heights of the clouds; I will be like the most High."

As evidence that heaven is a place and at a distance from the earth, and that it requires time to go there and come back notice the fact that our Lord said that He would "go away" and "come again" (John 14:3). This could not be true if to go to heaven means merely a change from human conditions to spiritual conditions, because *He will never come again to human conditions*, as at the time of the First Advent. "He took upon Him the *form* of a servant," "was made a little lower than the angels, *for the suffering of death* . . . that He by the grace of God should *taste death* for every man" (Phil. 2:7-10; Heb. 2:9). He has finished that work and has no further use for the body of humiliation—He has been glorified, "highly exalted," and is the express image of the Father's person (Heb. 1:3).

Again, our Lord said in the parable that the Nobleman went into a *far country* to receive for himself a kingdom, and to return (Luke 19:12).

Also, we are informed that the Holy Spirit was not yet given, because Jesus was not yet glorified (John 7:39), indicating that as soon as Jesus would be glorified the Holy Spirit would be given to the waiting Church. And we know that from the time Jesus ascended up on high until the descent of the Holy Spirit was ten days. '58-70; '71-78

Hell—Is It A Place Of Darkness.

Question (1977)—I read recently a statement by an eternal torment teacher as follows: "In Hell there will be no light at all but a thick darkness and weeping and gnashing of teeth. Those who want to be with their friends in Hell won't be able to know

where they are in the thick darkness. What a terrifying place to be! All who are without the Lord Jesus Christ as Savior are bound for that awful eternity of suffering—both Jews and Gentiles.” What do you think of this?

Answer.—It seems like a very strange statement, because most teachers of the eternal torment theory say that hell is a place full of flaming fire, and therefore it would not be dark at all. But the Bible clearly shows that hell is a condition of silence, darkness, forgetfulness and absolute unconsciousness (Job 10:21, 22; 14:21; Psa. 6:5; 88:3-12; 146:4; Eccles. 9:5, 10; Isa. 38:18), without any fire or torment. (For an examination of all the Scriptures on hell, including the parable of the rich man in hell, see our *Hell of the Bible booklet.*) '77-94

Hell—Explain David’s Words “Let Them Go Down Quick Into Hell” Psa. 55:15.

Question (1952)—Please explain David’s words: “Let them go down quick into hell” (Psa. 55:15). It seems to teach that there is at present a hell for the wicked. David does not seem to show much love for his enemies.

Answer.—The Hebrew word here translated *hell* is *sheol*, which occurs 65 times in the Old Testament. It is 31 times translated *grave*, 31 times translated *hell* and 3 times translated *pit*. It signifies the unconscious condition of death, wherein there is no wisdom, knowledge or device (Eccl. 9:10; Job 14:21; Psa. 6:5; Isa. 38:18). Both good and bad people go to *sheol*: Jacob said he would go there (Gen. 37:35); Job prayed to be hidden there (Job 14:13); Jesus went there. David says, speaking prophetically for Jesus—“Thou wilt not leave my soul [me] in hell [*sheol*]” (Psa. 16:10). Compare with Acts 2:27, where Peter explains. The Greek word there translated *hell* is *hades*, and has the same meaning as *sheol*. In Ps. 55 David sees the doings of the wicked, and prays that they may soon *die*, and thus cease to work mischief. Had David prayed that they might go to a place of *torture* it would indeed revealed a dreadful condition of mind, and no wonder you might feel shocked. But remember that if it would seem wicked in David, it would be ten thousand times more awful for Jehovah to provide such an endless torture as some suppose.

It must be the theology of the Dark Ages that is at fault, for Jehovah, David and Paul seem to have the same mind on this subject. Paul said (Gal. 5:12), "I would that they were even *cut off* which trouble you," *i.e.*, let them go down quick into death, and Jehovah says, "I took them *away* as I saw *good*" (Ezek. 16:50). The key is found in the fact that the Age for the world's trial is the coming one, when all shall be made to know God and His Truth under favorable circumstances (Isa. 11:9; Jer. 31:34; Micah 4:1, 2; 1 Tim. 2:4, 6; Psa. 136:1-26). '52-15

Hell—Is There More Than One.

Question (1959)—Is there more than one hell mentioned in the Bible? If so, how many?

Answer.—Yes. There are three different words, with different meanings, that are translated hell in the King James translation. These are (1) the Hebrew word *sheol*, which corresponds to the Greek *hades* (see *e.g.*, Psa. 16:10; comp. Acts 2:31—A.R.V.), (2) the Greek word *tartarus* (2 Pet. 2:4—R.S.V., margin), and (3) the Greek word *gehenna* (see, *e.g.*, Matt. 5:29, 30—A.R.V., margin. Thus it may correctly be said that there are three distinct and different hells mentioned in the Bible. Some may be somewhat surprised at there being more than one hell mentioned in the Bible; However, this is very evident from Rev. 20:13, 14, where we read that "death and hell were cast into the lake of fire." Almost all Bible scholars agree that the lake of fire means hell. How then could one hell be cast into another (the lake of fire), if there were only one hell? The thought of one hell being cast into another and there still being only one hell would be as illogical as the story of the snake that began to swallow itself, beginning at its tail and continuing to swallow itself until it finally disappeared down its own throat! '59-62; '65-21

Hell—Immortal Worms And Unquenchable Fire.

Question (1978)—Do not Isa. 66:24 and Mark 9:43-48 prove that the doctrine of eternal torment is Scriptural?

Answer.—The word hell here (Greek, *gehenna*) means the valley of Hinnom, outside of Jerusalem, where children were sacrificed to Molech, and unto which refuse, offal and bodies of certain criminals were cast and were destroyed by the worms and the

fire, which was never quenched. (For details please see BS No.383—a copy free on request.) '78-55

Hell—(Hades) Not The Lake Of Fire.

Question (1963)—Is hell (*hades*) the same as the lake of fire?

Answer.—No! Some teach that they are the same, but this is a great mistake. Referring to the thousand-year Judgment Day, the Revelator tells us in the spirit of prophecy that “the sea gave up the dead which were in it; and death and hell [*hades*; margin, the *grave*] delivered up the dead which were in them: and they were judged every man according to their works. And death and hell [*hades*] were cast into the lake of fire. This is the second death” (Rev. 20:13, 14). Obviously, hell (*hades*) is not the lake of fire, for the lake of fire could not be cast into itself. Such a thought would be as absurd as to claim that a snake by starting at its tail could eventually completely swallow itself!

The book of Revelation is a book of symbols (Rev. 1:1). Things such as its candlesticks, stars, harps, trumpets, lightnings, thunders, hailstones, rivers, waters, frogs, beasts, horns, birds, trees, *etc.*, are symbolic, hence must be interpreted in harmony with symbolic usage in other Scriptures. Thus “fire” is used to represent destruction (Zeph. 3:8; Mal. 4:1; Matt. 3:11, 12), for it is a most destructive agent. This is illustrated in Jude 7, which explains that “Sodom and Gomorrah, and the cities about them . . . are set forth for an example, suffering the vengeance of eternal fire.” Here, then, is our example of what is meant by eternal fire—not that it would be eternally burning and never complete its destruction, but that its destruction would be eternal.

Accordingly, the lake of fire (which is also designated *gehenna* in the Scriptures) represents eternal destruction—“the second death” (Rev. 20:14, 15; 21:8)—not life in any sense. “Death [the dying process under Adamic condemnation] and hell [*hades*, oblivion, the unconscious sleep of death]” will be cast into the lake of fire, will be fully destroyed, when the great prison house of the tomb will have delivered up all its dead (John 5:28, 29), and the dying process, including all its aches, pains, mental and moral imperfections of every sort, will have

ended in the restitution, restoration, of the human race to full human perfection (1 Cor. 15:26; Acts 3:19-21). For further explanation, please see our booklet, *The Hell of the Bible* (12c), and also our tract *What is Hell?* (Free on request). '63-6; '95-14

Hell—The Meaning Of Sheol And Hades.

Question (1959)—What is the meaning of *sheol* and *hades*?

Answer.—In the King James translation of the Bible, the Hebrew word *sheol* is translated *hell* 31 times, *grave* 31 times and *pit* 3 times, while the corresponding Greek word *hades* is translated *hell* 10 times and *grave* 1 time. (That *hades* corresponds with *sheol* is manifest from the fact that the Apostles used *hades* for *sheol*, when quoting from the Old Testament—comp. Acts 2:27 with Psa. 16:10 and 1 Cor. 15:55 with Hos. 13:14.) Thus it is not possible to get a clear understanding of the meaning of these words from the King James Version Bible. Anyone can see that if it was proper to translate the word *sheol* 31 times “graves” it would not have been improper to so translate it in every other instance.

Nor have the translators of the American Revised Version and the Revised Standard Version given any more help in understanding the meaning of *sheol* and *hades*; in fact, *they have given even less help than the King James Version translators!* They evaded the issue; instead of giving a translation, they have in almost every case left *sheol* and *hades* untranslated, and have used them as proper nouns. If they had been thoroughly disentangled from the errors of the Dark Ages, as taught by the papacy, and thoroughly honest, they would have done more to help the English student than merely substituting the Hebrew word *sheol* and the Greek word *hades* as they have done. They should have translated these words! But they were evidently afraid to tell the truth, and ashamed to tell the lie; and so gave us *sheol* and *hades* untranslated, and permitted the inference that these words mean the same as the word “hell” has become perverted to mean. Their course, while for a time it shields themselves, dishonors God and the Bible, which many of the common people are thus led to suppose teaches a hell of torment in the words *sheol* and *hades*.

The word *hell* in old English (Anglo-Saxon) usage, before papal theologians picked it up and gave it a new special significance to suit their own purposes, simply meant *to conceal, to hide, to cover*—hence the *concealed, hidden or covered condition*. Dr. Benjamin Wilson, in the Alphabetical Appendix to the Emphatic Diaglott states: “To translate *hades* by the word *hell* as it is done *ten* times out of *eleven* in the New Testament is very improper, unless it has the Saxon meaning of *helan*, to cover, attached to it. The primitive signification of *hell*, only denoting what was Secret or Concealed, perfectly corresponds with the Greek term *hades* and its Hebrew equivalent *sheol*, but the theological definition given to it at the present day by no means expresses it.” It is said in some parts of England to this day it is not uncommon to hear the old Saxon use of this word, as when a man speaks of *helling* potatoes (covering them), or helling his house (shingling, thatching, covering it).

Since (1) in old English the word *hell* simply meant the *concealed, hidden or covered condition*, since (2) good people, as well as bad, go there at death (*e.g.*, Jacob went down to *sheol*, and Job prayed to go there, to be hidden there, until the resurrection—Gen. 37:35; Job 14:13), and since (3) instead of *sheol* (*hades*) being a place of fire, torture, shrieks, *etc.*, the Bible say, “There is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*], whither thou goest,” “the dead know not any thing,” “in death there is no remembrance of thee: in the grave [*sheol*] who shall give thee thanks,” “the grave [*sheol*] cannot praise thee: death cannot celebrate thee” (Eccl. 9:5, 10; Psa. 6:5; Isa. 38:18)—in view of these three considerations, it is evident that *sheol, hades*, means the unconscious, oblivious condition of death, where all souls, good and bad, go at death, and from which a recovery is possible by a resurrection, as is manifest from an examination of a few of the Scriptures in which it occurs: *e.g.*, Matt. 16:18; Acts 2:27; Rev. 1:18; 20:13. '59-62; '65-21

Hell—The Meaning Of Tartarus.

Question (1959)—What is the meaning of *Tartarus* (see 2 Pet. 2:4—R.S.V., margin)?

Answer.—The noun *tartarus*, or *tartaros*, was used in Grecian mythology as the name for a dark abyss or

prison in which wicked spirits were kept imprisoned and were punished. And when the Roman Catholic Church in the Dark Ages, took over from the heathen the doctrines of the consciousness of the dead and the eternal torment of the wicked, it without Biblical warrant magnified the heathen idea of *tartarus*.

The noun form, *tartarus*, is not found in the Scriptures, but the verb form, *tartaroo*, taken from the same root, occurs one time, in 2 Pet. 2:4. This one verb, *tartaroo*, is by the translators of the King James Version rendered by five words, "cast them down to hell,"—thus including a verb, a personal pronoun, an adverb, a preposition and a noun. This fact properly arouses suspicion that some violence has been done in this translation of the verb *tartaroo*. If we keep in mind the basic idea of *tartarus* as mentioned above—a *prison*—and make a verb of it, we have the true meaning of the verb *tartaroo*, *i.e.*, *to imprison*.

Thus the Apostle Peter by the verb *tartaroo* tells us that God *imprisoned* the angels that sinned (Gen. 6:2-4; 1 Pet. 3:19, 20), and he adds that they were delivered "into chains of darkness, to be reserved unto judgment"; and since the Apostle Jude (6, 7) tells us that such imprisonment lasts until the judgment of the great day (into which we have already entered), and since these fallen angels as the power of the air (Eph. 2:2; 6:12, margin) are active among humans, *e.g.*, in demonizing people, appearing in séances and other occult practices, we conclude that earth's atmosphere is their prison (Matt. 8:28-32; 12:22-28). '59-63; '65-21

Hell—The Meaning Of Gehenna.

Question (1959)—What is the meaning of *Gehenna*?

Answer.—*Gehenna* occurs 12 times in the New Testament, and in each instance is translated *hell* in the King James Version. Referring again to the Alphabetical Appendix of the Emphatic Diaglott, we read the following under "Gehenna": It is the Grecian mode of spelling the Hebrew words [*ge-hinnom*], which are translated. 'The Valley of Hinnom.' This valley was also called *Tophet*, a detestation, an abomination. Into this place were cast all kinds of filth, with the carcasses of beasts, and the unburied

bodies of criminals who had been executed. Continual fires were kept to consume these. *Gehenna*, then, as occurring in the New Testament, symbolizes *death* and *utter destruction*, but in no place signifies a place of eternal torment."

Kimchi, "in commenting on the Valley of Hinnom; says: It was a place in the land [valley] near to Jerusalem, and was a place contemptible where they did cast things defiled and carcasses, and there was there a continual fire to burn polluted things and bones [brimstone was thrown in to continue the fire], and therefore, the condemnation of the wicked in a *parabolic way*, is called *Gi-hinnom*." *Gehenna* is very similar to "the lake which burneth with fire and brimstone: which is [*i.e.*, represents] the second death"—utter, complete and eternal annihilation; for details on the lake of fire, please see our June issue—a copy free on request.

One thing is sure—nothing was ever cast into this "Valley of Hinnom" to be kept in torment. Only *dead* bodies were cast into it as a mark of special ignominy; and what the fire did not come into contact with, the worms destroyed, so that in any case the result was destruction (comp. Isa. 66:24). The Jews were not allowed to *torture* even dumb animals.

Those who are really acquainted with the character of Jehovah and His holy Word know that the doctrine of everlasting torture is contrary to every element of His character. When Israel departed from Him and His ways and turned to the worship of idols and built the high places of Baal in the Valley of Hinnom and, contrary to His instructions (Lev. 20:2-5), caused their children to pass through the fire unto Molech, God severely condemned them, calling it a *sin* and an *abomination*, and declared that such an abomination was foreign to His mind and heart (Jer. 7:31; 19:5; 32:35). (For an examination of every one of the twelve occurrences of the word *gehenna* in the Bible, please see The Bible Standard No. 200—a copy free on request.) '59-63; '65-22; *'78-62

Hell—In The So-Called Apostles' Creed. What Hell Is Christ Arising From.

Question (1959)—In the church I attend the congregation repeats what they call "The Apostles' Creed," in which they say of Jesus: "He was crucified,

dead and buried; He descended into hell; the third day He rose again from the dead." What hell is referred to here?

Answer.—The Apostles did not write what is generally referred to as "The Apostles' Creed"; nevertheless, there are many good and correct thoughts in it; and the ones here cited are correct, according to the Scriptures. "Christ died for our sins according to the Scriptures" (1 Cor. 15:3)—He did not merely *appear* to die, but He *really died*; "He poured out His soul unto *death*" (Isa. 53:12, 10). The "hell" into which He descended was not *tartarus*, for He was not merely imprisoned in this earth's atmosphere; nor was it *gehenna*, which symbolizes utter, complete and eternal annihilation—absolute and everlasting destruction; nor was it a place of *eternal torment*, such as the one invented by the heathen and made more hideous and God-dishonoring by the papacy and its adherents. The "hell" into which Jesus descended at death was *hades*, or *sheol*, even as we read of Him in Acts 2:27, 31 (comp. Psa. 16:10): "Thou wilt not leave my soul in hell [Greek, *hades*]"; so "His soul was not left in hell [*hades*]."

It would have been improper for the Apostle to have used the word *gehenna* here, for *gehenna*, like the Lake of Fire, symbolizes "the second death"—eternal annihilation, which will be the final condition of "death and hell [*hades*]" when all the dead that are in them come back in the resurrection, for then death (1 Cor. 15:26; the Adamic dying process) and hell (the Adamic death condition in the tomb) will have been completely destroyed for ever—"cast into the lake of fire"—"the second death" (Rev. 20:13-15); and all the wicked (Jesus, of course, was not such) "shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21:8); for "all the wicked will God destroy" (Psa. 145:20; Isa. 1:28; 2 Thes. 1:9). There will never be a resurrection from *Gehenna*, the Lake of Fire, the Second Death. The only hell from which the dead will be raised is *hades* (or *sheol*), the temporary death state of unconscious "sleep" (Dan. 12:2; 1 Cor. 15:22; 1 Thes 4:14, 15). It was, therefore, as the Scriptures testify, *hades* (or *sheol*) into which Jesus entered at death and in which condition His soul

rested until the third day, when He was raised “from the dead” (Rom. 8:11). '59-63; '65-22

Hell—Tophet And The King.

Question (1959)—What is Tophet, and who is the king, as referred to in Isa. 30:33?

Answer.—Isa. 30:33 reads as follows: “For Tophet is ordained of old; yea, for the king it is prepared; he [Jehovah] hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.” From the description given here of Tophet, and from the meaning of the word—*burning place*, we understand that it means Gehenna, the lake of fire and brimstone (Mark 9:47, 48; Jas. 3:6; Rev. 20:10, 14, 15). The impossibility of exit therefrom is expressed in the words, “He hath made it deep and large.” The thoroughness of its destructiveness is explained in the words, “The pile thereof is fire and much wood,” and the eternity of its destructiveness is explained in the words, “The breath [power] of the Lord, like a stream of brimstone, doth kindle it.” The king for whom it is prepared is undoubtedly Satan, the prince (ruler) of this present evil world; for he is the antitypical Pharaoh ruling over antitypical Egypt (vs. 1-14), and the antitypical Nebuchadnezzar of antitypical Babylon (vs. 27-33). (See also “The Lake of Fire which is the Second Death,” in our No. 279 issue—a copy free on request.) '59-80; *'78-62

Hell—How God Ordained Tophet.

Question (1978)—Since God “ordained Tophet, and since human beings were caused to “pass” through the fire” and suffer tortures there, would not this indicate that God has ordained eternal torture in literal fire in Gehenna for the wicked?

Answer.—No! In Lev. 18:21, God commanded Israel not to follow this heathen custom, saying: “Thou shalt not let any of thy seed pass through the fire to Molech” (see also 20:2-5). But the children of Israel disobeyed God. They “built the high places of Tophet, which is in the valley of the son of Hinnom [*ge-hinnom*, Gehenna], to burn their sons and their daughters in the fire; which I commanded them not, neither came it into my heart [His heart, filled with infinite love, could not agree with such atrocities]” (Jer. 7:31); “neither came it into my mind [He is not

mindful along the lines of any such a terrible practice; it is foreign to His holy disposition]" (19:5); and He calls it an "abomination" and a "sin" (32:35).

In later times the Molech worship in Tophet ceased, and only dead bodies were cast into it.

God ordained Tophet and its fires for destruction, not for *preservation and torture*. Those who are really acquainted with God's character and His holy Word know that the blasphemous doctrine of everlasting torture is contrary to every element of His glorious character of infinite wisdom, justice, love and power.

'78-62

Hell—Distinction Between "Qeber" And Sheol."

Question (1971)—The Hebrew words *qeber* and *sheol* are both frequently translated *grave* in the KJV Bible. What is the difference in their meanings?

Answer.—The Hebrew word *qeber* (the *q* is pronounced like a *k*) is in the KJV Bible translated *grave* 35 times, *sepulchre* 26 times and *burying place* 6 times, and the related word *qeburah* is similar in meaning. For example, Jacob used the word *qeburah* when speaking of Rachel's grave (Gen. 35:20), and his son Joseph used *qeber* when speaking of Jacob's grave, which Jacob had already caused to be prepared before he died (Gen. 50:5). Thus it is evident that *qeber* refers to a burying place for a dead body.

In the KJV Bible *sheol* and its Greek equivalent word *hades* are translated *hell* 41 times, *grave* 32 times and *pit* 3 times; and frequently when they are translated *hell*, the margin, reads, "or, the grave," or *vice versa* (Psa. 49:15; 55:15; 86:13; Isa. 14:9; Jonah 2:2; 1 Cor. 15:55; Rev. 20:13). *Sheol*, or *hades*, does not refer to a burying place for a dead body, but rather to the hidden, unseen condition of death, an unconscious oblivious condition, into which all people in general, good and bad, go at death, and from which only an awakening from the sleep of death can deliver any. "There is no work, nor device, nor knowledge, nor wisdom, in the grave [*sheol*], whither thou goest"; in death there is no remembrance of thee: in the grave [*sheol*] who shall give thee thanks?"; "the grave [*sheol*] cannot praise thee, death cannot celebrate thee" (Eccl. 9:10; Psa. 6:5; Isa. 38:18). Thus it obviously is not a place of

fire, torture, shrieks, *etc.*, as some claim.

That good people, as well as bad people, go to *sheol* at death is shown, *e.g.*, by Jacob's saying, "I will go down into the grave [*sheol*] unto my son mourning" (Gen. 37:35); by Job's praying, "O that thou wouldest hide me in the grave [*sheol*], that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me [in the resurrection awakening]" (Job 14:13); and by the fact that Jesus "poured out his soul unto death" (Isa. 53:10, 12; Matt. 26:38) and descended into hell, but "his soul [His being] was not left in hell [*sheol*, or *hades*]" (Psa. 16:10; Acts 2:27, 31). '71-70

Hell—No Literal Conversation In Sheol.

Question (1971)—In Ezek. 32:21 we read: "The strong among the mighty shall speak to him [Egypt, v. 18] out of the midst of hell [*sheol*] with them that help him." Does not this prove that there is live conversation, and therefore consciousness, in *sheol*?

Answer.—Not at all. Here the passing of the nation of Egypt (symbolic of the Satan system of this present evil world) into oblivion, with all the material things that belonged to it, is forecast; and other strong nations which went down into oblivion prior to the fall of Egypt are represented as speaking to Egypt in respect to its fall (see context and *The At-one-ment between God and Man*, p. 372). Thus we say that history *tells* us certain things—that history repeats her lessons. Accordingly, there is no conversation referred to here by conscious persons in *sheol*. '71-71

Hell—No Literal Fire In Sheol, or Hades.

Question (1971)—Do not such passages as Deut. 32:22; Song of Sol. 8:6; Luke 16:22-24 prove that there is literal fire in *sheol* or *hades*?

Answer.—No. Song of Sol. 8:6 reads: "Jealousy is cruel as the grave [*sheol*]: the coals thereof [that is, of *jealousy* not *sheol*] are coals of fire, which hath a most vehement flame." Thus there is no reference here to literal fire in *sheol*. Similarly, Zeph. 3:8, 9 refers to the fire of God's jealousy. His righteous anger, which is to destroy the present evil world. That it is not a literal fire is proven by the fact that people, who are yet unconverted are to remain after this fire of God's jealousy has devoured the "earth" (society) of this present evil world (2 Pet. 3:7-10), and are

then to be turned, or converted to the Lord and His service, in the "earth" of the new world (v. 13).

In Deut. 32:22 God states: "For a fire is kindled in mine anger, and shall burn unto the lowest hell [*sheol*], and shall consume the earth with her increase, and set on fire the foundations of the mountains." Here again, as shown by the context, it is not literal fire, but the fire of God's jealousy, the destruction inflicted by His wrath. (Fire is used to represent God's anger also in Jer. 15:14; 17:4; Lam. 4:11; Ezek. 21:31; Heb. 12:29.) Vs. 24, 25 confirm this: "They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust. The sword without, and terror within, shall destroy." The Apostle Paul, speaking under Divine inspiration (Rom. 10:19; 11), refers to Deut. 32:21 and then applies it to Fleshly Israel and the trouble that came upon them as a nation, when they rejected Jesus, and in turn were themselves rejected by God (Matt. 23:38). In that time of trouble Divine anger burned against them until as a people they had suffered wrath to the uttermost for their national sins (1 Thes. 2:16). The time of wrath upon them and the period in which they have been in "blindness in part" is followed by a time of Divine blessing upon them (Deut. 32:36-43; Rom. 11:25-27).

Concerning the parable of the rich man and Lazarus (Luke 16:19-31), the context (vs. 16-18) shows that it refers to the change of dispensation at the end of the Jewish Age, with the Jewish nation (the rich man) losing its favored position before God, and the Gentiles (Lazarus) coming into His favor. After the dissolution (death) of Israel as a nation, and their burial or hiding among other nations, they are pictured as undergoing severe sufferings (torments). For a detailed exposition of this parable, please see BS No. 371 (a copy free on request).

Thus none of these three passages of Scripture teaches that there is literal fire in *sheol*. '71-71

Hell—[Hades] Mankind To Be Freed From.

Question (1976)—Will those in the Bible hell ever be set free?

Answer.—Yes, and No, depending on which Bible

hell is meant. The Bible mentions two hells. We read, for example, in Rev. 20:14, "death and hell were cast into the lake of fire." This passage clearly refers to two separate hells. The thought of one hell being cast into another and there still being only one hell would be as illogical as the story of the snake that began to swallow itself, beginning at the tail and continuing to swallow itself until finally disappeared down its own throat!

The first and second Bible hells are *conditions* (not *places*) of unconsciousness, oblivion, or destruction. Accordingly, the term *first hell* is used to denote a condition of oblivion, unconsciousness, which all of Adam's posterity enter at death as a result of his fall into sin and from which there is hope of recovery through a resurrection; and the term *second hell* is used to denote the utter, complete and eternal annihilation of those who commit totally willful sins against the full light of the Truth, a condition from which absolutely no hope of recovery is indicated.

In the King James Version Bible, *sheol* and *hades* are translated *hell* 41 times, *grave* 32 times and *pit* 3 times. That the Greek word *hades* corresponds to the Hebrew word *sheol* is evident from Acts 2:27 and 1 Cor. 15:54, 55 being quoted from Psa. 16:10; Isa. 25:8 and Hosea 13:14.

In Psa. 16:10, David wrote: "Thou wilt not leave my soul in hell [Heb., *sheol*]" but the Apostle Peter on the day of Pentecost explained that David was dead and still in hell [*hades, i.e.,* oblivion, the unconscious condition of death], and that he spoke prophetically "of the resurrection of Christ, that his soul was not left in hell" (Acts 2:25-31).

From this we see that Jesus' soul was at death in hell. We are not to think that Jesus went into eternal torture when He died. The wages of sin is death (Rom. 6:23; Ezek. 18:4, 20; James 1:15), so in paying the debt to set us free, Jesus "poured out his soul unto *death*"; Him "God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it"—"the gates of hell [*hades*]" could not prevail against Him (Isa. 53:12; Acts 2:24; Matt. 16:18).

By Jesus' becoming human, humbling Himself to the ignominious death on the cross and as a result

being raised from the dead and exalted by the Father (Phil. 2:5-11), He in pantomime preached a wonderful sermon to “the spirits in prison”—the fallen angels (1 Pet. 3:18-20; 2 Pet. 2:4; see BS 403—a copy free on request).

That there is a recovery from the *hades* condition is manifest also from an examination of other Scriptures in which this word occurs—*e.g.*, Rev. 1:18; 20; 13. Therefore the Greek word *hades* denotes the first hell of the Bible.

The Greek word *gehenna* occurs 12 times in the New Testament: Matt. 5:22, 29, 30; 10:28; 18:9; 23:15, 33; Mark 9:43, 45, 47; Luke 12:5; Jas. 3:6. It is likewise translated *hell*. Gehenna is the Greek form for the Hebrew *ge-Hinnom*, translated “Valley of Hinnom,” which lay just outside Jerusalem and served as a refuse and garbage burner for that city. How appropriate that it should be used to illustrate final and complete destruction, annihilation!

While Jesus, by paying the ransom-price for Adam and his race, guarantees to all a resurrection from the first hell (Hosea 13:14; John 5:28, 29; Acts 24:15; 1 Cor. 15:22; Rev. 20:13), there is no provision for a return of any from the second hell, for Christ “dieth no more,” according to the Scriptures (Rom. 6:9; Heb. 10:26); and thus those who fully sin away their grace have no hope of eternal life, seeing their sin would require a re-crucifixion of the Son of God as their individual ransom-price (Heb. 6:4-6).

Such Second Deaths are “enemies of the cross of Christ: whose end is *destruction*” (Phil. 3:18, 19). They are of those who “go away into everlasting punishment [not everlasting life in *torment*, but everlasting *death*, cutting off, annihilation, which is indeed a terrible, yet just punishment; only the righteous will have life]” (John 3:36; 1 John 5:12; Matt. 25:41, 46; Heb. 2:14; Psa. 37; 145:20).

Fire is a symbol of *destruction, not preservation*. Adam and his race, for whom Christ died, will be delivered from Adamic death (the Adamic dying process) and hell (the first hell, the Adamic death state, which will thus by their resurrection be fully destroyed in the “second death”—Rev. 20:13, 14); but all the incorrigibly wicked “shall have their part in the lake which burneth with fire and brimstone: *which*

is [represents] the second death" (Rev. 21:8). Thus their everlasting punishment is utter, complete and everlasting annihilation—the second hell, from which there is no resurrection.

It is Satan who has blasphemed God's holy name and deceived many people into believing his false teachings that the wages of sin is eternal life in torment, that hell is a place of literal fire and that God will eternally torment billions of people, most of whom never had a chance to hear of the only name under heaven whereby we must be saved (Acts 4:12).

For further information on the Bible's teaching on this and related subjects, see the "*Life—Death—Hereafter*" book, "*The Hell of the Bible*" booklet and the free booklets "*Where are the Dead?* And "*What is the Soul?*" '76-54; '87-55

Holidays—Observing Them.

Question (1985)—In Isa.1:13, 14 we read: "The new moons and sabbaths, the calling of assemblies, I cannot away with it; it is iniquity, even the solemn meeting. Your new moons and appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them." Does this refer to the observance of Presidential, Independence Day, Thanksgiving, *etc.*, holidays?

Answer.—It obviously had reference to the Israelites' special observance of certain days—weekly (sabbaths), monthly (new moons) and festivals, such as Passover, Pentecost, Tabernacles (or Ingathering). There was nothing wrong with such special observances, for God told them to observe them (see, *e.g.*, Num. 28; Lev. 23). He surely did not object to such observances of holy days if done in a proper attitude and cleansed condition; but, as the context in Isa. 1 shows, He could not approve of such observances by His people while they were "laden with iniquity, a seed of evildoers, children that are corrupters" who had forsaken and provoked Jehovah to anger, "as Sodom and . . . like unto Gomorrah" (vs. 4, 9, 10).

While Isa. 1 was given to Israel, the same principles would apply in general. Any observances of holidays by mankind, if not done with the proper spirit of acknowledgment and praise to God, while they are in an unrepentant and uncleansed condition, cannot

be, in proportion to the measure of the light of Truth received, acceptable to Him, but must be unacceptable and abominable in His estimation.

God's enlightened people may use such and other holidays, with cessation of regular secular work, as times of special rejoicing in Him, His Word, and His blessings, of fellowship, of witnessing, *etc.* They are not to be used as occasions for going to excess in any direction (Phil. 4:5). '85-95

Hope—Any For The Heathen.

Question (1961)—What hope is there, if any, for the billions of heathen people who have died without ever having a chance to learn about Jesus and the Gospel message?

Answer.—There are various answers to this question:

Atheism answers: They are eternally dead—extinct. There is no hereafter; they will never live again.

Calvinism answers: According to our creed, "God out of His mere good pleasure elected some to be eternally saved, and the rest to be eternally damned." They were not elected to be saved. God foreordained and predestinated them to be lost, to go to hell (which we believe is a place of eternal torment); they are there now, writhing in agony, and there they will forever remain without hope.

Arminianism answer: We believe that God excuses them on account of ignorance, for surely He would not eternally torment them if they did not have a chance to learn of Jesus their Savior. If they did the best they knew how, they are sure of being a part of the "Church of the Firstborn" as is the Apostle Paul himself.

To this last view the great majority of Christians in various denominations hold, from a feeling that any other view would be irreconcilable with justice on God's part. But does God leave His children to grope in darkness on such an important subject, and merely to guess on it? Surely not! Let us, then, learn of Him.

The Bible answers: Salvation cannot be gained through ignorance, for ignorance is not a ground for salvation, but for alienation from God and perdition (Eph. 4:18; Hos. 4:6; Rom. 2:12). Salvation comes only through FAITH. "By grace are ye saved through

faith" (Eph. 2:8). Justification by faith is the ground-rock of the whole system of Christianity. When the jailer at Philippi asked the Apostle Paul, "What must I do to be saved?" he answered: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:30, 31). Again, St. Peter says (Acts 4:12): "There is none other name under heaven given among men, whereby we must be saved," than the name of Jesus.

St. Paul reasons (Rom. 10:14) that a man must hear the Gospel before he can believe: "How shall they believe in him of whom they have not heard?" And he shows (1 Cor. 1:21-23) that the thought of "Christ crucified" was "unto the Jews a stumblingblock [because they expected salvation as a reward of keeping the Law], and unto the Greeks [the worldly wise] foolishness." But, nevertheless, "it pleased God by the foolishness [in the eyes of men] of preaching *to save them* That Believe."

"And the scripture, foreseeing that God would justify the heathen through *faith*, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed" (Gal. 3:8); "In thy seed shall all the families of the earth be blessed" (Gen. 22:18; 28:14). "Judgment must begin at the house of God [the Church during the Gospel Age]" (1 Pet. 4:17); "Now is the accepted time [the Gospel Age, when the Church's sacrifices are acceptable]; behold, now is the day of salvation [to the heavenly calling]" (2 Cor. 6:2); but God also "hath appointed a [thousand-year] day, in the which he will judge the world [after the Church's judgment day, the Gospel Age] in righteousness" (Acts 17:31; 2 Pet. 3:8).

Jesus tasted death "*for every man*" (Heb. 2:9); "That was the true Light, which lighteth *every* man that cometh into the world" (John 1:9). "Behold, I bring you good tidings of great joy, which shall be to *all* people" (Luke 2:10), for God "will [literally, *willeth to*, is determined to] have *all* men to be saved [from the curse of Adamic death and the grave], and [addition-ally] to come unto the knowledge of the truth [after being freed from the Adamic sentence]. For there is one [wise, just, loving and powerful] God, and one mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due times [plural in the Greek—the Gospel

Age is the due time for the elect, and the Millennial Age is the due time for the non-elect, the world of mankind]" (1 Tim. 2:4-6).

We see, then, that some are privileged to hear the good tidings of salvation and be begotten of the Spirit and then have their trial for life in the Gospel Age, while the others will be privileged to hear and have their opportunity for salvation later—in their *due time*—for all the dead (even the people of Sodom—Ezek. 16:48-63, for whom it will be “more tolerable” in the thousand-year Judgment Day than for others—Matt. 10:15) “shall hear the voice of the Son of God: and they that hear [obey] shall live. Marvel not at this: for the hour is coming, in the which *all* that are in the graves shall hear his voice, and shall come forth” John 5:25, 28). Then “the earth shall be full of the knowledge of the Lord as the waters over the sea” (Isa. 11:9; Num. 14:21). There will be no *second chance* for any of Adam’s race, no *second trial* for eternal life; but since Jesus tasted death for *every* man, *every* man will benefit by it and have *one* full and complete *opportunity* for gaining eternal life; for God “is the Saviour of *all* men [from Adamic condemnation], specially [unto everlasting life] of those that *believe*” (1 Tim. 4:10). Jesus promised: “I will draw *all* men unto me” (John 12:32); but “every soul which will not hear [obey] that prophet shall be [utterly] destroyed [not preserved in fire to be eternally tormented] from among the people” (Acts 3:23). They will be cast into the lake of fire—which is (represents) *the second death* (Rev. 20:14, 15; 21:8), for “all the wicked will God *destroy*” (Psa. 145:20).
'61-85

Human Body—Formation Described.

Question (1959)—Does Psalm 139:14-16 refer to the formation of the human body?

Answer.—David in this passage seem to refer to the power of God in a manner that might be applicable either prophetically to the resurrection or reflectively to the first formation of the human body. He says: “ I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well. My substance [organism] was not hid from thee, when I was made in secret, curiously wrought in the lower parts of the earth.

Thine eyes did see my substance, yet being imperfect; and in thy book all my members were written, which in continuance [gradual-ly] were fashioned, when as yet there was none of them.”

As we look upon the human bodies about us we, of course, see them more or less imperfect by virtue of the fall. Yet even in its fallen condition the human body is a marvel and a miracle. We have much reason to praise God when we consider the marvels, the wonders, of the universe, the mineral, vegetable and animal kingdoms, the astronomical realms, *etc.* The fields of chemistry, mechanics and invention outrank the primeval concepts of magic, and all testify of God’s great wisdom. But the greatest mechanism in the material world about us seems to be the human body.

Wonderful is its framework, with its more than 200 bones, more durable than steel, with every joint tightly enclosed, moving in a constant bath of oil and producing its own oil.

Wonderful is its running gear—consisting of over 500 muscles—with its system of co-ordinate contractions and relaxations among different groups of muscles.

Wonderful is its breather system, starting at the nose, with the thermostatic control—the lungs and skin, with its millions of tiny pores and glands.

Note also its pumping system. How wonderful is the human heart, which, when properly cared for, stays on the job constantly, miraculously efficient in spite of the punishment it takes, making 4,320 strokes and pumping 15 gallons of blood an hour! It beats 40 million times a year, with no rest except between contractions, and it keeps the blood flowing regularly through 100,000 miles of blood vessels.

A most marvelous fact about the human organism is that it is not a single thing. It is made up of myriads of individual units, microscopic in size, each having a structure of its own, a function of its own, and a life of its own. So small are they and so numerous that in a drop of blood the size of a pinhead there are five million of them.

Is any telegraphic mechanism equal to our nervous system?

Is any radio system as wonderful and as efficient as

the human voice and ear? Is any camera as perfect as the human eye? Can any ventilating plant compare with the nose, lungs and skin? Can any fuel system compare with that of the human body? Can any electrical switchboard compare with the human brain, or any communication system compare with the spinal cord and its intricate network and efficiency? Surely, as we consider our human bodies, we should more and more appreciate them and praise God, our great Benefactor! '59-87

**Husband—And Wife Relationship
(Eph. 5:22-25).**

Question (1966)—In Eph. 5:22-25 we read: "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it." Since conditions today are so far different than they were in the Apostle Paul's day, does this Scripture still apply?

Answer.—Yes, this Scripture (compare. Titus 2:4-6; 1 Pet. 3:1-7), which emphasizes the proper relationship between husbands and wives, applies just as much today as it ever did. It is true that here "in the last days" of this Gospel Age "perilous times" have come, and they are filled with many evils (2 Tim. 3:1-7, 13); but this is no reason why the righteous standards of God's Word should be lowered in order to conform to the low standards so prevalent in the world today. On the contrary, the holy standards of truth and righteousness are more needed today than ever.

We should, however, carefully analyze this Scripture and not misapply it or read into it anything that is not there. Note, for example, the phrase "in everything" (v. 24) is certainly modified by "as unto the Lord" (v. 22), or "as it is fit in the Lord" (Col. 3:18), so that the wife is not required to be in subjection to her husband in things contrary to the instructions of God's Word. Nor does this text allow for a husband exercising tyrannical headship; for he is to love his wife as his own body (v. 28) and beyond

this, with a sacrificial love, 'even as Christ also loved the church, and gave himself for it" (v. 25).

When after the fall God said to Eve, "Thy desire shall be to thy husband, and he shall rule over thee" (Gen. 3:16), some claim that He there established domestic slavery. Truly domestic slavery has followed; but God did not establish it. Man, created to bless by his power to rule, too often falls into the error of tyrannical misrule, and the desire of the wife toward her husband—for his love, appreciation and approval—alas, too often ends in bitter disappointment! But if the husband loves his wife like our text says, and if the wife is in harmony with the teachings of the Scriptures, the question of subjection becomes one of sweet willingness, as in the case of our being bond-servants to Christ, taking His yoke upon us and enjoying the liberty wherewith He makes us free (Matt. 11:28-30; Gal. 5:1). In this same epistle St. Paul delights to call himself a prisoner of the Lord (Eph. 3:1; 4:1).

If a husband really desires the love and devotion of his wife, let him love her as this text exhorts, remembering that Christ first sacrificed for us and that now "the love of Christ constraineth us" (2 Cor. 5:14, 15). This principle of unselfish love works in the realm of marriage. And it works also in all other relationships. Children love to submit themselves to parents who understand, properly provide for and express love for them. How wonderful and how happy is the family where God's holy Spirit rules in their relationships one to another! '66-78

Identity—In The Kingdom Will We Know One Another.

Question (1987)—Will we know one another in the earthly Kingdom?

Answer.—Yes; the restored world and those on the human plane will know each other, for the blessing is to come to them through restitution, and each will begin his new life on practically the same plane of thought, experience, *etc.*, that he quitted at death. As for the elect Church, the Apostle informs us that "It doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him" (1 John 3:2). To be like Him will mean to be partakers of His spirit-nature, as described by the

Apostle in 1 Cor. 15:43, 44, in glory, in power, a spiritual body. Earthly beings will not see these spiritual beings with their natural eyes, for the same reason that we cannot see angels now. They will know of them, however, in the same way that we know of our Lord and of the heavenly Father, and this knowledge will be as satisfactory to them as our knowledge of the Lord now is satisfactory to us.

"We see Jesus" and are "looking unto Jesus", *etc.*, the eyes of our understanding being opened. But these glorious spirit beings will see and recognize each other, as it is written, "[We] shall know even as [we] are known" (1 Cor. 13:12), and they will be able to see their earthly friends, though we do not see them. The glorified class will be able to care for and bless their earthly friends more particularly than they could do if they were with them in the flesh. The Scriptures exhort us to lay aside every weight and to run and patience to obtain this great spiritual blessing, and while we see many of its advantages we may rest assured of others which we cannot now so fully realize, because "now [we] know in part" and "see through a glass darkly [obscurely]." '87-47

Iran—The Present Strife.

Question (1979)—What is the significance of the clamor for the removal of the Shah of Iran from power, and the accompanying strife, in relation to Bible prophecy?

Answer.—(1) This is another evidence of the fulfilment of Psa. 110:1, 2, 5, 6:

"The LORD [Jehovah] shall send the rod of thy strength [the Messiah, v. 1] out of Zion: rule thou in the midst of thine enemies [Jehovah through Messiah sets up His Kingdom gradually; it is gradually smiting the kingdoms of this present evil world—Dan. 2:35, 44; Gal. 1:4—and will not cease until they are all overthrown and the Kingdom of God is established].

"The Lord at thy right hand [compare v. 1] shall strike through kings in the day of his wrath [in the great Time of Trouble from 1914 onward the Lord has been striking through kings, absolute monarchs, the latest being the Shah, and stripping them of power, though some remain as figureheads] . . . He shall wound the heads over many countries."

Also, (2) what is happening in Iran is another

evidence of the sounding of the seventh trumpet, the antitypical Jubilee trumpet (Lev. 25:9, 10; Rev. 11:15; see *The Time is at Hand*, chap. 6), proclaiming liberty and justice for the people, here in the Laodicean period (*Laodicea* means *justice for the people*), and the soon-coming establishment of God's Kingdom on earth (Rev. 3:14-20). The formation of a civilian government in Iran will give the people many liberties that they were denied formerly, even though they may in some respects greatly misuse them. The immense wealth of the Shah is to be used to a large extent for the benefit of the common people.

Furthermore, (3) the recent events in Iran seem to be a part of the gradual aligning for the people to the situation as it will exist in the time of "Jacob's trouble" (Jer. 30:7), Phase II, at the end of the Anarchy stage of the great Time of Trouble, when the remnants of European, Asiatic and African nations will go up against and seek to plunder Israel (Zech. 14:1-3), which will then be in comparative peace and enormously wealthy (Ezek. 38:10-23; 39:1-29). Meshech and Tubal (38:3) refer to Northern Europe. The former name for Iran is Persia. In v. 5 it is mentioned among those that will be opposing and plundering Israel. The cutting off by the new civilian Iranian government of any further supply of oil to Israel (it received much of its oil from Iran under the Shah's rule) and the present attitude of more or less of animosity of the Iranians toward Israel shows matters shaping up for the future.

It is noteworthy that Ethiopia, also mentioned in v. 5, with the downfall of King Haile Selassie in 1974, the last of the pre-1914 absolute monarchs, also has assumed an anti-Israel stand; and Libya (v. 5), under President Khaddafi, is perhaps the most anti-Israel of all the Arab countries. '79-22

Isaiah 19:23-25—Israel, A Third With Egypt And Assyria.

Question (1978)—In Isa. 19:23-25 we read: "In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrian. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the LORD of hosts shall

bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance." When and how will this prophecy be fulfilled?

Answer.—In the Bible prophecies the expression "in that day" generally refers to the Messianic Millennial Day, the seventh thousand-year day of mankind's history, in one or more of its phases. Under the New Covenant, God will bless Israel (Jer. 31:31-34) and all the families of the earth (Gen. 12:3; 26:4; 28:14); "the earth shall be full of the knowledge of the LORD" (Isa. 11:9), and "the way of holiness" then opened, the way to eternal life for the world, will be so plain that "the wayfaring men, though fools, shall not err therein (Isa. 35:8).

We understand that in Isa. 19:23-25, Egypt stands for the heathen people, Assyria for the nominal Christians and Israel for the Jews, in God's Kingdom in the Millennial Day, when only obedient ones of these three classes will through Messiah become God's people, on the way to gaining eternal life. God's Chosen People, the Jews, will be the third with the heathen and the nominal Christians, even a special blessing in their midst, and will be instrumental to bringing many of them into covenant relationship with God, as they come up "to the house of the God of Jacob," to learn of His ways and to walk in His paths (Isa. 2:2-4; Micah 4:1-4). '78-47

Isaiah 26:19—"Thy Dead Men Shall Live" When Will This Happen.

Question (1923)—What is meant by Is. 26:19: "Thy dead men shall live; together with my dead body shall they arise?" Does not this verse teach that the bodies that are laid away in the grave are brought forth on the Last Day?

Answer.—It might, but it does not necessarily teach it, even if the Authorized Version rendering and its interpolations were accepted; but if it should be so construed, the rendering and the interpolated words make the passage contradict a very clear answer given by St. Paul (1 Cor. 15:35-37) to a question on the body with which the dead come from the tomb? His language is, "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

quicken, 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." 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, he says, the bodies, which are buried, do not come back in the resurrection.

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 not only contradicts the Apostle's words just quoted; but also the many Scriptures and Scriptural teachings that we gave in our March 15, 1923, issue, pp. 9-13, that prove that our Lord did not take back His body of flesh when He arose from the dead. Jesus' words are explained by St. John, against the misunderstanding of Jesus' 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 also know 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 should kill the various members of His Church, He would, nevertheless, on the third [one thousand years'] day raise it [the Church] up. He uttered this language on the fifth one thousand years' 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 one thousand years' day, which is the third such days from and including the fifth. So understood, the passage makes no reference to the raising of the 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, grains or animal flesh into which elements of dead human bodies have been assimilated.

It will be noted that in Is. 26:19 there are several questionable things, as the passage is translated in the Authorized Version. In the first place the words printed in *italics* in this verse, just as the italicized words everywhere else in the A.V., are inserted into the text without having any corresponding words in the original; for the translators resorted to the use of italics, not to indicate emphasis, which italics are usually made to express; but to inform the readers that the italicized words are interpolated. The interpolated words, "to-gether with" make the verse liable to the interpretation that we have shown contradicts the Bible in many ways. Moreover, in the Hebrew the words translated in the A.V. as "body" is plural, *bodies*. The Revised Versions, both English and American, correctly renders the verse as follows: "Thy dead shall live: my dead bodies shall arise." As we have already explained in the Herald of The Epiphany of Jan. 15, 1921, pp. 9-12, 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 Is. 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 restanding from Adamic imperfection to perfection—the second part of the resurrection process. The expression, "*dead bodies*," refers to these 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 restanding to perfection. '23-51

Israel—What Is the Real Secret Of Their Marvelous Success.

Question (1961)—What is the real secret of Israel's marvelous success and progress during recent years?

Answer.—Many reasons more or less related might be offered, but the basic cause of Israel's remarkable success, so far as the Jews are concerned, seems to be centered in their innate conviction that they are the seed of Abraham and God's covenant people to whom God has promised the restoration of their promised land and the privilege of blessing eventually all the families of the earth. (See, *e.g.*, Gen. 13:14-17; 15:18; Isa. 27:6; Ezek 20:40-42; Amos 9:14, 15; Mal. 3:11, 12; Zech. 8:11-23.) The land of Divine promise is most precious to the children of Abraham, Isaac and Jacob; and many of them have kissed the soil as they have returned to it. The Zionist movement rejected tempting offers made by the great powers, notably Great Britain, of richer lands in regions politically less complicated: It could not be moved from the ancient promises of God to Israel, nor from the land and city of the fathers. And when, as the first act of its newly won sovereignty, Israel announced that its gate were open to receive the oppressed, it did so by saying that it was committed to "the ingathering of the exiles" (Ezek. 28:25; 34:12-14; 37:21).

It is the view of the Old Testament, and of the Jewish faith to this day, that the goal of God's purpose for mankind is the coming Kingdom of God to be established on earth, with its consequent blessings for all mankind through the seed of Abraham—the realization of a human society of universal brotherhood, peace and prosperity. Throughout the centuries the Jews have looked to God to fulfill His promises, and now since He has regathered them to their promised land and is greatly prospering them therein, they have taken a renewed interest in the promises of God's Word and their faith has been

increased. They are filled with renewed hope, courage and joyful expectancy by God's promises, such as found, *e.g.*, in Isa. 65:17-25: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind. But be ye glad and rejoice for ever [unto all eternity—Leeser] in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying . . . They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain [kingdom], saith the Lord."

Since God promised (Isa. 46:13): "My salvation shall not tarry: and I will place salvation in Zion for Israel my glory," since so many prophecies preliminary to the early establishment of His reign of truth and righteousness in the earth are now being remarkably fulfilled, since among the nations Israel is to be the leading nation and the first one to receive God's salvation in restitution ("The Lord also shall save the tents [the tribe] of Judah first," the Gentile nations following—Zech. 12:7; 8:20-23; 14:16; Micah 4:1-8), and since God intends to complete His purpose by means of His people, the believing Jews, in proportion to their faith in God's promises for them, have taken fresh courage. Their patriotism and indomitable energy in rebuilding their ruins and rehabilitating their land is closely connected to their religious beliefs, "Where there is no vision, the people perish" (Prov. 29:18). Throughout the centuries the seed of Abraham according to the flesh have been sustained by the vision that God has given them—and this is so today more than ever. '61-77

Israel—Are They Accepting Christ As Their Messiah.

Question (1961)—Are we to understand that the people of Israel are accepting Christ as their Messiah?

Answer.—There are some in Israel who have accepted Jesus of Nazareth as their hope of salvation;

but this is the exception not the rule. The general movement of the Jews is toward their Sacred Scriptures of the Law and the Prophets. This is very encouraging, as it is centering their attention on God and His promises for them, and is preparing them for further revelation of truth.

The cross of Christ is still very unpopular in Israel, for to the average Jew it represents the intolerance and persecution of the Dark Ages. While the majority of Jews scattered throughout Christendom today may regard it simply as the symbol of Christianity, without bothering about its significance, in Israel it is hated by the extremely fanatical Jews who are trying to compel the government to use the Torah and the Talmud as its only sources for legislation. Their pressure and influence is seen all over the country. *E.g.*, the children in Israeli schools are taught to make a plus sign, not like the conventional cross (+), but like this 1. Recently a complaint was received by the Israeli railways that a ticket punch used by one of its conductors punched holes in the shape of a cross, and the punch was withdrawn from use. About a year ago the Israeli postal authorities were compelled under pressure from these same fanatics, to stop the issue of an airmail stamp because it had on it a picture of picturesque Nazareth with a cross showing on one of its church buildings. The time for the fulfillment of the prophecy in Zech. 12:10 is not yet. Now is the time to comfort God's people in Israel, to tell them that their appointed time is accomplished, that their "double" is fulfilled, that "the times of the Gentiles are ended and that their deliverance is at hand (Isa. 40:1, 2; Jer. 16:16-21). '61-78

Israel's—Return.

Question (1972)—Just what is meant by "Israel's Return"?

Answer.—By Israel, the Bible means the Jewish people (John 4:22; Matt. 10:5, 6; 15:24). And it sets forth two lines of thought connected with their return: (1) their return to their land, and (2) their return to God's favor. Let us first consider (1):

The antecedents to their return to their land are their dispersion among all nations and their persecutions, both during the Dark Ages and in more recent times. Their dispersion throughout the Gospel

Age in many lands was forecast in Lev. 26:33-39; Jer. 16:13-16; 30:11; Hos. 3:4. The desolation of their land and cities was forecast in Lev. 26:31-35, 43; Deut. 29:22, 24, 27; Isa. 17:4-6; Jer. 4:20, 26-28; 12:4-7, 10-13; 19:8; Amos 3:14; 5:3, 5; 7:8, 9; Mic. 1:6; Matt. 11:20-23; Luke 10:12-15; 21:24. These prophecies have had an abundant fulfilment. Until recently, the land has been practically bereaved of the Israelites, its fertility has been greatly diminished and it has been desolate. The inducements to Israel's returning to their land are their religion, their patriotism, their persecutions in various countries, their need of a place where they can dwell in safety, the awakening of national consciousness, the returning fertility of the land and the resumption of business there. We see it becoming an actuality, in part due to the individual and collective initiative manifested by the Jewish people in Israel, *e.g.*, in their colonization and collective immigration. The prophecies point it out (Jer. 16:14-18; 30:4-8, 18-22; 31:4-14, 21, 23-25, 27, 28, 35-40; 32:36, 37; 33:7, 10, 11; Ezek. 36:1-15, 24-38; 37:1-28; Hos. 3:4, 5; Amos 9:14, 15). These Scriptures cannot refer to their return from Babylon, for they call it the return from the North country, while Babylon is east of Palestine. The predicted seven times (7X360 years) or 2520 years' punishment (Lev. 26:18, 21, 24, 28), lasted from 607 B. C. to 1914 A.D. Particularly since 1914 A.D. there has been an ever increasing activity along the lines of the above inducements. Even as far back as the 1890's political Zionism began to influence numbers to return to the land, and their return is progressing rapidly.

Secondly, we consider Israel's return to the Lord's favor. The cause for their loss of the Lord's favor was their stubbornness and pride, culminating in their rejection of Christ. In Lev. 26:14-45 Moses gave a remarkable prophecy of the punishments that God forecast as coming upon them for their violations of His covenant. Hos. 3:4, 5; Matt. 23:27-39; Luke 19:42; Rom. 11:10, 11; 11:25 also indicate their loss of the Lord's favor. However, their blindness and disfavor were not to continue forever, according to the Scriptures (Lev. 26:40-45; Psa. 102:13-17; Isa. 40:1, 2; Ezek. 16:60, 63; Rom. 11:25-32). In

harmony with these prophecies, and the fact that we are living in the time to expect their fulfilment, we find Israel's blindness and prejudice against Jesus passing away; whereas Jews formerly were very bitter against Jesus, many of them now regard Him as the greatest of their prophets. We find the New Testament translated into Hebrew being circulated among the Jews; we find much non-sectarian evangelism being used to awaken in them a recognition of their mistake in rejecting Jesus, and also in helping them to see that He is the Messiah foretold in the Old Testament. The glorious results of Israel's return to the Lord's favor are shown in Rom. 11:12, 15, 16; Ezek. 16:46-63. For more details on this subject, please see *The Bible* (E Vol. 12) pp. 367-377. '72-70

Israel—Many Jews Still Returning.

Question (1972)—Israel's return is explained in the Sept. BS Bible Question Box, but no mention is made as to how many are going to Israel. Are many going there at the present time?

Answer.—It is true that no figures are given, but the statement is made that "their return is progressing rapidly." At the end of 1971 the unprecedented number of 100 Jews a day were emigrating from Russia alone (with many coming also from Rumania and other countries), and it was expected that of the 3 million Jews in the Soviet Union over 100,000 would leave for Israel during 1972, but Soviet restrictions may cause the total to be nearer 35,000. It is estimated that the emigration and settlement cost to Israel is about \$10,000 for each Jewish person, which includes complete care and housing until all are established in Israel and those of working age are gainfully employed. Of course, many Jews continue to come from other countries also, but the main emigration of late is from Russia ("the land of the north"—Jer. 16:15). '72-77

Jacob—Not A Thief.

Question (1975)—Did Jacob *steal* the birthright from his brother Esau, and was he therefore a thief?

Answer.—Many Bible teachers and others claim that Jacob was a thief. But the Bible in the New Testament (Heb. 12:16) tells us plainly that Esau "for one morsel of meat *sold* his birthright"; and in the Old

Testament record (Gen. 25:29-34) it states clearly that he “*sold* his birthright unto Jacob” and bound the sale with an oath, for “Esau *despised* his birthright.”

Much light is thrown on the story of Jacob and Esau and the birthright by the knowledge that archeologists and historians have given us on the duty of a firstborn to fast and the afterborn to feast on the birthday anniversary of a notable ancestor, especially of one the bulk of whose wealth was to be transmitted to a firstborn descendant; and that for the firstborn to feast on such an ancestral birthday anniversary was a renunciation of the birthright, while any younger brother, fasting in his place, would thereby gain the birthright. Accordingly, Esau evidently asked Jacob on Abraham’s birthday anniversary to fast in his place, while Esau feasted in Jacob’s place, thus forfeiting the birthright!

Jacob knew of the great blessings of God’s Covenant made with his grandfather Abraham. He appreciated the Covenant greatly and discerned that his brother Esau did not appreciate it. So he bought it from his brother at the latter’s own estimation of its value.

Surely the circumstances and results of Esau’s and Jacob’s course on that day are perfectly clear in the light of this oriental custom. Esau’s refusing to fast on that day and his despising the birthright as of less value than the pottage, and Jacob’s willingness to give up his pottage and fast instead of Esau on that day, fit well into the usages connected with certain features of that custom. From this standpoint Jacob’s doubting Esau’s willingness to give up the very valuable birthright for such a poor return could be set aside by nothing short of Esau’s oath.

Their conduct on that day seems to imply something like the following conversation as having taken place between them: Jacob said: “You must be joking, Esau, in offering me the birthright for this mess of pottage! Do you really mean to give up the birthright for this pottage? If you do, I will gladly give it to you and fast in your place.”

To this Esau replied: “Of course I mean it; for I have no confidence in the Covenant promises.” Still doubting Esau’s sincerity, Jacob, as is the oriental custom in such cases even to this day, said: “Swear it

and I will believe it." This Esau did in unbelief, giving up the fast for the feast, and Jacob in faith gave up the feast for the fast.

No wonder God is set forth as saying (Rom. 9:13), "Jacob have I loved, but Esau have I hated [*loved less*; see *The New Creation*, p. 172; compare Deut. 21:15-17]. No wonder that Esau's unbelief in God's Oath-bound Covenant made God hate him—disapprove and disesteem him; and no wonder that Jacob's faith and desire for God's favor and blessing made God love him—approve and esteem him. In the light of this oriental custom, Jacob stands vindicated and Esau condemned, just as the Scriptures set forth the entire matter. '75-85; '79-54

Jacob—Did He And Rebekah Do Wrong In Their Deception Of Isaac.

Question (1975)—Did Rebekah and Jacob do wrong in their deception of Isaac?

Answer.—It is not for us to defend Jacob and his mother in their misrepresentation of the facts—in the deception of Isaac. It is not for us to recommend any others to follow such a course. However, not a word of condemnation is given to Rebekah or to Jacob in the Scriptures in respect to this matter or to Jacob's purchase of the birthright or his claiming it as rightfully his. No teacher in the name of the Lord, therefore, has the right to be wiser than that which is written in God's Word, and to declare that Jacob was a thief.

Among the Arabs it is still considered proper in mercy to deceive the aged for the purpose of sparing them from sorrow. Rebekah and Jacob knew that if Isaac would learn that his firstborn son had so despised his birthright that he had sold it for a mess of pottage, it would cause him much heartache and sorrow. Hence they arranged by deception to spare him from dying of a broken heart.

Esau was dishonest in attempting to steal, without regard to his father's feelings, the birthright that he had sold to Jacob, and that with an oath. He seems to have feared that the blessing of the firstborn would carry the bulk of Isaac's estate to Jacob, for which he threatened to kill Jacob (Gen. 27:41, 42). Obviously it was the earthly things that Esau desired and not the Covenant blessing of God through Abraham. When

Jacob fled for his life and left behind all the earthly inheritance in Esau's hands, the latter seemed satisfied. And Jacob, too, was satisfied, because he got the portion, which he specially desired and prized above everything else.

When Jacob had questioned the advisability of the deception, his mother assumed full responsibility (vs. 12, 13), for she remembered the revelation that God had given her (Gen. 25:23), that "the elder shall serve the younger." Thus, relying on the word of promise, and with full assurance of faith, she, at considerable risk, was willing to act in harmony with God's revealed will that Jacob should receive the birthright with its accompanying blessing. And as their mother she knew the profane and unsuitable character of Esau—that he considered the higher blessings of the Abrahamic Covenant as of little value, whereas Jacob yearned for these blessings, for which he was willing to give up earthly advantages, hence she acted accordingly.

Rebekah and Jacob both knew that Esau had sold his birthright to Jacob, and that therefore Jacob was merely claiming the accompanying blessing, which was rightfully his. They knew also that Esau, in utter disregard of his agreement bound with an oath to Jacob, was dishonestly seeking to obtain the birthright blessing, which he had sold to Jacob with the birthright and to which no longer had a just claim. Furthermore, they knew that the irreligious Esau cared only for the property that he thought would go with the birthright blessing, as was later demonstrated.

God evidently approved of the course of Rebekah and Jacob and their acting by faith in Him, for shortly afterward God appeared to Jacob in a dream and confirmed that Covenant to him (Gen. 28:10-15).

The Apostle Paul informs us (Rom. 9:10-14; Heb. 12:16, 17) that in Esau and Jacob. God was working out a type. Esau, rejected from the higher favor—the birthright with its accompanying benefits—but obtaining a lower favor—Isaac's property—types Fleshly Israel, rejected from the higher favor—the privilege of the Divine nature and Joint-heirship with Christ—but yet obtaining the lower blessing—the chief place among the nations on earth during the

Millennium; and Jacob receiving the higher blessing—the birthright and its attendant blessings and losing the lower blessing—Isaac’s property—types Spiritual Israel, receiving the Divine nature and Joint-heirship with Christ, and losing the lower blessing—the chief place among the nations on earth during the Millennium.

Surely God was just in what He did in connection with the types—Esau and Jacob—even as He is just in what He has done and will do for their antitypes—Fleshly Israel and Spiritual Israel. ’75-86; ’79-55

Jairus’—Daughter Not Resurrected.

Question (1974)—Would it be proper to say that Jairus’ daughter (Mark 5:35-43) was resurrected when Jesus awakened her from the sleep of death?

Answer.—Under the curse of Adamic death, all of Adam’s race are born in a dying condition (Rom. 5:12). “In Adam all die” (1 Cor. 15:22); mankind die gradually from the cradle to the grave. Jairus’ daughter therefore never had life in the full sense of the word; and she was not resurrected, not raised up to the perfect human life that Adam lost for her by his sin of disobedience. She was merely awakened to consciousness and returned to the condition of a dying life; and in due time she died again, as did Lazarus also, after Jesus awakened him from the sleep of death.

The real meaning of the *resurrection*, as a promise set forth in the Scriptures, has been very generally lost sight of, partly because our English word *resurrection* is used in a variety of ways. For instance, it is not uncommon to speak of “resurrecting” an article of clothing which had been for a long time laid aside; and when a graveyard is abandoned it is common to speak of “resurrecting” the remains of the dead bodies which had been buried therein for removal and re-burial.

Approaching more closely to the legitimate use of the word, many Christian people speak of the *resurrection* of Lazarus, the *resurrection* of the widow of Nain’s son, the *resurrection* of Jairus’ daughter, *etc.*, and carry the same thought in their minds when they speak of the resurrection promises of the Scriptures, which are to be fulfilled during our Lord’s Second Presence, in the Resurrection Day, the

Thousand-year Reign of Christ on earth. This grievous mistake has greatly beclouded the thoughts of many on this important subject.

It is not true that Jairus' daughter and the others just mentioned were resurrected; they were merely awakened reanimated. There is a wide difference between a mere *awakening* and a full, complete *resurrection* out of death to perfection of life. To awaken from the sleep of death signifies merely to start again the machinery of life—resuscitation—and this is all that was done for Jairus' daughter, the widow of Nain's son and Lazarus. They were still under the sentence of death, and merely experienced a little prolongation of the present dying conditions. They were not lifted up, raised up out of death, into perfect life conditions.

The word "resurrection" is translated from the Greek word *anastasis*, which occurs in the New Testament forty-two times, and means to *stand again*, or to *raise up again*. It is never used concerning the mere revivifying or starting afresh the machinery of the life of the body. It means something far more important. It is used as the antithesis, or opposite, of death—*the full recovery out of death*.

To get a proper view of the meaning of *anastasis* we must have first of all a proper view of what constitutes life from the Divine standpoint. We must then see what constitutes dying and death; and with these two thoughts before our minds we may grasp the thought of resurrection, or raising up again out of the death state and the dying condition into the full perfection of life, from which we all in Adam fell.

Only two men ever possessed perfect life: first, Adam, before his transgression, before he brought upon himself the curse or sentence of death and its process of dying; and second, the man Christ Jesus. The moment the death sentence was pronounced against Adam his perfect life was forfeited, the dying process began, and he was in *death*, hence no longer in *life*. He kept sinking lower and lower into death, until finally he was completely dead, as he was legally dead in God's sight from the moment of the sentence.

Adam's posterity has never had perfect life; the spark which flickers for a few years is not recognized by God, in view of the fact that the death sentence

rests upon all, and in view of the fact that those born into the world do not receive life in the full sense of that word, but merely a dying condition. From God's standpoint, the world of mankind in general are legally dead—"dead in trespasses and sins" (Eph. 2:1); and Jesus confirmed this thought when He said, "Let the dead bury their dead" (Matt. 8:22; Luke 9:60). God recognizes as having life (even reckonedly because of their faith) only those who by accepting Jesus as their Savior and Ruler have become united to the Son of God, the Redeemer of men, the Life-giver.

If this thought of what constitutes life and what constitutes dying is kept in mind, if it is remembered from what a glorious height and perfection of life man fell into the present condition of degradation and death, then, and then only, can the meaning of the word *anastasis* be rightly appreciated as signifying a standing again, a *raising up again to the condition from which the fall took place* to the condition of perfection in which father Adam was created. It is to this condition of perfection that God purposes to bring all who will of the world of mankind through Christ. The condition is that when brought to the knowledge of the Truth they shall accept Divine favor, and demonstrate their loyalty by obedience to the spirit of the Divine Law (1 Tim. 2:3-6; Isa. 11:9; Acts 3:19-23).

To have resurrected Jairus' daughter would have meant that Jesus had lifted her completely out of death in every sense of the word, out of physical, mental, moral and religious degradation, up to the grand heights of perfection from which Adam fell. This was not done. Jesus merely awakened her from the sleep of death, leaving her upon the same plane of death on which she had been born, and had thus far lived in a dying state for twelve years. She will still have her opportunity of sharing in the general "resurrection by judgment" (John 5:29, A.S.V.), *i.e.*, restitution during the Millennial Age—unless at some subsequent time before she died again she accepted the Gospel of the Lord Jesus and became one of His followers, a member of the Church, in which event she would, if faithful, have been accounted worthy of a part in the chief or first resurrection, to glory, honor

and immortality, and have an inheritance in heaven (2 Pet. 1:4; Rev. 20:4, 6). '74-6

Jealousy—Envy And Covetousness.

Question (1984)—Are jealousy, envy and covetousness ever used in a good sense in the Scriptures?

Answer.—Jealously in regard to persons may be defined as (1) suspicion of rivalry for, or of unfaithfulness by, someone or ones whose affections and loyalty one has or feels he or she has a right to claim for himself or herself, or (2) watchfulness in guarding, and a proper possessiveness in respect to the affections and/or loyalty of another or others whose affections and loyalty one has a right to claim for himself or herself. Jealousy may also be such an (1) extreme or (2) proper possessiveness in regard to one's profession; special privileges, prerogatives, station in life, valuable things, *etc.*

Jealousy in sense (1) is the proverbial green-eyed monster, a suspicious, extreme possessiveness, which will, *e.g.*, hardly let one's spouse get out of sight without suspecting unfaithfulness. Its suspicion and distrust tend to shrivel and destroy love and happiness. On the other hand, jealousy in sense (2), a proper watchful possessiveness, in regard to a spouse, does those things, such as giving attention, time, appropriate gifts and compliments, companionship and conjugal love, that tend to and usually do keep the husbandly or wifely affections of the spouse for oneself alone.

Regarding (1) improper jealousy, the Bible says, "Jealousy is cruel as the grave [sheol]: the coals thereof are coals of fire, which hath a most vehement flame" (Cant.) 8:6; Prov. 6:34; compare Sept. 5 *Daily Heavenly Manna* book comments).

But as to (2), proper jealousy, a watchful, proper possessiveness, the Scriptures refer frequently to Jehovah's jealousy, for He desires our religious affections, devotion and loyalty to be for Himself alone. In Ex. 20:5; 34:14 we read, "I the Lord thy God am a jealous God." "For thou shalt worship no other god: for the Lord, whose name is Jealous, is a jealous God" (see also Deut. 4:24; 5:9; 6:15; Josh. 24:19; Nah. 1:2; Zeph. 3:8; Zech. 1:14; 8:2). 2 Cor. 11:2 says, "For I am jealous over you with a *godly*

jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.”

Envy may be defined as a discontented or resentful awareness of, and desire for, one or more of another's advantages, possessions, *etc.* Unlike wrong jealousy, an improper possessiveness for *that to which one has a right or supposed right*, envy inordinately desires advantages, possessions, *etc.*, *that belong to another or others.*

Envy is never regarded as a good quality in the Scriptures, but is one of the works of the flesh (Gal. 5:19-21, 26), which will, if not overcome, keep one from inheriting a share in the Kingdom. Other Scriptures likewise counsel against envy (Prov. 3:31; 14:30; 23:17; 27:4; Rom. 1:29; 13:13; 1 Cor. 3:3; 2 Cor. 12:20; 1 Tim. 6:4; Titus 3:3; James 3:14-16; 4:5).

Some Biblical examples are Cain's envying Abel (Gen. 4:4-8), Joseph's brethren envying him (Gen. 37:3-11, 18-20; Acts 7:9). Miriam and Aaron envying Moses (Num. 12:10), Korah, Dathan and Abiram envying Moses (Num. 16:3; Psa. 106:16-18), Saul envying David (1 Sam. 18:8, 9, 29; 20:31), the princes of Babylon envying Daniel (Dan. 6:4), the priests envying Jesus (Matt. 27:18; Mark 15:10; John 11:47-54) and Jews envying the Apostle Paul and Barnabas (Acts 13:45; 17:5).

Covetousness is in many respects like envy: covetousness may be defined as (*a*) an inordinate eager desire for obtaining and having possessions, advantages, *etc.*, belonging to others; (*b*) in old English it meant to have the same eager desire, but without it being inordinate, sinful. In this good sense (*b*), the Apostle says in 1 Cor. 12:31 (compare 14:39), “covet earnestly the best gifts.”

It is not wrong for us to desire earnestly possessions, advantages, *etc.*, belonging to another or to others if they are willing to sell them or part with them otherwise. Bad covetousness comes in when one continues to eagerly desire things to which one has no right or which another or others are not really willing to part with.

In our day covetousness is used almost without exception in the bad sense (*a*). Many Scriptures exhort against covetousness (Ex. 18:21; 20:17; Deut.

5:21; Psa. 10:3; 119:36; Prov. 15:27; 21:26; 28:16; Eccles. 5:10, 11; Isa. 1:23; 56:11; 57:17; Jer. 6:13; 8:10; 22:17; 51:13; Ezek. 22:12, 13; 33:31; Mic. 2:2; 3:11; 7:3; Hab. 2:5-9; Matt. 6:24; Mark 7:22; Luke 12:15-21; 16:14; John 6:26; Acts 20:33; Rom. 1:29; 7:7; 13:9; 1 Cor. 5:10, 11; 6:10; 2 Cor. 9:5; Eph. 5:3, 5; Col. 3:5; 1 Thes. 2:5; 1 Tim. 3:3; 6:9-11; 2 Tim. 3:2; Heb. 13:5; James 4:2; 2 Pet. 2:3, 14; 1 John 2:15-17; Jude 11).

Some Biblical examples of covetousness in sense (a) are Eve, in coveting the forbidden fruit (Gen. 3:6), Balaam, in loving the wages of unrighteousness (2 Pet. 2:15; Num. 22), Achan, in taking the Jericho treasures (Jos. 7:21), Samuel's sons, in taking brides (1 Sam. 8:3), David taking Bathsheba (2 Sam. 11:2-5), Ahab, in coveting Naboth's vineyard (1 Kings 21:2-16), Gehazi, in taking a gift (2 Kings 5:20-27), Judas, in betraying Jesus (Matt. 26:15, 16; Mark 14:10, 11; Luke 22:3-6), Ananias, and Sapphira, in keeping back part of the land price promised (Acts 5:1-10) and Demas, in forsaking Paul (2 Tim. 4:10).

All of God's people should surely seek to put off ungodly jealousy, envy and evil covetousness, as works of the flesh and the devil, which, if persisted in, will keep them from attaining everlasting life in God's Kingdom. Let us put on instead the spirit of trust and unselfish love, which will help us to gain our inheritance in God's Kingdom. '84-22

Jehovah—And Jesus, Two Separate Beings.

Question (1972)—Some claim that Jesus is Jehovah, that they are the same person, or being, under two different names. Is this correct according to the Scriptures?

Answer.—No. Many Scriptures teach to the contrary, and show clearly that Jehovah and Jesus are two separate and distinct persons, or beings. Note, for instance, Psa. 110:1, which clearly demonstrates that Jesus is not Jehovah: "The Lord [the Tetragrammaton (JHVH, or YHWH), used here, refers to Jehovah] said unto my [David's] Lord [Hebrew, *adon*, not Jehovah, but His Son], Sit thou at my [Jehovah's] right hand, until I [Jehovah] make thine [Jesus'] enemies thy footstool." Here they are clearly distinguished from each other, and our Lord Jesus is shown not to be Jehovah.

Note also Isa. 6:1, 3, 5, 8, 11, 12, which verses treat of our Lord Jesus and of Jehovah as separate and distinct beings. In vs. 1, 8 and 11, our Lord Jesus is referred to by the Hebrew designation *Adonai*, which is indicated to English readers as such, in the KJV, the RSV, *etc.*, by it being translated by the title "Lord" written with only the initial letter capitalized. But in vs. 3, 5, 12, JHVH, or YHWH, i.e., Jehovah, is the Hebrew word, as indicated in the KJV, the RSV, *etc.*, by its translation Lord written entirely in capitals. Both Jehovah and Jesus are in v. 8 indicated by the word "us" in the prehuman Jesus' question, "Whom shall I send, and who will go for us?" The fact that these two designations *Adonai* and JHVH are used in Isa. 6, the former to designate Jesus and the latter to designate Jehovah, clearly proves that Jesus is not Jehovah. Jesus is here shown to be Jehovah's Vicegerent, not Jehovah Himself.

In many other places Jesus is clearly distinguished from Jehovah, and is thus manifestly proven not to be Jehovah. For example: Jesus is the Servant of Jehovah, not Jehovah Himself (Isa. 42:1, 6, 19; 52:13; 53:11). He is Jehovah's Arm, Agent, not Jehovah Himself (Isa. 53:1). He is Jehovah's Son, not Jehovah Himself (Psa. 89:27; 2:7, 12, compare with Acts 13:33; Heb. 1:5; 5:5). He is Jehovah's Angel, not Jehovah Himself (Gen. 22:11, 15; Ex. 3:2; Num. 22:22-27, 31, 34, 35; Psa. 34:7). He is Jehovah's Companion, not Jehovah Himself (Zech. 13:7; Prov. 8:30).

The above Scriptures, together with many others, clearly prove that the name Jehovah belongs exclusively to the Most High God, the Father of our Lord Jesus Christ, and should never be applied to Jesus, the Son of Jehovah. '72-94; '94-93

Jehovah's Witnesses—Teach That Christ Did Not Die For Father Adam.

Question (1951)—Why do the "Jehovah's Witnesses" deny that Christ died for Adam and the wicked of his race?

Answer.—It is not because of their having any Scriptural basis for such a denial, for the Scriptures do not deny, but rather confirm Christ's ransom price as applicable for Adam and his entire race. They deny this Bible doctrine because it is denied by their

“channel,” their theological headquarters. They have become amenable to this denial as an overflow of a number of errors, *e.g.*, that all the clergy and principals of the flock (many of whom are not new creatures), and all who die in Armageddon go into the Second Death, their “Jonadabs” generating the restitution class in the Millennium, which in their estimation makes it unnecessary for all of Adam’s non-elect descendants to return from the tomb. This “new light” is in most striking opposition to the *Ransom* and grossly contradicts the three fundamental doctrines of salvation: (1) God’s love and provision for everybody for salvation; (2) Jesus’ death for everybody for salvation; and (3) the Spirit’s work for everybody for salvation. Numerous Scriptures prove these three propositions. Let us briefly look at the main ones on each of these three points:

(1) God’s love and provision for everybody for salvation. Thus, God so loved the world as to give His Son to save it (John 3:16, 17). He commends His love to the race by giving Christ to die for the ungodly (Rom. 5:6-8). His love for the world makes Him determine to save all men from the Adamic sentence, and bring them to an exact knowledge of the Truth (1 Tim. 2:4). He thus from His love is the Savior of all men from that sentence (1 Tim. 4:10). His love is the grace of God that “hath appeared, bringing salvation for all men” (Tit. 2:11; the literal translation is within the quotation marks). His love for all for salvation expressed itself in giving Christ to die for mankind, as we read in Tit. 3:4: The kindness and love of God, our Savior, toward man appeared. Certainly these and numerous other passages teach that God loves all men for salvation and provides for it.

(2) Now some passages that prove that Christ died for all men for salvation: Our Lord’s death for the whole sinner race is most graphically and prophetically described in Is. 53:4-12. He is the Lamb of God that taketh away the *sin* of the *world* [Adam’s sin, participated in by the entire race] (John 1:29). Jesus said that if He were lifted up from the earth He would favorably influence all men to Himself (John 12:32, 33). As Adam’s sin and disobedience brought sin and death to all men, so Christ’s obedience and righteousness will bring cancellation of that sin and

death, to enable all to gain the right to life (Rom. 5:18, 19). Jesus' ransom was laid down for *all men*, which makes Him the Mediator for all humans (1 Tim. 2:5, 6). He by God's love, grace, tasted death for *every man*, and for this purpose had to be made *Adam's corresponding price* (Heb. 2:8, 9). He is the satisfaction to God's justice, not only for the Church's, but also for the world's sins (1 John 2:2).

(3) As a result of God's love that gave Christ to be a ransom for all men, and of Christ's death for all men, the Spirit's work for salvation will in the Millennium extend to all the non-elect of Adam's race without exception. Very many, indeed, are the Scriptures teaching this thought, of which we will cite a comparatively small number: The Christ, as the Seed of Abraham, in doing the Millennial Spirit's work, will bless for salvation purposes all the families, kindreds and nations of the earth (Gen. 12:3; 18:18; 22:18). At Christ's Millennial asking, God will give Him the nations and the ends of the earth [all mankind] as His inheritance and possession (Ps. 2:8). All the ends of the earth, all the kindreds of the nations and all that go down to the dust [all the Adamically dead] shall turn to, worship and bow down before the Lord (Ps. 22:27-29). God made all nations, and these will millennially worship and glorify Him (Ps. 86:9). God will reveal His plan to all; and the whole world will see it (Ps. 98:2, 3). All nations will become parts of God's Kingdom (Is. 2:2); for the knowledge of God shall be sea-deep and worldwide; and all nations will seek Christ (Is. 11:9, 10). The Kingdom will destroy every effect of the curse and make all glad, some only for a while (Is. 25:6-9; 65:20). All the non-elect as errant from the Divine Truth will see it clearly (Is. 29:18, 24). All blind eyes and deaf ears of understanding shall see and appreciate the Truth; the morally lame shall make rapid progress up the highway of holiness and the Lord's ransomed (He gave Himself a ransom, a corresponding price, for Adam and the race in his loins, hence for all men, 1 Tim. 2:6) will return from the tomb for the joys of the Kingdom, and the sorrows of the curse will be wiped out (Is. 35:5, 6, 10). All flesh shall see [experience] the salvation from the death sentence that God will work (Is. 40:5; Luke 3:6). So deeply impressed will all the non-elect

become that according to the Oath-bound Promise for a while all will be consecrated (Is. 45:22, 23), though some will a little later fall away (Rev. 20:7-9). As a result of God's revealing the Christ to all the world, all will clearly perceive God's work of salvation (Is. 52:10). Yea, all, from the least to the greatest, will know the Lord (Jer. 31:34); for God has prepared salvation as a joy to all the non-elect, even raising up fallen Israel again (Luke 2:10, 31-34), since Jesus as the true Light will teach the Truth to every human that came into the world (John 1:9), in the day when the crucified Jesus will favorably influence all men toward Himself (John 12:31, 32). In Phil. 2:10, 11, in harmony with Is. 45:22, 23; Rom. 14:11, we are told that every knee, including the knees of those who were in the death state ("under the earth"), will bow to Jesus, and every tongue, including the tongues of those who were in the death state, will confess Jesus as Lord. God gives some in this life, the rest in the next life, the testimony of His love for all, Christ's death for all and the Spirit's work for all (1 Tim. 2:5, 6). While now the Spirit's work extends to the Elect only (Joel 2:29), in the Millennial Age it will extend to all the non-elect (Joel 2:28; Rev. 22:17); for then Christ will become the Lord, Ruler, of the dead (Rom. 14:9), including the people of Sodom, Gomorrah, the cities of the plains and the people of the two-tribed kingdom of the South and the ten-tribed kingdom of the North (Ezek. 16:53-63). Hence these three considerations: (1) God's love, (2) Christ's death and (3) the Spirit's work, completely refute the "Jehovah's Witnesses" in their denial of the ransom price as applicable for Adam and his entire race. '51-21; '66-38; '86-66

Jehovah's Witnesses—And The Promises To The Jews.

Question (1979)—The book *Thy Kingdom Come*, chap. 8, and other *Studies in the Scriptures* teach that the regathering of Fleshly Israel here in the end of the Age is fulfilling important Bible prophecies. The leaders of the "Jehovah's Witnesses" deny this teaching, claiming that the promises to the Jews are being fulfilled in the "J.W.'s." What would you say to this?

Answer.—The “J.W.’s.” leaders state, *e.g.*, “The first or miniature fulfillment of Jeremiah 32:37 applied to the Jewish remnant that returned from Babylon in 537 B.C. and the second or major fulfillment applies to the ‘Israel of God’ made up of those Jews inwardly, spiritual Israelites, who come out from captivity to this Babylonish world. (Galatians 6:16) From A.D. 1919 on, these have been regathered into the theocratic organization of Jehovah God as his witnesses” (*Let God be True*, p. 215, par. 1). But in this the “J.W.’s” are obviously in serious error, as the Scriptures show. Note these few out of many:

“I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit them; . . . they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, *and they shall no more be pulled up out of their land which I have given them*, saith the LORD thy God” (Amos 9:14, 15). Contrary to the “J.W.” leaders’ claims, this promise obviously was not fulfilled in any sense in the return of Fleshly Israel to their homeland in 537 B.C., after the 70 years’ desolation of the land, for *later Fleshly Israel was again “pulled up out of their land,”* in the destruction of their national polity in A.D. 66-73. They were scattered among all nations. Accordingly, the fulfillment of Amos 9:14, 15 was not in any sense the return of the Jews after 537 B.C. The first fulfillment evidently is the present regathering to their homeland, from which they have not been pulled up despite the avowed efforts of their enemies to root them out, and from which land they will never be pulled up again. Amos 9:14, 15 clearly applies only to Fleshly Israel, not to spiritual Israel.

Jer. 16:14-16 foretells the regathering of the nation of Fleshly Israel “from the land of the north [Russia, etc.], and from all the lands whither he had driven them”; God says: “I will bring them again into their land that I gave unto their fathers.” When? V. 18 says, “First I will recompense their iniquity and their sin double.” Their period of Divine favor as a nation was 1845 years, from the beginning of the nation at the death of Jacob, 1813 B.C., until A.D. 33, when our Lord cast them off from favor (Matt. 23:37-39).

Then began Fleshly Israel's "double" of disfavor for 1845 years, ending in 1878, when the European Concert of Nations, under the leadership of Disraeli, a Jew, then Prime Minister of England, made it *a matter of International Law* that the Jews be given the right of settling in the Holy Land. Since then, the "set time" (Psa. 102:13-17) to begin to "favour her," the evidences of God's returning favor have multiplied, especially since Israel's statehood began in 1948, in their victories over their enemies, and otherwise. The prophecies show that they would return in unbelief and later be converted as a nation (Zech. 12:10). Their "double" is mentioned also in Isa. 40:1, 2 and Zech. 9:12, where the turning point in A.D. 33 is shown to be at the time of Jesus' triumphal entry into Jerusalem (v. 9; Matt. 21:1-11; 23:37, 38; Luke 19:29-44), when they were cast off from favor as a nation.

Other Old Testament Scriptures that treat of Fleshly Israel's regathering to their homeland are Jer. 30:4-8, 18-22; 31:4-14, 21, 23-25, 27, 28, 35-40; 32:37-44; 33:7, 10, 11; Ezek. 36:1-15, 24-38; 37:1-28; Hos. 3:4, 5. (See our *Jewish Hopes and Prospects* booklet—a copy free on request.)

We will now consider some pertinent New Testament texts: In Acts 15:13-18 the Apostle James describes first the Gospel-Age selective work, God's visiting the Gentiles "to take out of them a people for his name." God assures us that "*after this* [Gospel-Age selective work] I will return, and will build again the tabernacle of David"—Fleshly Israel is to be restored (see Berean comments). This in return is to be followed by bringing in the restitution class, "the residue [*remainder*, Diaglott] of men," that they "might seek the Lord, and [even, Diaglott] all the Gentiles, upon whom my name is called."

In Rom. 11, the Apostle Paul also shows very clearly that Fleshly Israel's restoration follows God's Gospel-Age selective work. After in Rom. 9:31-33 and chapter 10 he had described Fleshly Israel's unbelief and stumbling over Christ, he shows in 11:1-12 that God had not utterly cast them away, even though the great majority were blinded, unbelieving (v. 30). He shows that a remnant of Jews ("Israelites indeed") did accept the Messiah and obtain the Gospel-Age

High Calling, and to these were to be added consecrated Gentile Christian believers, grafted into spiritual Israel and the Abrahamic promise as wild olive branches, in place of Jewish natural branches that were broken off because of unbelief in and rejection of the Messiah (vs. 13-24). But Fleshly Israel's blinded (*hardened*, margin) condition was not to last forever, but only "until the fulness of the Gentiles [*i.e.*, the full number of the Gentile elect] be come in." Afterward, "all Israel shall be saved"—not all saved eternally, but from their "blind-ness in part" and "ungodliness" (vs. 25, 26); and then the new covenant will be made with them (v. 27; Jer. 31:31-34).

Much more Scriptural evidence could be given, but the above should suffice to show that *Thy Kingdom Come* is truly correct in teaching that the regathering of Fleshly Israel here in the end of the Age is fulfilling important Bible prophecies and that the leaders of the "J.W.'s." are in serious error in teaching that the promises of the regathering of the Jews are being fulfilled in their movement. '79-15

Jehovah's Witnesses—Does The Large Following Denote God's Favor.

Question (1958)—A member of the "Jehovah's Witnesses" group has pointed me to the large attendances at some of their assemblies (such as the large attendance at their recent international assembly at New York) as a proof that God is specially favoring them and approves their doctrines. What would you say to this?

Answer.—For a long time shallow religionists have used such "proofs." However, the fact that a religious group can stage a large mass meeting, whether it be the Mohammedans, the "Jehovah's Witnesses," the Catholic Holy Name Society, or any other group, does not of itself prove that God's favor is upon them or that He approves their doctrines. As history proves in innumerable instances, a multitude can be wrong almost as readily as one person can be wrong.

The Scriptures show that in many instances in the past those approved by God have been very few comparatively, and that they usually have not had a large following. Noah is a marked example. He preached for 120 years (Gen. 6:3) without getting

any following. Jeremiah is another example. Elijah is still another. There were 850 prophets of Baal and the grooves (1 Kings 18:19), while Elijah stood alone (v. 22); yet he was unmistakably the only one approved of God.

A test that will determine whether any religious group's doctrinal interpretations are approved by God is found in our Jan. issue, p. 6, *viz.*, "Every Bible passage or doctrine must be interpreted harmoniously: (1) with itself, (2) with all other Scriptures, (3) with all other Scriptural doctrines, (4) with God's character, (5) with the Ransom and Sin-Offerings, (6) with the purpose of God's Plan and (7) with facts."

In our Nos. 216 and 217 issues (later reprinted in a 36-page booklet entitled, *The Teachings of "Jehovah's Witnesses" Examined in the Light of the Scriptures*—a copy will be supplied free on requested) we have examined many of the main teachings of the "Jehovah's Witnesses," and have shown which of these teachings agree with the Scriptures and which of them are contrary to the Scriptures and the Ransom. '58-71

Jesus—Was A Perfect Man.

Question (1922)—In The Herald of March 15, 1921, p. 13, Hebrews 7:27 is used to prove that the Lord Jesus was perfect as a man. Does not this Scripture refer to the Lord Jesus as our High Priest in His Divine nature now glorified in Heaven, and not to His condition of humiliation in His human nature?

Answer.—It is true that our Lord as our High Priest in glory is a Divine Being, and as such is holy, without evil, undefiled, distinct from sinners and exalted above all other Heavenly beings, His Father alone excepted (1 Cor. 15:27-29; Phil. 2:9-11; but the connection and the tenses of the verbs of this text do not harmonize with the thought that this text describes our Lord's present condition as a Divine Being. Rather, they suggest the thought that He is here described as having been in a condition that had ceased before the Apostle Paul wrote these words. It will be noticed that St. Paul says, "Such a High Priest *became* us." *i.e.*, it was eminently proper that there should have been for us One as our High Priest who during the time of His sacrificing Himself for us (verse

27) was holy, harmless, undefiled, [having been, so the Greek] separate [d by His immaculate conception and birth] from sinners and made [at His anointing, Matt. 3:16; Acts 10:38] higher than the heavens “[the symbolic heavens, whose bright stars at that time were the Jewish under priests and whose brightest star was the Jewish high priest himself]. The Apostle’s thought, as the connection shows, is that our Lord as a Sacrificer as well as a Sacrifice was superior to the typical high priest, (1) in His relation to consecration—“Holy”—(2) in His relation to the people—“harmless”—(3) in His relation as the Adamic sin—“undefiled”—(4) in His relation to His conception and birth—“separate from sinners”—and (5) in His relation to other priests—“made higher than the heavens.” ’22-5

Jesus—“The Root And Offspring Of David.”

Question (1965)—In Rev. 22:16 Jesus calls Himself “the root and the offspring of David.” What is meant by this expression?

Answer.—The meaning of this expression is similar to Jesus’ being David’s Lord and his son. As to the flesh, Jesus was, through His mother, the son, the branch the offshoot or offspring of David (Acts 2:30; Rom. 1:3; 2 Tim. 2:8). It was by the sacrifice of His undefiled human life and His resurrection that He became the “root” of David (Rev. 5:5) as well as his Lord: but the thought suggested by the word “root” differs somewhat from that furnished in the word “Lord.” The word “root” signifies the *origin*, the source of life, and the source of its sustenance and development, whereas the word “Lord” conveys the thought of ruler, owner, master, and controller.

In Isa. 11:1 we read that “there shall come forth a rod [as shoot] out of the stem [stump, or stock] of Jesse, and a branch [a spout, or tender twig] shall grow out of his roots.” Centuries after the proud cedar of the Davidic monarchy had withered and fallen, in Solomon’s line (Ezek. 17:10, 12, 22-24; 19:10-14), when Zedekiah was dethroned in 607 B. C., God caused a “Branch,” a tender twig, to spring up out of the decayed stem of Jesse, as a sapling struggling out of the dry ground (Isa, 53:2). David is often called “the son of Jesse,” and Jesus is here referred to similarly, because He was to be not only

the Son of David, but also David Himself (Hosea 3:5). The name *David* means *beloved*, and Jesus above all others is Jehovah's Beloved.

Jesse lived and died in obscurity; his family was of small account (1 Sam. 18:18), and it was evidently in a way of contempt and reproach that David was sometimes called "the son of Jesse" (1 Sam. 22:7). Similarly Jesus, who is here said to come out of the stem of Jesse, was of humble birth, was raised in Nazareth, which did not have a good reputation (John 1:46), and was evidently reproached as being a carpenter and the son of a carpenter (Matt. 13:55-58; Mark 6:3). Thus both the typical David and the antitypical David had certain similar experiences.

From Isa. 11:1 we see that David was the *stem* (stump, or stock) of Jesse; hence Jesse was his root, or source of life, according to natural generation. And out of this root came also the Branch the antitypical David, as respects His generation in the flesh. When and how, then, does Jesus become David's root, his father, his source of life?

We answer: Surely: it was not before He "was made flesh"; for it was when He was made flesh that, as the man Jesus, He became related to Adam's race through His mother Mary (Heb. 2:14-18). In that relation to the human race and to David He was "branch," not "root." He became the "root," the source of life, sustenance and growth (John 1:4; 6:48; 14:6) to David and all mankind, by the same means and at the same time that He became David's Lord: the *means* was His death as a ransom-price, by the merit of which He buys from Divine justice the forfeited right to life and the conjoined life-rights of Adam and all his race, including David's; and the *time* was when He was raised from the dead, Adam's Redeemer, the race's Redeemer and hence David's Redeemer.

It was not the prehuman *Logos*, nor yet the man Jesus that was David's Lord and David's Root; it was the risen Jesus. He was raised "for our justification" (Rom. 4:25). The first Adam was the original "root" out of which the whole human family has been produced. He was "of the earth, earthly." But the second Adam is a spirit being—"a quickening [life-giving] spirit," "the Lord from heaven" (1 Cor. 15:45,

47). He comes, at His Second Advent, to lift up mankind by processes of restitution (Acts 3:19-23), *i.e.*, to restore to the human race the privileges and blessings lost through the first Adam, to give eternal life to all who earnestly desire it and eventually prove worthy of it (John 3:14-17; Rev. 20:7-9; 21:6; 22:17).

Thus by paying the first Adam's debt ("The wages of sin is death"—Gen. 2:17; Ezek 18:4, 20; Rom. 6:23), Jesus became the Second Adam, to *regenerate* mankind (Matt. 19:28) and as their "everlasting Father" and everlasting Ruler, sitting "upon the throne of David" (Isa. 9:6, 7), to give them "everlasting life." We thank God that by His all-wise, all-just, all-loving and all-powerful arrangement Jesus, who through the virgin Mary, but apart from a human father, was in the flesh the "offspring" of Adam, Abraham, Jesse, David, *etc.*, is now the Second Adam, "the Lord from heaven," the New Root, prepared to give new life, sustenance and growth to mankind—Adam, Abraham, Jesse, David and every other branch of the sin-blighted world who will accept it and prove worthy of it on the terms of the New Covenant (Rom. 15:12). The reign of righteousness and peace of the One "whose name is The BRANCH," who "shall be a priest upon his throne," will indeed be prosperous and glorious in its blessings (Zech. 6:12, 13). May His name ever be praised! '65-94

Jesus—In John 5:16, 17 He Spake To Some Jews.

Question (1980)—Jesus said to some of the Jews (John 5:16, 17): "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5:39). Why did He say to them, *Ye think ye have eternal life*?"

Answer.—Jesus' words here were really more of a reproach to the Jews than a command or invitation, as we shall see. In the context, He referred to witnessing regarding Himself as the One sent by Jehovah—in v. 31 He referred to His own testimony; in v. 32 to that of "another" a true one; in v. 33 to that of John the Baptist, His forerunner, who also testified of Him; in v. 36 to a greater testimony than that of John—that of the works that He Himself did; and in v. 37 to that of the Father Himself. Then Jesus told those Jews that of course they had never heard the Father's voice nor seen His form, but that this

would not have mattered if only they would have had His Word truly abiding in their minds and hearts (v. 38).

Accordingly, Jesus told those Jews that they should search the Scriptures (the Old Testament), for through them, that is, by keeping the Law contained in them (which they believed they were doing), they thought that they would gain eternal life—"which if a man do, he shall even live in them" (Ezek. 20:11, 13, 21). Jesus knew that if they truly searched the Scriptures with open minds and humble hearts, they would see that it was impossible for them to keep the Law perfectly, that they were in need of a Savior. Thus, instead of being self-righteous and despising others (Luke 18:9), they would have allowed the Law to be a "schoolmaster" to teach and lead them to keep the spirit of the Law, as well as the letter of it, and to believe on Him as the Messiah, the One sent of God (Gal. 3:24, 25).

There are many prophecies that testify that Jesus is the Messiah (see the March 1979 BS, p. 19). Some of the main ones are Deut. 18:15-18; Psa. 22:1-18; 31:5; 69:21; Isa. 53; Dan. 9:24-27; Zech. 9:9; 12:10.

If the Jews to whom Jesus spoke would have considered carefully, with open, unprejudiced minds and hearts, these and other pertinent Scriptures, especially after Jesus' death and resurrection, they would have recognized that they refer to Jesus, that He is the Messiah and that He could give them eternal life, which they mistakenly thought they could gain by keeping the Law.

Those Jews, as well as all other Jews and Gentiles, could by the Scriptures learn about and obtain by faith in Jesus as Savior what keeping the Law or other good works could never give them (Eph. 2:8-10), namely, *eternal life* (John 3:14-17, 36; 1 John 5:11-13). But as Jesus said to those Jews, "Ye [except for some—'Israelites indeed'—John 1:11, 12, 47] will not come to me, *that ye might have life*" (v. 40; note also His words in v. 41-47). '80-23

Jesus—"Knew From The Beginning Who . . . Should Betray Him" (John 6:64).

Question (1952)—"Jesus knew from the beginning who . . . should betray Him" (John 6:64. "Have not I chosen you twelve, and one of you is a devil?" (John

6:70). If Jesus knew from the beginning that Judas would betray Him, why did He choose him?

Answer.—John 6:64 has been mistranslated. When it is properly translated the difficulty that arises from the rendering of the A.V. vanishes. The following is what we understand to be the proper translation of v. 64: "But there are *some* of you who do not believe, for Jesus knew from the beginning that there are *some* who did not believe, and there is *someone* who would betray him." The Greek word *tis* may be either the interrogative pronoun "who" or the indefinite pronoun "some-one." Of the three occurrences of the word *tis* in this verse, the A.V. renders it twice as the interrogative "who" and once as the indefinite "some," but we think that in this passage in all three cases it should be the indefinite pronoun "someone," as indicated above in our translation. According to this translation, the passage simply tells us that our Lord knew that there would be people who would be unbelievers in Him, and that He also knew that someone was going to betray Him. The statement that He knew these things *from the beginning* has reference to the beginning of His ministry. When He was in the wilderness during the time of temptation, He undoubtedly came to understand that His mission was one in which He would be rejected by the bulk of His people, and that even one of His disciples would betray Him. The latter thought He probably learned from Ps. 41:9, which says, "Yea, mine own familiar friend in whom I trusted, which did eat of my bread, hath lifted up his heel against me." We would therefore answer the question as follows: While our Lord knew that many in Israel would not believe Him to be the Messiah, and would join in His condemnation, and while He knew that someone of those whom He chose as His disciples would betray Him, the passage does not warrant us to conclude that Jesus knew from the beginning which one of the disciples it would be. It is contrary to our Lord's character to assume that He would have chosen one whom He knew to be unworthy of Apostleship to that office; so all along our Lord knew that one of the twelve would betray Him, but how soon He found out that it was Judas we do not know. He probably construed this from various selfish things that Judas

did which manifested his disloyalty of heart—a disloyalty of heart that was not his when he was first chosen as a disciple; for he, like the others of the twelve, was an Israelite indeed in whom there was no guile when he was chosen. '52-7

Jesus—Titles Of Jesus.

Question (1967)—What are some of the names, titles or designations used in the Scriptures to refer to Jesus? Are there many that refer to Him as a shepherd?

Answer.—The Scriptures use a great number of names, titles or designations to describe Jesus, His qualities and the various ways in which He acts for God and His people. Thus He is called God's Logos (John 1:1), the Firstborn of every creature (Col. 1:15), the Angel of Jehovah (Psa. 34:7), His Anointed (Psa. 2:2; 45:7), His Servant (Isa. 42:1; 52:13), Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace (Isa. 9:6), Son of the Highest (Luke 1:32), Savior (Luke 2:11), Immanuel (Isa. 7:14; Matt. 1:23), Lamb of God (John 1:29), the Branch (Zech. 3:8; 6:12), Alpha and Omega (Rev. 21:6; 22:13), the Amen (Rev. 3:14), the Author and Finisher of our Faith (Heb. 12:2), the Second Man, the Last Adam (1 Cor. 15:45-47), that Prophet (Acts 3:22, 23), the Captain of our Salvation (Heb. 2:10), Lord of lords, King of kings (Rev. 17:14; 19:16), Bridegroom (John 3:29), Advocate (1 John 2:1), Mediator (1 Tim. 2:5), Shiloh (Gen. 49:10), Apostle and High Priest (Heb. 3:1) Morning Star (Rev. 22:16), Day Star (2 Pet. 1:19), Sun of Righteousness (Mal. 4:2), Chief Corner Stone (Eph. 2:20; 1 Pet. 2:6), Faithful Witness (Rev. 1:5; 3:14), the Way, the Truth and the Life (John 14:6), the Bread of Life (John 6:35), the Light of the World (John 8:12; 9:5), Lion of the Tribe of Judah (Rev. 5:5), Lord of All (Acts 10:36), Lord of Glory (1 Cor. 2:8), *etc. etc.* (For further titles and explanations see *Christ—Spirit—Covenants*, Chapter V, especially pp. 324-360.)

Also, as already shown, a number of Scriptures refer to Jesus as a shepherd. Our year's motto text refers to Him as that Great Shepherd (Heb. 13:20) and the Good Shepherd (John 10:14). In Gen. 49:24 He is in prophecy called "the shepherd, the stone of Israel." As the Arm of Jehovah, Jesus will "feed his

flock like a shepherd" (Isa. 40:10, 11); and as God's Agent, Jesus does everything that is described of the shepherd in relationship to the flock as set forth in Psa. 23. God calls Cyrus, a type of Christ, His "shepherd" and His "anointed," and then foretells some of the things that he would do, and that Christ as His *Cyrus* (the word means *sun*, typifying the Sun of Righteousness—Mal. 4:2) will accomplish on a far grander scale (Isa. 44:28—45:6).

In 1 Pet. 2:25 Jesus is called the Shepherd and Bishop (Overseer) of souls; as antitypical David (*Beloved*) Jesus "shall feed them, and he shall be their shepherd" (Ezek. 34:23, 24; 37:24). In 1 Pet. 5:4 He is called the Chief Shepherd—the Apostles, prophets and pastors in the Church being undershepherds. In Zech. 13:7 He is spoken of as God's Shepherd against whom the sword would arise (which occurred at His arrest in Gethsemane) and who would be smitten for the sheep (which occurred during the last 13 hours of His life). As the Good Shepherd He gave His life for the sheep (John 10:11). '67-7

Jesus—Seeing Him—Seeing The Father.

Question (1972)—What did Jesus mean when in John 14:9 He said, "He that hath seen me hath seen the Father"?

Answer.—In view of the testimony of God's Word and in harmony with reason and facts, Jesus could not here have meant that he and His Father are one and the same person. Such a thought would have been untruthful and absurd. Rather, the thought is that the Son, the character image of the Father (Heb. 1:3; Col. 1:15), was a picture of the Father, and therefore Jesus could truly say that whoever had seen Him had seen the Father—in His character likeness, but of course not in His body. God's mind, heart and will were *fully represented* in His only-begotten Son to those from among mankind who carefully observed Him when He was in the flesh and dwelt among men. He was "God manifest [Greek, *rendered apparent*] in the flesh" (1 Tim. 3:16).

In seeing and knowing Jesus intimately, Philip and the other Apostles were the ones who then could know the Father in the best, closest and most absolute sense. This was evidently Jesus' thought

when he spoke these words, to disabuse Philip of the thought of Jesus' showing to him and the other disciples God's body, which Philip had requested Him to do (John 14:8).

Likewise, we cannot see God's body or shape (John 5:37); but we also can see, though in a somewhat different sense than the Apostles, how He appears in character, by contemplating Jesus' character and its manifestations as set forth in the Scriptures—what He taught, how He acted and reacted in various situations, *etc.* '72-94; '94-93

Jesus—Riding On A Donkey.

Question (1981)—Matt. 21:5 (compare Zech. 9:9) states, "Tell ye the daughters of Sion, Behold thy King cometh unto thee, meek, and sitting upon an ass [donkey], and a colt the foal of an ass." Vs. 6, 7 state that Jesus' disciples "brought the ass, and the colt, and put on them their clothes, and they set him thereon." Did Jesus ride on *one* or *two* donkeys in His triumphal entry into Jerusalem, and if on only one, which one?

Answer.—The parallel Gospel accounts in Mark 11:2-7 and in Luke 19:30-35 mention only the colt and the account in John 12:14, 15 states that "Jesus, when he had found a young ass, sat thereon; as it is written [compare Zech. 9:9], Fear not, daughter of Sion: thy King cometh, sitting on an ass's colt." It is evident; therefore, that Jesus rode into Jerusalem on only the donkey's colt, or foal.

The expression translated "an ass, *and* a colt" in the King James Version in Matt. 21:5 (and the corresponding expression in Zech. 9:9) is properly translated "an ass, even a colt," in other translations (compare, *e.g.*, The Interlinear Bible, The New American Standard Bible and the Emphatic Diaglott). The Greek word *kai*, used in the above-quoted expression from Matt. 21:5, and the Hebrew word *ve*, used in the corresponding expression in Zech. 9:9, both can be properly translated *even* as well as *and*.

Accordingly, if the other translation just mentioned is used in Matt. 21:5 and Zech. 9:9, the difficulty is solved, and Matt. 21:5 is in harmony with Mark 11:2-7; Luke 19:30-35; John 12:14, 15, in showing that Jesus rode only on the colt, or foal, of the donkey. Evidently, however, the donkey went along with its

colt, according to Matt. 21:2, 7, though this is not stated in the parallel accounts. '81-23

Jesus—Why He Rode On A Donkey.

Question (1981)—In Jesus' triumphal entry into Jerusalem, why did He ride on a donkey rather than on a horse?

Answer.—Jesus' riding on a donkey, rather than on a horse, was in exact fulfilment of Zech. 9:9. Also, He is referred to prophetically as Shiloh (the great Peacemaker sent by God), "binding his foal unto the vine, and [*even*] his ass's colt unto the choice vine [the Jewish nation as the elect people of God seem to be referred to here]".

The eastern donkey was rather large, easily capable of carrying an adult. In Judges 5:9, 10, "the governors of Israel, that offered themselves willingly among the people," are referred to as "ye that ride on white asses, ye that sit in judgment." The white donkey was regarded as the proper animal for rulers to ride.

Jair, one of the Judges in Israel, had "thirty sons that rode on thirty ass colts" (Judges 10:4). Among gifts given to King David were "the asses for the king's household to ride on" (2 Sam. 16:2). His sons were said to ride on mules (2 Sam. 13:29; 18:9). When he was arranging for Solomon to succeed him as king, he instructed Zadok the priest, Nathan the prophet and Benaiah to "cause Solomon to ride upon mine own mule" (1 Kings 1:32, 33, 38).

It was also for this reason eminently proper that Jesus rode on the donkey into Jerusalem when He presented Himself to the nations as King. He was of the offspring of David, the royal line, and was to sit on the throne of David (Isa. 9:7; 11:1-10; Jer. 23:5; 33:15; Luke 1:32). But the Jewish nation rejected Him and so were cast off from God's favor (John 1:11; Matt. 23:39) until here in the end of the Age (see our *Jewish Hopes and Prospects* booklet—a copy free on request).

Jesus here in the end of the Age presents Himself to nominal Christendom as King, soon to begin His Millennial Mediatorial Reign and to rule forever with His Church over restored mankind on the earth (Dan. 2:35, 44; 7:13, 14, 18, 22, 27; Rev. 11:15). But, sad to say, now also the great majority rejects Him in this

Kingly aspect. Blessed are those who acclaim Him as King! '81-23

Jesus—Resurrection The First.

Question (1981)—In Matt. 27:50-53 we read concerning the time of Jesus' death that "the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many." In view of the first six above-mentioned cases and this expression, how can it be said in the Scriptures (Acts 26:23) that Jesus was the *first* to be resurrected from the dead?

Answer.—Thinking Christians have experienced much difficulty in trying to harmonize this seeming contradiction. Regarding Matt. 27:50-53, certainly it is strange if an earthquake at the time of Jesus' death opened the graves, but the bodies of the saints waited several days, until after His resurrection, before they came out. Because of this and other difficulties that present themselves in connection with the portion of Matt. 27:50-53 quoted above, because (1) none of the other Gospels give any record of such events and because (2) some of the items in these verses are lacking in the Siniatic MS., one of the oldest Greek manuscripts of the New Testament, there has been much questioning as to the authenticity of these verses (see BS No. 354—a copy free on request).

But be that as it may, of one thing we may be sure: *No one could have been resurrected from the dead before Jesus was resurrected.* He was "the firstborn from the dead," "the first that should rise from the dead," "the firstfruits of them that slept" (Col. 1:18; Acts 26:23; 1 Cor. 15:20).

Individuals, such as those mentioned in the answer to the previous questions, were miraculously *awakened* temporarily from the sleep of death, but they were not Resurrected; they were merely *reanimated*, soon to die again; after being *awakened* they were still under the death sentence, and merely experienced a prolongation of their dying existence, and then *went down into the death state again.* They were not given new bodies and raised up out of death and its curse to perfection of life, into a condition in

which if they remained obedient to God *they would never die again* (Luke 20:35, 36; John 11:25, 26). Therefore they were not resurrected.

Luke 20:35 says that “they which shall be accounted worthy to obtain that world [those who will be *awakened* from the dead in the new world, “the world to come”—Heb. 2:5], and [additionally] the Resurrection [Greek, *anastasis*, the *re-standing* up to perfection of life as Adam had it in Eden] from the dead, neither marry, nor are given in marriage: neither can [will] they die any more: for they are equal [like unto] the angels; and are the children of God, being the children of the resurrection.”

In 1 Cor 15:37, 38 the Apostle Paul plainly shows that the bodies that go down unto death are not the resurrection bodies. He states, “That which thou sowest [in death], thou sowest *not* that body that shall be . . . but God giveth it [the person, in the resurrection] a [new] body as it hath pleased him.”

The most, therefore, that could be inferred from Matt. 27:50-53 would be that the old bodies of some saints (we are not told who they were) might have been temporarily *reanimated*, and then later have gone back into the tomb. Note that nothing whatever is said about their Resurrection.

The time for God’s people, except Jesus, to receive their new bodies in the resurrection, was not at Jesus’ First Advent; rather, this takes place during His Second Advent, at the end of the Gospel Age. As in the case of Lazarus (John 11:23, 24), they “shall rise again in the resurrection at the last day”—the day of Jesus’ Second Advent and Kingdom, in which the Apostle Paul and the rest of the Body of Christ receive their crowns of life (John 14:3; 1 Cor. 15:51-53; 1 Thes. 4:13-17; 2 Tim. 4:8) in the First Resurrection (Rev. 20:6).

The Body members, together with Jesus, are “the firstfruits” in the resurrection (1 Cor. 15:23; v. 20 mentions Jesus as the first of these firstfruits). They receive a better reward and resurrection than the Ancient Worthies (Heb. 11:39, 40; Matt. 11:11).

The Worthies are included among those who come forth “afterward,” *i.e.*, “they that are Christ’s at his coming [Greek, *Parousia*; in other words, during Christ’s Thousand-year *Presence*, the day that God

has appointed for the judgment of the world—Acts 17:31; 2 Pet. 3:8].” In due time the world of mankind in general, the non-elect, also will hear Jesus’ call and come forth from the death state “unto the resurrection of judgment” (John 5:28, 29, ASV); and those who under trial prove meek and sheeplike in disposition will in due time be given everlasting life on earth (Matt. 5:5; 25:31-34). ’81-30

Jesus—Said To Jewish Nation That The Kingdom Would Be Taken From Them.

Question (1981)—Jesus said to the Jewish leaders, who were representatives of the Jewish nation, “The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof” (Matt. 21:43). What nation did Jesus mean?

Answer.—Jesus had just been setting forth the parable of the wicked husbandmen, who abused their stewardship, sadly mistreated the owner’s servants and finally slew his son. Therefore Jesus said the owner would “let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons” (v. 41). The Jewish leaders “perceived that he spake of them” as the wicked husbandmen (v. 45).

The fruit of the vineyard of this parable, which the Jewish nation under its leaders should have brought forth for the vineyard owner (representing God) but did not, were the good qualities, like mercy, faith, love, *etc.* (Matt. 23:23). The fruit of the spirit (Gal. 5:22, 23) is what is meant by the Kingdom’s fruit and the fruit of the Vine of John 15:1-9—this Vine represents Jesus.

It is obvious that by the “nation” in Matt. 21:43 Jesus did not mean (as Anglo-Israelites, such as H. W. Armstrong, claim) the British nation, nor any other nation of “this present evil world” (Gal. 1:4), nor the so called “ten lost tribes of Israel, nor a conglomerate mass of nations called the Gentile church. (Ask for a copy of our Anglo-Israelism booklet for a clear refutation of this unscriptural theory.)

The heirship to the Kingdom was taken from “the house of Israel,” the Jews” (Matt. 15:6; John 4:22), as the Apostle Paul testifies (Rom. 11:7). The Apostle Peter definitely and positively points us to *Spiritual Israel* as the “nation” to which the chief favors of the Kingdom were transferred, he says, “Ye [new

creatures in Christ—2 Cor. 5:17)] are a chosen generation, a royal priesthood, *an holy nation*, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light” (1 Pet. 2:9; compare Ex. 19:5, 6).

This new nation, *Spiritual Israel*, is made up of “Israelites indeed,” Jewish members in the Body of Christ, branches in the tame olive tree (Rom. 11) that were not broken off—*the best of the Jews*—and Gentile members of the Body of Christ—*the best of the Gentiles*—who were grafted in place of broken-off Jewish branches, being taken from “every kindred, and tongue, and people, nation” (Acts 15:14; Rev. 5:9, 10) ‘81-31

Jesus—Said When Fasting “Anoint Thine Head, And Wash Thy Face.”

Question (1982)—What is the significance of Jesus’ telling us that when we fast we should anoint our heads and wash our faces (Matt. 6:17)?

Answer.—Fasting under the Jewish dispensation typifies self-denial or sacrificing under the Christian dispensation. Those Jews who desired a reputation among men for special sanctity would fast often and advertise it by disfiguring their faces, usually with ashes, that they might appear to men to be very self-denying and devout. It was not the Pharisees’s *fasting twice in the week*, but *his boasting of it*, that Jesus condemned (Luke 18:12). The hypocrite always has a difficult part to act: when he, not having godly sorrow at heart, wishes to appear as a penitent, he is obliged to counterfeit penitence in the best way he can—by a gloomy, dejected appearance.

Against such a spirit our Lord cautions us. If you would present yourself, your time, means, efforts and all your talents in self-denial in God’s service, see that you present them to God and not to men to be seen of them; “not with eyeservice, as menpleasers; but as the servants of Christ, doing the will of God from the heart; with good will doing service, as to the Lord, and not to men” (Eph. 6:6, 7; Col. 3:22, 23).

The anointing of the head and the washing of the face, thus removing the ashes, were forbidden in the Jewish Canon on days of fasting and humiliation; and hypocrites availed themselves of this prohibition, that they might appear to men to fast. Jesus cautioned His

disciples to avoid this outward show—they were not *to pose* before others as being very holy. Their self-denials for God were to be rendered unto Him, and not for the purpose of attracting to themselves the attention of men. We are not to go about with a sad countenance, by word, act and attitude telling others that we are carrying a very heavy cross, that it is almost crushing us, that we cannot stand it much longer. We are not to tell them that we are starved and pinched on every side, and ground down by the heel of oppression—that the Lord’s service is a hard service and His yoke a very heavy yoke. Such a course is not presenting our devotion to the Lord, but is parading our sacrificing before men, to seek to gain their approval, to gain their sympathy and perhaps also their pity.

Such a course will bring its reward—from men. Some will say, “What a pity! You poor thing! You must be serving a hard master; you are certainly foolish for doing it. Why don’t you act sensibly, quit fasting (sacrificing) and take all the comfort and pleasure you can get out of life? We see nothing to be gained by living in such a way.” And very soon their kindly sympathy will find expression in efforts to dissuade such paraders of their devotions from the course of fasting (their self-denials and cross-bearing for the Lord) and to persuade them to follow a more pleasant course. Those who, having put their hand to the plow, look back, are not fit for the Kingdom of God (Luke 9:62).

How careful, then, we should be to heed the Lord’s counsel—“When thou fastest, anoint thine head, and wash thy face, that thou appear not unto men to fast, but unto thy Father, which seeth in secret”! Bear the cross cheerfully, with a heavy good will (2 Cor. 9:7); rejoice in the privilege of being counted worthy to share in the blessed work of proclaiming the glorious gospel of our blessed God at any sacrifice—at the sacrifice of time and money which might be otherwise employed in selfish gratification; at the sacrifice of reputation, ease, comfort, convenience, friends, health and finally of life itself. Our Lord “poured out his soul unto death” (Isa. 53:12), and we are privileged to follow in His

steps (1 Pet. 2:21; 1 John 3:16). '69-86; '82-14; '89-85

Jesus—Did He Experience Changes Of Nature.

Question (1957)—Since, therefore, it is evident from the Scriptures that Jesus has experienced changes of nature, and as God's Agent has repeatedly changed from one kind of work to another, how are we to understand Heb. 13:8?

Answer.—We understand that it means that He is still the same person, the same great being, with the same identity, with His great love, deep sympathy, for His people—the changes of nature and work He has experienced have not altered Him in any manner or degree in these respects. During the "today," *viz.*, the Gospel Age (Heb. 3:13, 15; Rom. 8:36; 2 Cor. 6:2). He is the same in these respects as He was in His previous existence as the Logos, during the "yesterday," *viz.*, the Jewish Age, which is also called a day in the Scriptures (Isa. 65:2; Rom. 10:21); and He will continue to be the same in these respects "forever"—throughout future eternity. '57-55; '87-47

Jesus—"King Of Kings And Lord Of Lords."

Question (1959)—How should we understand 1 Tim. 6:14-16? Is it the Father or the Son who is referred to as "the King of kings, and Lord of lords; who only hath immortality, dwelling in the light, which no man can approach unto"?

Answer.—We understand that the Apostle Paul here refers to Jesus, because of the following reasons:

(1) While immortality belongs exclusively to the Divine nature, we are to remember that the Apostle Paul declares that the entire Church was called to "glory and honour and immortality" (Rom. 2:7), and that the Apostle Peter says God gave them "exceeding great and precious promises," that by these they might become "partakers of the divine nature" (2 Pet. 1:4). This implies, therefore, that the Church, the Body of Christ, in its resurrected condition would have the Divine attribute of immortality or deathlessness. But, at the time the Apostle wrote, only our Lord Jesus had yet been made partaker of this quality. The Church, His Body, was not to be thus honored and glorified until their due time, in the First Resurrection, when they would

be made like Him, sharing His Divine nature, His glory, honor and immortality.

(2) Our Lord Jesus already had been raised from the dead and possessed this *Divine nature*, and therefore possessed immortality, at the time of the Apostle's writing. This is fully attested by the Scriptures, which assures us that "as the Father hath *life in himself*; so hath He given to the Son to have *life in himself*" (John 5:26). This describes immortality, for no other condition of life is inherent life; all other conditions are derived or imparted life. Additionally, we have the assurance that all who have part in the First Resurrection are raised incorruptible and immortal (1 Cor. 15:52, 53) and hence have inherent life; and remember that Jesus' resurrection was the beginning of the First Resurrection, and that it could have meant no less to Him, the Head, than it would signify to the members of His Body. He was the firstfruit of them that slept (1 Cor. 15:20), "the firstborn from the dead," "the firstborn among many brethren" (Col. 1:18; Rom. 8:29). The Apostle Paul, in harmony with the above, expressed the desire that he might have a share in "*his* [Jesus'] resurrection," "*the* resurrection," the *first* resurrection (Phil. 3:10, 11; James 1:18).

(3) If, therefore, sharing in "*his* resurrection" brings His faithful Body members immortality, our Lord's own resurrection can have been to no inferior condition. Hence to apply 1 Tim. 6:14-16 to the heavenly Father would not be consistent with the testimony of the Scriptures, which show that the heavenly Son possessed immortality at the time, as did also the heavenly Father.

(4) Designating our Lord Jesus as the only Potentate and as King and Lord does not imply any disregard or disrespect of the heavenly Father and His attributes, kingship, *etc.*, for, as St. Paul elsewhere points out, when speaking in a similar strain about Christ's Kingdom and the subjugation of all things under Him, "it is manifest that he is expected, which did put all things under him" (1 Cor. 15:27, 28).

(5) A very similar statement of the glory of our Lord Jesus' Kingdom given to Him by the Father is that He "is the head of all principality and power" (Col. 2:10). The answer to this is the same—the

Father is excepted. The Father's government and authority is never *contrasted* with that of the Son; for the latter is at *one* with the former and is His representative.

(6) The correctness of the above application of 1 Tim. 6:14-16 is further attested by Jesus' own application to Himself of the same titles—"King Of Kings, And Lord Of Lords" (Rev. 17:14; 19:16).

(7) The Apostle's entire discourse in the context is along the line of showing the faithfulness of our Lord Jesus, His humility and high exaltation, and how servants and all of us should likewise be humble, lowly and faithful to the Truth as servants of God, and consequently we will in due time be exalted and manifested to the world in the Kingdom. '59-31

Jesus—Is The Date Of His Birth Dec. 25.

Question (1961)—Is Dec. 25 the date of Jesus' birth? Do the Scriptures indicate that we should celebrate His birthday?

Answer.—"Christmas Day," in celebration of our dear Redeemer's birth, has for many centuries and in many lands been observed on Dec. 25, but it is now well known that this date is incorrect, and that His birth occurred about Oct. 1 (see *The Time is at Hand*, pp. 54-62; also Bible Standard No. 265—a copy free on request—it gives also the exact time of His death and resurrection). The Dec. 25 date more properly corresponds with the date of the annunciation to Mary, nine months before Jesus' birth.

The Scriptures give us no instructions whatever about celebrating Jesus' birthday, though they do tell us to commemorate His death (Luke 22:19; 1 Cor. 11:24). However, since we have no pertinent Scriptural instruction, and since it is proper to think good thoughts and do good deeds on any day, we do not understand it to be improper, in harmony with general usage, for us to remember in a special way our dear Redeemer's birth at the Dec. 25 season, providing it is done in the proper attitude of appreciation of the Heavenly Father and His only begotten Son.

We do not see anything in the Scriptures that forbids the practice, held for centuries by Christian believers in many lands, of making Christmas Day a joyful one, by the interchange of little tokens of love

in the family and among friends, and by giving to the poor, in remembrance of God's great gift of love to all mankind, our beloved Savior Jesus (John 3:16; 2 Cor. 9:15). Through Him all of God's gifts are promised and will be bestowed (2 Cor. 1:19, 20; Eph. 4:8). The sad part of the Christmas season is to see it so terribly and disgracefully abused and commercialized by selfish and ungodly people. Many have more or less taken Christ and His spirit of unselfish giving out of Christmas (or Christ's festival) and have made it a season of selfish gift-trading, worldly pleasure and revelry, and even debauchery. Thus Christmas has to them lost more or less of its true and proper significance. Also, many parents by wrong instruction or lack of proper instruction have, to the detriment of their children, allowed Santa Claus more or less to take the place in their children's minds and hearts that should be occupied only by God and Christ (see Bible Standard No. 297—a copy free on request). '61-93; '68-94; '92-95

Jesus—The Time Of His Crucifixion.

Question (1970)—Mark 15:25 indicates that Jesus was crucified in the third hour; but in John 19:14 we read: "And it was the preparation of the Passover, and about the sixth hour: and he [Pilate] saith unto the Jews, Behold your King!" If Jesus' trial before Pilate was going on in the sixth hour, how could He have been crucified in the third hour?

Answer.—Obviously Jesus' trial before Pilate had to come before His crucifixion from Mat. 27:45, 46 and Luke 23:44 also, we see that Jesus had been crucified prior to the sixth hour and that there was darkness over all the land from the sixth to the ninth hour, with Jesus' death on the cross coming at "about the ninth hour" (corresponding to about 3 p.m. our time). Apparently Matthew, Mark and Luke followed the Jewish custom of reckoning each 24-hour day as beginning at 6 p.m. and the hours of the day part of it as beginning at sunrise, whereas John followed the practice of the province in which he resided and for which particularly he was writing, namely, the Roman custom of reckoning each 24-hour as beginning at midnight. This is corroborated by the message of Pilate's wife urging him to have nothing to do with condemning the just man Jesus. She stated, "For I

have suffered many things *this day* [from midnight onward] in a dream because of him" (Matt. 27:19).

Accordingly, when the Apostle John says that it was "about the sixth hour," he was pointing, not to the hour of the crucifixion, but to the time about three hours prior to the crucifixion and nine hours prior to Jesus' death, when He was still on trial before Pilate. John notes specially that "it was the preparation of the passover" (John 19:31; comp. Luke 23:54). The term "the preparation" in the New Testament and in contemporary language and literature was commonly applied to the sixth day of the week (corresponding to our Friday—though it was from 6 p.m. Thru to 6 p.m. Fri.), because on that day preparation was made and meals provided for the seventh day, the Sabbath or rest day (corresponding to our Saturday—though it was from 6 p.m. Fri. to 6 p.m. Sat.). Thus Jesus and His Apostles ate the Passover lamb, and Jesus instituted the Memorial of His death, on Nisan 14 (Thursday evening—"in the same night in which he was betrayed"—1 Cor. 11:23); and He, the antitypical Passover Lamb (1 Cor. 5:7), was crucified and died later on (at the time corresponding to about 3 p.m. our time), during the day part of this same Nisan 14, namely, on what we call Friday; but, coming before the Sabbath set in at 6 p.m., it was still on the sixth day of the week—"the preparation."

The weekly Sabbath and the Paschal Sabbath in that year both fell on the same day—"for that sabbath day was an high day" (John 19:31; see our April 1958 issue for details). The day of preparation properly preceded both; accordingly, the Jewish leaders should have been specially active in purging out of their minds and hearts the old leaven of malice and wickedness, in preparation for this "high day." But instead they were adding great additional defilement to themselves by their course, beginning at night with the apprehension of Jesus, the unjust trial before the Sanhedrin and related events, and continuing after morning came in their persecution of Jesus even unto death, with so much malice and fury. '70-23; '83-22

Jesus—Potions Offered To Him While On The Cross.

Question (1970)—Matt. 27:34 states that Jesus was offered "vinegar to drink mingled with gall"; but

Mark 15:23 says it was “wine mingled with myrrh.” Which is correct? And did He accept any drink while on the cross?

Answer.—In translating Matt. 27:34 the ARV, Rotherham, *etc.*, use the oldest and best MSS, which have the word *wine*, not *vinegar*. However, it evidently was a kind of sour wine commonly called vinegar; so either translation would be acceptable. It was offered to Jesus prior to His crucifixion. Psa. 69:21 prophesied that they would offer Messiah gall (a poisonous or strongly narcotic bitter) and vinegar. It was customary to give a cup of spiced wine mingled with strongly narcotic bitters (gall, myrrh, poppy, wormwood, *etc.*) to those condemned to crucifixion, to make them less sensible to the severe pain. This custom was based on Prov. 31:6, 7: “Give strong drink [Heb., *shekar*, inebriating drink] unto him that is ready to perish, and wine unto those that be of heavy hearts [in bitter distress, RSV]. Let him drink, and forget his poverty, and remember his misery no more.”

After tasting the potion (possibly mingled with both gall and myrrh, Matthew mentioning the one and Mark the other), Jesus evidently detected that it was more than simple wine or vinegar and therefore would not drink it. He did not wish to become stupefied and thus to interfere with the sufferings that His Father had arranged for Him to endure and possibly to render Himself unable to say and do what was intended for Him to say and do on the cross.

The above explanation presupposes that Matt. 27:34 and Mark 15:23 refer to the same incident. However, this may not have been the case. There may have been altogether five occasions on which Jesus in connection with His crucifixion was offered something to drink:

(1) Mark 15:22, 23—As they “bring” (historic present tense, referring to past time) Him to Golgotha, they “were offering” (imperfect tense, *i.e.*, action going on in past time) Him wine (Greek, *oinos*) mingled with myrrh; but He did not receive it.

(2) Matt. 27:33, 34—Having arrived at Golgotha, they gave Him vinegar, sour wine (Greek, *oxos*), to drink, mixed with gall (Greek, *chole*) which, after tasting, He would not drink.

(3) Luke 23:36—after He was crucified, the soldiers joined others in mocking Him. They echoed the words of the rulers (v. 35), but instead of saying “Christ,” they said “the king of the Jews” (v. 37). It was probably as they were engaged in their mid-day meal at the foot of the cross that they offered Jesus some of the vinegar, sour wine (Greek, *oxos*), served to them with their rations.

(4) Matt. 27:46-49; Mark 15:34-36—“About the ninth hour,” or more specifically, “at the ninth hour,” Jesus cried out with a loud voice, in the words of Psa. 22:1, which St. Matthew apparently translated directly from the original Hebrew, thus rendering it “Eli, Eli,” *etc.* But St. Mark, probably learning from the Apostle Peter the exact form of words used by Jesus, renders it “Eloi, Eloi,” *etc.* Some said He was calling for Elias. One of the soldiers (who had access to the vessel in which the acid wine used by them was kept) filled a sponge with this vinegar, sour wine (Greek, *oxos*), and put it on a reed, and gave Him a drink.

(5) John 19:28-30—Finally, “Jesus knowing that all things were now accomplished, that the scripture might be fulfilled saith, I thirst.” While previously He had twice refused the stupefying potion (Matt. 27:34; Mark 15:23), He obviously did not now object to the simple vinegar, sour wine (Greek, *oxos*), for when it was offered to Him (probably by a javelin or reed) on a sponge bound fast (literally, *placed about*) by hyssop, He received it. He then said, “It is finished”; and bowing His head, He gave up the spirit, *i.e.*, He breathed out His last breath, He let go his hold on life—He expired.

Thus it seems that there may have been *five* occasions on which Jesus in connection with His crucifixion was offered something to drink, and that these drinks were of three different kinds. '70-23; '83-23

Jesus—Preached To “The Spirits In Prison.”

Question (1975)—In 2 Pet. 3:19 we read that Jesus “went and preached unto the spirits in prison.” How and when did He do this?

Answer.—The “spirits” of this verse are those angels, spirit creatures, who became disobedient “in the days of Noah,” by materializing in human form and taking wives as they chose, and thereby

producing giant hybrid offspring, the Nephilim (1 Pet. 3:20; Gen. 6:2-5). As a result of their disobedience, God imprisoned or restrained them from some of their former liberties and privileges. Jude 6 (see Diaglott) declares that “those angels who kept not their own principality, but left their own habitation [or normal condition], he has kept in perpetual chains [restraints], under thick darkness, for the judgment of the great day.”

In 1 Pet. 3:18 we read, “Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened [made alive] by [in] the Spirit.” Then v. 19 states that it was by *this*, that is, by Jesus’ experiences in suffering, death and resurrection that “he went and preached to the spirits in prison.”

How could our Lord actively preach to those imprisoned spirits during the time He was dead, in the unconscious condition, in *oblivion*? It is not so stated. Rather, it was by *His course of conduct* that He preached; as we sometimes say, “*Actions speak louder than words.*” It was by Jesus’ ministry, death and resurrection that the preaching was done. As He went from step to step in His work, His *course* was preaching a good sermon to the fallen angels. (Preaching without words is done also, for instance, by the heavens and by Abel’s example—Psa. 19:1-4; Heb. 11:4.)

In Jesus these angels saw exemplified a very willing and loyal obedience to God, even unto death, and its glorious reward—resurrection to the Divine nature. The lesson from Jesus’ great test, as stated by the Apostles (Phil 2:9; 1 Pet. 3:22), is that Jesus is now highly exalted and has been given a name (title) above every name, that He has “gone into heaven, and is on the right hand of God [the position of highest favor and authority], *angels and authorities and powers being made subject unto him.*” The angels knew Jesus before He left the glory of the heavenly condition and became a man. They saw Him obedient even unto death, and that His exhalation came as a reward for that obedience.

According to Liddell and Scott’s Greek Lexicon (compare Strong’s Concordance Greek Dictionary, No. 4198, and other authorities), the Greek word

poreuomai—translated “went” in 1 Pet. 3:19—means literally, “to go,” hence figuratively, as respects conduct, “to walk, i.e., live”—in other words, a figurative going, or pursuing of a course in life. This same Greek word is used in this figurative sense in Luke 1:6; Acts 9:31; 14:16; 1 Pet. 4:3; 2 Pet. 2:10; 3:3; Jude 11, 16, 18.

Thus after stating in 1 Pet. 3:18 Jesus’ righteous course of obedience even unto death in doing God’s will, and its glorious reward, the Apostle specifies: “*by which* [in or by this example of suffering, death and resurrection] *also to those spirits in prison, having gone, he preached*” (see Greek-English text in Diaglott). Obviously it was Jesus’ noble example “*by which*” the preaching was done.

A footnote in the Diaglott states that “having gone and preached” is used pleonastically for “he preached.” Pleonastic words are redundant, superfluous, more-than-necessary words, but they were often used as a mode of expression in the Greek language. And we so use them today. For instance, we may say, “Go ahead and tell me all about it,” or, “He went on and told his story.” The words “go ahead” and “went on” are obviously redundant, not necessary to the sense, but may be used, perhaps for emphasis.

Surely we are not to understand 1 Pet. 3:19 as contradicting the general testimony of the Scriptures, that “the dead know not any thing” (Eccles. 9:5, 10). We may be sure that Jesus gave no oral address while He was dead. But what a wonderful sermon His example preached to: the spirits in prison”] The lesson is one for all. God’s power is infinite, so is His love, His mercy, His goodness. Nevertheless, every wilful sin will have its punishment, a just recompense of reward, and only the willing and obedient will have the Divine favor and everlasting life. Let each apply the lesson to himself. (For more on this subject, please see BS No. 403—a copy free on request.) ’75-22

Jesus—Soul Not Left In Hell.

Question (1975)—Did Jesus go to hell when He died?

Answer.—When Jesus “poured out his soul [His life, His being—Gen. 2:7; ‘himself’—1 Tim. 2:6] unto *death*” (Isa. 53:12, 10), He did not merely *appear* to

die, but He really *died*. He was in the unconscious condition of death—oblivion—until on the third day, when God raised Him up “from the *dead*” (Acts 10:40; Rom. 8:11).

The “hell” in which Jesus was during those three days was not *gehenna*, which symbolizes absolute and everlasting destruction—utter, complete and eternal annihilation; nor was it a place of *eternal torment*, such as the one invented by the heathen and made more hideous and God-dishonoring by the errors of the Dark Ages and their proponents. The “hell” in which Jesus was during parts of those three days while He was *dead* was *hades*, or *sheol*. Accordingly, we read of Him in Acts 2:27, 31 (compare Psa. 16:10): “Thou [Jehovah] wilt not leave my soul in hell [Greek, *hades*]”; so “His soul was not left in hell [*hades*].”

It would have been improper for the Apostle Peter (Acts 2:27, 31) to have used the word *gehenna* here, for *gehenna*, the valley of Hinnom, like “the lake of fire,” symbolizes “the second death”—eternal annihilation, which will be the final condition of “death and hell [*hades*]” when all the dead that are in them come back in the resurrection, for then death (1 Cor. 15:26; the Adamic dying process) and hell (*hades*, the Adamic death condition in the tomb) will have been completely destroyed forever—“cast into the lake of fire”—“the second death” (Rev. 20:13-15).

Also, all the wicked (Jesus, of course, was not such) “shall have their part in the lake which burneth with fire and brimstone: which is the second death” (Rev. 21:8); for “all the wicked will God destroy” (Psa. 145:20; Isa. 1:28; 2 Thes. 1:9). There will never be a resurrection from *Gehenna*, the Valley of Hinnom, the Lake of Fire, the Second Death. The only hell from which the dead will be raised is *hades* (or *sheol*), the temporary death state of unconscious “sleep” (Dan. 12:2; 1 Cor. 15:22; 1 Thes. 4:14, 15). It was, therefore, as the Scriptures testify, *hades*, or *sheol*, in which Jesus’ unconscious soul rested in death until the third day, when He was raised “from the *dead*” (Rom. 8:11).

Those who teach that the wages of sin is not “death” but eternal life in torment unwittingly consign themselves to eternal torment (which in their

ignorance they call "hell"), for Jesus never paid such a price for their salvation; hence according to their theory of eternal torment as the wages of sin they are hopelessly lost, without any Savior who ever paid that debt for their redemption, their deliverance from such a penalty for sin! Let us anoint our eyes of faith with the eyesalve of full consecration and submission of God's will that we may see and in meekness accept the teachings of His Word on this and other subjects.

We thank God for the increasing light on the subject of "hell" as well as on other important subjects (Prov. 4:18; Dan. 12:4). For an examination of every Scripture in which the word "hell" occurs, see our 60-page booklet "The Hell of the Bible" (price, 25 cents); and for the explanation of the parable of "The Rich Man in Hell" see BS 371 (copy free on request). '75-94

Jesus—Descent Into Hell.

Question (1963)—"The Apostles' Creed" states that Jesus "was crucified, dead, and buried; he descended into hell; the third day he rose from the dead." Do the Scriptures teach that Jesus went to hell?

Answer.—The prophecy in Psa. 16:10 stated, "Thou wilt not leave my soul in hell [*sheol*]; neither wilt thou suffer thine Holy One to see corruption." On the day of Pentecost the Apostle Peter called attention to how this prophecy had been fulfilled; he stated that David "seeing this before spake [prophetically, in Psa. 16:10] of the resurrection of Christ, that his soul was not left in hell [*hades*; thus the Hebrew word *sheol* in Psa. 16:10, and the Greek word *hades*, used here, are shown to be equivalent terms], neither his flesh did see corruption" (Acts 2:31). Hence the Scriptures do teach that Jesus went to, or descended into, hell (*sheol*, or *hades*), as is taught also in "the Apostles' Creed" (though there is no record of Apostles ever having written or authorized it). '63-6; '95-14

Jesus—His Soul Not Left In Hell (Hades).

Question (1975)—Since the Scriptures teach that the Hebrew word *sheol* and the Greek word *hades*, both often translated "hell," mean the unconscious condition of the death state, *oblivion*, and since they

teach also that Jesus went to *sheol*, or *hades*, would it be proper to say that Jesus' soul at death went into unconsciousness, *oblivion*, until He was raised from the dead?

Answer.—We read in 1 Cor. 15:3, 4 that "Christ died for our sins," that "he was buried, and that he rose again the third day according to the scriptures." His soul (Himself—"made flesh"—Gen. 2:7; John 1:14; 6:51; 10:17, 18; Phil. 2:7-11; 1 Pet. 3:18) was made "an offering for sin," and for 3 1/2 years, from Jordan (when He was begotten of the holy Spirit—Matt. 3:16) to Calvary, He "poured out his soul [his life] unto death" (Isa. 53:9-12; Matt. 26:38).

It was not until Jesus was dying on the cross that He said, "It is [Greek, *has been*] finished." It was then that He "bowed his head, and gave up his spirit [Greek, *pneuma*, i.e., He *expired*—see ASV, Diaglott]" (John 19:30). In Matt. 27:50 the Greek text says that *He yielded the breath*, and in Luke 23:46, that He *breathed out*. Thus we have here three different ways of saying the same thing—that He *expired*, or *died*. His soul, His being, was then in the sleep of death, in *sheol* (Psa. 16:10), or *hades* (Acts 2:31), the unconscious condition of the death state, *oblivion*.

The penalty upon Adam and his race for his disobedience was not *life* in eternal torment or otherwise, but *death*, cessation of life (Gen. 2:17; Ezek. 18:4, 20; Rom. 5:12-19; 6:21, 23). To redeem the perfect man Adam (with the race in his loins) required the *death* of a perfect man an an equivalent, a ransom-price, and it was the perfect "man Christ Jesus, who gave himself a ransom [Greek, *anti-lutron*, a corresponding price] for all, to be testified in due time" (1 Tim. 2:5, 6).

Jesus had to go, not into *life* in eternal torment or otherwise, but into *death*, cessation of *life*, into *sheol*, or *hades*, the unconscious condition of the *death* state, in order to redeem Adam and his race. If He had not done so, and if He had not been raised from the dead, we would still be under the condemnation of sin, without a ransom-price, without redemption, without any hope or possibly of a future life in a resurrection from the dead—no hope beyond the grave.

Thanks be to God, that in His great love He gave His only begotten Son to be our ransom-price and that Jesus willingly became our Ransomer!

Thanks be to God, that Jesus' soul "was not left in hell [sheol, or hades]," the unconscious condition of the death state, but that He "was raised up from the dead by the glory of the Father" (Rom. 6:4), in the glorious Divine nature, in "the brightness of his [the Father's] glory, and the express image of his person"(Heb. 1:3, 4)!

Thanks be to God, that as a consequence of Jesus' appearing in the presence of God for us (Heb. 9:24), we who were sinners of Adam's race but now justified in God's sight by faith, can obtain everlasting life as a gift-reward from Him through Jesus Christ our Lord (Rom. 4:25; 6:23)! '75-22

Jesus—Not In A Hell Of Torment.

Question (1963)—Is the hell that Jesus went to a place of eternal torment?

Answer.—If the penalty upon Adam and his race, "the wages of sin, is not "death," but eternal life in torture, as some have not yet been delivered from the blasphemous eternal-torment doctrine of the Dark Ages still teach, and if hell is a place or condition of eternal torment, as they also falsely teach, then the inevitable and only logical conclusion is either (1) that Jesus in paying the debt of Adam and his race and suffering for our sins, "the just for the unjust" (1 Pet. 3:18), is still suffering and will eternally suffer eternal torture in a burning hell, or (2) that the debt of eternal life in such a hell of eternal torment remains unpaid, that Jesus, accordingly, has not become our Savior from sin's penalty, that we are all eternally lost and that we must all go into eternal torture.

Thank God that the Bible hell is not a place of eternal torment! "The soul that sinneth, it shall Die"; "the wages of sin is DEATH"; therefore "Christ DIED for our sins according to the scriptures"; "he poured out his soul unto DEATH"; He was "put to DEATH in the flesh, but quickened [made alive] in the spirit" (Ezek 18:4, 20; Rom. 6:23; 1 Cor. 15:3; Isa. 53:10, 12; 1 Pet. 3:18). The hell into which Jesus went was the Bible hell (*sheol, hades*), into which both good and bad go at death (Gen. 37:35; Job 14:13; 1 Kg. 2:6, 9). The Revised Version leaves the words *sheol*

and *hades* untranslated; but the King James Version translates *sheol* and *hades* by the words *hell* or *the grave*, often showing them as equivalents in meaning (see *e.g.*, the margin to Psa. 49:15; 55:15; 86:13 Isa. 14:9; Jonah 2:2; 1 Cor. 15:55; Rev. 20:13). The hell into which Jesus' soul (Acts 2:34; Isa. 53:10, 12) went, and from which He was raised on the third day, was the condition of "sleep" (1 Cor. 15:20), oblivion, into which His followers who have died have gone also (John 11:11-14, 39-44; Acts 7:60; 1 Cor. 15:18; 1 Thes. 4:14). For further details, see our booklets, *Where are the Dead?* and *Life and Immortality* (copies free on request). '63-7; '95-15

Jesus—Is He Invisible.

Question (1961)—Is Jesus in His glorious resurrection body invisible to the natural sight of man, just as God is?

Answer.—Yes. Raised to the Divine nature, and given "a name which is above every name" (Phil 2:9), Jesus is like the Father, "being an effulgence of His glory, and an exact impress of His substance" (Heb. 1:3—Diaglott), hence invisible to all fleshly beings. But some may object, on the ground that He appeared to Saul of Tarsus on the way to Damascus, and that Saul, after his conversion, as the Apostle Paul, said that Christ was seen of him (1 Cor. 15:8). We should note, however, that Saul did not see our Lord's glorified body, but merely a representation of it, the light that shone out of that body (Acts 9:3; 22:6, 9, 11; 26:13, 19) representing it to him. Later Saul as the Apostle Paul wrote of Jesus, and referred to Him as "dwelling in the light which no man can approach unto; *whom no man hath seen, nor can see*" and as being "the image of the *invisible* God" (1 Tim. 6:16; 1:17; Col. 1:15; Heb. 11:27). He could not truthfully have made these statements, if he had previously actually seen our Lord's spirit body. What he actually saw on the way to Damascus was the glory-light that shines out of our Lord's spirit body as one of its inseparable qualities, and it was so bright that it blinded his eyes before they could penetrate through it and see the body out of which it shone forth. Also, Jesus testified of His invisibility as a spirit being to human eyes in John 14:19: "Yet a little while, and the world seeth me no more; but ye [my

Church, my heavenly Bride] shall see me" (Comp. 1 John 3:2). For a further discussion of Jesus' invisibility as a spirit being to human eyes, and His appearance to Saul of Tarsus, please see Bible Standard Nos. 233 and 261. '61-54; '68-62

Jesus—James, "The Lord's Brother," An Apostle.

Question (1963)—Was James, "the Lord's brother" (Gal. 1:19), one of the twelve Apostles?

Answer—Yes. This is manifest, not only (1) from the Apostle Paul's direct statement in Gal. 1:17-19, but also (2) from this James' relation to the Apostles Peter and John (Gal. 2:9), as with them constituting three of the pillars, (3) from his great influence and authority among the Apostles and other brethren (Acts 12:17; 15:13-22; 21:18-25; Gal. 2:9, 12—none of these Scriptures refers to the Apostle James, the brother of the Apostle John, both of whom were sons of Zebedee—Matt. 4:21—as that James had been put to death previously—Acts 12:2), and (4) from the identity of James and Cleophas, on the one hand, and the identity of this James, "the Lord's brother" (first cousins are sometimes called brethren in Oriental countries even yet, as well as in the Bible), and James the Less (or Little), the son of Alphaeus, one of The Twelve, on the other hand.

According to John 19:25, Jesus' mother had a sister, also called Mary (an Oriental happening that is not unheard of), who was the mother of Cleophas, *i.e.*, James. A footnote to this verse in Wilson's Emphatic Diaglott (which we can supply at \$2.00) explains that the Greek text does not state the relationship between Mary and Cleophas (Greek, Clopas, or Cleopas). (The King James Version inserts the word "wife" in italics, thus indicating that there is no corresponding word in the Greek text, which leaves the relationship undefined.) Cleophas was probably another name for this Apostle James, for in the other gospels this Mary is called the mother of James; and St. Paul tells us that Jesus after His resurrection was seen by James (1 Cor. 15:7)—this is not mentioned in the gospels or Acts, unless we suppose that the Cleophas who was one of the two who walked with Jesus to Emmaus was this Apostle James (Luke 24:18). This Mary, the mother of Cleophas, is also called "Mary the mother of James

the less and of Joses" (Matt. 27:56; Mark 15:40; Luke 24:10).

The foregoing facts prove that this Apostle James was Jesus' cousin, for which reason he is called "the Lord's brother," in harmony with Bible usage. Jude, the writer of the Epistle, calls himself James' brother (Jude 1). But the other James, the Apostle John's brother, the son of Zebedee, was the only Apostle James other than James, the son of Alphaeus, whose brother was the Apostle Jude (Luke 6:15, 16; comp. Matt. 10:3; Mark 3:18; Acts 1:13). Alphaeus, accordingly, was the husband of Mary the sister of Jesus' mother. These facts prove that "James the Lord's brother" was the Apostle James whose father was Alphaeus, and whose brother was Jude, sometimes written Judas (not Iscariot). Hence James, "the Lord's brother" (*i.e.*, cousin), the writer of the Epistle of James, and his brother Jude, the writer of the Epistle of Jude, were two of the twelve Apostles. '63-31

Jesus—Second Coming A Personal One.

Question (1970)—Does Jesus come really and personally to the earth in His Second Advent, or does He remain in heaven and merely carry on a work here for the salvation of mankind?

Answer.—The Bible shows clearly that Jesus really comes to this earth in person at the time of His Second Advent. From many Scriptures to this effect we note the following:

(1) In John 14:2, 3 the contrast of His going away and coming again proves His Second Advent to be a real and personal one.

(2) In Acts 1:11 His coming again in like manner as He went proves the same thought.

(3) Acts 3:19-21 shows that He would be kept in heaven *until* the times of restitution of all things, thus implying that He leaves heaven for earth at that time.

(4) His descending from heaven (1 Thes. 4:16) proves His coming personally.

(5) 1 Thes. 4:17 testifies that the living saints meet Him in the air, which proves His personal return to the earth's atmosphere.

(6) The parable of the nobleman (Luke 19:12-27), by its contrasting his going to a far country to receive a kingdom and his returning thereafter, demonstrates

that our Lord's return is as personal and real as was His leaving the earth for heaven.

(7) Phil. 3:20, 21 shows that it is *from heaven* ("from whence") that the saints in harmony with the Scriptural teachings looked for Jesus to come for their deliverance; if He comes *from heaven*, His coming would obviously be personally.

The clear-cut contrasts of these seven passages, to which others might be added, show plainly that our Lord's return in his Second Advent is real and personal. '70-29

Jesus—Invisible To Men's Physical Eyes.

Question (1970)—Is Jesus' Second Coming visible to the physical eyes of men?

Answer.—According to the views of various creeds, our Lord is to return visibly to the physical eyes of men, riding upon a literal cloud, clothed in flaming fire, shining with literal light brighter than the sun, and blowing a literal trumpet loud enough to be heard all around the earth! Usually this view of the manner of His return is presented to frighten people into repentance. It is most absurd and is out of harmony with the Scriptures, reason and facts. It violates the proper principles of Bible interpretation; for it is drawn from a literal interpretation of figurative passages, such as parables, symbols and dark sayings, which according to Bible usage and the rules of language must, of course, be interpreted figuratively. Not only does it rest upon a false method of interpretation, but also upon logical analysis its absurdity becomes apparent.

For example, in view of the roundness of the earth, how could the people at the antipodes of the place of His arrival see Him coming? Even if, as has been suggested, He should after His coming remain stationary at a certain place in the sky during 24 hours for the rotation of the earth on its axis to make Him visible around the earth eastward and westward, the rotundity of the earth would nevertheless make Him invisible beyond a few hundred miles northward and southward. Clouds forming within the earth's atmosphere, the rotundity of the earth, as well as its size would make Him invisible at no great distance. A literal trumpet, blowing loud enough to be heard all over the earth, would burst the eardrums of all within

at least 12,000 miles of it. If the light from the glorified body of Jesus would appear to the physical eyes of men, they would be instantly blinded, as was Saul on the way to Damascus; but if they would see that body itself, they would instantly drop dead, as nobody can see Him and live (Ex. 33:20; Heb. 1:3; 1 Tim. 6:16). And if the literal universe were meant in the passages that speak of the heavens and earth passing from His face (Rev. 20:11, *etc.*), it would have passed away long ago, yes, the instant of its creation, for He faces all things. Thus proper methods of interpreting the Bible, as well as reason and facts, contradict the idea that our Lord Jesus in His Return appears to the physical sight of mankind in a visible manner.

A candid, reverent and careful study of the Scriptures reveals the fact that our Lord's Return is to be invisible to men's physical sight, but visible to their mental sight, their eyes of understanding.

The Bible directly teaches that Jesus will no more be seen by *the physical eyes of human beings*. "Yet a little while and *the world seeth me no more*" (John 14:19). This statement of our Lord is clearly to the point. While the connection and 1 John 3:2 show that the Lord's Church will see Him when changed with Him, John 14:19 clearly teaches that no others of mankind will see Him. Of course Jesus here referred to Himself as being forever invisible to mankind in His glorified resurrection body. This is clearly shown to be the case by the language of St. Paul with reference to Him since He came to dwell with God in glory: "Who only hath immortality, dwelling in the light which no man can approach unto; whom [in His glorified condition] no man *hath seen, nor can see*" (1 Tim. 6:16). Very clearly do these passages show that our Lord since His glorification has been and forever will be invisible to men's physical sight. Hence at His return, He is invisible to men's physical eyes. '70-30
Jesus—What Kind Of Eyes Will See Him.

Question (1970)—How are we to understand Rev. 1:7, which says that every eye shall see Him?

Answer.—Rev. 1:7 reads: "Behold, he cometh with clouds [of trouble in the Great Tribulation] and every eye shall see him, and they also which pierced him." If we would interpret the "clouds" of this passage

literally we would make the passage teach nonsense, as we showed above; and if we would interpret the expression “every eye” in this passage as applying to physical eyes we would make it contradict 1 Tim. 6:16 and John 14:19. It goes without saying that reverence for God’s Word should withhold us from interpreting Scriptures contradictorily of one another.

How may we interpret this and similar passages and preserve the harmony of the Bible? We answer, evidently 1 Tim. 6:16 and John 14:19 are literal and refer to the literal sight; hence the eyes of Rev. 1:7 must be figurative and refer to our mental sight—our eyes of understanding. Evidently this verse, therefore, means that our Lord’s Second Presence is accompanied with clouds of trouble and that the eyes of understanding in all people, including even the Jews, will be opened to a proper knowledge of Him. In this sense of seeing, St. Paul says, “We [now] see Jesus” (Heb. 2:9). Certainly he does not mean that we see Him with our natural eyes, but rather with our eyes of understanding, our mental eyes.

Not only the reasonableness of such an interpretation, and the Scriptural usage in other passages, but also the figurative character of the book of Revelation warrants it. Our Lord gave it to John in signs or symbols. Therefore it would be proper to interpret the *clouds, eye* and *seeing* of Rev. 1:7 symbolically. The reference made in this passage to the Jews, who pierced Him, as seeing Him, clinches the matter; for Jesus told them on the Wednesday before His crucifixion, hence two days before the Jews last saw Him with their physical eyes, that they would *no more* see Him at His Second Advent they would hail Him with the acclamation, “Blessed is he that cometh in the name of the Lord” (Matt. 23:39). This passage proves that the physical sight is not meant here, because they saw Him with their physical eyes two days after He uttered these words. Hence mental sight is here meant, and this shows those who pierced Him would see Him during His Second Advent, *i.e.*, not with their physical, but with their mental eyes.

We further know this because Jesus two days before, *i.e.*, on the day of His triumphal entry into Jerusalem four days before His death, had

pronounced mental blindness upon them for their sins (Luke 19:42, 44); and St. Paul assures us that such blindness must continue with them until the full number of the Gentile Elect is won (Rom. 11:7-10, 25-33). Then, at the Second Advent, it is gradually removed and they come to see (under-stand) Jesus as their Divine Messiah and Deliverer. A passage very similar in sense and method of interpretation to Rev. 1:7 is Matt. 26:64. These passages from the standpoint above presented, harmonize with the clear statements of 1 Tim. 6:16 and John 14:19, and so viewed, prove that our Lord's Return is invisible to men's physical eyes, though discernible by their mental eyes. '70-30

Jesus—Comes "In Like Manner" (Acts 1:11).

Question (1970)—What is meant by the statement in Acts 1:11: "This same Jesus, which is taken up from you into heaven, shall *so come in like manner* as ye have seen him go into heaven"?

Answer.—This passage is usually explained as though it read, "as ye have seen him go into heaven, so shall ye see him come again." Those who so interpret the passage explain it as though the point of comparison emphasized in the passage were His being *seen* going and His being *seen* coming again, whereas the passage says nothing whatever about His being seen coming again. Hence His being seen coming again cannot be a part of the point of comparison in this passage.

Clearly the point of comparison in this passage is between the *manner* of His going and the *manner* of His coming again, and not between His being *seen* going and His being *seen* coming again: "This same Jesus . . . shall *so come in like manner* as ye have seen him go into heaven," Hence this passage treats of the manner of our Lord's Return. And from the manner in which He went we can learn certain things respecting the manner of His Return:

(1) He went secretly so far as the world was concerned, none but His disciples knowing of it at the time; so He comes again secretly ("as a thief in the night") so far as the world is concerned, none but His faithful followers knowing of it in its first stages.

(2) He went away quietly and unostentatiously, without startling the world with a literal trumpet,

riding on a literal cloud, shining with a natural dazzling light and blasting the universe into atoms; hence He returns quietly and unostentatiously, without startling the world with a literal trumpet, riding on a literal cloud, shining with a natural dazzling light and blasting the universe into atoms.

(3) He went away blessing those whom He left; hence He returns, blessing first His waiting Church and later the world of mankind.

(4) As respects His Divine body He was invisible to the physical eyes of human beings in His going away, though manifest to His disciples as going by suitable accompanying works; hence on returning He is invisible to the physical eyes of mankind, though He is manifested as present by suitable accompanying works—His works of gathering His elect in the Gospel-Age Harvest, gradually overthrowing Satan's empire in the great Time of Trouble, returning favor to natural Israel, *etc.* '70-31

Jesus—Comes "As A Thief."

Question (1970)—What is meant by our Lord coming "as a thief"?

Answer.—It means that His return is to be thief-like in its manner (1 Thes. 5:1-3; 2 Pet. 3:10; Rev. 16:15). When a thief comes to break into a house, he does not carry a bright light and blow a trumpet, shouting to the people, "Hello, you people! Wake up! I am coming to rob your houses!" Surely not! Neither, therefore, does our Lord do so at His return as a thief in the night. The thief in the night comes silently, stealthily, hiding in the dark, walking noiselessly with padded shoes or in stocking feet, picking locks and opening doors or windows with quiet deftness, thus concealing his presence from his unsuspecting victims. Our Lord comes in similar manner, unknown to the world. But as a thief's presence in the house that is being robbed may by certain signs be made known to his accomplices who may be awaiting him in that particular house, so the Lord promised to make known, after His return, to His faithful watching saints, the fact of His return by certain signs and proofs (Matt. 24:3, 30-33). Please notice how in 1 Thes. 5:1-6 the Apostle tells us that the world would not be aware of the Lord's return, because of its thief-like manner, but that His waking and watchful

people would be aware of it. Of course, if the world would see His return with their physical eyes, they would be aware of it. Hence their not being aware of it proves that they will not see Him in His Second Advent, which therefore must be invisible to the physical sight.

For further information on the general subject of the Manner of our Lord's Return and Appearing, please see *The Time is at Hand*, pages 103-172.—Price only \$1.00. We will lend this book to those unable to pay for it. '70-31

Jesus—"The Brethren Of The Lord."

Question (1963)—Who are "the brethren of the Lord" referred to in 1 Cor. 9:5?

Answer.—They are the Apostles James and Jude, the writers of the Epistles of James and Jude. That "the brethren of the Lord" referred to in this verse are Apostles is evident from the fact that the "other apostles," the other eleven Apostles as a whole, are first mentioned as having the power (Greek, *exousia*, authority) to be married, and then special ones of these eleven Apostles are singled out for special emphasis as among the most important of them, in proof of the point at issue—namely, that the Apostle Paul had the right to marry, as is manifest from the fact that one of the "other apostles," Peter, under the name of Cephas, is expressly mentioned as one of these special ones.

Thus in this text St. Paul shows that he had the right to marry, just as the other eleven Apostles had. Then he particularizes, showing that the most influential ones among them, "the brethren of the Lord"—James and Jude—and Peter, all had this privilege. (In fact, we know that Peter was married—Matt. 8:14; Mark 1:30; Luke 4:38—in this he was very unlike the popes, who claim to be his successors, who claim it is wrong for them to marry, and who, contrary to the Apostolic teaching in the Scriptures—1 Tim. 4:3—even forbid their clergy to marry!)

This view of the matter would be clearer as being the Apostle's thought in this connection, if the Greek word *kai*—having as it does the three meanings, "also," "even" and "and"—were rendered by these three words in the order given, for the three occurrences of the word *kai* in this verse, thus: "Have

we not a right to lead about a sister [a believer]—a wife [thus as one of God's consecrated children marrying '*only in the Lord*'—1 Cor. 7:39], as *also* the other Apostles [have], *even* the brothers of the Lord James and Jude], *and* Cephas [Peter]?" We have italicized the three renderings of the word *kai*. (See Also the Diaglott.)

The fact that St. Peter, one of the twelve, is here mentioned after all of the Apostles as a whole (except St. Paul) are spoken of *as such*, proves that the brethren of the Lord—James and Jude—were also Apostles, and also proves that St. Paul singles them and St. Peter out as the most prominent examples of the Apostles to be cited in proof of his proposition that he, an Apostle, had an equal right with the rest of the Apostles to marry, should he choose to do so, but which he evidently chose not to do (1 Cor. 7:7). Since Cephas is specified as one of the "other Apostles," logically "the brethren of the Lord," similarly used, as specifications in this same connection, would also be Apostles. '63-31

Jesus—"Jesus Wept" (John 11:35) Shortest Verse.

Question (1965)—Does Biblical Numerics prove the genuineness of *every* sentence in the Bible? For instance, as a test case, how about "Jesus Wept" (John 11:35), the shortest verse in the Bible?

Answer.—Of course, we have not tested every verse in the Bible, nor do we have time to do so; Biblical Numerics is especially valuable when it comes to testing all of or part of any passage of Scripture which may reasonably be questioned as to its authenticity. Many Bible scholars have applied Biblical Numerics to various passages of Scripture and have done much toward the establishing and verification of the pure Bible texts. A prominent one among these scholars was the late Ivan Panin, who as a pioneer examined the Bible as a whole and in many of its parts, and whose work was extensive and very valuable. He made marvelous discoveries in this scientific field. The Greek text of John 11:35 contains three words. "*Edakrusen ho Iesus*," which according to the Greek order is literally translated: "Wept the Jesus." The numeric values of these words are respectively 785, 70 and 888, the sum of which is 1,743, which is evenly divisible by 7, for 1,743 divided

by $7=249$. Therefore, this sentence is genuine as it stands.

Also, in this text, as is often the case with other genuine texts, many additional evidences can readily be found. Thus, by factoring, we have $1,743=7 \times 3 \times 83$; and $7 + 3 + 8 + 3 = 21$, or 3 sevens. Also, by multiplying the figures in 1,743 we have $1 \times 7 \times 4 \times 3 = 84$, or 12 sevens; and $84 = 7 \times 2 \times 2 \times 3$, the sum of these factors being 14, or 2 sevens. The second word, ho, has a numeric value of 70, or 10 sevens; and $70=7 \times 2 \times 5$, the sum of these factors being 14, or 2 sevens. The sum of the numeric values of the first and third words is 1,673, which is 239 sevens. And if we multiply the figures in 1,673 we have $1 \times 6 \times 7 \times 3 = 126$, which is 18 sevens.

Thus we have many internal evidences from Biblical Numerics that this, though the shortest text in the Bible, is genuine. There are also external evidences, which involve the relationship of this verse to others verses, which we need not go into here. '65-71

Jesus—Saying To Peter. Did The Cock Crow Once Or Twice.

Question (1966)—In Matt. 26:34 (comp. Luke 22:34; John 13:38) it is said that Jesus told Peter that before the cock would crow that night, Peter would deny Him three times; but in Mark 14:30 it is recorded that Jesus said, "In this night, before the cock crow twice, thou shalt deny me thrice." How many times did the cock crow in connection with Peter's denial of our Lord? Are we to understand that Jesus made both of these statements?

Answer.—Jesus doubtless made both of these statements, each writer recording the statement that more especially impressed him. The expression, "before the cock crow," is used in a technical sense and in a natural sense. In its technical sense it means 3:00 a.m. (Mark 13:35), because at that time in the Orient cocks habitually crow. Hence arose the custom of calling 3:00 a.m. "cock crowing."

Jesus' statement in Matt. 26:34 uses the expression in its technical sense. Accordingly, we may paraphrase it as follows: This very night, before 3:00 o'clock, thou shalt deny me three times. In Mark 14:30, 68, 72, the words are used in the natural

sense, *i.e.*, that night before the cock would crow two times Peter would deny Jesus three times. The second crowing here referred to was one that occurred at the usual time, 3:00 a.m.; and the first one occurred earlier, at an unusual time, before the general cockcrowing; for it is a fact of experience that exceptionally, especially near the time of the full moon, some cocks crow quite a while before cocks in general crow. In this case a cock crowed some time before 3:00 a.m., or before cockcrowing time. We understand that Jesus first used the expression of Matt. 26:34; and then after Peter vehemently denied His statement, He added by way of emphasis the statement that the threefold denial would be before two cockcrowings, an unusually early one and the usual one. '66-23

Jesus—His Feet Upon The Mount Of Olives (Zech. 14:4).

Question (1968)—Does not Zech. 14:4 show that “in that day”—the Day of Jesus Second Advent—His feet shall stand upon the mount of Olives and that therefore He will be visible to men’s physical eyes?

Answer.—This verse has sometimes been mistakenly used to try to prove such a thought. But verse 3 shows that it is not Jesus’ feet but Jehovah’s feet that are referred to here. God says (Isa. 66:1), “The heaven is my throne, and the earth is my footstool.” For many centuries mankind has roamed the earth, but no one has found Jehovah’s literal feet upon it. No person reasoning clearly on the subject would dispute that this language is symbolic. Zechariah’s prophecy refers to God’s re-establishment of His dominion in the earth. This dominion has long been comparatively abandoned to Satan, “the god of this world” (2 Cor. 4:4; John 14:30; 18:36). We still pray, “Thy Kingdom come. Thy will be done in earth, as it is in heaven” (Matt. 6:10), and this prayer will soon be answered.

God is now, in this Time of Trouble, pouring out His righteous indignation upon the nations of Satan’s empire; the earth is being devoured with the fire of His jealousy, but soon the new order will be ushered in. Then His symbolic feet (favor and dominion) shall stand upon the symbolic Mount of Olives (the Kingdom, with its light, peace and Divine blessings),

and He will “turn to the people a pure language [the pure message of Truth, uncontaminated with the many contradictory teachings of men], that they may all call upon the name of the Lord [Jehovah], to serve him with one consent”(Zech. 3:8, 9). For a further explanation of the symbology of Zechariah’s prophecy regarding Jehovah’s feet, the Mount of Olives, *etc.*, please see *The Battle of Armageddon*, pages 649-656. ‘68-62 (Sept.)

Jesus—Did God Really Forsake Jesus.

Question (1971)—Shortly before Jesus died on the cross, why did He pray, “My God, my God, why hast thou forsaken me?” (Matt. 27:46; Mark 15:34). Had God really forsaken Jesus?

Answer.—Jesus as a New Creature was never forsaken by the Heavenly Father, though near the very end, while Jesus was on the cross at Calvary, God did forsake Jesus’ humanity. The supreme agony of Jesus’ New Creature was experienced in Gethsemane (Luke 22:41-44), and the supreme agony of His humanity expressed in the above quotations, was experienced in one of His last moments on the cross, when He recognized that as a human being He had been forsaken by God! His cry of anguish occurred shortly before He died, and was uttered, not by His New Creature, but by His humanity, as Psa. 22:1-18 proves.

As Adam’s substitute, the ransom or corresponding price for him and the race that was in his loins when he sinned, “the man Christ Jesus” (1 Tim. 2:5, 6) had to suffer all the same kinds of things that Adam suffered for his sin. One of the things that Adam had to suffer for his sin was the feeling of abandonment by God. Therefore Jesus’ humanity as Adam’s substitute had to suffer this kind of feeling that Adam suffered. Jesus’ humanity did not taste of this form of the dregs in His cup of woe until shortly before He died. Up to shortly before His death, His humanity, hoping for deliverance, as we gather from Psa. 22, felt that God was with Him as a man; but at “about the ninth hour” (which ended at 3 p.m.), feeling Himself surely to be dying and almost dead as a human being, He saw that He was not getting human life for Himself as a reward of keeping the natural law and the Mosaic law. He therefore concluded that, as a

human being, He was evidently abandoned by God, which was also true. This filled His human soul, which always before had basked in the sunlight of the Father's smiling face, with the deepest woe that a perfect, sinless human being could feel. His brain, now that He was in the extremity of death, having almost no more life-principle to operate its thinking processes normally, could not understand why God would forsake Him. But, as often occurs with those who are dying, His little remaining vitality soon returned to His brain, and He recovered from His deep agony. '71-22; '97-22

Jesus—Spirit Deposited With The Father.

Question (1971)—What did Jesus mean when He said (Luke 23:46): "Father into thy hands I commend my spirit"?

Answer.—The Greek word *pneuma*, here translated "spirit," like the corresponding Hebrew word *ruach*, has at least twelve different meanings, as used in the Bible. The root meaning of these words is *invisible power*, and it underlies all of the meanings, as follows: (1) Influence or power (Gen. 1:2; Judges 15:14; Job 33:4; Luke 1:35); (2) air (Gen. 7:22; Job 41:16); (3) wind (Gen. 8:1; Ex. 10:13, 19; 14:21; 15:10; John 3:8); (4) breath (Gen. 6:17; 7:15; Ezek. 37:5, 6, 8, 9; James 2:26, margin); (5) life-principle (Eccles. 3:19, 21; Rev. 11:11); (6) vitality, vigor or animation (Gen. 45:27; Judges 15:19; Acts 17:16); (7) the privilege to live (Num. 16:22; Eccl. 12:7; Luke 8:55); (8) the right to life (Psa. 31:5; Acts 7:59); (9) the disposition—the mind, heart and will (Ex. 35:21; Ezek. 36:26; Rom. 8:15; 1 Cor. 2:12; 2 Tim. 1:7); (10) the New Creature (Isa. 26:9; Rom. 8:13; Gal. 5:17); (11) a spirit being (Psa. 104:4; John 4:24; Heb. 1:7, 14); (12) doctrine, teaching (Isa. 29:24; 2 Thes. 2:2, 8; 1 John 4:1).

The Greek word that in Luke 23:46 is translated "commend" means *to deposit*, to commit or entrust something into another's charge or care. Jesus' prayer therefore obviously uses the word "spirit" in sense (8) mentioned above. It contains two thoughts: (1) that He deposited with the Father His right to life as a New Creature, for God to keep it safely until the time for His resurrection, when God would return it to Him, and (2) that He deposited His human right to life, for

His use of it after His resurrection in the Divine nature, in an imputation for the Church during the Gospel Age, and for an application for the world in the Millennial Age. He made the deposit in the full assurance of faith that God would keep it for its intended uses. '71-22; '97-22

Jesus—His Advice To A Young Man, "Sell That Thou Hast, And Give To The Poor" Matt. 19:21.

Question (1971)—In Matt. 19:21 we read of Jesus advice to a young man: "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Should we go and literally do as the Master here advised?

Answer.—If that young man had assented to the Lord's proposition, and had made further inquiry as to the particulars, it is our opinion that Jesus would have modified His statement to the extent of suggesting that the selling and giving to the poor be not done all at once, but gradually, as the necessities might seem to open up. In the language of the Apostle, "Let your moderation be known unto all men" (Phil 4:5). We are to use earthly things and earthly opportunities and temporalities with great moderation, self-denial, as the case may seem to make necessary.

We are to have mercy, compassion, sympathy, and love. Did not our Lord allow Mary to anoint His head and also His feet and were not these caresses and manifestations of love of an earthly sort? There are various items to intimate the Lord's special love for Lazarus, Martha and Mary, James and John, and for His mother. And this would seem to give us ground for a similar course. But as Jesus did not allow those earthly loves to hinder Him from the Father's service, so we, also, must be on the alert about the Father's business. '71-79

Jesus—"I, If I be lifted Up, Will Draw All Men" John. 12:32.

Question (1958)—What is meant by "lifted up" in our Lord's expression, "I, if I be lifted up from the earth, will draw all men unto me" (John 12:32)?

Answer.—The primary thought undoubtedly is our Lord's crucifixion—His lifting up on the cross, as the great sin-offering on behalf of "the sins of the whole world" (John 12:33; 1 John 2:2). It is as a result or consequence of this sacrifice that all the blessings,

which God has purposed and promised, shall eventually come to our race. Until the atonement for our sin had been made, nothing permanent could be done for man's release; for the sentence upon him was a death sentence.

Our Lord's lifting up was as the antitype of the brazen serpent which Moses lifted up in the wilderness (Num. 21:9; John 3:14, 15); by looking to it, the Israelites, bitten by the fiery serpents, were healed,—in type of how the world of mankind, bitten by sin, poisoned and dying, may have life through the exercise of faith in the Redeemer, based upon His great sacrifice—His lifting up as our ransom.

A secondary thought connected with this passage would be that our Lord's obedience in laying down His life as our sin-offering led directly to His own exaltation to power and great glory; as the Apostle has stated it, "*Wherefore* God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father" (Phil. 2:9-11).

It is by reason of our Lord's *lifting up*, in both of these senses that the blessing is to come to the world. His lifting up as the sin-offering provided our purchase-price; His lifting up in exaltation as the great Prophet, Priest and King, is equally necessary to the drawing of the world of mankind, and the resultant blessing upon all who yield to the drawing influence.

While considering this passage, it is well to have the proper thought in mind respecting the *drawing*. That our Lord is not drawing all men to Himself at the present time is evident to everyone: moreover, the Scriptures assure us that He is *not* drawing men at the present time: on the contrary, His own words are that during the present Age the Father does all the drawing: "No man can come to me, except the Father which hath sent me draw him" (John 6:44). The drawing by the Son will not begin until after the drawing by the Father has accomplished its intended purpose. That purpose, as Scripturally expressed, is "to take out of them a people for his name" (Acts 15:14)—to gather out of the world an elect Church as

a Bride for His Son, to bear the name of Christ, to be His Bride and Joint-heir, "members in particular of His Body."

When the election of this Gospel Age shall have accomplished its purpose, and the elect shall all have been fully perfected, then will begin the time in which the Son will "*draw all men*," the world of mankind, as the Father has been drawing the Church during this Age. In this work of *drawing* all men, the 144,000 will be associated with the Lord as His Bride and Joint-heir, to reign with Him on the earth (Rev. 14:1; 22:17; 5:10; 20:4, 6).

It has required this entire Gospel Age To lift up, first the Head, and afterward the members of His body, joint-sacrificers with Him. With the completion in death of the sufferings of the Christ, including all down to the last member of the Body, the entire Little Flock is through the power of the first resurrection *lifted up* in the secondary sense, of exaltation. And as soon as the Great Multitude is prepared to serve before the throne (Rev. 7:9-17), and the rest of the elect are fully perfected, then will begin the work of drawing the world—pointing all to the great sin offering at Calvary.

That our Lord meant by this expression, "lifted up," more than His own crucifixion is evident from His words, "When ye have lifted up the Son of man, *then* shall ye know that I am he" (John 8:28). The Jews do not yet know Christ as the Messiah: and this is an additional proof that His words include the lifting up, the figurative crucifying, all the members of His Body—the Church (Rom. 6:6, Gal. 2:20; 2 Tim. 2:11, 12).

The drawing does not mean, as some have erroneously supposed, a compulsory forcing of mankind. Some Universalists have used this passage as though it supported their contention; but rightly understood, it is quite to the contrary. It intimates that the Lord will exert a drawing and helpful influences upon all men, but nevertheless leave their own wills free to act; for He seeketh such to worship Him as worship Him in spirit and in truth (John 4:24).

In proof that the word, "drawing," as used in the Spiritual sense, does not signify compulsion note well the fact that the Father's drawing during this Gospel

Age has not been compulsory: it has consisted of enlightenment and help and opportunities which may be either accepted or resisted by all who experience the drawing. Thus we are distinctly told concerning this calling and drawing that "Many are called, but few are chosen" (Matt. 22:14), because few make their calling and election sure by obedience to the terms of the call. So, too, it will be during the Millennial Age; the light, the opportunities, the general influence of that time, will be so favorable, *that all shall come to a knowledge of the truth* (1 Tim. 2:4; Isa. 11:9) and to opportunities of harmony with God. And it shall come to pass that the soul who will not hear (obey) that Prophet, Priest and King, then in power, shall be destroyed from among His people—in the Second Death (Acts 3:23; Psa. 145:20; Rev. 21:8). '58-21; '63-53

Jesus—Said, "Touch Me Not."

Question (1973)—Why did our Lord Jesus after His resurrection tell Mary Magdalene, "Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God, and your God" (John 20:17)?

Answer.—Many, including even some Bible teachers, hold and teach the mistaken idea that if Mary had touched Jesus at that time, dire consequences would have followed. But we know definitely that such a teaching is incorrect and unscriptural. How? Because the Bible clearly states that on that very same day, the day of Jesus' resurrection, and also later in the period before His ascension. His disciples did touch Him, without dire consequences.

In Matt. 28:9, 10 we read that when certain of the women were on the way to tell the other disciples that Jesus had risen and that He would meet them in Galilee, "Jesus met them, saying, All hail. And they came *and held him by the feet.*" And in John 20, the same chapter from which Jesus' statement to Mary is taken, He later told Thomas *to touch Him*, saying (v. 27), "Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing."

As to Jesus telling Mary to touch Him not, the book *The Time is at Hand*, p. 113, explains about it, as follows:

"Her first impulse was to embrace him, and to tarry in his presence. But Jesus gently informed her that there was a very important mission for her to perform now, in bearing witness to the fact of his resurrection, and that she should be in haste to carry the message and establish the faith of the other disciples, still in perplexity and uncertainty, saying, "Touch [Greek, *haptomai*, embrace] me not [do not tarry for further demonstration of your affection now]; for I am not yet ascended to my Father [I will be with you for a short time yet]: but go to my brethren and say unto them, I ascend unto my Father, and your Father, and to my God, and your God.'" (John 20:17.) Through the other women also he had sent them word that he would meet them in Galilee." '73-39

Jesus—The Joy That Was Set Before Him.

Question (1979)—In Heb. 12:2 we are told to look unto Jesus, "who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." What was the joy that was set before Him?

Answer.—Because Jesus "became obedient unto death, even the death of the cross," God "highly exalted him," and gave Him "a name which is above every name" (Phil. 2:8, 9; Eph. 1:20, 21; Heb. 1:4-13).

But we may be sure that our Lord's joy was not merely the anticipation of the highest place in the New Creation, far above all other creations, though this was doubtless a part of His joy. He Himself said, "It is more blessed to give than to receive" (Acts 20:35). "God loveth a cheerful giver" (2 Cor. 9:7), and Jesus delighted in doing the Father's will (Psa. 40:8; Heb. 10:7; John 4:34). He said, "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38).

According to the Scriptures, the joy that was set before Jesus and in which He found special delight consisted of several features: (1) doing the Father's will, to His pleasured: (2) obtaining the high reward of the Divine nature and heirship of God, including

vicegerency; (3) winning and exalting the Church; (4) blessing the world, especially Millennially with restitution; (5) exterminating, or extirpating, evil; (6) giving everlasting life to the obedient and working eternal annihilation to the incorrigible, and (7) amid all this and all subsequent activities glorifying God.

While Jesus was laying down His flesh for the life of the world (John 6:51), even at Calvary, He experienced in large measure the joy of serving, pleasing and glorifying the Heavenly Father (Matt. 3:17; 12:16-21; 17:5); but in general He looked forward to the other features of the joy set before Him in Happy anticipation. He experienced some of them in part before Calvary, others of them in part from His resurrection onward. He entered into one important phase of His joy in 1914, when He began in the world's great Time of Trouble (Dan. 12:1; Matt. 24:21) to overthrow Satan's empire as a part of annihilating evil. He will enter into other features of His joy in His Mediatorial Millennial Reign, and into still others in the Little Season (Rev. 20:3, 7-9; 21:8) and thereafter (Eph. 2:7). All of the features of His joy are progressive; and in His post-Millennial works in the Ages to come He will glorify God eternally. '79-22

Jesus—Personal Exaltation Not Jesus' Motive.

Question (1979)—Did Jesus serve God because of desire for personal exaltation?

Answer.—Jesus did not have in the least degree the unholy ambition of Lucifer, who said in his heart, "I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High" (Isa. 14:13, 14). On the contrary, Jesus divested Himself of His prehuman nature and humbled Himself; "made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men." In obedience to God He suffered much, "and became obedient unto death, even the death of the cross," doing "all to the glory of God" (Phil. 2:7, 8; 1 Cor. 10:31). His chief desire was to honor His Father's name.

Notice how, near the end of His severe trials and persecutions, our Lord, with full loyalty and supreme

devotion to His Father, prayed (John 12:28), "Father, glorify thy name." The Father's reply was meaningful: "I have both glorified it, and will glorify it again."

In many respects God had already brought glory to His name through His only begotten Son, starting with the works of creation (John 1:3; Col. 1:15-17). And in the wonderful works of salvation for the Church and the world, during the Gospel Age and the Millennial Age, and then in the further works of creation, *etc.*, throughout endless Ages. He would glorify His name additionally, through His beloved Son; for of the increase of Jesus' government and of peace there shall be no end (Isa. 9:7).

A little later, with characteristic modesty and supreme joy in doing the Father's will, whatever the cost might be, Jesus did not refer to the great glory, honor and immortality promised to Him in the resurrection, and expected and appreciated by Him, but in beautiful simplicity and humility asked the Father merely that He be restored to His previous station. He was not a hireling (John 10:12), serving for personal reward or exaltation. He was glad to have the Father's approval, and He esteemed it honor enough to have been chosen of the Father as His Agent to provide the Ransom-price for Adam and his race. His simple request was, "Father, glorify thou me with thine own self with the glory which I had with thee before the world was" (John 17:5). Obviously our Lord was not serving God from selfish motives.

'79-22

Jesus Christ—Human Body Not In Heaven.

Question (1960)—When Jesus ascended into heaven, was it with His human body, and does He still have that body of flesh with its spear-thrust wound and nail-prints?

Answer.—There are mainly two views prevalent among Christians on this subject. One is that Jesus arose from the dead in the same human body that He had during His life upon earth, and that this body of flesh, with its eyes, ears, nose, tongue, hands, feet, *etc.*, is still his body in the heavenly or spiritual realms in harmony with this view, it is supposed that the Church, when "changed" (1 Cor. 15:51) in the resurrection, will nevertheless, in being made "like him" (1 John 3:2), also have their bodies of flesh back

again. Accordingly, the Roman Catholics now claim that Mary, the mother of Jesus in His humanity, has been taken bodily into heaven!

The other view is that Jesus arose from the dead in a spirit body, which is not a fleshly body in any respect, that He was "put to death in the flesh, but made alive in the spirit" (1 Pet. 3:18—A.R.V.); that God and the other spirit beings, who are resplendent in glory, cannot be seen by man's physical eyes without injury to them (John 4:24; 1:18; Acts 9:3, 4, 8, 9; 22:11; 1 Tim. 6:16); that our risen Lord, being no longer a human being, but a glorious spirit being, appeared to His disciples, like angels had previously manifested themselves to other humans (see *e.g.*, Gen. 16:7-13; 18; 19:1; Judges 6:11-22; 13:3-20), by hiding His spiritual glory, clothing Himself, as it were, with flesh and garments in order to be seen by their physical eyes; that He appeared to them, *in various forms* (Mark 16:12), to demonstrate to them that He was no longer dead, but alive.

We believe that the latter view is the correct one, for it is supported by the Scriptures. St. Paul tells us very plainly (1 Cor. 15:35-50) that the body that we sow in death is "*not* that body that shall be," but that when the soul or person who has died (Gen. 2:7, 17; Ezek. 18:4, 20) is awakened from the sleep of death (Dan. 12:2; John 5:28, 29; 1 Thes. 4:13-18), "God giveth it a body as it hath pleased him"—some (the part of the seed of Abraham that becomes as "the stars of heaven," *i.e., spiritual*—Gen. 22:16-18) will be given celestial (heavenly) bodies (like that of the "last Adam"—Jesus—who was made "a life-giving spirit") and some (that part of Abraham's seed that becomes as "the sand which is upon the sea shore," *i.e., earthly*) will be given "bodies terrestrial [earthly] (like that of the first Adam, who was "of the earth, earthly")—for those who "inherit the earth" (Psa. 37:9-11, 22, 29, 34, 38; Prov. 2:21, 22; Isa. 60:21; 65:17; 66:22; 2 Pet. 3:13; Rev. 21:1-5; Num. 14:21; Hab. 2:14) will need earthly bodies, adapted to earthly conditions.

Referring to the Church, the Apostle states (v. 49): "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." Thus they will have spirit bodies of the Divine nature (2 Pet.

1:4), for Jesus, who sits “on the right hand of the Majesty on high,” is since His resurrection “the express image of his person” (Heb. 1:3); hence, as in the case of God Himself, Jesus does not have a body of flesh. Likewise, when the Apostle John (1 John 3:2) said of the Church, “it doth not yet appear what we shall be: but we know that, when He [Jesus] shall appear [at His Second Advent, the time of the resurrection of the dead], we shall be like him; for we shall saw him as he is,” he was not speaking of a resurrection of the fleshly body, for then it would already have appeared what we shall be; rather, he was referring to the Church’s future spirit bodies—of the Divine nature—like unto Jesus’ glorious resurrection body, His spirit body. It had not been revealed to the Church what those spirit bodies would be.

Furthermore, the Apostle Paul states, “Flesh and blood [human nature (comp. Matt. 16:17; Gal. 1:16; Heb. 2:14), with its flesh, blood bones, *etc.*, adapted to and essential for existence amid earthly conditions] cannot inherit the kingdom of God; neither doth corruption [the human body, consisting of corruptible substances, *i.e.*, flesh, bones, *etc.*] inherit incorruption” (1 Cor. 15:50). Thus when Jesus appeared to His disciples in the closed room, having materialized a body of flesh, and clothing for it (His former clothing had been taken by the soldiers at the time of His crucifixion—Matt. 27:35), He told them plainly that “a spirit hath not flesh and bones”—corruptible substances (such as He had materialized in at that time)—which He had created for them to “handle” and “see” in order that they might be convinced that He was no longer dead, but alive (Luke 24:39).

And to convince them of His ascension into heaven, He again materialized a body of flesh for the purpose and retained it until “he was taken up; and a cloud received him out of their sight” (Acts 1:9-11). He will not come again in like *form* (in a materialized body of flesh), though He comes again in like *manner*—quietly, secretly, so far as the world is concerned, and unknown except to His faithful followers—“Behold, I come as a thief” (Rev. 16:15). Those who like to sing, “I shall know Him by the nail-

prints in His hands.” should examine the Scriptures more carefully. We will be glad to hear from any of our readers who may have questions to ask or who desire further information on this important subject. '60-39; '73-39

Jesus Christ—“The Same Yesterday, And Today, And Forever” (Heb. 13:8).

Question (1957)—In Heb. 13:8 we read: “Jesus Christ the same yesterday, and today, and for ever.” Does this mean that Jesus Christ has been, is, and will eternally be exactly the same in every respect?

Answer—Such an interpretation of this text will at once be recognized by students of the Bible as surely incorrect, for, though in many essential aspects there has been absolutely no change in Jesus, in other respects we know He has undergone certain definite changes.

After the prehuman Jesus was brought forth as “the beginning of the creation of God” (Rev. 3:14), He, as the Word, or Logos, became God’s Agent in creation (John 1:3). This called for changes in His activities from time to time. For example, He had already been active in creating the heavens and various kinds of vegetation, lower animals, *etc.*, on earth, when God said to Him, “Let us make man in our image, after our likeness.” This denoted a change of work on the part of the prehuman Jesus; and there were many other changes of work on His part before He became flesh.

In due time, in harmony with God’s Plan, the Logos willingly divested Himself of His prehuman honor and nature and became flesh. “He was rich, yet for your sakes he became poor”; He “took upon him the form of a servant, and was made in the likeness of men”; “He took not on him the nature of angels”; He “was made a little lower than the angels”; “He also himself likewise took part of the same [flesh and blood]” (John 1:14; 2 Cor. 8:9; Phil. 2:7; Heb. 2:9, 14, 16). These Scriptures show that Jesus experienced a great change of nature at the time He was made flesh. He who had been the mighty Logos, a spirit being, became a helpless little babe, a human being.

Other great changes came when He reached 30, the age of manhood under the Law Covenant. He

then consecrated Himself to do the Father's will (Psa. 40:8; Heb. 10:7), even unto death, was baptized by John at Jordan and was begotten of the Holy Spirit (Matt. 3:13-17). He began His ministry, which was very different from His former vocation as a carpenter.

As even greater change took place after His death, when He was born from the dead (Col. 1:18; Rev. 1:5) in the resurrection. He was "put to death in the flesh, but made alive in the spirit." "being made so much better than the angels"; "God hath highly exalted him, and given him a name which is above every name" (1 Pet. 3:18—A.R.V.; Heb. 1:4; Phil. 2:9). He was changed from human to spirit nature, partaking of the Divine nature (John 5:26; 2 Pet. 1:4). When He appeared to His disciples after His resurrection it was evident that He was different. He appeared to them in a variety of different *forms* (Mark 16:12)—a gardener, a traveler, *etc.*—and they did not even recognize Him at first. Also, He appeared to Saul of Tarsus in His glorious spirit body. '57-54; '87-23

Jesus Christ—Meaning Of "Seek And Ye Shall Find" (Matt. 7:7).

Question (1966)—What did our Lord mean in Matt. 7:7 and Luke 11:9, when He said, "Seek and ye shall find"?

Answer.—Jesus here was illustrating an important principle. We usually find that for which we seek. Those who approach the Bible with an earnest and unbiased desire to find in it God's message, will be guided by the Lord (John 8:31, 32; 16:13). As it is written, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

On the other hand, those who approach the Bible from the standpoint of cavil, unbelief, antagonism, are equally sure to find what they seek—flaws, contradictions, *etc.* God's Word really has no flaws, inconsistencies or contradictions in it, for God does not contradict Himself, and His work is perfect. But those who are bent on finding fault may find seeming contradictions, *etc.*, in the Bible, due to faulty translations or because of their own lack of understanding.

The same principle holds true as respects Truth literature. As those who so desire can pick flaws with the Bible and turn and twist its statements into unreason, so the same class can surely be successful in dealing similarly with the Truth literature—its Bible-study books, booklets, magazines and tracts. Some see nothing or very little that is profitable in them, so cast them aside or find fault with them or twist and pervert their statements, while others feast upon the Bible and such Bible helps and greatly rejoice in the Lord's bountifully spread table of good spiritual things—the "meat in due season" for "the household of faith" (Luke 12:42; Gal. 6:10). '66-86

Jesus Christ—Became A Human Being.

Question (1961)—Why was it necessary for Jesus, the Son of God, to become a human being?

Answer.—We read in John 1:14 (A.R.V.) that "the Word became flesh, and dwelt among us." Thus He who is termed "the beginning of the creation of God" (Rev. 3:14) was made flesh—became a human being. He left the glory that He had with the Father before the world was (John 17:5) "and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:7, 8); he "was made a little lower than the angels [a human being] for the suffering of death"—"that he by the grace of God should taste death for every man" (Heb. 2:9).

The justice of God's law is absolute: an eye for an eye, a tooth for a tooth and a life for a life (Ex. 21:23-25). If there was to be any salvation for the human race, it was necessary that a perfect *man* should die for the perfect *man* Adam, who forfeited human life for himself and the race in his loins when he sinned (Rom. 5:17-19; 1 Cor. 15:22). Therefore the Son of God was carnated, "became flesh," that He might become that ransom (corresponding price) which would redeem Adam and his race. He became a *perfect* man, as Adam was—hence a corresponding price; he was "holy, harmless, undefiled, separate from sinners" (Heb. 7:26). Joseph was not His father, else He would have been born in sin, helpless to give a ransom for Adam and his race (Psa. 49:7). God was

His Father, and He was born of a virgin. Well may we thank God for the birth of Jesus as a human being—He who is our only hope of salvation (Acts 4:12)! '61-94

Jesus Christ—Now A Spirit, Not Fleshly, Being.

Question (1983)—What Scriptures prove that Jesus since His resurrection is a spirit being and no longer in any sense human, fleshly?

Answer.—We call attention to four passages especially:

(1) 1 Cor. 15:45, proves this very clearly and conclusively: "The first Adam [Gen. 2:7] was made a living soul [a human being and a human body]; the last [Jesus, the Second (v. 47)] Adam was made a quickening [life-giving] *spirit*." Therefore as the Adam of the Garden of Eden was made a human being, so the Adam of heaven [Jesus in His resurrection] was made a spirit being.

In v. 46 Paul expressly tells us that the Adam of the Garden of Eden was not a spirit, but a human being; and that the later Adam, our Lord, is a spirit being. The Apostle proves this by showing in v. 47 that the first Adam had a body made "of the earth," of material, corruptible substances—flesh, bones, tendons, skin, blood, hair, *etc.* (1 Cor. 15:50)—while the Second Adam, our Lord, has a body "from heaven," of spiritual substances.

In the Greek of v. 47 the expression translated "of the" in the phrase "of the earth" is the same as that translated "from" in the phrase "from heaven." In both cases the substances from which the bodies were formed are meant. These three verses (1 Cor. 15:45-47) by their direct statements and by their contrasts of the two Adams, as well as their bodies and the substances from which they were made, prove that our Lord was raised from the dead a spirit being with a spirit body, and not in any sense a human being with a fleshly, human body.

(2) Our Lord Jesus is in 2 Cor. 3:17 again directly called a spirit: "Now the Lord is that spirit."

(3) The Apostle Paul in 2 Cor. 5:16 writes: "Though we have known Christ after the flesh, yet now [and] henceforth know we him [so] no more." He no more knew Christ as a human being, "according to the flesh," though the disciples had

once known Him as such before our Lord's death. This verse therefore shows that Jesus was no more a human being when Paul used this language of Him, though previously He had been a human being. The reason for the change was that when our Lord was resurrected He was raised from the dead a spirit being, and not in any sense a fleshly, human being.

(4) 1 Pet. 3:18 is strongly to the point when it says of Jesus' death and resurrection, "being put to death *in the flesh*, but made alive [not "*in the flesh*," be it noted, but] *in the spirit*" (ASV). Let the reader particularly note the contrast as given in this verse between that in which He was put to death and that in which he was made alive. According to creedal theology, which teaches that our Lord was raised from the dead a human and not a spirit being, this verse should read, "Being put to death *in the flesh*, and made alive *in the flesh*." But God, who cannot lie, declares the exact opposite, saying, "Being put to death *in the flesh*, but made *alive in the spirit*." The article "the" is not found in the Greek before the words for *flesh and spirit*. "put to death in flesh, but made alive in spirit" is the literal rendering from the Greek. Therefore our Lord is now a spirit.

The four passages just quoted and briefly explained demonstrate that our Lord since his resurrection is no more in any sense a fleshly, human being but is a spirit being, and that, according to other passages (*e.g.*, 2 Pet. 1:4), of the Divine nature, the highest of all spirit natures. '83-30

Jesus Christ—Was He Resurrected With A Fleshly Body (John 2:19-21).

Question (1983)—Does not John 2:19-21 prove that Jesus' fleshly body was to be His resurrection body?

Answer.—When He spoke of raising the temple of His body, He was referring to the antitypical Temple (1 Cor. 3:16, 17; 2 Cor. 6:16; Eph. 2:19-22), the Church, His Body (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 promised that even if enemies killed the Body members He would raise them up on the third day. According to Bible chronology (see *The Time is at Hand*), Jesus spoke in the 5th 1,000-year day from Adam's fall in 4127 B. C. But on the 3rd 1,000-year

from then, the 7th from Adam's fall, in which we are now living, He raises the Body members up and they live and reign with Him (Rev. 20:4, 6). '83-31

Jesus Christ—The Time Of His Glorification.

Question (1987)—In Col. 3:4 we read: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory," and in Rom. 8:17: "if so be that we suffer with him, that we may be also glorified together." Do these texts prove that Jesus was not glorified at the time of His ascension into heaven, but rather that His glorification was to wait until His Church would all be with Him in glory?

Answer.—The inspired Apostle John settles the matter beyond all question when he states (John 7:39; see Diaglott, ASV) that "the Holy Spirit had not yet been given, *because Jesus was not yet glorified.*" But after Jesus had finished His sacrifice, had been raised from the dead by the Father's power and had ascended up on high, there to appear in the presence of God on our behalf, the holy Spirit was poured out upon the Church, at Pentecost (Acts 2:33). It thus *became a sure indication* that prior to Pentecost our Lord *had been glorified*. Notice this point distinctly. If the holy Spirit was not given before Jesus' ascension, *because He was not yet glorified*, it proves that when it was given, a little later, *He had been glorified*.

Note also the picture of His own glorification given to us by our Lord, through His servant John (Rev. 1:1), as recorded in Rev. 5. He "that sat on the throne" is Jehovah. The book"—scroll—in His right hand (in Divine power and keeping), written inside and outside ("within and on the backside"), represents the Divine Plan of the Ages. The things written on the outside are the surface things of God's Word, which are easily seen and understood. But it is different with the things written inside. The scroll's being "sealed with seven seals" represents the complete secrecy of the Divine purposes related inside that scroll. From before the foundation of the world it had been in the hand (power) of the great Eternal. He had given hints respecting His purposes and had caused these purposes to be symbolized in the Law and to some extent to be described by the Prophets.

But still His main purpose was a hidden mystery; for the Prophets did not understand the things which they wrote, nor could any understand them until God's "due time" (1 Pet. 1:10-12; Eph. 1:9; Col. 1:26; Rom. 16:25-27).

In Rev. 5:2, the "strong angel proclaiming with a loud voice," that asked the question, represents the Law Covenant; it found none anywhere (v. 3) during the Jewish Age worthy to become the Interpreter and Executor of God's Plan; and the God-fearing of that and of this Age (pictured in John—E 5, p. 105) grieved greatly at the Law-proven sinfulness of the human family, and its inability to provide one worthy to become this Interpreter and Executor (v. 4).

But the joyous news finally came (v. 5): "Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof" (comp. Isa. 11:1-16).

The Strong One among the leaders of God's people prevailed—He not only fulfilled every demand of Justice in keeping perfectly its every precept and in meeting its sentence against Adam and his race, but also fulfilled every suggestion of Love in fully meeting every occasion of sacrifice.

The further unfolding of the panoramic vision leaves no doubt as to who is meant. Jesus our Lord is symbolized by a slain lamb restored to life, and to Him was given the wonderful scroll (vs. 6, 7).

Then (after His resurrection and ascension to the right hand of the Father) He was glorified and received a name above every name; *then* all the angels of God worshipped Him; *then* began a new song (v. 9), as follows: "Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed [the oldest MS omits the word *us*; see ASV, Diaglott] to God by thy blood out of every kindred, and tongue, and people, and nation"; *then* the innumerable company of angels round about the throne to proclaim (v. 12), "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Since ascension and His glorification, *i.e.*, since Pentecost, the Lamb, as the Interpreter and Executor of God's Plan as found in the Bible, has been breaking the seven seals during the

seven stages of the Church's history. He has broken the seventh seal here in the seventh, the Laodicean stage.

The evidence that our Lord at His ascension was glorified, and invested with honor, power, dominion and a share in the Father's throne (glory, dignity, power) as His Vicegerent in the executing of His great Plan, is overwhelming. The glorification or installment into honor and power should not be confounded with the *change* of nature which occurred in our Lord's resurrection, by which He was raised a spirit being of the highest order, the Divine nature. After He was "made flesh," *i.e.*, "in his humiliation," He had a human body, but the body given Him in the resurrection to the Divine nature is His glorious body (John 1:14; Acts 8:33; Phil. 2:9-11; Heb. 1:3-5). This, however, has nothing whatever to do with the glory or majesty of office to which He was introduced when "he ascended up on high" (Eph. 4:8) and was received as a sharer of the Father's throne. The latter glory and majesty is shortly to be made manifest to men (Isa. 11).

The promise in Col. 3:4 was that when Christ, in His Second Advent, shall appear, then the Church shall also appear with Him in glory, with glorious spirit bodies, of the Divine nature (1 Cor. 15:42-44; 2 Pet. 1:4). In Rom. 8:17 the word "together" does not mean simultaneously, at the same instant, but harmoniously, to share the *same* glory. The previous part of the verse proves this. It speaks of the Church being joint-heirs with Christ, "if indeed we suffer with, so that also we may be glorified with" (see Diaglott, literal translation; also NASB). The suffering with Him, or together, does not mean that the Church suffered at the same time, but rather that they shared the same kind of suffering, for the same cause of faithfulness to God; and similarly, their being glorified with Him, or together, is in the sense of their sharing the same glory with which our Lord has already been glorified. '87-39

Jewish Nation—Servants Not Sons.

Question (1972)—In John 8:41, Jesus, speaking to certain Jews who sought to kill Him, said: "Ye do the deeds of your father." Then they said to Him, "We be not born of fornication; we have one Father, even

God." If the Jews were servants of God, not *sons*, how is it that they here spoke of God as their Father?

Answer.—The Jews were not in the habit of thinking of themselves as sons of God, but as His servants; for when Jesus said that God was His Father, they took up stones to stone Him to death, declaring that He was blaspheming (John 5:17, 18; 10:31-33). It is manifest, therefore, that they were not accustomed to speak of themselves as the sons of God, or they would not have felt bitter toward someone else for using the same expression.

In this case, however, Jesus had them in a kind of trap. He had said that they were doing the deeds of their father (the Devil—v. 44), and they wished to get away from that accusation. So they tried to justify themselves by claiming that they were the children of God, using this expression, "We have one Father, even God," in the sense that they were not children of fornication—that they were lawfully born—and therefore were descended in a natural way from Father Adam, who was a son of God (Luke 3:38). Consequently they were claiming, along this line, that they also were the children of God—a false claim, however, for they had the spirit of the Adversary, and therefore would properly be considered as the Adversary's children. He was responsible for the spirit they were manifesting. At that time there was no sons of God on the human plane, except Jesus Himself. Later the Gospel Church were called to *become* sons of God; for, "As many as received him, to them gave he the power [Greek, *exousia*, authority; the right, or, privilege—margin] to become the sons of God" (John 1:12). '72-38

Jews—Belief On The Resurrection.

Question (1980)—What are the beliefs of the Jews about the resurrection of the dead?

Answer.—The inspired Old Testament writers firmly believed in the resurrection. Job expressed intense longing and a firm conviction that he would experience the resurrection awakening (Job 14:13-15; 19:25, 26, ASV).

David, speaking prophetically for the Messiah, expresses confidence in the soul coming forth from hell (*sheol*)—the unconscious conditions in the death state—in the resurrection awakening (Psa. 16:10, 11;

compare Acts 2:29-34). He exclaims confidently, "I shall be satisfied, when I awake, with thy likeness" (Psa. 17:15).

Isaiah (26:19) manifests strong faith in the resurrection. Daniel (12:2) does also, stating, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Accordingly, the writers of the Bible believed that the only hope for a future life was through a resurrection of the dead. The *immortality* of the human soul is nowhere taught in the Old Testament. Rather, it plainly teaches the *mortality* of the human soul (see, *e.g.*, Psa. 78:50; Ezek. 18:4, 20; Eccles. 9:5, 10).

It is thus evident that in the early days the Jews did not believe in the immortality of the human soul. *The Jewish Encyclopedia* (Vol. 6, pp. 564, col. 2, 565) says: "The belief that the soul continues its existence after the dissolution of the body is a matter of philosophical or theological speculation rather than of simple faith, and is accordingly nowhere expressly taught in Holy Scripture . . . The belief in the immortality of the soul came to the Jews from contact with Greek thought and chiefly through the philosophy of Plato, its principal exponent, who was led to it through Orphic and Eleusinian mysteries in which Babylonian and Egyptian views were strangely blended . . . The prevailing rabbinical conception of the future world is that of the world of resurrection."

The belief in the resurrection is expressed in the Jewish liturgy, *e.g.*, in the Morning Prayer Elohai Neshamah, in the Shemoneth 'Esreh and in the funeral services. Maimonides made it the last of his 13 articles of belief "I firmly believe that there will take place a revival of the dead at a time which will please the Creator, blessed be His name." Sanadia also declared belief in the resurrection to be fundamental.

In the Apostle Paul's day, the Pharisees affirmed their belief in the resurrection, but the Sadducees claimed that there is no resurrection. Paul's calling himself a Pharisee and of that lineage and saying that "of the hope and resurrection of the dead I am called in question" had the effect of dividing between the

Pharisees and Sadducees in the council of the Jews who were examining him, so that they could not agree to put him to death (Acts 23:6-10).

Many modern Jews stress the importance of living a good life in this present world and de-emphasize the concept of the Messiah, the resurrection and the world to come. (In this they are like the Modernists among professed Christians.)

But with these Jews who are still loyal to and believe in their covenant promises—which teach a resurrection of the dead—God is specially dealing. Unbelieving Jews are dealt with individually by God as are the unbelieving Gentiles. '80-38

Jews—Belief In Angels Or Spirits.

Question (1980)—Acts 23:8 reads: "The Sadducees say there is no resurrection, neither angel nor spirit: but the Pharisees confess both." Some claim that this proves that there is a spirit, or soul, that at death leaves the body and is conscious independently of the body. What do you say to this?

Answer.—Some assume that *three* things are referred to in Acts 23:8: (1) the resurrection, (2) angel and (3) spirit. But the passage itself expressly says that only *two* things are referred to as the points at issue, namely, (1) the resurrection and (2) angel, or spirit, and that "the Pharisees confess *both*."

Accordingly by "angel" and "spirit" one and the same thing is here meant. One may ask, why are the terms "angel" and "spirit" both used, if only one thing is meant by them? We answer that a spirit is not always meant by the Greek word *aggelos*, which means *a messenger*, whether human or spirit, and which is here translated "angel"; and for this reason the word "spirit" is here used to show that not a human, but a spirit messenger is meant. In other words, the word "spirit" is used in the sentence, not to refer to a third thing, but to limit and explain the meaning of the second thing mentioned in the beliefs of the Pharisees and in the unbeliefs of the Sadducees.

In English the word angel has a very specific meaning; for it refers exclusively in our language, when literally used, to an order of spirit beings; but this is not true of the Greek word *aggelos* from which our word *angel* is derived, and for which our word

angel is often used in translating from the Greek. The following passages show that the Greek word *aggelos* may also mean *a human messenger*: Matt. 11:10; Luke 7:24; 9:52; Jas. 2:25. It is because the Greek word *aggelos* may mean either a human messenger or a spirit messenger, which in English we call an angel, that St. Luke writing in Greek explains that he is by the word *aggelos* referring in these verses to a spirit *aggelos*, not to a human *aggelos*.

We might also here remark that the Hebrew word for angel—*malach*—also is frequently used in the Old Testament to refer to human messengers, as the following examples prove: Gen. 32:3, 6; Num. 20:14; 21:21; 22:5; Josh. 6:17, 25; Judg. 6:35, 11:12-14, 17, 19. Indeed *malach* is translated messenger and ambassador almost as frequently as angel. These considerations show that Acts 23:6-9 does not refer to human beings at all as having in death an existence as spirit beings independent from their bodies. This passage refers to the resurrection and to angels as spirit beings only. It does not refer to the (supposed) spirits of human beings. '80-39

Jews—Suffering Since 1878.

Question (1978)—Since (as mentioned in the first article in this issue) the “double” (Jer. 16:16) of Divine disfavor to the Jews ended in the Spring of 1878, why have they suffered so much since 1878, especially in the severe persecution under Hitler and others in the Holocaust?

Answer.—The main reason for the sufferings of the Jews since 1878 is that God has permitted “many hunters” (Jer. 16:16), persecutors (who have hunted them as hunters seek their prey), to do their atrocious work, beginning with the pogroms in Russia in 1881 and later in Galicia and Rumania and still continuing. But God has a purpose in having permitted the persecution—to cause Jews to return to their homeland, which comparatively few would do if there were no persecution.

God has used “many fishers” (Jer. 16:16)—those who use the attractive bait of Zionism—to draw the Jews into returning to their homeland. This drawing has been and is being done by many Jews and some Gentiles, including Christian Zionists (among whom we number ourselves).

As *Jews*, for violating the Law Covenant, Israel was put under the "seven times" punishment from Gentile nations (Lev. 16:18, 21, 24, 28). These "seven times," or 2520 years (7 X 360 "each day for a year"; Ezek. 4:6), began in 607 B.C. and lasted until the end of the lease of power to the Gentile nations in 1914. Thus some of the Jews' sufferings from 1878 to 1914 were because of their violations of the Law Covenant.

Also, since 1878, and especially since 1914, some of the Jews' sufferings have been as *humans*—as distinct from *Jews*—such as they incur for *human* sins (as is true also of the Gentiles), while seeking to maintain and live under the present order of affairs.

Furthermore, many Jews (and Gentiles) have had sufferings as humans in the two phases of the World War and in subsequent wars, such as those on defending their homeland. '78-47

Jews—Is There Any Scriptural Significance, Of Many Arabs And No Jews Killed In The Recent Earthquake.

Question (1927)—What Scriptural significance, if any, do you attach to the fact that no Jews were injured or killed, while hundreds of Arabs were killed and thousands of them injured, in the recent Palestinian earthquake?

Answer.—The many calamities of the past fifty years and more, including earthquakes, are the Scripturally prophesied accompaniments of our times as the time of the end. Therefore, the recent Palestinian earthquake may reasonably be accounted as being among such calamities. But the most singular feature connected with that earthquake is the fact indicated in the question—the absence of Jewish casualties and the presence of very many Arab casualties, despite the fact that they lived in many places side by side. We cannot regard the immunity of the Jews under such circumstances in any other light than that of a Divine miracle on their behalf and against their enemies, somewhat like that of the passing over of their firstborns in Egypt while the Egyptian firstborns were killed. For the Jew the Scriptural significance would seem to bespeak God's returning favor, which was prophesied as due from 1878 onward, after their suffering a long time in His disfavor. (Is. 40:1, 2; Jer. 16:12-18; 31:22-40; Ezek.

36:17-28.) For the Arab the Scriptural significance would seem to bespeak God's disapproval of their opposition to Israel's coming into and remaining in the Land and His notice to them to leave the promised Land that it might become Israel's alone. In many passages of the prophets the Lord has promised the Jews a return to the Land as their own. These promises have been entering gradually into fulfilment ever since 1878, when Disraeli, England's great premier and a Christian Jew, prevailed on the Berlin Congress of Nations to grant the Jews the right of unhindered living in the Holy Land, whereas before none might legally go there for a longer period than three months. Since the Jews, as a result of the Balfour Declaration in 1917, have been returning in greater numbers, the Arabs, who greatly outnumber them in the Holy Land, have been evilly treating them with the purpose of driving them out again. The Arabs have been greatly dissatisfied with the British mandatual representative's policy of protecting the Jews against their opposition. Nor has the fact that the Jews have been buying property from them deterred them from attempts to intimidate the Jews into leaving the Land. This, we think has led the Lord into taking a hand in the matter; and we, therefore, regard the miraculous sparing of the Jews, and afflicting of the Arabs, in the earthquake, as an expression of His favor to the former, encouraging them to remain and encouraging others of them to come, and as an expression of His disapproval of the Arabs' misbehavior towards Israel, and as a notice to them to leave the Holy Land in order that His promise of the Land to Israel alone may be realized. '27-45

Jews—Meaning Of Wave Of "Swastika" Incidents.

Question (1960)—Is there any Scriptural significance to the recent wave of "swastika" incidents in Europe and America, and from Scotland to Australia, in which the swastika emblem used by the Nazis, as well as other anti-Jewish inscriptions, have been marked on synagogues, other Jewish public buildings, etc.?

Answer.—As we have shown in the booklet, *Jewish Hopes and Prospects*, and in the *Israel's Return* leaflet (both advertised on p. 24 of this issue), the Bible in a number of time and sign prophecies points

out that now is the time for fleshly Israel to be regathered to their homeland.

Among such prophecies is Jer. 16:14-16, where God tells us that in regathering the Israelites from "all the lands whither he had driven them" he would use many "fishers" and "hunters." The "fishers" are those who use the attractive bait of Zionism to lure the Jews, as symbolic fish, to their homeland, and the "hunters" are those who persecute and ravish Israel, who pursue them as a hunter pursues his prey, and thus cause them to flee to their homeland. They have been "hunting" the Jews from every mountain (kingdom), from every hill (the less autocratic governments, *viz.*, the republics and limited monarchies) and out of the holes of the rocks (the secret hiding places among the strongholds of human society, where they have found protection during their dispersion). This regathering of Israel into their homeland is preparatory to their turning to their Messiah (Zech. 12:10; Ezek. 39:27-29), and to His establishing His Kingdom there for the blessing of all the families of the earth (Gen. 12:3; 22:18; Gal. 3:8).

The recent widespread wave of anti-Semitic "swastika" incidents is evidently a part of the work of the "hunters" of Jer. 16:16. Since the close of the second phase of the World War in 1945 and until recently they have been comparatively inactive, but the present wave of "swastika" incidents indicates that they are still very much alive and may become much more so if conditions become favorable for them. No doubt the present incidents will cause some Jews to consider more seriously the matter of returning to their homeland, while they have good opportunity to go there.

The nation of Israel is rightly alarmed over this sudden widespread outbreak of anti-Semitic incidents in Christendom. Israel's Knesset (parliament) recently voted to issue a "grave warning" to all nations on the dangers to humanity that stem from them. In furthering this measure Justice Minister Pinhas Rosen stated that history has demonstrated that these "loathsome phenomena" must be "radically extirpated by all possible means before they develop from isolated acts of hooliganism into disasters for an entire people and for the whole of humanity," and he

added that grounds for suspicion exist that an international organization—centered in Germany or elsewhere, but, at any rate, using the German language even in other countries—is active in carrying out these operations, and that while there may be no definite proof that such is the case, the co-ordination of the “swastika” incidents and other anti-Semitic acts in a number of countries strongly indicate it.

We are glad to see that many people in many different countries, including some in prominent positions, have publicly deplored and strongly protested against the recent anti-Semitic acts. No truly noble character could approve such acts, or practice persecution. Even though the Christian recognizes and deplores wrongdoing by Jews, even as he does by Gentiles, he cannot be anti-Semitic and practice persecution. The spirit of Christ is not the spirit of persecution.

God overrules even the wrath of man, such as the efforts of the “hunters,” to make it praise Him by accomplishing certain of His purposes (Psa. 76:10). We rejoice to see God’s plan for Israel fulfilling (Luke 21:28, 31) and the Jews returning more and more to their promised land, for soon the reign of real, lasting peace will be ushered in, “and many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem” (Mica. 4:2; Isa. 2:3). (For a further explanation regarding Israel’s return, *etc.*, please see our Sept. 1959 issue—a copy free on request.) ‘60-23

Jews—Do The Orthodox Jews Look For The Messiah.

Question (1961)—Do the Orthodox Jews look for Messiah to come for the blessing of Israel?

Answer.—Some Orthodox Jews have lost all hope in the coming of the Messiah, though there are still many who hold to the promises in the Law and the Prophets to the effect that Messiah, “even the messenger of the covenant,” in whom they delight, “shall come” (Mal. 3:1), and that “whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance as the Lord hath said” (Joel 2:32). The Talmud and the

Midrash set forth their expectations repeatedly and describe the days before Messiah's coming very much like the descriptions given in the Old and New Testaments. *E.g.*, in the Midrash on the Song of Solomon, R. Johanan said "At the expiration of the seventh year the scion of David will come . . . In the generation in which the scion of David will come . . . The God-fearing and the pious shall cease and truth shall be abandoned and the generation will be brazen-faced like a dog . . ." (comp. Luke 18:8; 1 Tim. 4:1, 2; 2 Tim. 3:1-5). Many pages could be filled with quotations on Messiah's coming. The Daily Prayer Book also expresses the Messianic hope. *E.g.*, the Eighteen Benedictions of the Morning Service in the synagogue contain the prayer, "And to Jerusalem, the city, return in mercy, and dwell therein as thou hast spoken; rebuild it soon in our days as an everlasting building, and speedily set up therein the throne of David. Blessed art thou, O Lord, who rebuildest Jerusalem. Speedily cause the offspring of David, thy servant, to flourish, and lift up his glory by thy divine help because we wait for thy salvation all the day." '61-77

Joel 2:28—Applies To Millennial Age.

Question (1957)—When St. Peter in Acts 2:16-21 quoted from Joel 2:28-32, did he not thus apply the entire prophecy to the Gospel Age? And should not the term "all flesh" in Joel 2:28 accordingly be understood as referring to the Gentile brethren gathered out of all nations during the Gospel Age?

Answer.—The context indicates that St. Peter's quotation of Joel 2:28-32 was not for the purpose of interpreting it, nor to show to what Age or Ages it applied, but to refute the accusation of drunkenness made by the Jews against him and his fellow Apostles (Acts 2:13). He denied that the phenomenon of their speaking in other languages (vs. 4-11) was drunkenness (v. 15), and asserted that it was the outpouring of the Holy Spirit, not a sinful, but a Divinely approved thing, prophesied by Joel (v. 16). He then proceeded to quote the entire section of Joel's prophecy treating of the outpouring of the Spirit, but made no interpretation or application of the passage further than to use it to prove that the Jews

were witnesses, not of drunkenness, but of the outpouring of the Spirit.

If St. Peter's purpose in making the quotation and his use of it are kept in mind, we will at once recognize that there is nothing in his use of it to limit its application to the Gospel Age. Similarly, if in the Millennial Age the outpouring of the Spirit would be misrepresented as drunkenness, the passage could with equal propriety be quoted to disprove the charge; but such a use of it would not limit its application to the Millennium. St. Peter did with this passage what in perfect propriety has been done with other passages—use them to refute an error or to prove a truth, without giving the full application of the passage. The comparatively few Gentile brethren gathered out during the Gospel Age would fall short of being "all flesh." '57-47; '84-39

Joel 2:28—Sons, Daughters, Ancients, Youthfuls.

Question (1957)—In Joel 2:28 and Acts 2:17, who are referred to by the expressions, "your sons and your daughters," "your old men" and "your young men"?

Answer.—We understand that the word "your" in these expressions refers to The Christ, Head and Body, the Lamb and the Lamb's Wife, who "in the regeneration [when the world will be regenerated, born again from the dead by restitution, resurrection process] when the Son of man shall sit in the throne of his glory [during His Thousand-year Reign]" (Matt. 19:28; Luke 22:30), with His Bride at His side (Rev. 3:21), will as the Second Adam (Rom. 5:14; 1 Cor. 15:45-47) and the Second Eve (2 Cor. 11:2, 3) regenerate the human race, offering "whosoever will" the water of life freely (Rev. 22:17). Then The Christ's restitution sons (the stronger, more developed ones—loyal believing, but not consecrated, Jews and Gentiles) and restitution daughters (the weaker, less developed ones—unbelieving Gentiles and unbelieving Jews) will prophesy—declare the Truth to others as they receive it as a result of their Pentecostal blessing. These sons and daughters are again referred to in Isa. 60:4, where the daughters are described as the Christ's nursing babes, comparatively undeveloped and immature, not ready yet for strong

meat, but needing the milk of the Word (comp. Heb. 5:12-14; 1 Pet. 2:2).

We understand the "old men" to represent the Ancient Worthies (from Abel to John the Baptist), many of whom are described in Heb. 11, where it is stated of them (v. 38): "of whom the world was not worthy." They are called *ancients, old men and elders* (*zekenium*, Isa. 24:23; Psa. 107:32; Joel 2:28; *presbyteroi*, Heb. 11:2); they are referred to in Psa. 45:16: "Instead of thy [The Christ's] fathers [they] shall be thy children, whom thou mayest make princes [chief ones] in all the earth." Abraham, Isaac, Jacob, David, *etc.*, did not have *life*, in the real sense of the word: they were all members of the death-condemned race. We are told in John 3:36 that "he that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life." Hence, Abraham, Isaac, Jacob, David and all the prophets, and all the rest of the world, must receive everlasting life through a true and loyal faith in Christ, or not at all; for outside of Him is condemnation only. Hence it is true, that when in God's due time they shall be awakened from death (John 5:28, 29), it will be by the great Life-giver, Jesus, who will be their Everlasting Father, or Life-giver (Isa. 9:6). During Christ's Thousand-year Reign these Ancient Worthies will be His special representatives in God's kingdom on earth (Luke 13:28), which, honor, though great, will not be equal to that of sharing the heavenly existence as parts of "the kingdom of heaven" class (Matt. 11:11).

We understand the "young men" (literally, *youthfuls*) to represent the Youthful Worthies, those who consecrate themselves to God and His service in the end of the Gospel Age after the High calling, "the heavenly calling" (Heb. 3:1), closes. They, like the Ancient Worthies, are not begotten of the Spirit, hence are not new creatures in the Body of Christ; but they will be associated with the Ancient Worthies in the earthly phase of the Kingdom, for in the larger sense Abraham's seed is not only as the stars of the heaven, but also as the sand which is upon the sea shore (Gen. 22:17). They will be associated with the Ancient Worthies as "princes [not kings] who will rule in judgment"—truth and righteousness (Isa. 32:1).

While after the outpouring of the Spirit for all flesh the Ancient Worthies will “dream dreams” (be given new and inspired deeper revelations as a part of “another book of life”—Rev. 20:12), the Youthful Worthies will then “see visions” (will be given inspired, less deep representations, clarifying and elaborating for themselves and the people the teachings of the Old and New Testaments, as well as of “another book of life”). Jacob’s prophetic dream at Bethel (Gen. 28:10-19) nicely illustrates the communication to come between the two phases of the Kingdom; and Christ identifies Himself as pictured in the ladder, the Mediator between God and man (John 1:51; 1 Tim. 2:5).

For a brief exposition of Joel 1 and 2, and further information and Scriptures on the classes described in Joel 2:28 and Acts 2:17, including the Youthful Worthies, please see our book entitled, *The Millennium*, pp. 31-52, or our No. 188 issue (ask for a free copy). ‘57-47; ‘84-39

John 14:1-3—Please Explain.

Question (1987)—I have recently sustained a severe bereavement in the death of a loved one, and am much exercised regarding the future—where our loved ones will be and whether we may hope to know them beyond the grave. In this connection please consider John 14:1-3.

Answer.—The Scriptural citation referred to reads: “In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself.” All creation is the heavenly Father’s house, and upon different planes of being He has in it creatures made in His own likeness, called sons; and for each of these a provision has been made suited to their conditions, nature, *etc.* (1) The angelic sons of God have heavenly conditions provided for them. (2) When Adam was created an earthly son of God provision was made for him and his family of human sons. The fact that these human sons of God fell into sin and under sentence of death will not hinder the ultimate outworking of the Divine plan, to have a household of human sons, for God has provided a ransom for all, ultimately will grant eternal life to “all those who obey

him," when "they hear his voice." The provision for these is the human nature in an earthly paradise.

Our Lord was not speaking to nor of the natural man when He used the words of this text; He was speaking to the New Creatures, begotten through the Word of Truth to heavenly promises. Thus far no provisions existed for a family of sons on the Divine plane: our Lord Jesus was the first born to this condition, and it is only through His merit and by His assisting grace that His Church can become meet for the inheritance of the saints in light. Our Lord's departure was to this end—that He might not only present the ransom sacrifice on their behalf, but also that He might, as their Head, succor and help them to the eternal city, and might correct and discipline them, and thus prepare them for the new conditions, as well as by His sacrifice make possible their attainment to those new conditions, either in the Little Flock or in the Great Company. '87-31

Judah—The Identity Of Judah And Israel.

Question (1978)—Many now are saying that Israel is not of the tribe of Judah, but a mongrel race usurping the rights of real Israel, and trespassers in the Holy Land. Can this be true?

Answer.—There is a remarkable prophecy, that we see being fulfilled by various religious groups, including the Anglo-Israelites (see our *Anglo-Israelism* booklet), in their claims to be Israel. The Prophet said, "One shall say, I am the LORD'S; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the LORD, and surname himself by the name of Israel" (Isa. 44:5).

They have been misled into denouncing the real Jews as not being of the tribes of Israel. This course will finally bring upon them curses instead of blessings. God's promise to the real fleshly seed of Abraham is, "I will bless them that bless thee, and curse him that curseth thee" (Gen. 12:3).

All we need to do is read the Bible and believe what it says, in order to settle this question. We are plainly told that during the final phase of "Jacob's trouble," in which remnants of nations surrounding Israel go up against Jerusalem and are destroyed, Jewish people from both "Israel" (the ten tribes) and

“Judah” (the two tribes) will be there, for God promised to return them to their promised land from “all nations whither I have scattered them” (Jer. 30:1-11). After Jacob’s Trouble,” the Jewish people under the New Covenant (Jer. 31:31-34) will “serve the LORD their God, and David [their Beloved, their Messiah], their king, whom I [God] will raise up unto them” (v. 9; see also v. 10).

The Prophet Joel says: “ I shall bring again the captivity of *Judah* and *Jerusalem*, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage *Israel*, whom they have scattered among the nations, and parted my lands” (Joel 3:1, 2).

Furthermore, the Prophet Zechariah says: “Behold, I will make *Jerusalem* a cup of trembling unto all the people round about, when they shall be in the siege both against *Judah* and against *Jerusalem*” (Zech. 12:2). Then in Ezek. 38 and 39 the Prophet mentions repeatedly that it is “my people of *Israel*” in their land and at *Jerusalem* (Zech. 14:2) that various nations come against for plunder.

We have pity for all of these deceived people who will be fighting against Jerusalem. Of them the Prophet says: “Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth” (Zech. 14:12). '78-15

Judgment Day—And The Millennium.

Question (1967)—What proofs have we that the Judgment Day and the Millennium are one and the same period?

Answer.—2 Tim. 4:1 is a Scripture that indicates clearly that the Judgment Day and the Millennium are one and the same period: “Jesus Christ, who shall judge [separate as the result of, and according to their use of, an opportunity to gain life (Matt. 25:32)] the quick [the living; new creatures as such and the fallen angels, none of whom have been death sentenced] and the dead [the death-condemned non-elect children of Adam, regardless of whether they are in the death process or in the death state] at [during] his appearing [*epiphaneia*; the period in which He separates the new creatures into the Little

Flock and the Great Company, and the fallen angels into the repentant ones and the non-repentant ones] and [during] his kingdom [the Millennium, when He will separate all the non-elect humans—those who never entered the death state and those who will have been awakened out of it—to His right or to His left, according to whether they prove faithful or unfaithful under their Millennial opportunities of gaining life (Matt. 25:1-46).” Thus this passage demonstrates when the final trial for life will be granted to all the nonelect, *i.e.*, during the Millennium. '67-87

Justification—Defined.

Question (1959)—What is meant by being justified, and by actual justification?

Answer.—To be justified implies either one of two thoughts: (a) *to be declared or proven to be right*; (b) *to be made right*. The Scriptures use this expression mainly in sense (b). From this standpoint, the primary thought in the word *justification* is (1) justice, or a standard of right; (2) that something is out of accord with that standard—not up to its requirements; and (3) the bringing of the person or thing that is deficient up to the proper or just standard. An illustration of this would be a pair of balances or scales; on the one side a weight would represent Justice; on the other side something representing human obedience would be found of equal weight, to balance Justice. This is more or less deficient in all, and the deficiency requires to be compensated for by having something added to it, in order to its justification or balancing.

Applying this illustration more particularly, we see Adam as originally created, perfect, in the image of God (Gen. 1:26, 27, 29)—in harmony with God and obedient to Him. This was his right, proper, just condition, in which he should have continued. But through sin he came under God’s sentence and was straightway rejected, as being no longer up to the Divine standard. Since then his posterity, “born in sin and shapen in iniquity,” have come forth to life on a still lower plane than that on which he, their father, was after he fell—still further from the standard required by Divine Justice. “There is not a just man upon the earth, that doeth good, and sinneth not,”

“for all have sinned, and have come short of the glory of God” (Eccles. 7:20; Rom. 3:23). None of Adam’s race can measure up to the standard of perfection; therefore all by nature stand condemned before the bar of Divine Justice—all need justification before God, if they are ever to come back into covenant relationship and fellowship with Him in everlasting life. None of them could by any means make up the deficiency for, or give a ransom for his brother (Psa. 49:7), because none of them has any surplus of merit or weight or virtue to apply to another—in fact, none has enough of them even for himself. God in His great love (John 3:16, 17) sent His Son into the world—“the Word was made flesh” (John 1:14)—that He, being “holy harmless, undefiled, separate from sinners” (Heb. 7:27), might as the *man* Christ Jesus gave Himself as a ransom-price, a corresponding price (1 Tim. 2:6), for Adam and the entire race in his loins when he sinned, that He might be the propitiation [satisfaction—that which makes up the deficiencies before Divine Justice] for our [the Church’s] sins: and not for ours only, but also for the sins of the whole world” (1 John 2:2). He said, “I am the living bread which came down from heaven . . . and the bread that I will give for the life of the world” (John 6:51).

Because of Jesus’ obedience unto death in doing the Father’s will, God highly exalted Him (Phil. 2:8, 9) to His own right hand in heaven (Heb. 1:5). Additionally, however, Jesus by His obedience under the Law, which stated that “the man which doeth those things shall live by them” (Lev. 18:5; Rom. 10:5), gained the right to life as a human being, with all of its conjoined life-rights. This human right to life and life-rights, not being needed by our Lord in His heavenly condition, are to be used by Him on behalf of all mankind, for justifying or making them right, in “the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began” (Acts 3:19-21), which, according to this passage, follow Jesus’ Second Coming.

When, during those times of restitution, the period of Christ’s Millennial reign of righteousness on earth, Satan is fully bound that he can deceive the nations no more, God will pour out His Spirit for all flesh (Joel

2:28); then “the glory of the Lord shall be revealed, and all flesh shall see it together” (Isa. 40:5); then the Seed of Abraham will bless all the families of the earth with a knowledge of the Truth and with an opportunity for restitution to the image of God as represented in father Adam—and fortified by the experiences of the fall and of the recovery from it.

This restitution work of bringing back mankind to perfection will be the work of actual *justification*—actually making them right or perfect. *Actual justification* will start when the earthly phase of the Kingdom is set up, and will progress step by step until “every man” (Heb. 2:9) will have the fullest opportunity for return to all that was lost through father Adam—with added experiences that will be helpful. Thank God for that period of actual justification—actual making right—actual bringing of the willing and obedient of the race from imperfection to perfection—physically, mentally, morally and religiously. '59-14

Justification—By Faith.

Question (1959)—What is meant by being justified by *faith*?

Answer.—It means being made right with God through faith. Prior to the *actual justification* of whosoever will of mankind, God selects, or elects, a faith class, those who are willing to “walk by faith, not by sight” (2 Cor. 5:7), to trust Him even where they cannot trace Him. Thus “Abraham believed God, and it [his faith] was accounted to him for righteousness” (Gal. 3:6). Others in Old Testament times, the rest of the Ancient Worthies (note *e.g.*, Heb. 11), also had their faith counted to them for righteousness. However, Abraham and the rest of the Ancient Worthies could not attain the condition of full, complete justification—they could not become sons of God (John 1:12), because Jesus had not yet come and provided the merit of His ransom-sacrifice to make it possible—though through their faith they were brought into a condition of friendship with God (Jas. 2:25).

God agrees that those who during the Gospel Age, though “children of wrath, even as others” (Eph. 2:3), hear the message of His grace and mercy through Christ, and come so into accord with the

wisdom from above that they will confess their wrong condition, and, believing the Lord's message, will surrender themselves to Him, repenting of sin, and so far as possible make restitution for their wrong—these, instead of returning to actual human perfection, He will reckon as having their blemishes covered with Christ's merit, imputed to them. In dealing with them He will reckon them, though still actually imperfect, as being just or right, justifying them through their faith. Thus, they will have a full, complete justification *by faith*. This reckoned justification, or justification *by faith*, holds good so long as the faith continues and is backed up by endeavors to do God's will. If faith and obedience cease, the justification ceases to be imputed. "There is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit" (Rom. 8:1).

Thus the consecrated faith class of the Gospel Age enjoys fellowship with God through Christ and His merit imputed to them for their justification before God; and thus they can work out their own salvation with fear and trembling and make their calling and election sure (Phil 2:12; 2 Pet. 1:10) to a higher salvation and resurrection and greater opportunities than will be offered to mankind in general (Heb. 3:1; Rev. 20:6; Eph. 1:18, 19; 2:4-8). As the seed of Abraham and: "heirs [with Christ] according to the promise" (Gal. 3:16, 29), they are to bless all the nations of the earth—the non-elect, the non-faith class, in giving them a Millennial opportunity for salvation and helping the willing and obedient in their restitution to perfection in the paradise to be formed on earth.

Those Gospel-Age believers in Jesus who have not consecrated, who have not surrendered themselves fully to doing God's will instead of their own will, do not have this full, complete justification by faith that the consecrated have received. Rather, their justification, like that of the Ancient Worthies, is a tentative justification. If they do not use it for the purpose for which it was given to them—*i.e.*, that they like the Worthies might go on to consecration—they will eventually lose it—they will receive this grace of God in vain (2 Cor. 6:2). '59-15

Justification—Millennial By Faith.

Question (1975)—Will any of the Gentiles be justified by faith in Christ during the Millennial Age?

Answer.—We understand that justification by faith in Christ applies to the present Age and to our salvation—the elect's salvation—which is called "salvation by faith" in contradistinction to the salvation that was offered to the Jews in their Age, the salvation by works, under the Law Covenant, and also in contrast with the salvation through the Messiah that will be offered to the Jews and to the world in the next Age, which will be a salvation by works under the New (Law) Covenant.

In other words, this Gospel Age is the only Age in which faith in Christ takes the place of perfection. It is true, of course, that no Jew could have been justified before God by keeping the Law Covenant unless he had believed in God; and it is equally true that no one will be justified under the New Covenant arrangement except he believe in God and Christ and is in harmony with the arrangements that will then be open to all. However, this will not make it a faith-salvation, a salvation by *faith*, but a salvation by *works*—the works of the Law.

The works of the Law were unable to save the Jews during the Jewish dispensation because they could not keep the Law, and because there was no arrangement made through an efficient mediator to lift them up out of their degradation, but this arrangement has been made future for all Israel and all who will come in under this arrangement in the Millennial Age. They will be restitution (Acts 3:19-21) be enabled to perform the works. They will be helped through Christ out of their degradation.

So we read Rev. 20:12, 13 that the sea will give up her dead, the grave will give up the dead that are in it, and they shall all stand before the great white throne during the Millennial Age, and shall be judged out of the things written in the books; according to their *works* shall they then be judged. The distinctive statement made regarding us now is that it is not according to our *works* that we are judged, but according to our *faith*.

So, then, there will be faith and works in the Millennial Age, and there are faith and works in this

Gospel Age; but the faith of the Millennial Age will be less meritorious in proportion because everything will be very plain and easy to believe, and hence it will not be the *faith* that will be specially rewarded then, but the *works*. In this Age faith takes the most important place (1 John 5:4), and we are not rewarded according to our works mainly, but according to our *faith*, which, however, "without works is dead" (James 2:20, 26).

Faith and works apply to both Ages, but in the one Age it is the *faith* that is rewarded, and in the other the *works* will be rewarded. In the one, *faith* is the standard or test of whether one is worthy or unworthy and in the other *works* will be the standard or test of whether one is worthy or unworthy of eternal life.

Gal. 3:8 seems very particularly to show that the reference is to the Gentiles who are justified through faith in? Christ and not by works; therefore, we understand that his text applies to the Gospel Age in the sense that God foresaw that during this Gospel Age He would justify certain of the Gentiles through faith in Christ just as He intended also to justify some of the Jews through faith in Christ. The Gentiles never were under the Law of works, but are accepted under the Gospel arrangements, by faith in Christ as Savior. '75-62

Kingdom—"The Kingdom Of Heaven Is At Hand"

Question (1961)—Why should God's people still pray, "Thy kingdom come" (Matt. 6:10), when over 1900 years ago Jesus told His disciples to preach to the people that: the kingdom of heaven is at hand" (Matt. 10:7)?

Answer.—When Jesus commissioned His twelve Apostles to preach, "The kingdom of heaven is at hand," He evidently did not mean that they were to announce that He and the Church were about to reign over the earth, for the Kingdom in this sense is still future. A careful study of the expressions, "Kingdom of heaven," and "Kingdom of God," as used in the Scriptures, will show that they mean the rulers whom God will have as His Vicegerents, exercising His authority among men in the Millennial Age. In other words, Jesus and His faithful Little Flock are meant by these expressions (Matt. 5:3, 10; Mark 10:14). These

expressions are Biblically used of Jesus and the Church from a twofold standpoint. In some passages they refer to them during their earthly lifetime, while undergoing suffering and opposition from the world, the flesh and the devil. This sense of these terms is fairly synonymous with the term, *The Church Militant*. In other passages these expressions refer to them in their heavenly existence, during their glorious reign over the earth. In this sense these terms are fairly synonymous with the term, *The Church Triumphant*. In its condition in the earthly lifetime of its members the Church is often called the *embryonic*, or suffering Kingdom; and in its heavenly condition during the Millennium it is called the *born*, or glorified Kingdom.

At His First Advent our Lord instructed His disciples to preach that a change of dispensation had come, that instead of preaching Moses and the Prophets any longer, they were to preach the Kingdom of God, the embryonic Church (Luke 16:16). And it was at hand; it was begun by Jesus in His ministry, was continued by the Apostles at Pentecost, was advanced further at the home of Cornelius as it went forth to the Gentiles, and throughout the Jewish Harvest was advanced still more. All through the Gospel Age this suffering Kingdom has been at hand, and many have entered into it, and amid trials and tribulations have been fitted to reign with Jesus as the glorified Kingdom soon to be established in its reign upon earth (Rom. 8:17; 2 Tim. 2:12; 1 Pet. 4:13; Rev. 5:10). It was the embryonic, or suffering Kingdom, to which our Lord referred when He said that from the time of John the Baptist the Kingdom of Heaven *suffers violence*, and that the violent forcibly seize it (Matt. 11:12). It is only because of the fact that the Kingdom class will, after being perfected, reign in the earth, and for that reason only, that they are called *The Kingdom* while in the flesh.

The prayer, "thy kingdom come," refers to Christ and the Church entering into their reign at His Second Advent. Luke 21:31 uses the expression, "the kingdom of God," in the same sense; for Jesus there tells us that when we see the signs of the times connected with His Second Advent enacting before our eyes, we should recognize that the Kingdom of God is nigh at hand—that He and His Little Flock, His

Joint-heirs, will shortly enter into their office as Kings in the earth. Some other Scriptures that refer to the coming Kingdom in power and glory reigning on earth are: Dan. 7:13, 14, 18, 22, 26, 27; 2:44; Isa. 2:2-4; 11:1-10; 25:6-9; 35; 60; 61:4-11; 62; 65:17-25; Jer. 23:5, 6; 33:14-16; Ezek. 37:23-25; Joel 2:28, 32; Obad. 21; Zeph. 3:8, 9; Hag. 2:6-9; Mal. 4:1-3; Matt. 8:11; Mark 14:25; Luke 1:33; 12:32; 13:28, 29; 19:11, 12, 15; 22:29, 30; John 18:36; Acts 14:22; 1 Cor. 15:24-26, 50; 2 Tim. 4:1; Heb. 1:8; James 2:5; 2 Pet. 1:5-11. This glorious Kingdom reign of truth and righteousness comes only after the Church has shared in the First Resurrection (Rev. 20:4, 6), and in this Kingdom reign shall all families of the earth be blessed (Gen. 12:3; Gal. 3:8, 16, 29; Rev. 5:13). Therefore let every lover of God and man, of truth and righteousness, pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven." '61-62; '75-7

Kingdom—Of God & Kingdom Of Heaven.

Question (1977)—Is there a great deal of difference between the meaning and use in the Bible of the expressions "kingdom of God" and "kingdom of heaven"?

Answer.—One writer endeavors, but signally fails, to prove that the expression "kingdom of God" means a kingdom in men's hearts and that the "kingdom of heaven" means the Millennial Kingdom. While many make the great mistake of ignoring *dispensational* statements of truth, and hence do not rightly divide the Word of Truth (2 Tim. 2:15), we believe it to be equally erroneous to go to the opposite extreme, and try to *make* dispensational differences where none really exist. It is difficult to estimate which of these extremes is the more injurious to the Truth.

To sustain his theory, this writer claims that Matthew's is "the Jewish gospel," while the others, especially John's, are "the Christian gospel." What absurdity! Were not these writers—Matthew, Mark, Luke and John—merely *historians*? Did they not merely witness and record the things, which Jesus said and did? How, then, could one write a Jewish gospel and another a Christian gospel? The usual view is that each of these Evangelists wrote

independently of the others, except John, whose gospel is supposed to have been written partly to supply points remembered by him, especially those which had been omitted by the others. Each writer wrote in his own style, and under Divine inspiration used some license in the choice of words, hence no two give their accounts exactly in the same words.

In the matter in question, Matthew used the terms "kingdom of God" and "kingdom of heaven" interchangeably, while the other writers used only the one—"the kingdom of God." The word *heaven* signifies *high*, hence the kingdom of heaven is the *high kingdom*—higher than earthly dominions, and of course that is the "kingdom of God." A theory based on a twist or turn of a word, and not on a general principle of Bible teaching, is scarcely worthy of consideration, but in order to avoid a misunderstanding, and to clarify the matter, it may be well to note that these two expressions are used interchangeably, as will be seen by examining the following Scriptures:

Luke 19:11, 12: "Because they thought that the *kingdom of God* should immediately appear, he said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return" (for a full treatise on this, please see BS 290—a copy free on request).

Luke 21:31: "When ye see these things come to pass, know ye that the *kingdom of God* is nigh at hand." In these two texts the Kingdom of God is mentioned in such an unequivocal manner that there is no doubt but that Christ's Millennial reign is referred to. This of itself is sufficient to destroy the false theory under examination; but we will give also some *unquestionable* proof that the expressions are interchangeable. In the following Scriptures, Matthew uses the words "kingdom of heaven," while the other Evangelists use "kingdom of God."

Matt. 4:17: "Jesus began to preach, and to say, Repent: for the *kingdom of heaven is at hand.*" Mark 1:14, 15 reads: "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, "The time is fulfilled, and the *kingdom of God is at hand.*"
Matt. 13:11: "It is given you to know the mysteries of

the *kingdom of heaven*." *Mark 4:11*: "Unto you it is given to know the mystery of the *kingdom of God*."

Matt. 13:31: "The *kingdom of heaven* is like to a grain of mustard seed." In the parallel passages, *Mark 4:30, 31* and *Luke 13:18, 19*, only "the *kingdom of God*" is used.

Matt. 19:14: "Suffer little children . . . to come unto me: for of such is the *kingdom of heaven*." The parallel passages, *Mark 10:14* and *Luke 18:16*, read "*kingdom of God*."

Matt. 19:23; "A rich man shall hardly enter into the *kingdom of heaven*." In the next verse (v. 24), we have proof that Matthew used the expressions interchangeably, for he there says "*kingdom of God*." And in the parallel passages, *Mark 10:23-25* and *Luke 18:24, 25*, only the expression "*kingdom of God*" is used.

While more evidence could be given, we believe the above is sufficient to convince any unprejudiced mind that the terms "kingdom of God" and "kingdom of heaven" are used interchangeably in the Scriptures and refer to one and the same thing.

But in support of the theory noted above, it is argued: "How else can the Church during the Gospel Age, in its time of suffering, be the kingdom of God, and also be the kingdom in a still different sense during the Millennial Age—unless the Gospel-Age Church be called the kingdom of God, and the future the kingdom of heaven?" We *answer*, No such distinction is needed. The Church during the Gospel Age is the *Kingdom* only in the prospective sense; it might be spoken of as "an *embryo* Kingdom." With its exaltation and the *birth* of the Spirit in the First Resurrection, it becomes actually and fully the Kingdom of God, the heavenly Kingdom, completely "set up" (*Dan 2:44*).

And it is further argued that the expression "kingdom of God" must apply only to the Gospel Age, for in *Luke 17:20, 21* we read: "And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation [outward show]: neither shall they say, Lo here! or Lo there! For, behold, the kingdom of God is within you [margin, among you]." Of course, Jesus did not mean

that it was within the hearts of the hypocritical Pharisees, to whom He was speaking! But as represented in Himself and His disciples. It was in their midst, and they were too blinded by prejudice to recognize it. '77-79; '84-71; '89-6

Laodicea—The Epistle From.

Question (1980)—Is there an epistle to the Laodiceans that was written by the Apostle Paul, according to Col. 4:16, and that belongs in the New Testament?

Answer.—The Apostle tells the Colossians (4:16) to read the epistle that would come to them "*from* [*ek*] Laodicea [*i.e.*, from the church there]." This evidently refers to the Epistle to the Ephesians, which was written at Rome by the Apostle in the same period as the Epistle to the Colossians was written. Both epistles were intended by the Apostle to be circulated among the churches.

Some, failing to note that St. Paul here says "the epistle *from* Laodicea," not *to* Laodicea, have thought that a non-canonical epistle was here meant. The Apostles wrote no uncanonical epistles to the churches, as far as we know. The many of such ascribed to them are fraudulent. In Col. 4:16 St. Paul speaks of the circulation of two of his epistles among at least two churches, and shows the order of the circulation so far as the two are concerned as to the two named cities: one was first to be read at Colosse, then to be taken from there to be read in the church at Laodicea; the other was to be read first in the church at Laodicea and *from* there was to be brought to Colosse and there read in its church. '80-79

Laymen's Home Missionary Movement—Should Foreign Countries Expect Financial Aid.

Question (1999)—Should Bible study groups in foreign countries expect us to provide financial aid to build places of worship to aid in teaching the Truth?

Answer.—Our work is not directed toward the supplying of funds in this way. We are particularly interested in fostering class and individual study, spread and practice of Bible truth. To this end we can, and do, offer our free publications and sample issues of *The Bible Standard* magazine. We charge no more than reasonable prices for any of the volumes

of "*Studies in the Scriptures*" that may be of special interest.

We do not provide financial aid for Bible classes. Local elders should follow the example of the Apostle Paul by performing secular work to provide for their temporal needs (Acts 20:33-35). Each of us is at liberty to begin a Bible Study class. As its membership grows it is important to have a congregational form of organization. The elders and deacons are to be *elected* by the ecclesia according to the qualifications as set forth in 1 Tim. 3:8-13. '99-89

Laymen's Home Missionary Movement—Branches In Foreign Countries.

Question (1999)—I would like to have a branch of the Laymen's Home Missionary Movement in my area. Is this possible?

Answer.—We usually do not have a branch or representative in a country where there is only one class that is studying "The Studies in the Scriptures." The following points should help in understanding our view of Church organization:

(1) Our Bible classes are quite unstructured and informal and collectively do not have a written creed as a standard code of worship. The Bible is our sole source of faith and main rule of conduct. We find the best form of church governance outlined in the volume, *The New Creation*, chapters 5, 6, and 7.

(2) The local class should be served primarily by its own elders and deacons. Each class is mistress in its own affairs and in this sense is self-contained.

(3) Each class should be run along congregational lines. (See our treatment of this subject in our April, May, and June issues.) A good deal of common sense and participation by members of an ecclesia will result in a healthy class, one which enjoys and profits from its assembling together (Heb. 10:25). '99-89

Lazarus—And The Rich Man—A Parable.

Question (1967)—A friend of mine claims that Bible scholars do not hold that the story of the rich man and Lazarus in Luke 16:19-31 is a parable. How should we answer this argument?

Answer.—In the Feb. B.S., No. 371 (a copy free on request), we showed from the Scriptures (as well as from reason and facts) that this is truly a parable; for Jesus spoke it to the multitude, as represented in the

envious, hypocritical and self-righteous Pharisees, their leaders, "and without a parable spake he not unto them" (Matt. 13:34, 35; Luke 8:10). Thus the Bible itself testifies that this is a parable, no matter what some Bible scholars might argue against this fact. Furthermore, we saw that especially for twelve potent reasons the parable cannot consistently and logically be interpreted literally, and that to do so leads into most absurd conclusions. It should be kept in mind also that the word *parable* as a noun is defined as "a fictitious narrative," and as a verb is defined "to represent by fiction or fable."

It is a mistake to think that recognized Bible scholars do not hold that the story of the rich man and Lazarus is a parable. Let us note some prominent ones:

Dr. Robert Young, LL.D, a Presbyterian, in his "Analytical Concordance to the Bible," a work endorsed by scholars in general, states that the word "Lazarus" is "a symbolic name in one the parables," and he refers to Luke 16.

Dr. James Strong, S.T.D., LL.D., a Methodist, in his "Exhaustive Concordance of the Bible," which is equally well endorsed by Bible scholars in general, states in his Greek dictionary section, under the word "Lazaros" (No, 2976), that it is "the name of two Isr. (one imaginary)." The imaginary Lazarus was therefore a parabolic man.

Various other lexicons testify likewise. For example, Dr. J. H. Thayer, D.D., Litt. D., a Harvard University Professor, in his "Greek-English Lexicon of the New Testament," states under the Greek word "Lazaros" (p. 367), not only "the inhabitant of Bethany," but also "an imaginary person, extremely poor and wretched: Luke 16:20, 23-25."

Dr. G. Abbott-Smith, D.D., D.C.L., Principle of the Montreal Diocesan Theological College and Professor of Hellenistic Literature in McGill University, in his "Manual Greek Lexicon of the New Testament," states (p. 263) that the Lazarus of Luke 16:20, 23-25 is "the beggar in the parable."

Dr. Marvin R. Vincent, D.D., Baldwin Professor of Sacred Literature in Union Theological Seminary, New York, in his "Word Studies in the New Testament," p. 396, speaks of "The Parable of Dives and Lazarus";

and on p. 398 he speaks of "the deep impression this parable has made on the mind of Christendom."

Dr. Orville J. Nave, A.M., D.D., LL.D., in his "Topical Bible," a standard work accepted by Bible scholars in general, includes under "Jesus, the Christ, Parables of" (p. 708) the "Rich man and Lazarus, Luke 16:19-31." And in his "Study Bible" (published by Moody Press, Chicago), on p. 1162, under "Parables, of Jesus," he lists the parable of "Rich man and Lazarus."

A number of Bible dictionaries and encyclopedias testify similarly. One of the best known and generally accepted by Christians of all denominations is M'Clintock and Strong's Cyclopedia. In Vol. V, page 301, in addition to Lazarus, "an inhabitant of Bethany," mention is made of Lazarus, "a beggar named in the parable of Dives (Luke 16:20-25) . . . the only instance of a proper name in a parable." It is also there stated that "he is an imaginary representative . . ."; and reference is made, among others, to "Walker, *Parable of Lazarus* (Lond. 1850)." And in Vol. 7, p. 647, "The rich man and Lazarus" is listed as one of Jesus' parables.

In Scribner's "Dictionary of the Bible," Vol. 3, p. 88, under "Lazarus and Dives," it is stated that "in this parable alone is a name given to any of the persons introduced," and several times in the context it is referred to as a parable. Many scholars have contributed to this able work.

The same may be said of Scribner's "Dictionary of Christ and the Gospels," where (Vol. 2, p. 18) reference is made to "Lazarus the beggar, who, in our Lord's parable (Luke 16:19-31), lay, a mass of loathsome sores, at the gateway of the rich man." Here again the context repeatedly speaks of this as a parable.

Among other authoritative Bible Dictionaries that refer to the story of the rich man and Lazarus (Luke 16:19-31) as a parable, might be mentioned Smith's Dictionary of the Bible (p. 1617); the Standard Bible Dictionary by Jecobus, Nourse and Zenos (p. 511); the Westminster Dictionary of the Bible, by Davis (p. 353); The Illustrated Bible Dictionary, by Piercy (p. 468); The Temple Bible Dictionary, by Ewing and Thomson (p. 383); Hastings' Dictionary of the Bible

(p. 538); Unger's Bible Dictionary (p. 651; published by Moody Bible Institute); and many others.

And additional encyclopedias that identify the story of the rich man and Lazarus as a parable (see under "Lazarus") are Encyclopedia Britannica, The Americana, The Popular and Critical Bible Encyclopedia and Scriptural Dictionary, The International Standard Bible Encyclopedia, The People's Bible Encyclopedia, Fausset's Bible Cyclopedia, and many others. Many Bible commentaries also treat of the story of the rich man and Lazarus as being a parable.

We see from the above that not only the Bible itself, but also able Bible scholars in general, testify that the story of the rich man and Lazarus is a parable. And the context shows that Jesus gave it to illustrate to His hearers, the envious, self-righteous Pharisees (Luke 19:14), some very important and timely features of Bible truth, namely, the imminent acceptance of Gentiles into God's special favor in the heavenly kingdom offer of the opening Gospel dispensation, and the casting off of themselves and the rest of the Jewish nation from God's special favor (Matt. 8:11, 12; 21:43), in the closing of the Jewish Age. '67-38

Leasing—What Does It Mean Psa. 4:2.

Question (1982)—Psa. 4:2 reads "O ye sons of men . . . how long will ye love vanity, and seek after leasing"? What is "leasing"?

Answer.—First, we will say what it is not—it is not what we ordinarily mean by today, that is, *renting real estate, automobiles or other equipment or facilities for a specified time and price*. This is considered as an honorable practice in our day. But it is very different with leasing as it was understood in Old English, in the days when the King James Version Bible was prepared. In Old English leasing meant *the act of lying*. The ASV and Rotherham translate it *falsehood*. The Hebrew word *kazab*, used in Psa. 4:2, means *falsehood*.

Thus Psa. 4:2 asks, "How long will ye love vanity and seek after falsehood?" It is like other Scriptures which are against lying, such as these: "These . . . doth the Lord hate: A proud look, a *lying* tongue, and hands that shed innocent blood, an heart that

deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh *lies*, and he that soweth discord among the brethren." "Lying lips are an abomination to the Lord." A false witness will utter *lies*" (Prov. 6:16-18; 12:22; 14:5). "Lie not one to another" (Col. 3:9). "Lie not against the truth" (Jas. 3:14). "All *liars* shall have their part in the lake of fire . . . which is the second death" Rev. 21:8). '82-7

Lenten—And Other Fasting.

Question (1982)—Should Christians fast during Lent and at other times?

Answer.—After Jesus was baptized by John in the Jordan River, He went into the wilderness and fasted 40 days and nights (Matt. 4:2). Jesus' words to His disciples, "When ye fast (Matt. 6:16), indicate that He expected His followers would fast from time to time (comp. Mark 2:18-20). The Apostles also fasted and spoke approvingly of occasional fasting (Acts 10:30; 13:2, 3; 14:23; 1 Cor. 7:5; 2 Cor. 6:5; 11:27).

The 40 days of Lent are said to correspond to Jesus' 40 days of fasting in the wilderness, though the Bible does not enjoin any such 40-day fast on Christians. We see no objection to anyone voluntarily going on a lighter diet for 40 days and nights before Easter, or fasting—with a competent physician's advice—at times, but we object to fasting being bound on Christians as an obligation.

Our devotional book *Daily Heavenly Manna and Devotional Service* is one each of our readers should have and use for daily spiritual assistance and guidance. Commenting on Matt. 6:16 (the text for Jan. 26), it states:

"Fasting is specially commendable to the Lord's people at times when they find themselves lacking in spirituality and exposed to severe temptations from the world, the flesh and the devil; for by impoverishing the physical force and vitality, it may assist the full-blooded and impulsive to self-control in every direction. We believe that a majority of Christians would be helped by occasional fasting, a very plain diet for a season, if not total abstinence." But a caution is added: "Fasting, to be seen and known of men or to be conjured up in our own minds as marks of piety on our part, would be injurious

indeed, and lead to spiritual pride and hypocrisy, which would far outweigh their advantages to us in the way of self-restraints.”

For more details on fasting, on how to proceed with it and what to avoid doing, please see BS No. 404—a copy free on request. '82-14

Liberty—Glorious Liberty When Sons Of God Manifested. Rom. 8:19, 21.

Question (1952)—What will be the nature of the *glorious liberty* into which the whole creation is to come, when the sons of God are manifested (Rom. 8:19, 21)?

Answer.—The nature of this *liberty* is indicated by St. Paul by his contrasting it in the same verse, with *bondage*, “the bondage of corruption,” *i.e.*, death, with all its concomitants: pain, sickness and sorrow, *etc.* For 6,000 years it has proved itself a terrible bondage, one from which mankind could not escape. But a Savior came and *ransomed* the whole creation, the entire world of mankind, giving Himself a “*corresponding price*” for all (1 Tim. 2:6), and as a result has obtained control of mankind, and the right by purchase (with His own precious blood) to open the tomb and release all men from every cord of bondage which now binds them. By virtue of the ransom, which He gave for all, He declares, “There shall be a resurrection of the dead [a lifting up to the perfection], both of the just and the unjust” (Acts 24:15). “*I . . . have the keys* [symbol of the right, authority and power to open or close] of hades and death” (Rev. 1:18).

To release men from the bondage of death is to restore them to original perfection. Adam was a perfect man “crowned with glory and honor” (Psa. 8:5), and in God’s sight “very good” until he sinned; because of sin he was delivered into “the bondage of corruption” according to the will and law of God. But since by His atonement sacrifice the Lamb of God takes away the sin of the world, it becomes His right and privilege to save men, by liberating them from the *wages* of sin, *viz.*, from the bondage of corruption—death. This deliverance from corruption’s bondage was the theme and substance of Jesus’ preaching, not only as indicated by His recorded words, but as prophesied beforehand: The Spirit of

the Lord God is upon Me because He hath anointed Me to preach the good tidings to the meek; He hath sent Me to bind up the broken hearted, to proclaim to the *captives, liberty*, and to the *prisoners release* (Isa. 61:1). Yes, this was Jesus' mission and message, and it was illustrated by His miracles, by which He manifested forth His future glory—the work of healing, restoring, liberating from pain, sorrow and death, into the liberty of manhood—the liberty enjoyed by man while yet a "son of God" (Luke 3:38), before he became a sinner. To this liberty or freedom from death and trouble the whole creation shall again be restored—the *glorious liberty* common to the sons of God, on whatever plane of being they may be, whether sons of the human nature (Luke 3:38), sons of the angelic nature (Job 28:7), or sons of the Divine nature (1 John 3:2; 2 Pet. 1:4). The same glorious freedom from death belongs to all.

While the human creation *shall be delivered* from bondage to the present death, which came on account of Adam's sin, and which is to be removed because of Christ's redemptive work, it does not follow that they shall retain their liberty. They *may* retain it, and from present experience will now the value of retaining it, yet they will ever be able to place themselves in *bondage* again at their own option, but only by *deliberate, wilful*, sin against full light and knowledge. The second or wilful bondage is called the *Second* death, from which deliverance is never promised.

The time for the deliverance of the world from present bondage to corruption (that which came as a result of Adam's sin—Adamic death) is referred to by St. Paul in Rom. 8:19, 21. Jesus did not deliver the prisoners at the time of His first presence in the world; He merely *preached* deliverance to the captives and opening of prison doors. True, when reproved by the self-righteous Pharisees (zealous for the Sabbath, but ignorant of its real significance) for healing a woman on the Sabbath day, He said: "Ought not this woman, . . . whom *Satan hath bound*, lo, these eighteen years, be loosed from this bond on the Sabbath day?" (Luke 13:16.) He did release her from the special infirmity, but not from all the bondage of corruption; she was still subject to pain

and death—the bondage of corruption—and the little release which Jesus granted her was only an illustration of the full and complete release which He would grant in the “times of restitution of all things” (Acts 3:19-21)—the great antitypical seventh day or Sabbath, of which He is the lord.

The time for this removal of the bondage of corruption from humanity, permitting them to return to the glorious perfection of Eden, is after the special class of sons selected during this Christian Age, as the Body of Christ, has been made perfect with their Head, Jesus. Then comes the manifesting of the power of those Divine sons in the liberating, restoring and perfecting of the human family to the proper liberty of sons of God, secured for them by the *ransom*. This liberty will be fully attained by all willing to accept of it, by the end of the reign of Christ. This is the very object of His promised reign, thus to bless all the families of the *earth* (Rev. 5:10; 20:6; Gal. 3:8; Gen. 12:3). '52-71; '76-54; '87-54

Life—How Many Kinds Do Jesus And Church Have.

Question (1922)—How many kinds of life do Jesus and the Church have?

Answer.—The word *life* may be used in different ways. No one but our Lord ever had a right to two kinds of life at once. He had a right to human life; for having been made flesh, He committed no sin and never violated or forfeited His right to life. He was always obedient to the Divine Law. His life was not taken from Him; as He declared, He laid it down of Himself. (John 10:17, 18.) The Father’s reward gave to Him a new life on the Divine plane. Hence He had the right also to the Divine Life. He therefore had the right to two lives. Our Lord is to give His human life to the world of mankind, and the offer, or gift, of this life will be made during the thousand years of His Reign on earth. If He were still a man, and should give that human life away, He would have no life for Himself; for when He would apply His life for Adam, He would lose life altogether. But this right to life on two planes of being has never been ours, as Disciples of Christ. We were born under sentence of death. We had no right to life on any plane. God never recognized us as having even earthly rights. The Apostle Paul says, “The life that I now live in the flesh

I live by the faith of the Son of God.” (Gal. 2:20.) Before this He was legally dead and was in a dying condition; and the whole world is likewise dead in trespasses and sins. The only life-right the Lord’s people have is spiritual, although actually they still have a measure of human life. Our work now is the laying down of the earthly life with Christ. Our human body is being sacrificed. It is *reckoned dead*, but it is really dying daily. As New Creatures we have life and a *right* to life, as recognized by God. The Apostle John says, “The world knoweth us not, because it knew Him not.” (1 John 3:1.) We have a spiritual mind in a human body. So, then, we are dual beings while in the flesh, though we are not dual-minded. The world does not understand this. The world did not know that Christ Jesus was a dual being when here on earth, after His consecration and baptism in Jordan. Neither did they know that He had a right to two lives—the one which he had not yet fully laid down, and the one which He had not yet fully assumed. ’22-5

Life-Death-Hereafter—Does It Teach Of Man’s Unconsciousness In The Death State.

Question (1923)—A number of the readers of our book, Life-Death-Hereafter, have written to us inquiring how we can reconcile the views therein presented on man’s unconsciousness in death with the following Scriptures: “The body without the *spirit* is dead.” “Then shall the dust return to the earth as it was; and the *spirit* shall return unto God who gave it.” “Father, into Thy hands I commend my *spirit*; and having said thus, He gave up *the ghost*.” “Stephen calling upon God and saying, Lord Jesus, receive my *spirit*, . . . fell asleep.” (Jas. 2:26; Eccl. 12:7; Luke 23:46; Acts 7:59, 60.) These correspondents reasoned that these passages seem to show that there is a spirit being in man that leaves him at death, and then lives apart from the body consciously in bliss or torment.

Answer.—In explaining these passages and in showing their harmony with the other Scriptures, it will be necessary for us to discuss the various meanings of the Hebrew and Greek words translated in these passages by the words “spirit” “He gave up the ghost.” the Hebrew word *ruach* and the Greek

word *pneuma* are in these passages rendered *spirit*, and these words are in some other passages rendered *ghost*. Turning to any standard Hebrew or Greek dictionary, we find that the words *ruach* and *pneuma* are given very many different definitions. The root meaning of these words is *invisible power*, and therefrom they are used to denote a variety of things that are invisible and powerful. With the thought of invisible power as basic to the significance of these words, they have taken on the meaning of (1) *influence* or *power*. (Gen. 1:2; Judges 15:14; Job 33:4; Luke 1:35; John 20:22, 23 [in both preceding passages the Greek reads, a Holy Spirit, *i.e.*, a holy power or influence]; 1 Cor. 14:12.) The word translated *spiritual* in 1 Cor. 14:12 is the Greek word for *spirits* or *powers*, while the word *gifts* is in italics, which means that it is without a corresponding word in the Greek text. From the same basic meaning of these words, they have taken on the significance of (2) *wind* as an invisible power. (Gen. 8:1; Ex. 15:10; Num. 11:31; John 3:8.) From the meaning of *wind* it was a very easy transition of thought for the word to take on the significance of (3) *breath*, also an invisible power. (Job 15:30; Lam. 4:20; Ezek. 37:5, 9; Eccl. 3:19.) On account of the life principle being originally derived (Gen. 2:7) and subsequently maintained from the oxygen in the *breath*, these words have, from their meaning *breath*, taken on the significance of (4) *life-principle*, an invisible power. (Eccl. 3:21; Gen. 7:22; Rev. 11:11; 13:15.) Since our energy depends largely on the condition of our life-principle, these words have taken on the meaning of (5) *vigor* or *animation*, an invisible power. (Gen. 45:27; Judges 15:19.) Because the privilege to live is closely connected with the life-principle, these words have taken on the meaning of (6) *the privilege to live*, an invisible power. (Num. 16:22; Ps. 31:5; Matt. 27:50.) Because the mind, heart, disposition, will are invisible powers, these words also mean (7) *the mind, heart, disposition, will*, either of God, Christ, the Church or the world. (Ezek. 36:26; Ps. 34:18; 1 Cor. 2:12; 2 Tim. 1:7; Rom. 8:15.) Because spirit beings are invisible and powerful beings, these words also mean (8) a *spirit, i.e.*, a spirit being. (Ps. 104:4; Heb. 1:14; John 4:24; Acts 19:12, 13, 15.) Finally, because

doctrine, or teaching, is an invisible power, these words are used to mean (9) *doctrine, teaching*. (Is. 11:4; 29:24; 2 Thes. 2:2, 8; 1 John 4:1-3, 6.) Thus the Scriptures show that these words, *ruach* and *pneuma*, are used in at least nine distinct senses in the Bible.

Which of these meanings fit in the passages under consideration—Jas. 2:26; Eccl. 12:7; Luke 23:46; Acts 7:59, 60? Let us examine each passage in turn, comparing them with these nine definitions and from this examination we will be helped to understand the special use of *ruach* and *pneuma* in each of them. First, then, we will compare Jas. 2:26, "The body without the *pneuma* is dead," with these various definitions. Manifestly the definitions, (1) influence or power, (2) wind, (5) vigor or animation, (6) privilege of living and (9) doctrine, cannot fit here, hence need not be discussed in connection with this verse any further. This leaves four other definitions that might be especially tested as to their fitness in this verse—(3) breath, (4) life-principle, (7) mind, heart, disposition, will and (8) a spirit being. The connection eliminates definition (7); for the comparison that St. James makes between faith being without works and the body being without *pneuma* would not be a happy one, if *pneuma* here meant heart, mind, disposition, will. Such a definition here would not clarify his thought, as a comparison, which he uses, should do. Definition (8) is the one that some of those who teach the consciousness of the dead apply here; but others of them are quite doubtful of this, as can be seen from the reading on this verse in the Bible's margin, where *breath* is given instead of *spirit*. In the Greek the definite article *to, the*, occurs before the word *soma, body*, but does not occur before *pneuma*. The absence of the article before *pneuma* and its presence before the word *soma—body—*implies that *pneuma* here does not mean a spirit being; for if it did, the definite article would have been used before *pneuma* just as it is used before *soma*. It is doubtless this consideration that prompted the insertion of the word *breath* in the margin of our Bibles. Not only the absence of the article before *pneuma* is against our understanding it to mean a spirit being in this verse, but against such a thought is

the fact that St. James here does not restrict the word *soma* to the human body, but to any kind of an animal body, whether it be of man, beast, fish, fowl or creeping thing. Therefore he could not here by *pneuma* have meant a spirit being, since we know that no spirits (spirit beings) are in the bodies of beasts, fish, fowls and creeping things. Moreover the Bible nowhere teaches that there is a spirit being inside of any fleshly body, which at death leaves it and apart from it lives as a conscious being. Therefore in this passage *pneuma* does not take the definition of (8) a spirit being. This leaves us definitions (3) and (4), either of which would fit; for it is equally true that the body without breath or without life-principles is dead, just as faith without works is dead.

We will now examine the meaning of the word *ruach* in Eccl. 12:7, "Then shall the dust return to the earth as it was; and the spirit [ruach] shall return unto God who gave it." As in the discussion of Jas. 2:26 we began with a process of elimination, so will we do with this passage. It is self-evident that definitions, (1) influence or power, (2) wind, (3) breath, (5) vigor, (7) mind, heart, disposition, will and (9) doctrine do not fit in this verse; for they would not make good sense, if applied in this verse. This would limit the choice of a definition of *ruach* in this passage to three meanings, *i.e.*, (4) life-principle, (6) the privilege of living and (8) a spirit being. Practically all who believe in the consciousness of the dead assume that the word *ruach* here has the meaning of (8) a spirit being. But deeper thought shows that this is inadmissible; for first of all to give *ruach* here the meaning of (8) a spirit being would make the passage teach Universalism; for the passage lays down the universal rule that in death the body returns to its native dust and the *ruach* to God; and as the body as the body remains where it returns, so the *ruach* would remain where it returns. This would mean that the good and the bad alike will be with God, *i.e.*, have everlasting life, if *ruach* here means a spirit being. Again the meaning of (8) a spirit being given to *ruach* here, implies a second false doctrine, *i.e.*, God gives everyone at his begetting or birth a spirit being to be in his body. This would necessarily make God occasion

such spirit beings unavoidably to sin; and this would cause God to be at least in part responsible for their sinning. Moreover the Bible nowhere teaches that God, apart from the creation of Adam and Eve, and of Jesus as a human being, has in a direct way acted creatively in connection with human beings coming into existence. Again the Bible nowhere teaches or implies that God gives each human body, at his begetting, birth, or at any other time, a *ruach* in the sense of (8) a spirit being. Furthermore it teaches that through the powers of procreation, which God originally bestowed on the human male and female (Gen. 1:27, 28), our souls—our sentient beings, not spirit beings—came from our fathers and our bodies from the earth through our mothers. (Gen. 46:26, 27; Ex. 1:5; 1 Kings 8:19; 2 Chron. 6:9; Heb. 7:5, 10; Gen. 24:47.) Still further experience, apart from the Bible, proves that we derive our bodies from the earth through our mothers, who have elements of the earth derived from their food, nourish the growing fetuses until they are ready for birth. Hence the soul must come from the father. Finally, nowhere does the Bible teach or imply that the *ruach* of human beings is a spirit being; for the Bible does not teach that we are hybrids, part human and part spirit beings. For these seven reasons, the word *ruach* in the passage, “the *ruach* shall return to God who gave it,” cannot mean a spirit being that lives on in conscious existence after we die. Therefore only the definitions (4) life-principle and (6) privilege of living are left for application in this passage as the meaning of *ruach*. Of these two definitions, (6) the privilege of living is doubtless the better one for *ruach* in this verse; for God directly gave Adam and Jesus the privilege of living as human beings, and has indirectly, *i.e.*, through heredity from Adam and Eve and our ancestors, given us the privilege of living. And when we die, according to Eccl. 12:7, our bodies return to their native dust (Gen. 3:19), and our privilege of living reverts to its Giver, God, in the sense that He takes it from us and keeps it in His power for whatever final disposal of it He will be pleased to make at the Judgment Day.

Next we will examine the sense of *pneuma* in Luke 23:46, “Father, into Thy hands I commend my *pneuma*”; and having said thus, He gave up the

ghost." Again, we begin with a process of elimination. Evidently *pneuma* is not in this passage used in the sense of (1) influence or power, (2) wind, (3) breath, (5) vigor, animation, (7) mind, heart, disposition, will, or (9) doctrine. Nor is it used in the sense of (8) a spirit being; because Jesus as a human being having been made in all respects like us apart from imperfection (Heb. 2:14, 16, 17; 4:15; Phil. 2:7, 8, and we not having spirit beings within us, He did not have one within Himself, and hence in dying could not have commended it to God for safe keeping. The fact that David used these words of himself, and also as a prophecy of Jesus' use of them in dying (Ps. 31:5) proves that the *ruach* of Ps. 31:5 and the *pneuma* of the passage under consideration, meaning the same thing, *pneuma* cannot mean a spirit being in Luke 23:46; for David had no such thing. Hence there are only two other definitions of the nine left for consideration in Luke 23:46, (4) life-principle and (6) the privilege of living. Of these two definitions doubtless (6), the privilege of living, is the right one here. Accordingly the passage would mean that Jesus in dying, deposited with the Father His privilege of living, being fully submitted to the Father's will as to what should become of it. And the Father has been pleased to use Jesus' privilege of living as a human being, which in His case was the right to life as a human being, as the ransom price for the Church now, and will so use it for the world in the Millennium; and the Father has also been pleased to give Christ's privilege of living as a Divine being, which in His case was the right to life as a Divine being, to Jesus at His resurrection for His personal use as His inherent possession as a living being. How fittingly does this passage, so interpreted, describe the Lord Jesus' full obedience and submission to, and confidence in, the Father, as He was entering the jaws of Death!

The last part of Luke 23:46, "*He gave up the ghost,*" is a wrong translation. The five words that we have italicized in the preceding sentence are used to translate but one Greek word, not the noun *pneuma*, but the verb *exepneusen*, which literally means, *he breathed out, he expired*. The word *ghost* in old English meant a spirit being, but is now used to mean

a spirit being that has conscious personal existence apart from the human body which once was supposedly its body, and which it is supposed to have left at death. As said above, the Bible nowhere teaches or implies that such a *pneuma* exists in a human being or exists separately from the human body after death. The teaching that there is in man a spirit being which at death leaves the body and, separate from it, is conscious was invented by Satan, and was originally palmed off by him as one of the first three falsehoods ever told—the three falsehoods by which he deceived Eve and murdered the whole human family (Gen. 3:4, 5, 13; 2 Cor. 11:3; 1 Tim. 2:14; John 8:44); and it has been since used by him so effectively as to deceive almost the whole human race. In Matt. 27:50, the parallel passage reads, Jesus . . . yielded up the *ghost*. In this verse, the word *ghost* is given as the translation of *pneuma*. But this part of the verse being parallel to, *i.e.*, synonymous with *exepneusen* of Luke 23:46, it means exactly what that expression means in Luke 23:46: *He breathed out*, or *He expired*. Therefore *pneuma* in Matt. 27:50 should have been rendered (3) breath, or (4) life-principle, or (6) privilege of living, any one of these three renderings used as the object of the verb “yielded up” is with its governing verb equivalent to the expression, *He died*, *He expired*.

The word *pneuma*, as used in Acts 7:59, 60, “Step-hen, calling upon God, and saying, Lord Jesus, receive my *spirit*, . . . fell asleep,” is very similar in meaning to Jesus’ dying words in Luke 23:46, “Father into Thy hands I commend my *spirit*.” For the same reasons given above in the discussion of this latter passage, the word *pneuma* in Acts 7:59 evidently means (6) privilege of living. And by the language of this verse, St. Stephen prayed our Lord Jesus to take for safe keeping into His care St. Stephen’s right to life as a Divine being, and in such faith fell asleep, an expression that proved that he became and remained unconscious in death. ’23-23

Life—Death—Hereafter—Dead Are Asleep.

Question (1976)—In your book *Life—Death—Hereafter* and elsewhere you cite many Scriptures to show that the dead are asleep in the unconscious conditions of death and will not be awakened from

the dead until in the resurrection day, the day of Christ's appearing. But does not the Apostle Paul's expression. "We are confident, and willing rather to be absent from the body, and to be present with the Lord" (2 Cor. 5:8) prove that when a person dies he continues in a conscious existence?

Answer.—If we were to draw such a conclusion from this passage, it would contradict many other Scriptures—and we know that God does not contradict Himself. Furthermore, this Scripture does not warrant any such conclusion.

In order to understand what St. Paul really meant in 2 Cor. 5:8, we should note carefully the context. We will then see that the Apostle was not speaking of people in general, but only of the Church. New Creatures, who "have this treasure [the Spirit-begotten new nature] in earthen vessels [human bodies]" (2 Cor. 4:7).

Note that in v. 16 he speaks of this treasure as the inward man that is renewed day by day, and of the earthen vessel as the outward man that perishes. Only those who are Spirit-begotten, who are New Creatures (though still under development in human bodies, preparatory to their Spirit birth in the resurrection), have both an *outward man* and an *inward man*.

St. Paul discusses the inward man from *three standpoints*: (1) as "clothed with an earthly tabernacle," the natural body, *i.e.*, in the present life (2 Cor. 5:1, 2, 4, 6, 8, 9); (2) as "unclothed," "naked," "absent from the body" and "absent from the Lord," *i.e.*, in the death condition, awaiting the resurrection (2 Cor. 5:3, 4, 6, 8, 9); (3) as having and being in "a building of God," "clothed upon with our house which is from heaven," "clothed" and "present with the Lord," *i.e.*, in the resurrection condition (2 Cor. 5:1-4, 8). If we keep in mind these three standpoints as well as the meanings of the expressions "inward man" and "outward man," we will recognize that the Apostle here says nothing at all about the consciousness of the dead.

In 2 Cor. 5:1 the Apostle addresses the Church, the New Creatures, who in the resurrection will have "celestial bodies" (1 Cor. 15:40). He here assures them that even though their earthly house (the body

of flesh, their temporary abode) be dissolved (Greek, *taken down, i.e., goes into death*), they nevertheless have awaiting them a building of God, a new house, a glorious heavenly body, which becomes theirs in the resurrection, during Jesus' Second Advent (Matt. 16:27; Luke 14:14; John 14:3; 1 Cor. 15:51, 52; Col. 3:4; 1 Thes. 4:16, 17; 2 Tim. 4:8; 1 Pet. 5:4; 1 John 3:2; Rev. 22:12).

It is for their glorious heavenly bodies that the Church in the flesh during the Gospel Age has longed (Rom. 8:23; 2 Cor. 5:2). It was not the death state for which they longed; for during the time of unconscious sleep in death, the New Creature—the new heart, mind and will—is naked, *i.e., has no body*. But when clothed with the new spirit body, the New Creature is no longer naked.

The Diaglott translation gives the thought of v. 3 very well: "And surely, having been invested, we shall not be found destitute." the RSV translates it: "So that by putting it on we may not be found naked." "Vincent's Word Studies in the New Testament" gives as the equivalent: "We shall not be found naked because we shall be clothed."

While tabernacling in the flesh during the Gospel Age, the New Creature, "the inward man," is burdened, not longing for the unclothed, naked condition—the unconscious, disembodied death condition—but for the clothed condition, when mortality is "swallowed up of life," in the new house, "eternal in the heavens" (vs. 1, 4; 1 Cor. 15:54).

It is God Himself who has been working in His New Creation the character transformation needed to fit them for their heavenly inheritance; and He gave them His Holy Spirit, His holy disposition, as an earnest—a down-payment or pledge—that, if faithful, they would receive in the resurrection their new spirit bodies (v. 5).

The two Greek words that in v. 6 are correctly translated "at home" and "absent" are respectively *endemeo* (from *en—in* and *demos—people*, meaning *to be among one's people*) and *ekdemeo* (*ek—from*, the word meaning *to be away from one's people*). There is here (and in v. 8) a play upon the words, which might be expressed by *at home* and *from home*.

Referring to what was just said, especially in v. 5, the Apostle infers that this gives New Creatures even here the confidence (*courage*, ASV, RSV, Rotherham, *etc.*) that enables them to walk by faith and not by sight (v. 7) while *at home* in the body (the *inward man* dwelling in the flesh, the *earthen vessel*, the *earthly house of this tabernacle*) and absent from (*away from home with*) the Lord (literally, *from home from the Lord*). The object of faith emphasized here, as indicated in the entire context, was to behold the Lord's glory and to be at home (to dwell with Him (John 17:24; Rom. 8:17; 2 Tim. 2:10-12). This was especially longed for and was expected when the Lord would come again and takes His saints home to Himself in the resurrection (see the list of references above). This "end of faith" for the saints is described also in 1 Pet. 1:4-9, 13.

Therefore, keeping this object of their faith in mind, and realizing that God was working in them and preparing them for their eternal home in the heavens (vs. 1, 2, 5), the New Creatures in Christ Jesus have been confident (courageous) and willing (literally, *well-pleased*) that in harmony with God's arrangement they in due time would enter into death (be absent from the body—from it as their home or dwelling place; *ekdemeo—from home*) and later, in the resurrection (when Jesus in His Second Advent would come again and receive them to Himself—John 14:3), be present with the Lord (v. 8; "at home with the Lord"—ASV, RSV; *endemeo—at home*).

This glorious hope enabled them to labor in the interests of God's cause for the perfecting of their New Creatures (the "inward man") in Christlikeness until death, so that they might be pleasing to Him, whether present (*endemeo—at home*) with Him in their resurrection bodies at the time of His Second Coming, or in death absent (*ekdemeo—from home*) from Him and from their fleshly bodies (v. 9). They were ever conscious that they must all appear (Greek, *be made manifest*, as in v. 11) after their resurrection at the Judgment Seat of Christ for their rewards, which would be increased by their good deeds and decreased by their evil deeds (v. 10; Matt. 16:27; Rev. 11:18).

How clearly 2 Cor. 4:16—5:10 interprets itself as applying only to New Creatures—only to those begotten by God’s holy Spirit to a spirit life, “partakers of the heavenly calling” (Heb. 3:1)! This passage has no reference at all to mankind in general. It says not one word about anyone being conscious in death. It does not teach that in being absent from the body one is then present with the Lord, though some pervert 2 Cor. 5:8 in trying to prove that this is the case. On the contrary, this verse, like all other Scriptures treating of the subject, shows that to be absent from the body—to be in the death state, without a body, “naked,” “unclothed”—is quite another thing than being present with the Lord. Two distinct conditions are here indicated: [1] to be absent from the body, *and* [2] to be present with the Lord.” The former begins at a New Creature’s death; the latter at his resurrection awakening, in the Judgment Day, during Jesus’ Second Advent. ’76-63

Life—Distinction Between It And Immortality.

Question (1970)—What is the difference between *life* and *immortality*?

Answer.—There is quite a distinction between these two terms. All who have immortality have eternal life, but all who have eternal life do not have immortality, the higher and far greater gift of God. By Jesus’ ransom sacrifice He “abolished death,” *i.e.*, broke its hold on man, and brought to light two salvations: eternal life for Adam’s race in general and immortality for the Church. The word *immortal* means much more than *having the power to live everlasting*. According to the Bible, millions may ultimately enjoy *everlasting life*, but only a very limited number, the 144,000 (Rev. 7:1-8; 14:1), the Little Flock, will be made immortal. Immortality is an element or quality of the Divine nature, but not of the human, angelic or any other nature.

The word *immortal* signifies *not mortal*—death proof, incorruptible, indestructible, and imperishable. Any being, whose existence is dependent in any manner upon another, or upon conditions as food, water, light, air, *etc.*, is not immortal. Immortality originally inhered in Jehovah God alone, as it is written: “The Father hath *life in himself*” (John 5:26), *i.e.*, His existence is not a derived one, nor a

sustained one. He is “the King eternal, immortal, invisible” (1 Tim. 1:17).

As the Father has *life in Himself, i.e.,* immortality, “so hath he given to the Son to have *life in himself.*” Jesus has been “highly exalted” and given “a name which is above every name” (Phil. 2:9), except the name of the Father. He is “the express image” of the Father’s person (Heb. 1:3). He is the King of kings and Lord of lords (Rev. 17:14; 19:16), “who only [the Father being here, as elsewhere, excluded from the comparison—1 Cor. 15:27] hath immortality” (1 Tim. 6:14-16).

Furthermore, the Little Flock was promised the Divine nature. Referring to this class the Apostle Peter wrote (2 Pet. 1:4): “Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of *the divine nature,*” *i.e.,* immortality. Jesus said that they would sit with Him in His throne in heaven (Rev. 3:21). Along with the rest of mankind, the Little Flock members did not originally possess immortality. Hence the Apostle Paul told them “by patient continuance in well doing” to “*seek* for glory and honor and immortality” (Rom. 2:7), and that “this mortal must *put* on immortality” (1 Cor. 15:53).

Others from among men (note, *e.g.,* Rev. 7:9-17, where “a great multitude” is indicated as “standing before the throne” in heaven) are to gain everlasting life on the spirit plane in heaven; and still others are to have everlasting life in the new earth; but none of these will have immortality, *i.e.,* they will not have life in themselves, self-inherent life, as in the case of Jehovah, Jesus and the Little Flock. '70-79; '90-66

Life-Right—Not Sacrificed.

Question (1973)—What rights did our Lord possess when He was a spirit being, before He became a man, and what became of those rights when He became flesh?

Answer.—Our Lord was rich and for our sakes became poor (2 Cor. 8:9) by exchanging the heavenly rights and perfection for the earthly rights and perfection. This exchange was not a sacrifice (not an offering); for it was “the *man* Christ Jesus” who became a ransom, a corresponding price for the perfect man Adam and his race—“a ransom for all” (1

Tim. 2:6). There is no statement in the Scriptures that He sacrificed any prehuman rights. He did, however, resign these for the "joy that was set before him" (Heb. 12:2).

The rights that man needs are earthly rights, human rights; and it is these rights that Jesus redeems for mankind through giving His earthly life sacrificially. As a spirit being He could not have sacrificed the rights of a spirit being; for there were no spirit beings condemned to death for Him to save by such a sacrifice. It was the man Adam and his race in him that Jesus was to redeem. "Since by *man* came death, by *man* comes also the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive" (1 Cor. 15:21, 22). '73-93

Life Right—Two Kinds Of Life At Once.

Question (1973)—Is it possible to have a right to two kinds of life—human and spiritual—at the same time?

Answer.—The word *life* may be used in different ways. No one but our Lord ever had a right to two kinds of life at once. He had a right to human life; for having become a human being, He committed no sin and never violated nor forfeited His right to perfect human life. He was always fully obedient to the Divine law. His life was not forcibly taken from Him. He said, "I lay it down of myself" (John 10:17, 18).

The Father's reward gave to Him a new life, begotten at Jordan to the Divine nature and born at the resurrection on the Divine plane (Col. 1:18; Rev. 1:5). Hence from the time of His Spirit-begetting onward He had the right also to the Divine life. He therefore had a right to two kinds of life. From Jordan to Calvary He "made his [human] soul an offering for sin"; He "poured out his [human] soul unto death" (Isa. 53:10, 12); He laid down His human life as a ransom, a corresponding price, for Adam and his race. That would have ended His existence forever if He had not been rewarded with the spirit life. But thank God, Jesus still lives, for He was "put to death in flesh, but made alive in spirit" (1 Pet. 3:18, Diaglott).

As to His human life, He said, "I have power to lay it down, and I have power to take it again" (John 10:17, 18). As our High Priest, the Divine New

Creature, He at His resurrection took it again in its ransom merit for the purchase of Adam and his race. But first He appeared "in the presence of God for *us* [the Church]" (Heb. 9:24). He "was raised again for *our* justification" (Rom. 4:25). He "is even at the right hand of God, who also maketh intercession for *us* [the Church]" (Rom. 8:34). He is "the propitiation for our (the Church's) sins: and not for ours only, but also for the sins of the whole world" (1 John 2:2).

The Gospel-Age "heavenly calling" (Heb. 3:1) to be of Christ's Bride, the Lamb's Wife (2 Cor. 11:2; Rev. 19:7; 21:2, 9) ended and the "little flock" (Luke 12:32), the "royal priesthood" of "kings and priests" to "reign on the earth" (1 Pet. 2:9; Rev. 5:10), the 144,000 (Rev. 14:1), were all sealed in their foreheads before the blowing of the "wind"—the breaking out of the world's great Time of Trouble (Dan. 12:1; Matt. 24:21; Rev. 7:1-4). But the Great Multitude, the secondary spiritual class, who as a class come forth in the Great Tribulation (Rev. 7:9-17), are still being developed.

When this Time of Trouble has done its work of overthrowing Satan's empire (Psa. 2:8, 9; Zeph. 1:18; 3:8, 9; Mal. 4:1-3; Rev. 2:26, 27), then will come "the times of restitution of all things" for the world of mankind (Acts 3:21), when "the saints shall judge the world" (1 Cor. 6:2); for God "hath appointed a [thousand-year] day, in the which will judge the world in righteousness" (Acts 17:31; Psa. 96:98; Isa. 26:9; John 5:28, 29; 2 Pet. 3:7, 8, 10-13; Rev. 20:12-15). The world's thousand-year judgment day is the "due time" in which Christ's "ransom for all" will be testified to the world in general (1 Tim. 2:4-6; Isa. 11:9; Jer. 31:34); it is then that "the Spirit and the Bride [complete in the glory of the Divine nature—2 Pet. 1:4] say, Come . . . And whosoever will, let him take the water of life freely" (Rev. 22:17).

The restored world of mankind will not have the right to two kinds of life, for they will not be begotten of the Spirit to life as spirit beings. They will be given perfect human life in their Paradise on earth and be restored to earth's dominion, which was lost for them by Adam's disobedience (Psa. 37:29; Isa. 35; Micah 4:1-4; Luke 19:10).

But how about the Church of the Gospel Age? Only Jesus ever had a right to two kinds of life of the same time. The right to life on two planes of being never belonged to the Church. They were born under the sentence of death. Before they came to Christ they had no right to life on any plane. God never recognized them as having even earthly rights. The Apostle Paul says, "The life which I now live in the flesh I live by the faith of the Son of God" (Gal. 2:20). Before this he was in a dying condition—just as the whole world is dead in trespasses and sins (Eph. 2:1).

The Spirit-begotten Church, "begotten of God" (1 Pet. 1:3; 1 John 5:1, 18) as New Creatures in Christ (2 Cor. 5:17), had the right to only one life—a spiritual life and "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven" (1 Pet. 1:4). Our fallen humanity is "justified by his blood [Jesus' ransom merit]" (Rom. 5:9; 1 John 1:7)—not that we are made perfect according to the flesh, but we are "justified by faith" (Rom. 4:7; 5:1; 8:1), reckoned perfect in God's sight because of Jesus blood shed for us, and therefore holy and acceptable. In this blessed condition the Church presented their bodies "a living sacrifice" (Rom. 12:1), drank of Christ's sacrificial cup, "were baptized into his death" (Matt. 20:23; Rom. 6:3-5), had "the fellowship of his sufferings" (Phil 3:10; 1 Pet. 4:13), and filled up that which was behind of the afflictions of Christ in the flesh for His body's sake, which is the Church (Col. 1:24).

In 2 Cor. 4:7 (compare 5:1) the Apostle speaks of the Church as having a treasure (the newly Spirit-begotten mind, will or nature—the New Creature) "in earthen vessels." The world could see only the earthen vessels; therefore they knew not the Church as New Creatures, even as they knew not Jesus as such (1 John 3:1). So, then, the Church were dual beings while in the flesh, though they had given up and were sacrificing the *justified* human life, and therefore had a right to only one life—the New Creature life. '73-93

Light—Greater Light And Greater Responsibility.

Question (1958)—"If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin" (John 15:22). Please explain.

Answer.—Our Lord referring here to the scribes and Pharisees, explained that the light of His teaching gave a greater responsibility to those who heard it than to those who had not heard it. If they had never come into contact with the light, they would never have knowingly sinned against the light; and therefore their sin was greater in proportion to the greater blessing against which they were sinning. As Jesus expressed it directly to them on one occasion, "If ye were blind, ye should have no [flagrant] sin: but now ye say, we see; therefore your [responsibility for your flagrant] sin remaineth" (John 9:41).

So it is today. Those who have never had their eyes opened, who have never heard more than the heathen, would no have any more sin than other heathen people whose eyes have never been opened. But when one sins with a measure of wilfulness against the light and knowledge he has received, his sin is greater, more flagrant. Our responsibility is in proportion to the light given to us. This seems to be the reasonable view of the matter. '58-7

Little Flock—Meaning Of.

Question (1963)—What is meant by "The Little Flock"?

Answer.—The term "little flock" is found in Luke 12:32. In this connection we should keep in mind that the time—in the Millennial Age—has not yet come for the world's conversion. If God has been trying to convert the world during the Gospel Age and previously, He has signally failed; for the heathen population has been increasing much more rapidly than the number of even the professed Christians, most of whom are not real Christians, but Christians in name only; and only a small fraction of earth's billions of people have ever intelligently heard of the name of Jesus, the *only name* whereby they must be saved (Acts 4:12; 16:31; Rom. 10:14)

Rather, during the Gospel Age, since Christ's First Advent, God has been doing a work of election, or selection; He has been visiting the Gentiles, "to take out of them a people for his name" (Acts 15:14), Christ's Bride (2 Cor. 11:2; Rev. 21:2; 22:17), the Lamb's Wife (Rev. 19:7), the 144,000 (Rev. 7:4; 14:1-4), His Body members (1 Cor. 12:27; Eph. 1:23; 4:12), sharers with Him in His sacrificial cup (Matt.

20:22, 23; 2 Tim. 2:12), partakers of His Divine nature in the resurrection (2 Pet. 1:4; 1 John 3:2), "called, and chosen, and faithful" (Rev. 17:14), and joint-heirs with Christ in His soon-coming Kingdom on earth (Rom. 8:17; Rev. 5:9, 10; 20:4, 6). The Lord calls these a "little flock" (Luke 12:32) hence we designate them likewise. '63-61

Lord—"It Repented The Lord."

Question (1967)—If God foreknows and can declare "the end from the beginning" (Isa. 46:10), and never changes His mind (Mal. 3:6; James 1:17), why does Gen. 6:6 say, "It repented the Lord that he had made man in the earth, and it grieved him at his heart"?

Answer.—The casual reader usually understands Gen. 6:6 to mean that God was sorry for having created man, that He was even heartbroken over it. But such a thought works disharmony with other Scriptures. To bring this text's thought clearly before our minds several things in it must be explained.

The first of these is the word "it" in the expressions, "it repented" and "it grieved." To what does this "it" refer? Certainly not to God's creating man; for God foreknew "from the beginning of the world" mankind's sins and what He would do about them (Acts 15:18). Had God repented of man's creation, He would have destroyed him, and thus the human family would now be non-existent. Nor does Gen. 6:6 say that God repented for having created man. It says that *it* repented Jehovah that He had made man *in the earth*. What repented Him?—to what does the *it* of this verse refer? The word *it* here obviously refers to man's wickedness, even as the previous verse says! "And God saw that the *wickedness* of man was great *in the earth*, and that every imagination [the whole imagination, purpose and desire] of the thoughts of his heart was only evil continually; and *it* [the wickedness just described] repented the Lord . . . and it grieved him at his heart."

Having seen that the word "it" used twice in v. 6 refers both times to man's wickedness described in v. 5, we are ready for an explanation of the next thing that, to the casual reader, is obscure in v. 6, namely, the expression "in the earth," which occurs both in

v.6 and in v. 5. The word *earth* in the Bible means not only the literal earth—the planet on which we live—but also the symbolic earth—society (Matt. 5:13; Isa. 60:2; Gen. 4:14; 6:11-13; 9:11; Deut. 32:1, *etc.*) The form of society that prevailed before the flood was somewhat communistic, like that which prevailed among the North American Indians. Such a form of society through man's increasing selfishness became increasingly evil, until the vile conditions described in Gen. 6:1-5 developed. The words "in the earth," therefore, in vs. 5 and 6 mean in the communistic form of society prevailing before the flood.

The word "repented" as used in v. 6 also causes some difficulty. We generally use the word to mean *to sorrow, to grieve* over some matter. But Biblically the word here translated "repented" means to change either one's mind or one's procedure (Jer. 4:28; 1 Sam. 15:29; Psa. 90:13; 110:4; Num. 23:19). Knowing the end from the beginning, God never needs to change, nor does He ever change His mind (James 1:17); but He frequently changes His procedure, *i.e.*, He follows all His purposes unto a completion, then takes up other purposes, thus changing His procedure, but not His mind, which all along had planned the change of procedure. For example, when He had finished His Patriarchal-Age purposes, He changed His procedure, taking up His Jewish-Age purposes, which in turn being completed, He changed His procedure, taking up His Gospel-Age purposes; and these being now nearly completed, He is changing His procedure, and beginning to take up His Millennial-Age purposes. If the word "repented" is understood in Gen. 6:6 to mean, not a change of mind, but of procedure, the last difficulty in the verse vanishes.

Accordingly, the verse would mean that man's wickedness is a communistic form of society occasioned God to change His procedure entered into when He placed him in a communistic form of society; and man's wickedness therein pained God deeply. The following verses and chapters describe the means by which God changed His procedure, *i.e.*, the flood and the organization of society on the basis of private ownership of property, competition in business and government in national and international relations.

And we find that the communistic form of society was so changed; and thus God changed His procedure, but not His mind, which had all along been made up to make the change of procedure when it would be due. '67-95

Lord's Return—Is It Invisible.

Question (1923)—How can you harmonize with your teaching that the manner of our Lord's Return is invisible, the passages (1 Thes. 4:16; 2 Thes. 1:7, 8) that speak of His descending from Heaven with a shout, with the voice of the Archangel and with the trump of God, and of His being revealed from Heaven with His mighty angels in flaming fire taking vengeance?

Answer.—We will first show harmony of our Lord's invisible return with 1 Thes. 4:16, which speaks of His descending with (literally *in* or *during*) a shout, the voice of the Archangel and the trump of God. First we would remark that the *shout, the voice of the Archangel and the trump of God* with their attendant events, of this verse, mean the same things as the sound of the seventh trumpet and the great voices, with their attendant events, in Rev. 11:15-19. Dan. 12:1, 2 describes the same general events as 1 Thes. 4:16, 17 and Rev. 11:15-19; so also does 1 Cor. 15:52-57. They show us that these events are associated with the time and fact of Christ's Return, His taking charge of human affairs amid the anger of nations and an unparalleled trouble due to God's displeasure at sin, and His awakening and judging the dead. The trumpet of Rev. 11:15 is the seventh in a series of seven trumpets, All interpreters of Revelation, worthy of the name, recognize that the first six trumpets are not literal trumpets giving forth literal trumpet-blasts, but are figurative of certain messages with their attendant events from shortly after the time of Christ's First Presence on earth onward. If this is true, then the seventh trumpet must be symbolic; and we understand it to represent the messages and attendant events of Christ's Second Presence on earth, which will last a thousand years, and during which the events of 1 Thes. 4:16, 17; Rev. 11:15-19; Dan. 12:1-3; 1 Cor. 15:52-57 take place.

We understand the shout and voice of the Archangel to mean the same as the great voices of

Rev. 11:15. The shout we understand to refer to certain human agitations, *etc.*, at the Second Advent, and the voice of the Archangel, to certain proclamations, commands, teachings, *etc.*, that Christ gives through the agencies of His own choosing at the time of His Return. We are now hearing this shout in the agitations and discussions on Sociology, Political Economy, Capital, Labor, Government, Civics, *etc.*, in their relations to the rights of man as these are connected with the principles of justice between man and man. Everywhere such subjects from the standpoint of justice between man and man are being studied, debated and made issues between various classes of Society; and the encouragement of one another to take part in such discussions, *etc.*, and in their real or supposed logically resultant activities form no small part of this shout. The passage under discussion shows that Christ returns while such discussions *etc.*, are going on; but it does not say that He will be *seen* while descending from heaven.

The voice of the Archangel refers to the proclamations, commands and messages that Christ as Jehovah's Chief Messenger (Archangel means Chief Messenger) on returning causes to be given through such agencies as He chooses, and they imply His taking charge of Earth's affairs, which His proclamations, commands and messages indicate Him as doing at that time. These proclamations, commands and messages arouse world-movements for the overthrow of Satan's Empire through the Great Tribulation of which Dan. 12:1; Rev. 11:15-18 treat, and for the establishment of God's Kingdom, also referred to in the same passages. This is also represented by His standing up in Dan. 12:1, by His arising to shake terribly the earth in Is. 2:19, 21, and by His voice, amid the anger of nations, melting the symbolic earth—Society—in Ps. 46:6. We show elsewhere in this number that we are in the time of Christ's return—in the time of this shout, this voice of the Archangel and the seventh trumpet—all these are now in worldwide activity, and as such indicate that we are living at the time of Christ's Return. But it will be noticed that neither in 1 Thes. 4:16, 17, nor in any of the parallel passages that we have just cited in our explanation of this verse, is there any suggestion

whatever given that our Lord will be visible to man's natural eyes while descending from Heaven amid the shout, the voice of the Archangel and the trump of God, all of which do not in the least require His visibility for their operation. And since the passages neither state nor imply His visibility during the activities accompanying His descent from Heaven, we are not, contrary to the many Scripture teachings on the subject, to read into these passages such a visibility of our Lord at His Return.

Nor does 2 Thes. 1:7, 8 any more state or imply that our Lord will be visible to the natural eyes of men when it says that He will be *revealed* from Heaven with His mighty angels, in flaming fire taking vengeance, than it is stated or implied that God is made visible to the natural eyes of men when the Bible says that He has been revealed by Himself or by Christ to men. (1 Sam. 3:7; Matt. 11:27.) In every case, as we showed in our January and March issues, the revelation was made to the eyes of understanding, and not to the natural physical eyes. Some explanations of this passage will, we trust, make its thought clearer. As we have already shown in these columns, the Greek word *aggeloi*—here translated *angels*—and the corresponding Hebrew word *malochim*—usually translated messengers or ambassadors — mean messengers regardless of whether the messengers are human or spirit beings. The Greek of 2 Thes. 1:7 reads, not *mighty angels*, but *angels* or *messengers of His power*. We understand these messengers of His power to represent the agencies that His power uses for the overthrow of Satan's Empire in the Great Tribulation, such as the World-War, the coming World-Revolution, World-Anarchy and their accompanying World Famines and World Pestilences, together with the instrumentalities by which they are effected. The flaming fire of this verse, as elsewhere in the Scriptures, represents the fierce destructiveness that accompanies these five forms of the Great Tribulation, which as verse 8 shows, will be in punishment of mankind's sin, as also Rev. 11:15-18 teaches. Please notice that the passage does not teach that our Lord is revealed in the *sky*, but in *flaming fire*—in the fearful destructiveness of the

Time of Trouble. Thus the passage teaches that His Second Advent from Heaven will be accompanied by the mighty agents of the Great Tribulation and that, *in* the destructive troubles brought upon mankind through these, by Justice in punishment for sin, men will recognize with their mental, not physical eyes that the Lord Jesus has returned, is overthrowing Satan's Empire, incidental thereto is punishing the agents of that Empire, and is so shaping the events of that trouble as to pave the way for the establishment of God's Kingdom. Thus viewed, the passage shows that the revelation of Jesus at His Return, will be made not to man's natural, but to his mental eyes, *in or through the destructive effects of the Great Tribulation* as Scripturally taught evidences of His Second Presence. This passage, like every other Biblical passage treating on the subject, mentions not one word of our Lord's being seen with man's natural eyes at His Second Advent; but like all others, teaches that He is revealed as present, not by the sight of His body, but by the signs and works of the Second Advent.

Thus we have shown the harmony of 1 Thes. 4:16 and 2 Thes. 1:7, 8 with the many Scripture passages and doctrines, which were discussed in our January and March, issues, and which prove that our Lord's Return is invisible to man's natural, but manifest to his mental eyes. '23-43

Love—Distinction Between Kinds.

Question (1970)—What is the difference between duty love and disinterested love?

Answer.—Two different words in the Greek New Testament are translated "love." The principle one is *agape*. It is used whenever the highest kind of love, selfless love, is described; therefore we have designated it, disinterested love.

The word *philia* is the other word. Like *agape* it means love, but unlike *agape*, it does not mean disinterested love: it means duty love. By duty love is meant the good will that is owed by right to others. When duty love is exercised by man Godward it is called piety (Greek, *eusebeia*, usually translated *godliness*—that is, duty love to God with all the heart, mind, soul and strength. When it is exercised by God to man it may be called philanthropy (Greek, *philanthropia*; Titus 3:4). When it is exercised by

man-to-man it is called brotherly love (Greek, *philadelphia*)—love to the neighbor as to self.

We are exhorted in the Scriptures to develop this brotherly love, and its possession is a mark or indication that we are true Christians. Nevertheless the Apostle Peter exhorts that we go on beyond this brotherly love (*philadelphia*) and attain additionally to the broader Divine love, the disinterested love (*agape*). He says: "Add to your faith virtue [fortitude]; and to virtue knowledge; and to knowledge temperance [self-control]; and to temperance patience; and to patience godliness [*eusebeia*, duty to love God]; and to godliness brotherly kindness [*philadelphia*, duty love to man]; and to brotherly kindness charity [*agape*, disinterested love]" (2 Pet. 1:5-7). Thus the Apostle uses the word *agape* to refer to the broader and more comprehensive love, the highest attainment of Christlikeness.

The Apostle Paul testifies similarly. When describing the greatest thing in the universe in 1 Cor. 13, he uses the word *agape*. The culmination of his argument (v. 13) is, "And now abideth faith, hope, charity [*agape*], these three; but the greatest of these is charity [*agape*]." It is regrettable that the word *charity* has suffered a degradation in meaning from that prevalent formerly. Instead of its being usually employed in the noble sense of former times, to mean the grand quality of universal love and good will, it is now used mostly to refer to giving material aid to the poor, needy, ill and unfortunate. The reason we regret the almost entire disuse of the word *charity* in its noble sense and the substitution of the noun *love* in its place, is because love is a broader term than charity, which is only one kind of love.

The Apostle Paul uses the word *agape* also in other connections: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law" (Rom. 5:8, 13:10). "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." "God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect" (1 John 3:1; 4:16, 17). Thus it is

evident that agape refers to a broader and grander kind of love than *philia*, and evidences the difference between disinterested love and duty love. '70-103

Luke 6:30—Giving To "Every Man That Asketh."

Question (1958)—What is the meaning of our Lord's words in Luke 6:30, "Give to every man that asketh of thee"?

Answer.—The Lord could not have meant for us to take His words with absolute literalness, under all conditions and circumstances, for, if so, we would have to give a child a razor if it cries for it, or, if requested, give money to the dissipated, that they may injure themselves still more. The spirit of a sound mind forbids that we should understand the Master to teach that we should do anything for another or assist him in any manner that would be really to his injury. This is expressed in the next statement, "As ye would that men should do to you, do ye also to them likewise." We would surely not wish men to grant a request of ours if they sincerely believed that they would be injuring us.

Our Lord's Sermon on the Mount, of which Luke 6:30 is a part, is given more fully, more completely, in Matt. 5-7. From Matthew's account (5:40-42) it would appear that our Lord meant that when we are brought under compulsion, legally, we are to submit gracefully, and not to harbor resentment or grudgings. For instance, He says, "If any man *will sue thee at law* [italics ours], and take away thy coat [by due legal process], let him have [do not refuse him] thy cloak also." It does not follow that we are to allow him to take what the Lord has entrusted to our stewardship—wealth, possessions, coat, cloak, *etc.*—without the process of law-suit and compulsion and without our doing whatever we reasonably can legally to prevent his taking them. But after a legal decision has been made in court, whether we think it a just or an unjust one, we, as the Lord's disciples, are to be so law-abiding that we will offer not the slightest resistance to the enforcement of the legal decision, though it take from us everything in our possession.

We should interpret Matt. 5:42 and Luke 6:30 in harmony with the foregoing, and assume that the asking means a *demand*, a compulsion. That this is the proper view is proven by the preceding

statement, "If any man *sue thee at the law*, and take away thy coat," *etc.* If the coat were to be given freely for the asking, the injunction respecting the lawsuit to obtain it would be meaningless.

The succeeding statement is in harmony also, "From him that would borrow of thee turn not thou away." Here the attitude of the borrower stands out in contrast with the attitude of the one who demands absolute possession.

The Lord's followers are to be generously inclined toward all men, anxious to "do good and lend" (Luke 6:34, 35), and to use hospitality without selfishly hoping for return favors. Is so situated that an enemy could demand of us our goods, we are to submit; but if so situated that we can resist locally, we are to resist any unjust demands, and compel a suit at law. If the suit at law should go against us, we are to submit gracefully and heartily. The teachings of this verse seem to be that the Lord's people are to seek to be generous, peaceable and law-abiding under all circumstances and conditions. '58-55; '67-102' *'86-6

Mammon—The Significance Of.

Question (1975)—Jesus said, "Ye cannot serve God and mammon" (Matt. 6:24; Luke 16:13). What did He mean by mammon?

Answer.—Mammon was the name of an ancient Syrian god—the god of riches, of cupidity, the impersonation of worldliness. Today mammon means the spirit of the world, selfishness, with its avarice and love of wealth. Satan is the promoter of this spirit, this materialistic disposition.

The Apostle Paul tells us how we may know which master ye are serving he says, "His servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness" (Rom. 6:16).

If we are giving time and thought to gasping after riches and worldly honors, if our influence is for warring and strife, for selfishness in any form, if our sympathy and affections are tending to attach to the things of this present evil world rather than the things of God's Kingdom, then we are serving Satan, whether we realize it or not.

Close and careful scrutiny of his thoughts, motives, words and deeds, in the light of God's Word,

will soon show any Christian whether he is rendering service to his rightful Master or to the Adversary. Whoever is serving the devil is his servant, is in his army (compare John 8:44). If we are serving the cause of the Truth and of righteousness, and that cause only, we are on the Lord's side. '75-71

Man—Did It Grieve God That He Created Man Gen. 6:6.

Question (1924)—If God foreknows all things, and never changes His mind, why does Gen. 6:6 say, "It repented the Lord that He made man in the earth, and it grieved Him at His heart?"

Answer.—The casual reader usually understands this passage to mean that God was sorry for having created man, yea, that He was even heartbroken over it. However such, it appears to us, misunderstand the verse. To bring its thought clearly before our minds several things in it must be explained. The first of these is the word "it" in the expressions, "it repented" and "it grieved." To what does this "it" refer? Certainly not to God's creating man, both whose sins and what He would do about them He foreknew (Acts 15:18); for had God repented of man's creation, He would have destroyed him, and thus the human family would now be non-existent. Nor does the passage say that God repented having created man. It says *it* repented the Lord that He had made man *in the earth*. What repented the Lord? *i.e.*, What was the *it* of this verse? We reply, man's wickedness, even as the preceding verse says, "And God saw that the *wickedness* of man was great *in the earth*, and that every imagination of the thoughts of his heart was only evil continually, and *it* [the wickedness just described] repented the Lord . . . and it grieved Him at the heart." Having thus seen that the word "it" used twice in verse 6 refers both times to man's wickedness described in verse 5, we are ready to explain the next thing that, to the casual reader, is obscure in this verse—the expression "in the earth," which occurs both in verse 6 and in verse 5. As we have repeatedly in these columns shown, the word *earth* in the Bible does not only mean the literal earth—the planet on which we live—but also the symbolic earth—society. (Matt. 5:13; Is. 60:2; Gen.

4:14; 6:11-13; 9:11; 11:1; see H. E. '23, 48, pars. 3-5.) The form of society that prevailed before the flood was somewhat communistic, like that which prevailed among the North American Indians. Such a form of society through man's increasing selfishness became increasingly evil, until the conditions described in Gen. 6:1-5 developed. The words, "in the earth," therefore, in verses 5 and 6 mean in the communistic form of society prevailing before the flood. The word "repented" as used in this verse also causes some difficulty. We generally use the word to mean *to sorrow, to grieve* over some matter. But Biblically the word here translated "repented" means to change either one's mind or one's procedure. (Jer. 4:28; 1 Sam. 15:29; Ps. 90:13; 110:4; Num. 23:19.) Knowing the end from the beginning, God never needs to change, nor does He ever change His mind (Jas. 1:17), but He frequently changes His procedure, *i.e.*, He follows all His purposes unto a completion, then takes up other purposes, thus changing His procedure, but not His mind, which all along had planned the change of procedure, *e.g.*, when He finished His Patriarchal Age purposes, He changed His procedure, taking up the Jewish Age purposes, which in turn being completed, He changed His procedure, taking up the Gospel Age purposes, and these being nearly completed, He shortly will change His procedure, taking up His Millennial Age purposes. If the word "repented" is understood in Gen. 6:6; to mean, not a change of mind, but of procedure, the last difficulty in the verse vanishes. Accordingly, the verse would mean that man's wickedness in a communistic form of society occasioned God to change His procedure entered into when making man, He placed him in a communistic form of society; and man's wickedness therein pained God deeply. The following verses and chapters describe the means by which the Lord changed His procedure, *i.e.*, the flood and the organization of society on the bases of private ownership of property, competition in business and government in national and international relations. And we find that the communistic form of society was so changed; and thus God changed His procedure, but not His mind, which had all along

been made up to make the change of procedure when it would be due. '24-47

Man—Life Principle At Death.

Question (1976)—What becomes of the life principle of a human being when he dies?

Answer.—In Gen. 2:7 we read that “God formed man [his body] of the dust of the ground, and breathed [Heb., *blew*] into his nostrils the breath of life [Heb. plural, *lives*, *i.e.*, such as was common to all living animals]: and man became a living soul [an animated, sentient being].”

Thus man as a living soul (Heb., *nephesh*, a sentient being) consists of a material body plus the breath, the spirit, the power of life, or the life principle (Heb., *ruach*). And when he, the sentient being, the human soul, dies (Psa. 22:29; 78:50; Ezek. 18:4, 20), *i.e.*, when he ceases to live, his body returns to the dust from which it was formed (Gen. 3:19) and his spirit (Heb., *ruach*—his breath, animation, power of life, or life principle) “returns unto God who gave it” (Eccles 12:7)—his life principle and his privilege of living again are solely in God’s hand, and only God’s power can restore life to the soul who dies.

Death does not separate the *soul* from the body (as the Platonic theory, held by many Christians, teachers); rather when the soul (the person) dies the *life* in the sense of the privilege of living, the power of life, the animation, leaves the body and reverts into God’s hand, just as after a candle flame has been extinguished, the privilege or power of relighting it returns to the human hand.

Without the life principle and a body, the soul, the person, remains dead, “asleep” (1 Cor. 15:6, 18; 1 Thes. 4:13-15; 2 Pet. 3:4), until the awakening of the dead, as Psa. 146:4 explains: “His breath [*ruach*] goeth forth, he returneth to his earth; in that very day his thoughts perish.” (For further information on this subject, see the books *The At-one-ment between God and Man*, *Life-Death-Hereafter* and our free tract, *What is the Soul?*) '76-7

Man—"Thou Turnest Man To Destruction; And Sayest, Return, Ye Children Of Men"

Psa. 90:3.

Question (1962)—What is the meaning of Psa. 90:3: "Thou turnest man to destruction; and sayest, Return, ye children of men"?

Answer.—It means that God through Jesus will bring back mankind from the grave. When Adam sinned and brought God's curse upon himself and his race, then still in his loins, it was the curse, not of *life* in torment, but of *death*—the loss of the life that God had given him. "The wages of sin is [not eternal torture, but] *death*; but *the gift of God* is eternal *life* [man does not have life inherently—if he is to have it, he must get it as God's gift] through Jesus Christ our Lord"; "The soul that sinneth, it shall *die*"; God had told Adam plainly, "In the day that thou eatest thereof dying thou shalt *die*" (Rom. 6:23; Ezek. 18:4, 20; Gen. 2:17, margin). Thus "by one man sin entered into the world, and *death* [not eternal life in torment] by sin; and so *death* passed upon all men, for that all have sinned [in Adam]" (Rom. 5:12). Adam started all mankind on the broad way "that leadeth to destruction" (Matt. 7:14).

Under the curse God has for over 6,000 years been turning man to *destruction* (not eternal preservation in fire); and this would have ended everything for man-kind—they would have been eternally dead, like the brute beasts that have died—had not "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish [become eternally extinct], but [on the contrary] have everlasting life" (John 3:16). Accordingly, Jesus "was made flesh," "a little lower than the angels for the suffering of *death* . . . that he by the grace of God should taste death for every man" (John 1:14; Heb. 2:9; 2 Cor. 5:14, 15). As payment for the debt, the wages of sin, Jesus did not go into eternal torment, but "poured out his soul unto *death*"; He "*died* for our sins according to the Scriptures" (Isa. 53:10, 12; 1 Cor. 15:3).

Since God "will have *all men* saved [from the Adamic curse—1 Tim. 4:10], and to come unto the knowledge of the truth," since Jesus "gave himself a ransom for *all*, to be testified in due time" and is to

enlighten all (1 Tim. 2:4, 6; John 1:9), an awakening from the sleep of death is assured—death (the dying process) and hell (the condition of the grave—oblivion) will deliver up the dead which are in them (Rev. 20:13). God will say to mankind, whom because of disobedience He has turned to destruction in death, “Return, ye children of men.” By awakening all the dead, and bringing them up out of the Adamic condemnation and its effects, God will destroy death and hell; (Hosea 13:14; Rev. 20:14).

The Hebrew word *sheol*, and the corresponding Greek words *hades*, translated “grave” and “hell” in these two verses, are translated *grave* 32 times, *hell* 41 times and *pit* three times, in the King James Version Bible. They do not refer to a place of eternal torture, as taught in the creeds of the Dark Ages, but rather to the condition of unconsciousness, oblivion, destruction (for further details, please see our booklet, *The Hell of the Bible*, advertised on p. 32). If it were a place of torture, Job certainly would not have prayed to go and be hidden there (Job 14:13).

Job shows that hiding in the grave (*sheol*) means destruction, and that the coming forth is a regeneration, when he says, “Now shall I sleep in the dust; and thou shalt seek me in the morning, but I shall not be” (Job 7:21). Here, as elsewhere in the Scriptures, death is referred to as *sleep*. In the Millennial morning, when “the day of the Lord’s vengeance,” the Time of Trouble, will have passed, then the Lord will seek Job; and through he shall not be, though Adamic death has worked its destruction upon him, he will not be beyond the reach of Divine resurrection power. “All that are in the graves [including Job] shall hear his [Jesus’] voice, and shall come forth”(John 5:28, 29).

What tidings of great joy for all people are these (Luke 2:10)! But only those who have implicit faith in the promises of God can now rejoice in the glorious prospect. The hope of the world is in the resurrection, yet even many Christians now have little or no faith in it. They regard death, not as destruction, as this text declares, but as the gateway to heaven or to eternal torment, and so they see little or no place or necessity for a resurrection; hence to them the resurrection doctrine has lost its power.

But the Apostle Paul emphasized the absolute necessity of a resurrection from the sleep of death, if we are to have any future life. He showed that, "if the dead rise not . . . then they also which are fallen asleep in Christ are *perished*" (1 Cor. 15:22-23). And while thus defining death to be destruction, he asks, "Why should it be thought a thing incredible with you, that God should raise the dead?" (Acts 26:8). If God has power to create and to destroy, has He not power to re-create or restore that which He destroyed? Surely this is not beyond the scope of Divine power. Soon God's wrath against the ungodliness and unrighteousness of men (Rom. 1:18) will be past and all mankind will be blessed by Abraham's Seed (Gal. 3:8, 16, 29). As we read God's Word and recognize the foretold signs, such as the great increase of travel and knowledge, the great Time of Trouble upon the world, the regathering of Fleshly Israel to their homeland, *etc.* (Dan. 12:1, 4; Amos 9:14, 15), which show that these things must shortly come to pass, we hail with joy every indication. Truly we have cause to rejoice always, and in everything give thanks! '62-31; '85-31

Mankind—Will They Awaken With Perfect Bodies.

Question (1921)—Will mankind when awakened from the tomb, be given perfect bodies?

Answer.—The Ancient and Youthful Worthies, who have stood their trial of faith and obedience in this life, will receive perfect human bodies at the time of their awakening (Heb. 11:35); but those who come forth for the resurrection [restanding to perfection] that will be wrought through a judgment process (John 5:29, Rev. Ver.) will not be awakened with perfect bodies. Their being brought forth from the tomb is for the purpose of giving them an opportunity to walk up the Highway of Holiness to perfection, physical, mental, moral and religious. (Is. 35:8-10.) To give them perfect bodies at once would interfere with their reformation, since it would withdraw a strong incentive for reformation: the hope of physical healing for well-doing. Moreover, they would not recognize themselves in perfect bodies, and they would have to be put on trial for life without mercy for weaknesses; there would be no need for a sympathetic Priesthood to minister to them, nor of a

thousand years for their trial, nor would infants—fully one-half of the race died in infancy—get any advantage from the experience with evil as a deterrent from wrong-doing, if these people should be made perfect in their bodies as soon as they were awakened. Hence we look for them to return with imperfect bodies, which, as they gradually reform, will together with their minds and heart, be gradually perfected. '21-51; '74-94

Mankind—Future “Day Of Visitation.”

Question (1983)—In 1 Pet. 2:12 the Apostle exhorts the Church, “Having your conversation [*behavior*, ASV] honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.” To what time does this “day of visitation” refer?

Answer.—God “visits” people at various times and for various purposes, such as giving them inspection, special favors or punishment (Gen. 50:24; Ex. 13:9; Isa. 10:3; Jer. 46:21; Luke 1:68; 19:44). Jesus said in Luke 19:44 regarding Fleshly Israel as represented in Jerusalem, “They shall not leave in thee one stone upon another; *because thou knewest not the time of the visitation,*”

God in Jesus’ day on earth visited Fleshly Israel with His greatest and richest favor ever offered to mankind, “the high calling” (Phil. 3:14), the invitation to become of the “royal priesthood” (1 Pet. 2:9), the Kings and Priests unto our God (Ex. 19:5, 6; Rev. 5:9, 10; 20:4, 6), those who in the resurrection are made partakers of “glory and honour and immortality,” “the divine nature” (Rom. 2:7; 2 Pet. 1:4). But though God through Messiah Jesus visited fleshly Israel with this great honor and “came unto his own, his own received him not” (John 1:11). Only a few, “Israelites indeed,” received Him (v. 12) and the marvelous High Calling invitation; the rest, the bulk of the nation, rejected Him and the invitation (Rom. 11:7). Therefore Jesus said of the Jewish nation, “Thou knewest not the time of thy visitation.” They missed the most marvelous opportunity ever offered!

Accordingly beginning with Cornelius (Acts 10), “God at the first did visit the Gentiles [another visitation!] to take out of them a people for his name”

(Acts 15:14). And so Gentiles as well as Jews were given the invitation to the High calling in the Gospel, or Church Age, to become Kings and Priests and reign with Christ (Rom. 11; Gal. 3:27, 28; Eph. 2:11-15).

The Gospel, or Church Age until in the time of its end is God's "day of visitation" with His marvelous elective favors to all "out of every kindred, and tongue, and people, and nation" who would respond (Rev. 5:9; Gal. 3:28). It is God's special "accepted time," His "day of salvation" (2 Cor. 6:2), the Day of Judgment for the elect (1 Pet. 4:17).

Some think of the Gospel, or Church Age as the only day of visitation, or salvation, but the Scriptures show that while this Age is the *special* day of salvation, it is not the *only* one. Among other evidences, Isa. 49:8 shows this, stating, "In *an* acceptable time have I heard thee: and in *a* day of salvation have I helped thee." The Apostle Paul quotes this in 2 Cor. 6:2, as follows, "I have heard thee in *a* [note that this is correctly stated] time accepted, and in *the* [note this is incorrectly stated—it should be *a* as in Isa. 49:8] day of salvation have I succored thee: behold, now is *the* [it should be *an*] accepted time; behold, now is *the* [it should be *a*] day of salvation." Other good translations, such as Young's and the Berkeley Version, correctly use *a* instead of *the* in 2 Cor. 6:2, as Isa. 49:8 shows it should be.

The Apostle Peter in 1 Pet. 2:12 make a marked contrast between *the Gospel-Age time*, the Gospel-Age day of visitation or salvation, in which he exhorts the Jewish Christian brethren (1 Pet. 1:1, 2; compare Matt. 5:16) to have their conduct honest among Gentiles, non-Jews, even such as spoke against them as evildoers, so that such Gentiles would by the brethren's good works which they would now—in this life—behold, glorify God *at a future time* he called "the day of visitation."

It is evident therefore from Peter's expression that "the day of visitation" of 1 Pet. 2:12 is the time *following the Gospel or Church Age day of visitation*, or salvation, namely, the Millennium, the 1,000-year Reign of Christ, when mankind in general, "the residue [remainder] of men" (Acts 15:17)—those left after the Elect have been taken "out of every kindred,

and tongue, and people, and nation" (Rev. 5:9)—"will seek after the Lord, and all the Gentiles." This Millennial "day of visitation" in the same blessed time referred to in many other Scriptures, for example, Isa. 60:1-5, which shows that the non-elect Gentiles in general will in the Millennium come to the light of the Elect Church and be converted to Christ.

That Millennial Mediatorial Reign will be "the day of visitation" for the non-elect dead as well as the non-elect living ones. The non-elect dead, including those who spoke evil against the brethren in Peter's day on earth, will then be raised in "the resurrection of the unjust," "the resurrection of judgment" (Acts 24:15; John 5:29, ASV) and those who in this life have not had their one full opportunity for salvation will be given (1 Tim. 2:4).

This resurrection judgment will not be merely the passing of a sentence, but will first include instruction, then testing according to the instruction given, and correction of wrong conduct (see our "Judgment Day" tract—a copy free on request). God "hath appointed a day [one day is with the Lord as a thousand years'—2 Pet. 3:8] in which he will judge the world in righteousness by that man whom he hath ordained" (Acts 17:31), namely, the Risen Jesus.

Those who spoke evil against, vilified and otherwise persecuted the Elect class in this life will then remember with appreciation the good works of the Elect; they will then call to mind the patient endurance, faithfulness and uniform kindness of the ones they in this life despised, hated and ridiculed. This will cause persecuting spirit to turn to mourning and repentance, and their hatred to love and admiration; and the Elect will have the opportunity and will deal very graciously with them.

As mankind accept Christ as Savior and Lord and go up the Highway of Holiness to human perfection and life forever on earth (Isa. 35:8)—which Highway will then be opened up—they will indeed remember the example of the Elect and "glorify God in the day of visitation" for them, even as Gospel-Age believers have glorified God in their day of visitation (Isa. 49:8; 2 Cor. 6:2)—in this Age—Luke 7:16; 13:13; 17:15; Acts 11:18; 21:20.

Then, in the Mediatorial Reign, "all nations whom thou hast made shall come and worship before thee, O Lord; *and shall glorify thy name*. For thou art great, and doest wondrous things: thou art God alone." "Who shall not fear [reverence] thee, O Lord, *and glorify thy name?* for thou only art holy: for all nations shall come and worship before thee; for thy judgments [*righteous acts*, ASV] are made manifest." They will say (as we all should now): "Teach me thy way, O Lord; I will walk in thy truth; unite my heart to fear thy name. I will praise thee, O Lord my God, *with all my heart: and I will glorify thy name for evermore*" (Psa. 86:9-12; Isa. 25:9; 60:21; Rev. 15:4).

(Thus 1 Pet. 2:12 is another Bible passage that can be added to the many given in our "Hope for the Unserved Dead" booklet showing that the Scriptures indeed hold out hope for the unserved dead who have not had their one full opportunity for salvation in this life through faith in Jesus as Savior and Lord.) Let all realize that God is still visiting mankind with marvelous special Kingdom favors and selecting out those who because of accepting Christ as Savior and Lord in justification and consecration will become Abraham's pre-Millennial seed or children, who will be used in helping to bless and convert mankind in general in the Millennial Mediatorial Reign. Let all of such seed of Abraham be faithful in this end-time Gospel-Age calling, in studying God's Word (2 Tim. 2:15), in practicing its teachings and in letting "their light so shine before men, that they may see our good works and *glorify* our Father which is in heaven" (Matt. 5:16; Phil. 2:15, 16).

Let all such continually keep in mind Isa. 61:1-3: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach the good tidings to the meek . . . to bind up the broken-hearted, to proclaim liberty to the captives . . . to comfort all that mourn . . . that they might be called the trees of righteousness [Psa. 1:3], the planting of the Lord, *that he might be glorified.*" '83-94; '97-30

Marital—Duties And Obligations.

Question (1980)—What are the duties in common and the sole obligations of Christian husbands and wives to each other, according to the Bible?

Answer.—The Scriptures and the “spirit of a sound mind”—Divine wisdom, which comes “from above” (2 Tim. 1:7; James 3:17)—show husbands and wives that they have certain duties in common:

(1) *They are to love each other*, not merely with sex love, but with the genuine good will that they owe each other (we usually call it duty love) and with the unselfish, disinterested good will in its appreciation, heart’s oneness, sympathy and sacrifice (1 Cor. 13; Eph. 5:25, 28; Col. 3:14, 19; Titus 2:4).

In this love are (2) to *trust*, (3) *respect*, (4) *please* (Rom. 15:1-3; 1 Cor. 7:32-34) and (5) *serve* each other (Gal. 5:13).

The husband’s sole obligations are (1) to *cherish*, (2) *support* (Eph. 5:29; 1 Tim. 5:8) and (3) be *the head of his wife*, even as Christ is the Head of the Church (1 Cor. 11:3-9; Eph. 5:23, 25; 1 Pet. 3:7). This does not mean that the wife may not assist in the supporting, Nor does this mean that in some unusual cases, *e.g.*, incapability of the husband to secure employment or to work, she may not be the sole support of the family. The husband’s headship is not to be a tyranny (*The New Creation*, pp. 491-494). He is to be very considerate of his wife’s viewpoints and opinions on various matters, though the responsibility of making final decisions rests with him.

The wife’s sole obligations are to (1) *respect* (Eph. 5:33), (2) *be submissive* (Eph. 5:22, 24; Col. 3:18; 1 Pet. 3:4-6) and (3) *be the helpmate of her husband* (Gen. 2:18; Titus 2:5). Of course, the wife is not to *be submissive* to her husband if he asks her to do anything unjust or contrary to God’s instructions.

These general duties and obligations of husbands and wives are good guidelines for regulation and making decisions on many details pertaining to the married relationship. On account of the Adamic fall and the resultant imperfections in all men and women, husbands and wives should be lenient, longsuffering, forbearing and forgiving to each other and should exercise much sympathy and tact in dealing with each other.

These duties and obligations apply not only to consecrated (dedicated) Christians but also to the unconsecrated justified and even unjustified. However, consecrated married couples have many

special pertinent privileges and blessings that other couples do not have; and because of their self-denying and world-denying lives and continual growth in and practice of Christlikeness, they are in a much better position to faithfully carry out their marital duties and obligations.

Such special privileges and blessings of consecrated Christian husbands and wives are, *e.g.*, joining together in prayer, study and spread of the Truth, with the conjoined joy of mutual fellowship. The husband and wife who pray and converse together on the things of the Lord encourage, assist and strengthen each other in the consecrated walk, and help to deepen each other's appreciation of God, Christ and the Truth. Thus they cement the double bond of Christian love and marital love, a blessing that only truly consecrated husbands and wives can fully appreciate. For further advice regarding the duties and obligations of consecrated husbands and wives, see *The New Creation*, chap.12. '80-6

Marital—Separation Between Husband And Wife.

Question (1980)—According to the Scriptures, under what circumstances would a separation between a consecrated Christian and his or her marriage partner (spouse) be proper?

Answer.—In *The New Creation*, pp. 499-507 this matter is treated in considerable detail, covering cases in which (a) both husband and wife are consecrated Christians and in which (b) a consecrated Christian is married to an unconsecrated spouse. As shown there, the consecrated Christians should seek diligently in every proper way to stay together with their spouses in marriage relationship, which is often very difficult and trialsome when a consecrated Christian is married to an unconsecrated spouse, especially to one who is an unbeliever and hostile to the Truth.

In *The New Creation*, p. 506, we read "The believer is to seek and to attain the grace of the spirit of love that will enable the endurance of practically 'all things,' and to be profited thereby—to grow in grace under such conditions, by cultivating the Spirit of the Lord and its various graces. But there is a limit to all things, and beyond that limit it would not be proper to go. Beyond that limit the influence upon the

unjust companion would be injurious instead of helpful.

“Each must decide for himself what is the proper limitation of submission in such matters. His own conscious must decide, after that conscious has been educated by both the letter and the spirit of the Divine Word. As growth in grace is attained the trials may become more severe; but there should be a larger capacity for endurance with meekness, and a larger amount of ‘the spirit of a sound mind’ with which to determine when the point of unendurable severity and injury is reached. Grace from on high is needed, is promised, and should be earnestly sought under such conditions.—Isa. 1:5.”

“The women which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or how knowest thou, O man, whether thou shalt save thy wife” (1 Cor. 7:13-16.)

A consecrated Christian who is married to an unbeliever should not separate from or divorce (“put away” v. 12) the spouse on account of the unbelief. Rather, they both should seek to live together as happily and as peaceably as possible. It might transpire—and has often occurred—that the believing spouse will win the unbeliever for the Lord.

“If there be real cause for separation, the believer must see to it that the *cause* is not in him. The Spirit of Christ in him is to make him more gentle, more humble, more peaceable, more prudent, more wise, more longsuffering, more patient, more loving and more kind day by day” (p. 504, par. 2).

In some cases the unbelieving one will depart, or the consecrated one may find conditions truly unbearable and take up a separate home. But this is not to be understood to signify that simple desertion by a mate would grant liberty to a consecrated one to get a divorce and to marry another. “Nothing in this advice should be understood to cultivate impatience

or a readiness to take offense and feel injured. Love demands that all *bearable* treatment shall be borne” (pp. 505, 506, top).

If the unbelieving spouse insists on a divorce, the believing partner in many cases may think best to acquiesce if a suitable, equitable property settlement can be arranged; but if thus divorced the consecrated Christian would not be free to remarry except on the conditions given below. '80-6

Marital—When A Consecrated Christian May Seek Divorce And Remarriage.

Question (1980)—According to the Scriptures, under what circumstances would divorce from one's spouse be a consecrated Christian and remarriage be proper?

Answer.—Rom. 7:1-3 teaches that under ideal circumstances the marriage contract is dissolved only by the death of either spouse, as mutually promised in the customary marriage vows—“until death do us part.”

“The marriage relation, both in its duration and in its character, was designed to be a type of the lasting, faithful and blessed union of Christ and the Church. He will never leave her nor forsake her; and she will never withdraw her allegiance and faithfulness to Him” (*Z Reprints* 1554, col. 2, par. 4).

The married couple are in the “one flesh” relationship—and no one is to separate them (Gen. 2:23, 24; 1 Cor. 6:16; 7:39; Eph. 5:31). From this standpoint if either spouse, while the other lives, cohabits with another, either in or without marriage, that one is guilty of adultery—of breaking his or her marriage vow and the “one flesh” relationship.

Jesus taught in harmony with the above in Matt. 19:3-6 (comp. Mark 10:2-12; Luke 16:18), though He stated at the same time that God had under the Mosaic Law permitted divorce in special cases for reasons other than adultery (Deut. 24:1-4; Ezra 10:1-17) because of the Jews' “hardness of heart”—their stubborn dispositions. Thereby Jesus implied that many of them were unable properly to obey God's initial pertinent instruction (Gen. 2:23, 24) and that God, though not well-pleased with their course, had allowed it (as He did similarly when against His warnings given through Samuel, He acceded to the

Jews' request for a king to be set over them—1 Sam. 8:4-22).

However, God through Jesus in Matt. 5:31, 32, 19:9; Luke 16:18 (comp. Jer. 3:8) gave clear instructions, in this case for consecrated Christians, namely, *that the only reason recognized by God for which a consecrated Christian may seek a divorce is adulterous unfaithfulness of his or her spouse.*

The Greek word *porneia*, translated "fornication" in Matt. 5:32; 19:9 (also in Acts 15:20, 29 and many other N.T. passages) evidently does not mean only sexual intercourse between unmarried persons, but often means adultery also. Thayer's Greek lexicon says it is used "of illicit sexual intercourse in general." God considers adultery a breaking of the marriage contract, a splitting of the "one flesh" marriage relationship by joining sexually with someone other than one's spouse. And He therefore through Jesus pronounced it as a legitimate reason for divorce.

But while adultery is *the only reason* recognized by God for which a consecrated Christian *may* seek for a divorce, Jesus did not state that adulterous unfaithfulness of the spouse *must if necessity* cause the wronged one to separate from the offender and/or seek for a divorce, though he or she *may* do so. The wronged spouse should carefully consider refraining from separating and seeking a divorce, especially when the offender manifests repentance and a firm assurance that he or she will sin no more in this way (John 8:11; 1 Cor. 5:1-5, comp. 2 Cor. 2:6-8). Husbands and wives should have and manifest a forgiving attitude toward each other (Col. 3:13), and each should make an earnest effort to reconcile differences and to continue together in the marriage relationship.

If a consecrated Christian's spouse, whether unconsecrated or consecrated, secures a divorce for reasons other than adultery, this does not give the consecrated Christian freedom to marry again. The innocent consecrated partner is free to remarry only if the spouse has broken his or her marriage vow, the "one flesh" relationship, by cohabiting with another, either without marriage or in another marriage and if a divorce court decree has been obtained.

We realize that in many places divorces are easily obtainable for reasons other than adultery on the part of the spouse, but this does not give consecrated Christians the right to sue for divorce if there is no evidence of adultery by the spouse. Consecrated Christians are to follow Jesus' instructions.

In some cases where adultery by the spouse *has taken place* and the consecrated partner knows of it, a legal divorce may nevertheless—for the sake of discretion—be obtained by either the innocent or the offending partner without *specifying adultery in the legal record as the ground for the divorce*. In such an outcome the consecrated one would still be free—according to the Scriptures—to remarry, not withstanding the wording in the legal record. '80-7

Mary—The Mother Of Jesus, Did She Have Other Children.

Question (1963)—Did Mary have children besides Jesus?

Answer.—Yes; for Matt. 13:55, 56 and Mark 6:3 prove it, showing that after Jesus' birth she had four other sons and at least two daughters. Roman Catholics answer that these were cousins of Jesus, and claim to prove it by the fact that two of the four brothers, called James and Judas, were the Apostle James and Jude who wrote the Epistles of James and Jude, whom other Scriptures—set forth in the answer to the previous question—prove to be Jesus' first cousins. As mentioned there, we admit that cousins are called brethren in Oriental countries; and we agree that these Apostles James and Jude were cousins of Jesus. But the Roman Catholic answer does not fit here, because John 7:3-8, which also refers to Mary's other sons, Jesus' brethren mentioned in Matt. 13:55, 56 and Mark 6:3, shows that *they were not Jesus' disciples* (v. 3), and that *they did not believe in Him* (v. 5). This description could not possibly fit these Apostles James and Jude. Hence they are obviously not referred to in any of these three passages.

Moreover, if only the two alleged non-Apostolic male cousins, of the four alleged male cousins of Jesus, were meant by "His brethren" in John 7:3, the expression would have been *two of His brethren*, or *some of His brethren*. The expression would not have

included all of them, as John 7:3-8 does; for, as said above, what this passage mentions about these brethren of Jesus cannot fit the Apostle James the Less and Jude. So the natural use of language in John 7:3-8 is also against the Roman Catholic view and favors the view that Mary had other children besides Jesus.

The Roman Catholic view, *i.e.*, the perpetual virginity of Mary, is born of the heathen idea that motherhood is more or less unclean, while the Jews consider motherhood in high honor; also, one of the most dreaded things for a Jewish maiden was to remain unmarried, and for a Jewish wife was to remain childless, especially sonless. The Jewish idea was evidently in harmony with what the Apostle Paul says in Heb. 13:4. The Roman Catholic claim is put forth at the insistence of their doctrine that Mary was always a virgin; but Matt. 1:25 naturally implies that she did not remain a virgin after Jesus' birth. '63-31

Matt. 10:28—Examined.

Question (1978)—How are we to understand Matt. 10:28?

Answer.—Man can destroy the body, but cannot destroy the entity, the individual, the character, the person himself; for at death he falls asleep, waiting for the resurrection awakening (Dan. 12:2; Psa. 30:5; John 5:28, 29; Acts 24:15; 2 Tim. 4:8; Rev. 20:12). Only God can destroy our right to live again, which is guaranteed by Christ's death. The revived souls will include new bodies (1 Cor. 15:35-40). '78-7

Matt. 21:33-43—The Wicked Husbandmen Parable.

Question (1979)—What is the meaning of Jesus' parable of the wicked husbandmen (Matt. 21:33-43)?

Answer.—Briefly, the householder is God, the vineyard the Jewish nation (comp. Isa. 5:1-7) and the husbandmen its religious leaders. In due time God looked for proper fruitage but they maltreated His Jewish-Age emissaries, and in its Harvest determined to and slew His Son, the Messiah Jesus (through the Romans—Acts 2:23; 3:13-17). Consequently, God decreed destruction upon the nation, which came in the trouble upon them in A.D. 70-73 (comp. Matt. 3:12; 21:6, 7; 1 Thes. 2:16). The taking from them of the Kingdom and giving it to a fruit-bearing nation shows that the privilege of becoming the chief elect

class was taken from them and given to Spiritual Israel (Rom. 11; Rev. 7:1-8). '79-71

Matt. 22:11-13—The King Inspecting The Guests.

Question (1979)—What is meant by the king coming in to see the guests and finding one without a wedding garment (Matt. 22:11-13)?

Answer.—The custom of the Jews, arranged by Divine providence doubtless, was that at wedding feasts each guest was provided with a white wedding garment, to cover his own garments. Thus all at the wedding were on an equal footing as respects dignity, because they were the guests of the host. So all who have come to God's great Feast provided through Christ must have done so, not through any worthiness of their own in the flesh, but through acknowledging that they have an insufficiency of merit to be acceptable to God, and must accept the merit of Christ's Ransom-sacrifice as making them worthy of the honor they aspired to in responding to this invitation.

Each guest entering the house was supplied with a robe, and was expected to put it on immediately. For any guest to appear without that wedding garment would be a mark of disrespect to the host who had provided it. Indeed, for any guest to be at the wedding without a robe would imply that he had taken it off; for no one was admitted without a robe. This is the picture given us in the parable. A guest was found there who had not on a wedding garment—one, therefore, who in disregard of his host had removed his wedding garment, the wearing of which was the condition of his admission.

The words, "when the king came in to see the guests," signify an inspection just prior to the wedding feast. Since the King of the parable is Jehovah Himself, this would seem to mean that God takes note, through the exhibition of Divine justice in some manner, of anyone professing loyalty as a Christian, yet disregarding the merit of Christ's death as covering his sins.

Or, Christ might properly be understood to be referred to as the King in this instance; for at His Second Advent He is invested with Kingly authority and power by the Heavenly Father, as our Lord Himself indicates in the parables of the pounds and of

the talents. At the beginning of His Second Advent, therefore, He tells us He will Himself inspect all those who profess to be His faithful servants—all those who have accepted the invitation to the Wedding Festival.

The man found without a wedding garment in the presence of the king we understand to represent a class, and not merely one individual. So we find such a class now professing to be Christ's true followers, professing to be waiting for the marriage of the Lamb, professing to hope to enter into the joys of their Lord, yet telling us that they no longer trust in the merit of Christ's sacrifice for their standing with the Father. These have rejected Jesus as their Savior, their Redeemer, the Atoner for their sins. They merely retain Him as their Teacher and then, apparently, accept only a part of His teachings. Many adhere to and teach various theories of self-atonement.

These are manifestly unfit for the Kingdom. Only the loyal, only the faithful, are acceptable. The parable shows that all those who reject the merit of Christ's Ransom-sacrifice will be rejected from the Kingdom. They are unable to say how they came in without a "wedding garment"; for they did not come in without it. No one was ever admitted into the fellowship of the Spirit in the Church of Christ without first having on the wedding garment of Christ's merit, covering his imperfection. Those manifested as having taken off the wedding garment are cast out summarily. The king said to the servants, "Bind him hand and foot . . . and cast him into outer darkness; there shall be weeping and gnashing of teeth." '79-71

Matt. 22:14—The Outer Darkness.

Question (1979)—Does casting the one without a wedding garment into outer darkness mean that such individuals are to be tortured eternally?

Answer.—With minds filled with hallucinations of the Dark Ages, many read into this and into other Scriptures what they do not contain, assuming that the class represented by the man without the wedding garment will be cast into fiery torment, and suffer eternally.

But now, examining the Scriptures more carefully, we have perceived that as all of these guests at the wedding came into the light of the wedding chamber

from the darkness of the outside world, so the casting of one of them out of the light into the outer darkness would mean merely the taking from the knowledge and the joys represented by the wedding-chamber light and thus leaving them greatly chagrined.

As for the outside world, we know that the Apostle John declares that the whole world lies in darkness, "in the Wicked One" (1 John 5:19; comp. Isa. 60:1, 2). We know also that the present great Time of Trouble will prepare the world for the blessings of Messiah's soon-coming Kingdom. During this trouble all those who are in the darkness will have weeping and gnashing of teeth—discontent, anguish, disappointment, chagrin, *etc.*, connected with the overthrow of many of their wrongly based human hopes and expectations.

If, as some believe and teach, the one without the wedding garment is cast into a hell of fiery torment, it would not be a place of darkness, but one lighted with fire and hideous with the curses of its occupants suffering mental or physical torture. Other Scriptures agree that hell (*sheol*) is a place or state of silence, darkness, forgetfulness and absolute unconsciousness (Job 10:21, 22; Psa. 6:5; 88:3-12, 18; 146:4; Eccles. 9:5, 10; Isa. 38:18, 19; for an examination of every Bible verse in which the word *hell* is found, including those it is claimed teach eternal torment, please see our booklet *The Hell of the Bible*). '79-71

Matt. 22:14—"Many Are Called, But Few Are Chosen."

Question (1979)—What is meant by Jesus' statement, "Many are called, but few are chosen" (Matt. 22:14)?

Answer.—This does not mean, as some suppose, that only an elect few will get any favor from God in the future, and that all the remainder of humankind will be eternally tortured. We must read in harmony with the context.

The Jewish nation was first called, or invited, to the Wedding and the Wedding Feast, and they failed to come, except for a few "Israelites indeed." For about 1900 years the Gospel message has gone out into "the highways," to one Gentile nation after another, until many more or less heard the Gospel-

Age call. Yet only a few comparatively have heeded the call and have come into the elect condition.

And of those *called* and *chosen*, not all are *faithful*. The Bride, or Body, of Christ are the fully faithful—"they that are with him [Jesus our Lord] are called, and chosen, and faithful" (Rev. 17:14). The "great multitude," of whom we treated in our June issue, is faithful, but not fully so. And there is a class that backslides to the extent of never being recovered, who are cast away, or rejected entirely, and go into the Second Death—eternal annihilation—symbolized by the lake of fire (Heb. 6:4-6; 10:26-31, 39; 2 Pet. 2:20-22; 1 John 5:16; Jude 4-19; Rev. 20:15; 21:8).
'79-71

Matt. 24:6—"When Is The End."

Question (1990)—I read in Matt. 24:6 of the "end". "When is this "end"? Also, this chapter in vs. 6, 21, 29 mentions being "troubled," and in "tribulation." Do these refer to the same period?

Answer.—When referring to a period, the word "end," (*telos* in Greek) means one or the other of three Harvest periods. So when Jesus says in v. 6, "the *end* is not yet." He refers to the Harvest of the Gospel Age (which began in 1874); again, in v. 14 when He mentions the "end," He refers also to the Harvest of the Gospel Age. Thus He meant that the Harvest time would not come until the Gospel would be preached in all the world for a witness to all the nations. This witness was completed in 1861 when the Bible was translated into the last language (though not last dialect) on earth and circulated in the nation, which used that language. This is according to reports that year by the Bible societies, which had begun in 1804 largely by way of William Cary (after hearing of the long trek by young Welsh maiden Mary Jones, in the intense desire for a Bible.)

A very clear case of the word *telos*, "end," as meaning the Harvest (that is, the Harvest of the Jewish Age and the Harvest of the Gospel Age) as in 1 Cor. 10:11 (the ends of the ages; Diaglott, NASB, *etc.*); in this connection Paul speaks of the five siftings (vs. 6-10) that marked the Harvest of the Jewish Age and the Harvest of the Gospel Age.

So also in 1 Cor. 15:24 the "end" is the "Little Season," which will be the Harvest of the Millennial

Age. Accordingly, whenever the word *telos*, “end,” is used for a time-period, it refers to one or the other of the three Harvests (for the Harvest is the end of the Age, as Jesus tells us).

Matt. 24:4-14 is a brief history of the whole Gospel Age, especially in its relation to Israel and the Church. Jesus used similar language in the parallel account in Luke 21:5-24 (where He describes the trouble at the end of the *Jewish Age*). There *also* Jesus tells of nations arising against one another and of “wars and rumors of wars”; and yet the connection shows that He is referring to the *Jewish* Harvest—culminating in the destruction of Jerusalem and its temple and the scattering of Israel.

Another matter that we think should be kept in mind: Jesus in Matt. 24:8 calls the troubles in vs. 6, 7 the “beginning of sorrows”; and so vs. 6, 7 evidently do not mean troubles coming at the end of this Age. This will, we trust, show that we are correct in interpreting Matt. 24:4-14 as giving a brief summary of history throughout the Gospel Age until its Harvest in 1874.

TWO SPECIAL TRIBULATIONS OF MATT. 24

As to the second point of the question, we would understand it as follows. There are two special tribulations referred to in Matt. 24:

- (1) Those coming upon Israel, the Church and the world before the end began in 1874, and
- (2) Those coming from 1914 onward.

As Jesus teaches in Matt. 24:8, 9, the former were to set in as the “beginning of sorrows.” It is to this set of tribulations that we understand v. 29 to mean. We do not understand v. 29 to refer to the tribulation of vs. 21, 22. The latter refer to the great tribulation of the Time of Trouble (which began Autumn 1914 with World War phase I), whereas the great tribulation of vs. 8, 12, 29 come *prior* to the end (Harvest) of the Gospel Age (v. 14).

We will give two reasons for our position stated above:

- (1) The Parallel account in Luke 21:24-26 supports it. This is not so clearly seen in the accounts by Matthew and Mark as when we compare Luke’s record — which seems briefly to sum up the events of the Gospel Age, and (using other language than

“tribulation of those days”) refers in vs. 25, 26 only to the tribulation with which the age will be closed. He says:

“And they [Jews] shall fall by the edge of the sword and be led away captive into all the nations: and Jerusalem shall be trodden down of the Gentiles until the Times of the Gentiles be fulfilled. And there shall be signs in the sun and in the moon and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear and looking after those things which are coming on the earth” (Luke 21:24-26).

The fact is that all this Age has been a period of tribulation referred to in Matt. 24:9-12, and now in v. 29, the early Church was persecuted by civil Rome; while later, after Papal Rome got control, all who refused to approve her abominations were persecuted by her (Jezebel) directly, or else indirectly by the civil power to which she was wedded (Ahab). They were given into her power, and she wore out the saints of the Most High (Rev. 13:7) for 1260 years until 1799 A.D. (“a time, times and half a time,” Rev. 12:14). This long persecution, in which “many were purified and made white and tried,” and in which the Mother of Harlots was “drunk with the blood of the saints and the martyrs of Jesus” (Rev. 17:6) ended as we have already shown, practically in 1776 and actually in 1799 when the Pope and his authority were humbled before the world by Napoleon.

(2) Another reason for understanding that there are at least *two* different tribulations in Matthew 24 is the following. As in English, the Greek language has two demonstrative pronouns: *houtos* (“this”) and *ekeinos* (“that”); plural forms are *toutoi* (“these”) and *ekeinoi* (“those”), respectively. When either of two antecedents could be referred to by a pronoun, the *nearer* of the two is indicated by use of the Greek demonstrative pronoun *houtos* (“this”) the antecedent *further away* is indicated by use of the demonstrative pronoun *ekeinos* (“that”) in v. 29; the word “days” does not have the demonstrative pronoun *toutoi* (these, plural form) connected with it, but *ekeinoi* (those, plural form). Therefore this proves that the days referred to are not the nearest set of days of vs.

21, 22, but the further set of days, those of vs. 6-12; and therefore v. 29 does not refer to the tribulation mentioned in vs. 21, 22, but the tribulation (prior to 1874) mentioned in the first part of the chapter (vs. 6-12).

And when we look at the facts of the case we see that this is true. The first tribulation among God's people came to an end when Papacy was overthrown in 1799; and right after that time (according to v. 29) began the darkening of the symbolic sun and moon, for infidelism set in early in the nineteenth century in the form of "higher criticism" on both the Old and New Testaments. Since v. 29 refers to the tribulation that would end in 1799 and to Higher Criticism and the subsequent falling-away in the darkening of the Old and New Testaments, and since v. 30 refers to our Lord's Parousia, then of course that Parousia is rightly placed as coming after the tribulation of v. 29 (which ended in 1799), and during the great falling away incidental to Higher Criticism on the Old and New Testaments, which caused the great pulpit "stars," *etc.*, to fall." This darkening began with the publishing in 1835 of three of the most influential of all early Higher Critical books: (1) Vatki's Old Testament Theology; (2) Bauer's Pastoral Epistles; and (3) Strauss' Life of Christ.

Chap. XII of *Studies*, Vol. 4, "*The Battle of Armageddon*" gives further information on Matthew chapter 24. '90-83

Meats—Commanding To Abstain From Meats.

Question (1960)—In the Nov. Bible Standard, near the end of the article on "Daniel's Example and the Diet Question," it is stated that "the Apostles ate flesh and did not forbid its use (1 Tim. 4:3, 4)." Is flesh the kind of food referred to by the word "meats" in this text?

Answer.—In 1 Tim. 4:1-5 the Apostle stated that "in the latter times [particularly in the times in which we are now living—the last days, in which perilous times have come—2 Tim. 3:1] some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry and commanding to abstain from meats, which God hath created to be received with thanksgiving of

them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer.”

The Greek word *bromata*, translated “meats” in v. 3, means *foods* in a general sense, whether of plant or animal origin, and is translated “foods” in this instance in a number of translations such as the Diaglott, Rotherham’s, *etc.*, *Bromata* in Matt. 14:15 is translated “victuals” in the King James Version and “food” in the A.R.V. *Bromata* is the plural form; *broma* is the singular, and it also has the meaning of *food* in general as can be seen, *e.g.*, from John 4:34 (comp. vs. 32, 33). That flesh is included is shown by its use in Rom. 14:15, 20 (comp. vs. 2, 21) and 1 Cor. 8:8 (comp. v. 13). The word *flesh* in Rom. 14:21 and 1 Cor. 8:13 is the translation of *kreas*, a different Greek word.

Thus it is evident that while flesh is often included in the meaning of *bromata* and *broma*, it is not necessarily included in all cases, because these Greek words have the wider meaning of foods in general. Also, the word *meat* in the English of the time the King James Version was prepared had the wider meaning of solid food in general, and not merely flesh of animals, as it is more commonly used today. However, we still sometimes use it in the wider sense, *e.g.*, as in speaking of a nut *meat*, *i.e.*, the edible part of a nut, or in speaking of a *meat* grinder, which is used to mince both flesh and vegetables, or in the saying, “One man’s meat [meaning *food*] is another man’s poison.”

St. Paul’s prophecy in 1 Tim. 4:1-5 therefore indicates that in the latter times some who would depart from the faith, the doctrines of God’s Word, would seek to bind upon Christians, as *religious obligations* (1) abstinence from marriage (celibacy—as is done, *e.g.*, in the case of the Roman Catholic priesthood) and (2) abstinence from foods (*bromata*). He does not here distinguish between flesh food and other food, but refers to foods in general. Thus the commanded abstinence from “meats” (*bromata*) could refer to abstinence, *e.g.*, from all solid foods, or from flesh feeds or from certain other solid foods, either at certain meal times, or on certain days, or

during certain seasons, as *binding religious obligations*.

Fasting is shown by the Scriptures to be beneficial spiritually, especially at certain times and seasons, if it is done in the proper attitude and way (Matt. 6:16-18; 17:21; Acts 14:23; 1 Cor. 7:5; 2 Cor. 11:27). It is known to be beneficial physically as well as spiritually, if not taken to an extreme, but if used in harmony with the spirit of a sound mind (2 Tim. 1:7). It has been known in some cases to aid greatly in improving and restoring physical health. But it is a mistake to seek to bind fasting, abstinence from flesh food, *etc.*, upon Christians as a *religious obligation*. Many have done this in our day, in fulfilment of the Apostle's prophecy. Let us be on our guard along this line, and not become entangled in a yoke of bondage!

The Apostle goes on to state that God created suitable foods for mankind, which are "to be received with thanksgiving [which many neglect to render] of them which believe and know the truth." In v. 4 the Greek words *pan ktisma*, translated "every creature" in the King James Version, would be better rendered "everything created" (see Diaglott). Everything originally created for man for food consisted of "every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat [food]" (Gen. 1:29). Later God gave man permission to eat the flesh of animals, but He made a clear-cut distinction between the clean and the unclean (Gen. 7:2; 9:3; Lev. 11).

Chemical analysis shows that the animals that chew the cud and part the hoof have the same chemical elements as has the human body, which reason God declared them "clean," hygienic (healthful) for human consumption; while those animals that do not chew the cud and part the hoof, or do only one of these two things, are declared "unclean," unhygienic (unhealthful) for human consumption, containing as they do chemical elements foreign to the human body, which elements act as a poison when eaten by humans. One could hardly, therefore, expect the flesh of forbidden animals to be (1 Tim. 4:5) "sanctified by the word of God and prayer." '60-31

Memorial—Who May Partake Of The Lord's Supper.

Question (1961)—Who may partake of the Lord's Supper?

Answer.—First and foremost, the Little Flock, the members of Christ's Body (1 Cor. 12:12-27; Eph. 4:4), were given the privilege of partaking, and that in the fullest sense. By their participation therein they symbolized three things: (1) the death of our Lord Jesus (1 Cor. 11:26); (2) their faith, appropriating justification, obtaining the forgiveness of sins and the imputation of righteousness, through His broken body and shed blood, His death (Matt. 26:26-28); and (3) their sharing with Him in the privilege of the sacrificial death for the world (1 Cor. 10:16, 17; 15:29; Phil. 3:10). But the Great Company and the non-Spirit-begotten consecrated servants of God may also partake in the first two senses just mentioned. They are not privileged in the Lord's Supper to symbolize death with Christ, for they are not members of His Body, partners in His Sin-offering, His sacrificial cup; but they may partake of the Lord's Supper to symbolize (1) His death as the Lamb of God, and (2) their faith, appropriating justification through His sacrificial death—His body broken for them and His blood shed for them for the forgiveness of their sins.

We have especially two reasons for believing that it is appropriate for the non-Spirit-begotten consecrated servants of God to partake of the Lord's Supper for the two purposes set forth above as (1) and (2). First, not only the firstborns, but all Israelites by Divine command and approval (Ex. 12:25-27, 47; Num. 9:2-5, 13; Josh. 5:10; 2 Chron. 35:1-19) partook of the annual Passover, the type of the Lord's Supper. The Israelites as a nation were consecrated to God and were in covenant relationship with Him from the day when He took them by the hand to lead them out of the land of Egypt (Ex. 12:40, 41; Heb. 8:9); and they were "baptized unto Moses in the cloud and in the sea" (1 Cor. 10:1, 2). Hence all consecrated believers, non-Spirit-begotten as well as New Creatures, *i.e.*, the "church of the firstborn" (Heb. 12:23), may partake of the Lord's Supper, the Memorial of the antitypical Passover Lamb (1 Cor. 5:7, 8).

Second, the Apostles partook of the first Lord's Supper while consecrated but in a tentatively justified condition; they were not yet begotten of the Holy Spirit, and could not be until the outpouring of the Holy Spirit at Pentecost. Before Pentecost their condition was very much the same as that of the non-Spirit-begotten consecrated servants of God of today, though they had a prospect of Spirit-begetting and membership in the Body of Christ, which here in the end of the Gospel Age, in the great Time of Trouble, is no longer available (Rev. 7:1-3; Isa. 66:7; Amos 9:13).

The Lord's Supper is not for the world, nor merely nominal or unconsecrated believers. That only *consecrated, dedicated*, believers should partake of the Lord's Supper, is shown in the type by God's specification regarding the annual Passover that "no uncircumcised person shall eat thereof" (Ex. 12:48). The circumcision of the heart of the Jews, which was their real circumcision (Rom. 2:28, 29), types consecration (Phil. 3:3; Col. 2:11-13), the real baptism (water baptism—immersion—is merely its outward symbol).

Each one should "examine himself, and so let him eat of that bread, and drink of that cup" (1 Cor. 11:28). Each believer in Jesus as His Savior should consider whether or not he has given up his own will and accepted God's will as his own, as Jesus did (Heb. 10:7-9); and, if he has not done so, he should consider doing so; after consecrating, such should then partake. As in the type all leaven was to be put away (Ex. 12:8, 15, 18-20; 13:3, 6, 7), so we should seek to put away all leaven—including the leaven of false doctrine, hypocrisy, malice, *etc.* (Matt. 16:6-12; Mark 8:15; Luke 12:1; 2 Cor. 7:1; Eph. 4:31; Col. 3:8; Titus 3:3)—and let us "keep the feast . . . with the unleavened bread of sincerity and truth" (1 Cor. 5:6-8). '61-23

Memorial Supper—How Often Observed.

Question (1974)—In 1 Cor. 11:26 we read, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till he come." How often should we do this?

Answer.—Some mistakenly claim that these words mean that we should partake of the Lord's Supper

very often—every month, or every week, or even every day if possible. But the words “as often as” do not enjoin us to partake of the Lord’s Supper *often*; they simply mean *whenever*. The Apostle Paul was here making no enjoiner at all, but merely setting forth a fact, *i.e.*, that *whenever* God’s people celebrate the Memorial—and, of course, a memorial is properly celebrated *on the anniversary* of the death of the one for whom the memorial is kept—they show, announce, declare Jesus’ death.

How do they do this? It will be noticed that the accounts of the institution of the Lord’s Supper tell us that after Jesus blessed the bread He broke it (Matt. 26:26; Mark 14:22; Luke 22:19; 1 Cor. 11:23, 24). Therefore the breaking of the bread, coming after the blessing of the bread, is an essential part of the service; and it *shows*, symbolizes, testifies, the breaking of our Lord’s humanity unto death. Our Lord while mentioning the things symbolized said that His blood was shed for the forgiveness of man’s sins (Matt. 26:28). Our eating of the unleavened bread, which symbolizes His body broken for us, and our drinking of the cup, which symbolizes His blood shed for us—in other words, our appropriating to ourselves that which symbolizes His human righteousness with its accompanying right to life and life-rights—represents our faith appropriating justification through the merit of His vicarious sacrifice. Thus in several ways we show, reveal, make known, and declare, our Lord’s death when we keep His Memorial.

As to how often we are to do this: Jesus was crucified and died on the fourteenth of the Jewish month, Nisan, or Abib, the very same 24-hour day that the typical Passover lamb was slain, in fulfillment of that part of the type—*the death of the lamb*—and how fitting it is that all Christians should commemorate on the night of the same 24-hour day on which our Passover Lamb (1 Cor. 5:7, 8) was slain, and thus memorialize our Lord’s death on its anniversary! It was our Lord’s instruction that this day be observed annually in remembrance of Him. “When he had supped” (1 Cor. 11:25; *i.e.*, “after supper”—ASV), thus finishing the final observance of the typical Passover for Himself and His disciples, He instituted the *new*, the Lord’s Supper remembrances—the bread

and the fruit of the vine—to take the place of the *old*, the typical *annual* lamb. He gave them to His disciples, saying: “*This* do in *remembrance* of me [keep no longer the typical Passover supper each year, but instead use these new emblems each year in the antitypical supper—the Memorial—to commemorate Me and My sacrifice as the antitypical Passover Lamb of God]” (Luke 22:19).

The death of Christ, as the antitype of the Passover lamb slain in Egypt, can be commemorated at no time so appropriately as on the regular anniversary, the evening of the fourteenth day of Nisan, or Abib, the first month, lunar time (Ex. 12:2-8; Lev. 23:5; Num. 9:1-3; 28:16), regardless of which day of the week it may come. According to God’s reckoning (Gen. 1:5, 8, *etc.*), the “evening,” the night period of a 24-hour day, beginning at 6 p.m., precedes its “morning,” or day period, which begins at 6 a.m. This year the fourteenth of Nisan begins at 6 p.m., April 5.

Some sincere Christians, though celebrating their birthdays, wedding days, *etc.*, annually on their anniversaries, no matter what the day of the week, mistakenly celebrate the Memorial of our Lord’s death at fixed weekly times—usually on a Sunday, the first day of the week—the day of His resurrection! Our Lord instituted the Memorial of His death in the “*night*” and it was called a “*supper*” (1 Cor. 11:20, 23); but with many it is observed really as a *breakfast*, held in the *forenoon*! Let us endeavor to observe it as instituted by Jesus, at the proper time, *in place* of the annual Jewish Passover supper, and in remembrance of His death. ’74-23

Men—“Not Able To Kill The Soul.”

Question (1971)—How are we to understand Jesus’ words: “Fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell” (Matt. 10:28; compare Luke 12:4, 5)?

Answer.—The Greek word translated “hell” here is not *hades*, the unconscious condition of the Adamic death state, but *gehenna*, the condition of utter, complete and eternal annihilation, “the second death.” (For details, see our booklet *The Hell of the Bible*, listed on p, 16) Here Jesus positively declares

that the power of God can destroy—annihilate—the soul in the Second Death. Thus here, as elsewhere in the Scriptures, it is shown that the human soul is not inherently immortal (deathproof) but mortal—it can die. “The soul that sinneth, it shall die” (Ezek. 18:4, 20; Job 36:14, margin; Psa. 33:19; 56:13; 78:50; 116:8; James 5:20). The expression “immortal soul” cannot be found in the Bible. “The wages of sin is death; but the gift of God is eternal life,” and it cannot be had except “through Jesus Christ our Lord” (Rom. 6:23; Acts 4:12; 16:31).

Because Jesus “tasted for every man,” gave “his [human] soul an offering for sin,” “poured out his soul unto death,” “gave himself [his soul] a ransom for all” (Heb. 2:9; Isa. 53:10, 12; 1 Tim. 2:6), mankind in Adamic death is spoken of as being merely asleep—in view of the coming resurrection awakening (Dan. 12:2; John 11:11-14; Acts 7:60; 13:36; 1 Cor. 15:6, 13-18, 20, 51; 1 Thes 4:13-15; 2 Pet. 3:4). In proving that there will be a resurrection of the dead, Jesus showed that from God’s standpoint Abraham, Isaac and Jacob are not extinct. He stated that even after they had fallen asleep in the unconscious sleep of death, the Father still called Himself their God; “for he is not a God of the dead [those forever blotted out of the book of life], but of the living: for all live unto him [He considers them as not really dead, but only asleep and still alive, because of the coming resurrection awakening]” (Luke 20:37, 38; Matt. 22:31, 32; Mark 12:26, 27; Ex. 3:6, 16; Acts 7:32; Heb. 11:16).

Surely then we need not fear those who are able to kill the body, for that is all they can do. They cannot destroy the soul, the entity, the individual character or the person himself; for at death he passes into temporary sleep, waiting for the glorious awakening in the resurrection morning (Dan. 12:2; Psa. 30:5; John 5:28, 29; Rev. 20:12). No human being, no one except God, can destroy our right to live again, our future being, and our soul; for our privilege of a resurrection is guaranteed to us by Christ’s death on our behalf (Acts 24:15; 26:8; 1 Cor. 15:3). Our revived souls (the same persons, entities) will have new bodies (either spiritual or earthly—“to every ‘seed’ his own [kind of] body”—1 Cor. 15:35-

40), and these none will have liberty to kill. God alone has power to destroy utterly—soul and body. We should therefore properly fear (reverence) Him, loving to do His will and fearing to displease Him. God utterly destroys (annihilates) the wicked; but He preserves those who love Him (Psa. 145:20); He causes all things to work together for their good (Rom. 8:28). He is our Helper and has promised never to leave or to forsake us (Heb. 13:5, 6). We may therefore confidently say, with the Apostle Paul, “I know whom I have believed, and am persuaded that he [Jesus as God’s mighty Agent] is able to keep that which I have committed unto him against that [resurrection] day” (2 Tim. 1:12). ‘71-15

Merciful—to Obtain Mercy (Matt. 5:7).

Question (1965)—In Matt. 5:7 Jesus said: “Blessed are the merciful: for they shall obtain mercy.” Why must we show mercy in order to obtain mercy?

Answer.—Our Lord was speaking here, not to people of the world, but to His disciples (vs. 1, 2); and in this same sermon, the sermon on the mount, He said (6:14, 15): “For if ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses.” He also told His disciples (Mark 11:25, 26): “When ye stand praying, forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses.”

However, while we are always to be in a forgiving attitude, we may not express forgiveness to the offender until forgiveness is asked (Luke 17:3, 4); for to express forgiveness to the unrepentant sinner would tend to do him more harm than good. But like the father of the prodigal (Luke 15:20—the father represents God), when we see the repentant one coming in an attitude of humility, we should go out part way to meet him; “for he shall have judgment without mercy, that hath showed no mercy” (James 2:13).

The world during Christ’s soon-coming reign of righteousness will receive instruction and discipline, which will be administered with mercy, and an assurance to the willing and obedient of perfection as

human beings by the end of restitution. But the Gospel-Age elect classes as individuals, have no such long period for their character development. They do not attain that kind of perfection here in the present life. Because of the inherent imperfections of their fallen flesh they need God's mercy, through the imputation of Christ's ransom merit, to cover their blemishes. Therefore God has arranged that these may expect mercy only in proportion as they show mercy to others.

In other words, all the followers of Jesus have many imperfections to be covered, as sins of weakness and ignorance, by His merit in Divine mercy, or else, as sins of wilfulness, to be atoned for by stripes, punishments, before they die. The very essence of Christian principle is love, compassion and the forgiveness of the faults of others. The forgiving attitude must be cultivated and cheerfully expressed on every suitable occasion, if we would have God's mercy cheerfully extended to us.

Our Heavenly Father, who has given us everything that we have, even life itself, and has made such merciful provisions for us, even at the great sacrifice of His only begotten Son to die for us (John 3:16), surely has every right to require that we learn to love and show mercy to others (Micah 6:8). And in order to develop His consecrated children in generosity, forgiveness and mercy, He has agreed that He will be merciful to us in proportion as we will be merciful to others. What a wondrous reward, and what a wondrous incentive!

Thus our Lord taught us to pray, "Forgive us our debts, as we also have forgiven our debtors" (Matt. 6:12—A.R.V.; R.S.V.; Rotherham, *etc.*). This does not refer to our share in original sin and condemnation in Adam, for this was canceled for us through the merit of Christ when we were first justified by faith, before we were accepted as Jesus' disciples and became followers in His steps as sons of God; rather it refers to our daily shortcomings. What an incentive this is to us as God's people to be gracious, forgiving, large-hearted, merciful, thus cultivating the Heavenly Father's spirit and character, and to be in that condition of heart where we can receive richly of His mercy and bounty! And how careful we should be to

cheerfully forgive others, if we would have God cheerfully forgive us our shortcomings! '65-86

**Mercy—"Mercy Rejoiceth Against Judgment"
(James 2:13).**

Question (1965)—What is meant in James 2:13 by the statement, "Mercy rejoiceth against judgment"?

Answer.—The word "judgment" here stands for *sentence*—the sentence of sin, *i.e.*, death. It therefore represents justice, because in man's trial it was Divine justice, which decreed the sentence of death. Mercy is compassion relieving the weak and unfortunate. It is the fruit or result of love, and therefore represents love. Accordingly, the case of mercy against judgment is equivalent to love against justice. The thought is that Divine love has secured a triumph over Divine justice.

But how could God's love triumph over His justice, seeing that justice is the very foundation of all Divine government? The Bible assures us that God in His love never works out of harmony with His justice (1 John 4:16; Psa. 89:14). St. Paul shows us how God's love and mercy rejoice over His justice and the sentence of death, without in any way violating His justice. He assures us that our justification from the sentence is by Divine grace. "through the redemption [deliverance] that is in Christ Jesus: whom God hath set forth to be a propitiation [satisfaction of Justice—1 John 2:2] through faith in his blood . . . that he might be just, and [yet be] the justifier of him which believeth in Jesus" (Rom. 3:24-26).

Here, then, is the triumph of God's love and mercy, not through a failure of His justice, not through conquering it, but through a satisfaction of His justice, its appeasement by the payment of a ransom-price, a corresponding price (1 Tim. 2:6)—a man's life for a man's life: the man Christ Jesus for the man Adam and all his posterity (all of whom were involved in his disobedience and its sentence or curse), resulting in deliverance from the curse for the Church and the world (Rom. 8:19-23; Rev. 22:3). From this standpoint alone is it possible for Divine love and mercy to triumph over Divine justice and its sentence—a triumph in which the justice of God can equally rejoice. "Thanks be unto God for his unspeakable gift" (2 Cor. 9:15)! '65-86

Messiah—What Is His Kingdom And Its Work.

Question (1957)—Will you please describe briefly Messiah's Kingdom and its work?

Answer.—Messiah's Kingdom will be a spiritual kingdom, invisible to the physical eyes of mortals, yet all-powerful, for the accomplishment of the great things promised in the Law and in the Prophets. The empire, which He will establish, invisible to men's physical sight, will take the place of the empire of Satan, which is likewise invisible. The King of light and glory will supplant the prince of darkness. When the Pharisees demanded of Jesus when the Kingdom of God would come, He told them that the Kingdom (in the sense of the Kingdom class) would be invisible when they would come to reign over the earth (Rev. 5:9, 10), for He said that the Kingdom would come "not with observation"—outward show, visibly as the margin puts it. Nor would anyone be able to point out these rulers to the sight of others, saying, "Lo, here!" or, "Lo, there!" the reason being that they would be invisible, "within you" (literally, *in your midst*, Luke 17:20, 21). Thus no human being will ever be able to see the Kingdom class, who, glorified as spirit beings, of the Divine nature (2 Pet. 1:4), are thoroughly invisible to men's natural eyes, just as God, Jesus (John 1:18; 1 Tim. 6:16) and the angels of God are invisible to men's natural eyes.

While the Kingdom class proper, Jesus and the Church, with the Great Company as their assistants, will during their Thousand-year Reign be invisible to men's natural eyes, they will be visibly represented throughout the earth by certain perfect human beings—the Ancient and Youthful Worthies—even as Satan and his angels have during their reign been visibly represented by certain imperfect human beings, such as oppressive rulers, false religious teachers and predatory aristocrats, who through Satanic deception have more or less claimed to exercise authority by Divine Right. Principal among Messiah's earthly agents and representatives will be Abraham, Isaac and all the prophets (Luke 13:28), resurrected in full human perfection (Heb. 11:39, 40) in all their faculties. Instead of their being as heretofore, the fathers, they will be the children of Messiah, whom He will make princes in all the earth

(Psa. 45:16). With this Kingdom the nation of Israel (now being regathered and permanently established in their promised everlasting possession—Gen. 17:8; 48:4; Amos 9:14, 15) will speedily unite, and eventually every nation will come into harmony with Messiah (Isa. 2:2-4); all people will be privileged to come in under Israel's New Covenant, then established by Him, the great "Messenger of the Covenant, whom ye delight in" (Jer. 31:31-34; Mal. 3:1-3).

The glorious Messiah, whom the Jews identify with "Michael, the great Prince, which standeth for the children of thy people" (Dan. 12:1), the Mohammedans also expect and identify with Mahomet of the past. The Free Masons also expect the same glorious personage and, in their traditions, identify him with Hiram Abiff, the great Master-Mason. The same great Messiah, Michael, the Archangel, the antitypical Melchisedec, Priest as well as King (Heb. 7:1-7), we identify as "the Man Christ Jesus, who gave himself a ransom for all, to be testified in due time" (1 Tim. 2:5, 6). But when the great King shall appear in His power and great glory (Matt. 24:30) and establish His Kingdom with Israel, He will be, as promised by the Prophets, "the desire of all nations" (Hag. 2:7).

Then all the blinded eyes will be opened and all the deaf ears will be unstopped (Isa. 35:5). Then who He is and how He should be identified with Abraham's seed and David's line will be clearly known to all, in heaven and in earth. Not now, but when the King shall reign in righteousness and princes shall rule in judgment (Isa. 32:1), all shall fully understand the significance of Zechariah's prophecy (12:7-10) and Psa. 22:16. Content that Messiah shall show the Truth in His day of revealment, we are glad to point Jews, Mohammedans, Christians and all other to the glorious Messiah and the great work of blessing for all the nations which He will accomplish through the seed of Abraham (Gen. 12:3; 22:16-18; Gal. 3:8, 16, 29), according to God's covenant and His oath. For details on the Kingdom, its work, *etc.* Please see *The Millennium* book, chapter V. '57-23; '65-61

Ministers—Christian And Celibacy.

Question (1980) Must Christian ministers remain unmarried?

Answer.—There is nothing in the Scriptures to support the teaching that Christian ministers *must* remain unmarried. The Bible does speak approvingly of those who serve the Lord and can live chastely without marriage. Jesus said (Matt. 19:12): "There be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake." The Apostle Paul wrote in 1 Cor. 7:32, 33: "He that is unmarried careth for the things that belong to the Lord, how he may please the Lord: But he that is married careth for the things that are of the world, how he may please his wife." In v. 38 he says, "He that giveth her in marriage doeth well, but he that giveth her not in marriage doeth better."

But none has the right to forbid others to marry. The Apostle writes (1 Tim. 4:1-3) of some who "shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," as "forbidding to marry, and commanding to abstain from meats." The Bible says also, "Marriage is honourable in all, and the [marriage] bed undefiled" (Heb. 13:4).

We know that the Apostle Peter, who Roman Catholics claim was the first pope, was a married man, because the Scriptures speak of his wife's mother (Matt. 8:14, 15).

The Apostle Paul did not consider it would have been wrong for him to marry. He said (1 Cor. 9:5), "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas [Peter]?" And when he wrote about the qualifications of elders, or bishops, he specified they could be "husbands of one wife" (1 Tim. 3:2; Titus 1:6).

It is evident that the teaching that Christian ministers must remain unmarried, celibate, is not in harmony with the Scriptures. The Roman Catholic Church has not only strongly and steadfastly refused to accept any married men as priests in her churches but also has prohibited any priests who marry to continue as priests.

Recently, however, the Vatican has announced provisions whereby some dissident married priests of

the Episcopal Church may be ordained as Roman Catholic priests. But future candidates for the priesthood and current Catholic priests will still be forbidden to marry. It appears that matters of policy, such as the dwindling number of R.C. priests, have influenced the Vatican's decision, whereas it should be decided only on the basis of the Scriptures mentioned above, which show plainly that all Christian bishops (elders) and ministers are free to marry if they believe they should do so. '80-95

Ministry—Of Sickness And Sorrow.

Question (1962)—Are sickness, pain and sorrow blessings from the Lord?

Answer.—Surely sickness, pain, sorrow and dying are not in themselves blessings! On the contrary, all of these are parts of the "curse" of death pronounced upon Father Adam for his sin of disobedience (Gen. 3:17-19) and inherited by his children (Rom. 5:12, 18; 1 Cor. 15:22). However, "we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28).

The Lord frequently gives His consecrated people special blessings in connection with various evils that they suffer as a result of the curse upon Adam's race. He uses these evils for the blessing of His disciples, those who trust in Him, as agencies by which to develop in them various fruits of the Spirit (Gal. 5:22, 23), such as meekness, humility, faith, hope, love, gentleness, joy, courage, peace, patience, *etc.* God wants His children "to be conformed to the image of his Son" (Rom. 8:29). "Draw nigh to God, and he will draw nigh to you" (James 4:8).

The saints of every age have learned the blessing of affliction and sorrow (see *e.g.*, 2 Cor. 12:9, 10). The Psalmist David testified, "Before I was afflicted I went astray: but now have I kept thy word"; and again, "It is good for me that I have been afflicted; that I might learn thy statutes" (Psa. 119:67, 71). Sorrow and grief may, and perhaps often will, come in like a flood, but our Lord will be our stay and strength in every experience that He permits. The soul that has never known the discipline of sorrow and trouble has never yet learned very fully the joy and preciousness of our Lord's love and helpfulness.

It is in seasons of overwhelming sorrow and grief, when we draw near to our Lord, that He draws especially near to us. "We have not an high priest which cannot be touched with the feeling of our infirmities" (Heb. 4:15). And if we are rightly exercised under our trialsome experiences and are properly sympathetic toward others and touched with pity for the poor groaning creation as we see them in sorrow, pain and disappointment, we are better enabled to lay hold of our Lord's promise to His own: "Blessed are they that mourn: for they shall be comforted" (Matt. 5:4). '62-6

Moon—Will Man Ever Visit The Moon.

Question (1958)—Does the Bible give any indication as to whether or not humans will be able to visit the moon?

Answer.—Since Sputniks No. 1 (184 lbs.) and No. 2 (about 1/2 ton) were hurled 560 and 1,056 miles above the earth respectively, and more especially since the "Explorer" satellite (30.8 lbs.) was shot 1,700 miles above the earth, there has been much speculation regarding space travel; some even claim that rocket landings on the moon will be made within two years.

Only the Church, "chosen out of the world" (John 15:19), goes to heaven (John 14:1-3; 1 Cor. 15:47-50; 2 Cor. 5:1-4; Heb. 10:34; 1 Pet. 1:3, 4). "The heavens are the Lord's; but the earth hath he *given* to the children of men" (Psa. 115:16). "The earth abideth for ever"; God "created it not in vain, he formed it to be inhabited" (Eccl. 1:4; Isa. 45:18). "Man is of the earth, earthy," made "to dwell on all the face of the earth" (1 Cor. 15:47; Acts 17:26)—he is not adapted to live on the moon, or on the other planets, under very different conditions.

Man was never given dominion over other planets—it was only "over all the earth" (Gen 1:26-28; Psa. 8:4-8; comp. *Creation*, pp. 484, 485). Hence despite the wild speculations to the contrary, we do not believe that humans will ever become footloose among the planets. However, the moon belongs to earth—it is not a planet, but is earth's satellite—and there seems to be nothing in the Bible to show that humans may not eventually be allowed to visit it, though they would experience much difficulty there,

especially for extended periods, for it is devoid of air, water and vegetation, and at times the temperature drops to about 200 degrees below zero. Additionally, it is 239,000 miles from the earth, whereas so far man-made satellites have reached into space less than 2,000 miles. '58-22

Moses—And The Law Covenant.

Question (1975)—Was Moses out from under Adamic condemnation?

Answer.—As a member of the Jewish nation he was in special Law Covenant relationship with God. Adam, when he sinned, lost his implied covenant standing with God and was sentenced to death. God made a new arrangement with the natural seed of Abraham, that He would enter into a covenant with them as though they were perfect; and to this end Moses became their mediator. We have every reason to believe that Moses was also a participator in the arrangement as well as being the mediator of it, that he was under the Law the same as were all the others of Israel.

This covenant, by its arrangement year by year continually, not only put them, at the first, in this condition of typical justification or covenant relationship with God, but it gave them a whole year of that favorable condition; and only at the end of the year, when the period for which the typical atonement sacrifices (Lev. 16:6, 9, 15; Heb. 13:11) had been offered had lapsed, were they no longer in covenant relationship with God. Then they put on sackcloth and ashes and "afflicted their souls" (Lev. 16:29-31; 23:27-32). Like the remainder of the world, they were sinners, under condemnation, but under more condemnation than the rest of the world because they had the additional condemnation of the Law.

We understand, then, that if Moses could have kept the Law under that covenant, God would have been bound to give him eternal life according to the promise—"He that doeth these things shall live by them" (Lev. 18:5; Luke 10:28; Rom. 10:5; Gal. 3:12). God did not say anything about Christ or believing in Christ or anything of that kind, but merely, he that doeth these things shall have eternal life by doing them. And so we think that this promise applied to

Moses and all the Israelites under the Law, and still applies to the Jews.

We believe God would give eternal life to *anyone* who could do those things perfectly, but this offer was made only to the Jews. They were out from Adamic condemnation in the typical sense; not that they had escaped, for since they still bore unchanged the same imperfections as the remainder of the children of Adam, they could not do what they wished to do; as the Apostle says, "Ye cannot do the things that ye would" (Gal. 5:17). So they had a condemnation as a people, which other nations did not have. Adam, individually, had been sentenced to death. His children did not have, individually, that condemnation. They were *born* in "prison"—in this death condition. But in the case of the Jews, God treated them as though they had been separated from the remainder of the world.

It was as if they had said, "We did not do anything wrong, Lord; why do you not give us a chance?"

"I will give you a chance; I will give you my Law to keep."

"What will you give us if we keep your Law perfectly?" "I will give you eternal life."

"We will keep it. We agree to keep your Law, and you agree to give us life." So, then, these children of Adam, the Jews, who, like the rest of the world, were not on individual trial previously, and had not, therefore, been sentenced as individuals, but were merely sharing the effect of Adam's condemnation—all these Jews were then put on trial, and when they failed it meant additional condemnation upon them, because they had undergone this individual trial and failed.

Therefore, we see that it was necessary that the Jews, under this second condemnation, or this individual trial and individual condemnation, should all be under Moses as the mediator, so that Christ could take the place of this mediator and effect something for that nation. Moses was merely typical of the better Mediator. Therefore, since they were in that mediator, who was only a type of Christ, God was merely showing to them in a typical way what He will do for them by and by, when Christ will be Mediator

of their New (Law) Covenant (Jer. 31:31-34; 32:40-44; Heb. 8:6-13). '75-62

Movements—Reform And Denominations.

Question (1983)—How are we as God's people to view the various great Reform movements of the Gospel (Church) Age and the denominations that have developed from them?

Answer.—The various Reformers and their Reform movements were evidently used of God to gradually bring His Truth-hungry people (John 8:31, 32, 36) out of more and more of the papal errors of the Dark Ages, to cleanse them as His sanctuary. From the foregoing article we see how mightily God used Martin Luther to bring forth from the Scriptures, especially the justification by faith Truth teaching as against the papal error of justification by works. His movement through his and other leaders' efforts became the Lutheran denomination.

Zwingli was used of God to bring forth the Truth teaching that the bread and the wine in the Lord's Supper represent Jesus' body and blood, as against the papal error of the real presence of Jesus' body and blood in the Lord's Supper. Through the efforts of Calvin and others his movement became the Presbyterian denomination.

Thomas Crammer was used of God to bring forth the Truth teaching that the Church in the flesh is subject to the civil powers (Rom. 13:1-7, *etc.*) as against the papal error that the civil power is subject to the Church. Through the efforts of others his movement became the Episcopal Church.

Other Reformers such as Wesley, Campbell and Miller brought forth other Truth teachings. Their movements became respectively the Methodist, Christian (Disciple) and Adventist Churches. Still other Reformers brought forth other Truth teachings and movements, which movements became other denominations.

What happened in each case was that as the denomination developed, supporters and successors of the Reformer built a fence around the Truth brought forth by and the movement begun by the Reformer. The followers were willing to accept as much Truth as the pertinent Reformer taught, but little or no more.

The advancing Truth, which is “as the shining light, that shineth more and more unto the perfect day” (Prov. 4:18; Psa. 119:105), has continued to progress, and those who halted around their favorite Reformers and were not willing to follow the advancing Truth were soon left in more or less of darkness, as further Bible teachings unfolded and were clarified by our Lord to His people as He continued to open for their understanding additional truths from the sealed book—the Bible (Rev. 5).

Another bad and hindersome development came—*sectarianism*. Some began to say “I am of Luther”—Lutheran; others, “I am of Wesley”—Methodist, *etc.* (Some have gone and go so far as to think and even claim that all who are true Christians are in their group!) The Scriptures show that sectarianism is *carnal*—of the *flesh* rather than of the Spirit.

God through the Apostle Paul condemns sectarianism. He says, “Every one of you saith, I am of Paul; and I of Apollos; and I of Cephas [Peter]; and I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?” “For while one saith I am of Paul, and another of Apollos; are ye not carnal” (1 Cor. 1:12, 13; 3:3-7; 4:21-23).

So let us shun sectarianism! We should consider as Christian brothers and sisters all who claim to have repented for sin and to have accepted Jesus as Savior (Acts 4:12; 16:31; 20:21) and whose course of conduct is consistent with the Bible’s teachings; and we should consider those who have accepted Jesus also as Lord and Master—who have dedicated or consecrated themselves to God—and whose lives are consistent with the Bible’s teachings, as being true fellow disciples of Christ (John 8:31, 32, 36).

Let us be careful not to build a fence around a favorite Reformer and think no further truths from the Scriptures have become due since his day. Let us not blind ourselves, but be open to the many items of advancing Truth from the Scriptures as due as they have been set forth for us by our Lord Jesus in our day (Rev. 3:20), in this end-time of this Gospel or Church Age. Let us continue to search the Scriptures (John 5:39; 2 Tim. 2:15) and accept only those

teachings, which are in harmony with them (Isa. 8:20; Acts 17:11; 1 Thes. 5:21). '83-78

Muslims—Black And Their Beliefs.

Question (1966)—Who are the "Black Muslims" and what are some of their beliefs?

Answer.—The Black Muslims are a radical element among Negroes. The movement is led by Elijah Muhammad, and has its headquarters in Chicago. Its most famous member is Muhammad Ali, better known as Cassius Clay.

It has been aptly said that the Bible is like an old fiddle on which any tune can be played. And the Black Muslims, like many others try to play their own tune on it, no matter how discordant their jazzy composition may be. Their official weekly newspaper, *Muhammad Speaks*, for Nov. 12, 1965, sets forth "What the Muslims Want," and "What the Muslims Believe." In the latter section are the following two articles, which show the Black Muslims' disharmony with Bible teachings:

"5. We believe in the resurrection of the dead—not in physical resurrection—but in mental resurrection. We believe that the so-called Negroes are most in need of mental resurrection: therefore, they will be resurrected first. Furthermore, we believe we are the people of God's choice, as it has been written, that God would choose the rejected and the despised. We can find no other persons fitting this description in these last days more than the so-called Negroes in America. We believe in the resurrection of the righteous.

"12. We believe that Allah [God] appeared in the Person of Master W. Fard Muhammad, July, 1930; the long-awaited 'Messiah' of the Christians and the 'Mahdi' of the Muslims. We believe further and lastly that Allah is God and besides HIM there is no God and He will bring about a universal government of peace."

So we have another "God" since the cult leader who called himself "Father Divine" died and thus proved, so far as he is concerned that "God is dead." What next? !!! Jesus prophesied and warned us against just such deceivers that would arise in these last days, saying: "False Christs [Messiahs] and false prophets shall arise, and shall show signs and wonders, to seduce, if it were possible, even the

elect. But takes ye heed: behold, I have foretold you all things" (Mark 13:22, 23). '66-86

New Covenant—To Be Made With Jews.

Question (1973)—In Jer. 31:31-34 we read: "Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: . . . this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more." Has the New Covenant been made as yet, as some Christians claim, or is this future?

Answer.—The New Covenant has not been made as yet. It started clearly in v. 33 that this covenant is to be made with the nation or house of Israel, which includes both the ten tribes and the two tribes (Israel and Judah, v. 31). It is to be made "after those days," that is, after the Diaspora and after the completion of the regathering of the Jews to their homeland, Eretz Israel, which we see still progressing, in their return from Russia ("the land of the north") and other countries (Jer. 16:14-16). Those Christians who say the New Covenant has already been made are mistaken. The covenant made with Abraham (Gen. 12:3; 22:16-18), to which the Law Covenant was added 430 years later (Ex. 12:40, 41), has continued in force (compare Gal. 3:17; 4:22-31). '73-71

New Covenant—For Other Nations Also.

Question (1973)—Some Jews claim that "this new covenant is to be with the House of Israel, not with a specific person or any other nation." Is this correct?

Answer.—It is evident that the New Covenant will reach and bless other nations and individuals also, as they line themselves up with Israel under the New Covenant. This is shown, for example, by Ezek. 16:60-63. After telling in the preceding part of the chapter that the iniquity of Israel was worse than that of Sodom and Samaria, God tells Israel that they "despised the oath in breaking the covenant" and that

He will deal with them accordingly (v. 59). But He tells them that after their punishment for iniquity, "Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant [the New Covenant, mentioned in Jer. 31:31-34]. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder [Sodom] and thy younger [Samaria]: and I will give them unto thee for daughters [along with the other Gentile nations; Isa. 60], but not by thy [old Law] covenant. And I will establish my [New] covenant with thee; and thou shalt know that I am the Lord." Thus it is evident that other nations also will come in under the New Covenant, after it is made with the nation of Israel. '73-71

New Covenant—Law To Be Inscribed In The Hearts.

Question (1973)—Does God's writing His law in their hearts mean that under the New Covenant "the old laws will not have to be taught and will be known by birth by all Jews," as some Jews claim?

Answer.—No. It is evident that now all have to be taught the way of God and that they do not know it by birth. The parents are enjoined to teach their children (Gen. 18:19; Ex. 12:26, 27; Deut. 4:10; 6:7; 11:19). God's laws are not by nature in the heart, but must be put there by diligent and persistent effort on our part (Deut. 6:6; 11:18; Prov. 3:1-4; 7:1-3). God declares, for example, in the prophecy of Ezekiel (36:24-27), that after the regathering of Israel (v. 24), "Then will I sprinkle clean water [pure truth from His Word] upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh [the heart hardened through sin, error, selfishness and unbelief], and I will give you an heart of flesh [tender, sympathetic, generous, Godlike]. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." Thus it is evident that the writing of God's law in people's hearts means that they will have to be taught, and that God's law will not be known by birth. '73-71

Noah's—Flood, Was It World—Wide Or Local.

Question (1969)—Did Noah's Flood come upon the earth as a whole, or was it confined to one relatively small area?

Answer.—Scientific facts show that a sudden flood of waters came upon the earth as a whole. Science has demonstrated the correctness of the Valian theory, *viz.*, that various canopies or rings, somewhat similar to the rings that still surround the planet Saturn, surrounded the earth in its formative stage, and were precipitated upon it one after another over long periods of time, the final one being a canopy of water. This is in harmony with the Bible, which mentions God's separating of the waters on the earth from those above the earth by the expanse (Gen. 1:7; the King James translation is faulty here in using the word "firmament"; the Heb. word *rakia* means expanse—see Rotherham, Leeser; comp. *Creation*, pp. 362-366). Our present atmosphere occupies the place of the expanse.

Apparently at one time there were seven canopies or rings around the earth, held off by the heat of the primeval earth at varying distances, dependent on their density. Each of these fell to the earth at the end of its age-day, or epoch; and these successively formed the strata of the earth on top of the original igneous mass now represented in the granite formed from the molten mass, when all its carbon was burned out. These seven strata are very plainly seen in the immense layers in the Grand Canyon of the Colorado River, the soil forming the seventh layer, which by accommodation we here call a stratum. The last of these canopies was of pure water (the heavier minerals, *etc.*, being in the various lower canopies according to their varying weights) and fell to the earth in the Great Deluge.

Prior to the time of the Flood, with the water canopy still surrounding it, the earth was like a huge hot-house with evenness of temperature everywhere, making the climate at the Poles the same as that at the Equator, with the same kind of vegetation found at the poles as at the Equator. How do we know this? Because huge mammoths, elephants, antelopes, *etc.*, have been found in frozen Siberia embedded in the fields of ice—glaciers—with undigested grass in their

stomachs. These while grazing in the far North were evidently overwhelmed suddenly by the Flood's descending waters, which rushed in at the Poles and then quickly froze. The resultant ice or glaciers held them for millenniums in their secure embrace until lately they were discovered and have given us factual proof of the Flood's reality and that it was worldwide.

Additionally, we might note that glacial scratches on rocks are found also in the Western Hemisphere. Many have been found in the temperate zone of the North American continent—and the scratches on fixed rocks always run north and south, never east and west. Skeletons of antediluvian animals have been discovered also on the North American continent. A few years ago the Editor was privileged to assist in exhuming the skeleton of a mastodon found buried at the edge of a mesa in Oklahoma. In the Petrified Forest of Arizona its many giant trees buried to a depth of 200 feet are found to lie from north to south (not east and west), and the roots of the trees are to the north with the tops to the south, thus indicating that they were swept by an onrush of water coming from the north.

This further corroborative evidence that the sudden downpour of water at the time of the Flood—the sudden breaking of the envelope which held the warmth of the earth and sun equably—produced the great ice-fields and ice-mountains of the arctic regions and the flood of waters as they swept the Poles toward the Equator, for the precipitation would, of course, be less at the Equator, due to the centrifugal force of the rotating earth, whereas this force holding off the waters would gradually lesson from the Equator to the Poles, and the precipitation would be greatest at the Poles, the ice and waters thus moving from the Poles toward the Equator. Evidently the cradle of the race was specially dealt with by first depressing and then at the proper time elevating it. Apparently the Ark floated in a comparatively quiet eddy, aside from the general rush of the waters; this is indicated by the exceedingly heavy alluvial deposit declared to be present in all that region.

Thus not only the Bible and the history of various ancient nations, but also the Glacial Age, zoological

finds in Siberia and elsewhere, and geology, all prove the reality of a world-wide flood; and the Valian theory gives it a scientific explanation. '69-62; '98-68

Noah—Did Noah Take The Animals Into The Ark by Two Or By Seven (Gen. 6:19, 20; Comp. 7:2, 3).

Question (1969)—How do we harmonize Gen. 6:19, 20, where God instructed Noah that “of every living thing” he was to take “*two* of every sort” into the Ark, with Gen. 7:2, 3, where God instructed him to take of every clean beast and of fowls by *sevens*, to keep seed alive upon the face of all the earth?

Answer.—Some have thought that there is a contradiction in these two sets of instructions, but there really is not. There should be no difficulty if we recognize that in the first instance, perhaps some 120 years before the Flood came, God gave to Noah some general directions concerning it (Gen. 6:3, 14, 17-20), among other things telling him how the animal life would be preserved and survive amid it: two of every species, male and female, were to be taken into the Ark, to keep them alive. This is the way that God commanded it and this is the way that it was done, for even of the clean animals it was true that they went into the Ark “two by two” (the animals were admitted by pairs without regard to the number of heads), “the male and the female, as God had commanded Noah” (7:9). This was true both “of clean beasts, and of beasts that are not clean, and of fowls” (7:8).

It will be noted that there is no conflict between the general directions of Gen. 6:19, 20 and the additional, more specific directions that God gave much later as to the clean animals and fowls in 7:2, 3, at the time He told Noah and his family to come into the Ark; for both in 6:22 and in 7:5 we read that Noah did according to all that God commanded him—which he could not have done if God had given him conflicting commands. The Hebrew text in 7:2, 3 is not clear to us as to whether seven head or seven pairs of each clean animal and fowl are meant. Some scholars think seven pairs of the clean animals and fowls are meant, while others think that this would have crowded the Ark too much and that seven head each of the clean animals and fowls are meant, three

pairs (two and two), with one left over for sacrifice, for 8:20 shows that Noah offered burnt offerings “of every clean beast, and of every clean fowl.” In either case, there is no contradiction or inconsistency between 7:2, 3 and 6:19, 20—“two of every sort.” Nor does 7:9 contradict 7:2, 3. The rule was that all animals, both clean and unclean, should go in “two by two,” “the male and his female,” “to keep them alive.” That rule was not broken, but amplified, by the direction of 7:2, 3, that of clean animals and fowls there should be more than just *one* pair—they were to be preserved by sevens. ‘69-63; ‘98-69

Noah’s—Motive In Preparing The Ark.

Question (1969)—How can Noah be a type of Jesus, seeing that Noah was “moved by fear” in preparing the Ark (Heb. 11:7)?

Answer.—The Greek word that is translated “fear” in Heb. 11:7 has the meaning of “godly fear,” as indicated in Heb. 12:28. Rotherham suggests, “filled with reverence” as a better translation. Rather than Noah’s being moved by fear in the ordinary sense, the Greek text indicates that he was *piously disposed*. ‘69-63

Noah’s—Standing Before God.

Question (1969)—Since Jesus is “the way, the truth, and the life” (John 14:6), and “neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must saved” (Acts 4:12), and since Noah had never heard of “our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel” (2 Tim. 1:10), is Noah saved? Was he a Christian? Where is Noah today?

Answer.—Noah was not a Christian, a disciple or follower in the footsteps of Christ (Matt. 16:24), for he lived before Jesus’ day. “The law and the prophets were until John [the Baptist]: since that time the kingdom of God is preached, and every man presseth into it” (Luke 16:16). No one could press into it prior to the time of our Lord’s First Advent, when He opened up the “new and living way . . . consecrated for us [His Church], through the veil, that is to say, his flesh” (Heb. 10:20). Noah is not saved yet; however, like Abraham, he “believed God, and it [his

faith] was imputed unto him for righteousness: and he was called the Friend of God" (James 2:23; Rom. 4:9, 22). Thus God could deal with Noah anticipatorily on the basis of the blood of Christ, which would in the future be shed as a ransom-price for Adam and all his race, including Noah.

Noah is one of the Ancient Worthies, whom the Apostle Paul describes in Heb. 11, and of whom he writes in vs. 39, 40: "And these all [including Noah, v. 7], having obtained a good report through faith, received not the promise: God having provided some better thing for us [the Church], that they without us should not be made perfect." During the Gospel Age God has been raising up the Church—"a people for His name" (Acts 15:14), the Seed of Abraham (Gal. 3:8, 16, 29) for the blessing of all the families of the earth. When God has fully selected and perfected His Gospel-Age elect, then He, having overthrown Satan's empire—this present evil world—in the great Time of Trouble with which this Age closes, will set up His Kingdom on earth (for which we pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven"); and Jesus, who by the grace of God tasted death for every man (Heb. 2:9), will awaken from the sleep of death all who are in the graves (John 5:28, 29—Noah, one of those who "have done good" will come forth in this resurrection awakening "to the resurrection of life"); and Jesus will then "draw all men" unto Him (including Noah; 1 John 12:32; during the Gospel Age, wherein God has been selecting the Bride, the Lamb's Wife, God not Jesus, does the drawing—John 6:44). Noah will then, during the world's Judgment Day, receive the light and learn of Jesus as his Savior, for God "hath appointed a day [a thousand-year day—2 Pet. 3:7, 8], in the which he will judge the world [as distinct from the Church, which is judged during the Gospel Age—1 Pet. 4:17] in righteousness by that man [the man Christ Jesus—1 Tim. 2:3-6] whom he hath ordained" (Acts 17:31); and Jesus is "that true Light, which lighteth every man [including Noah] that cometh into the world" (John 1:9).

We see, then, that according to the Scriptures, Noah, like the rest of the Ancient Worthies—Abraham, David, *etc.*, (Isa. 63:16; Acts 2:23)—is asleep in

death, waiting for the resurrection; for "As in Adam all die, even so in Christ shall all be made alive" (1 Cor. 15:22); and even of the Church, who have the privilege of sharing in the First Resurrection (Rev. 14:4; 20:6), it is said: "If in this life only we have hope in Christ, we are of all men most miserable. Then they also which are fallen asleep in Christ are perished" (1 Cor. 15:19, 18). We have the assurance of the Scriptures that "there shall be a resurrection of the dead, both of the just [including Noah] and unjust" (Acts 24:15). Noah is one of the Ancient Worthies, who walked by faith with God, who, though "having obtained a good report through faith, received not the promise"; he, like the other Ancient Worthies, faithfully endured affliction and suffered for righteousness' sake, that he "might obtain a better resurrection" than the world of mankind in general who knew not God or preferred to live for self rather than for God (Heb. 11:39, 35). '69-63

Noah's Ark—Gospel-Age Antitype.

Question (1970)—What do the eight souls saved in Noah's Ark represent from the Gospel-Age standpoint?

Answer.—They represent those who are vitalizedly preserved safe throughout the antitypical flood—the Adamic death-curse. These are the ones who are "passed from death unto life" during the Gospel Age (John 5:24; 1 John 3:14). As antitypical Priests and Levites they are God's Gospel-Age elect, His chosen ones, to bring blessings to the non-elect world of mankind during the Millennial Age. They are primarily the Christ Class: Jesus the Head and "the Church, which is His Body" (Eph. 1:22, 23), and secondarily the Great Company, or Great Multitude, described in Rev. 7:9-17.

The Tabernacle in the Wilderness will help us to understand the antitypes of the four couples saved in Noah's Ark. Aaron, the high priest, types Jesus, the "High Priest of our profession" (Heb. 3:1; 4:14, 15; 2:17); and Aaron's sons, the underpriesthood, type the Royal Priesthood, the 144,000 Underpriests (1 Pet. 2:9; Rev. 5:10). Israel's priesthood encamped "before the tabernacle toward the east" (Num. 3:38); and the Levites as distinct from the priests, as descendants of Levi's three sons, Gershon, Kohath

and Merari (v. 17), encamped respectively to the west, south and north of the Tabernacle (vs. 23, 29, 35). Thus the Levites as distinct from the priests were divided into three groups in their encampment and Levitical service.

Accordingly, just as Israel had four groups (one of priests and three of Levites) encamped about the Tabernacle, so during the Gospel Age there have been four groups of God's saved people, His New Creatures (one of Priests—the Royal Priesthood—and three of antitypical Levites—those who would become the Great Company). These four correspond to the four couples saved in the Ark: (1) Jesus and the Church, His Body, (2) those who would become the Kohathite branch of the Great Company, (3) those who would become the Merarite branch of the Great Company, and (4) those who would become the Gershonite branch of the Great Company of the Great Company.

In this picture Noah types Jesus, who is the Heir of the righteousness, which comes to us by faith (Heb. 11:7); and his wife types the Lamb's wife, the Little Flock of 144,000. Shem types the leaders among the prospective Kohathites; his wife, the non-leaders among them. Ham types the leaders among the prospective Merarites; his wife, the non-leaders among them. Japheth types the leaders among the prospective Gershonites; and his wife, the non-leaders among them. This picture gives us the same general view of the classes as that of the antitypical Priests and the three groups of antitypical Levites here in the end of the Gospel Age, in the Time of Trouble, during which the Great Company are developed as such. According to 1 Pet. 3:21 these four classes of New Creatures entered the antitypical Ark by consecration and Spirit begetting, and are saved through the curse and from it unto eternal life. '70-70

Noah's Ark—Millennial-Age Antitype.

Question (1970)—What do the eight souls saved in Noah's Ark represent from the Millennial-Age standpoint?

Answer.—Here again the four couples represent four classes—one of antitypical Priests and three of antitypical Levites. In *The Divine Plan of the Ages*, p.

318, Noah's Ark is said to type "Christ and the power in Him which will replenish and reorganize society." He and His replenishing and reorganizing power are summarized in the Abrahamic Covenant (Gen. 12:2, 3). It is the embodiment of God's counsel; its central feature is the Seed of Abraham, The Christ, whose glorious replenishing and reorganizing power is to bless all the nations of the earth (Gal. 3:8, 16, 29). According to the Scriptures there are four elect classes who in this life obtain a good report through faith in the Abrahamic Covenant: (1) The Christ, (2) the Ancient Worthies (described in Heb. 11), (3) the Great Company, and (4) the Youthful Worthies.

Abraham's seed was in its larger sense to be, not only heavenly ("as the stars of the heaven"), but also earthly ("as the sand which is upon the sea shore"); thus there will be two phases, a heavenly and an earthly phase, to God's Millennial Kingdom on earth, for the blessing of mankind (Gen. 22:15-18). The spiritual phase of the Kingdom will of course be invisible to human eyes; but Jesus told some of the unfaithful Israelites that they would be greatly disappointed "when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves thrust out" (Luke 13:28). This refers to the earthly phase of God's Kingdom, for the Ancient Worthies died before the heavenly calling was opened and the first Spirit-begettals of New Creatures took place at Pentecost. Even John the Baptist is less than the least in the Kingdom of Heaven—the spirit beings in the heavenly phase of God's Millennial Kingdom (Matt. 11:11; see *The Divine Plan of the Ages*, pp. 273-306, on "The Kingdom of God"; also our booklet *The Kingdom of God—Heavenly and Earthly*—a copy free on request).

The Scriptures teach not only that the Ancient Worthies are God's consecrated servants who were faithful unto death before Pentecost, when the first Spirit-begetting of prospective members of Christ's Bride took place, but also that there is another class of faithful servants who consecrate themselves to God and His service in the end of the Gospel Age after Spirit-begetting ceases and no more persons are inducted into membership in the Little Flock (the full number of 144,000 having been completed) but

before the end of the time apportioned by God for the selection of this fourth elect class. In harmony with the Bible's description of this class we call them Youthful Worthies. Just as there are two of the four elect classes—the Little Flock and the Great Company—in the spiritual or heavenly phase of God's Millennial Kingdom, so there will be two of the four elect classes—the Ancient Worthies and the Youthful Worthies—in the fleshly or earthly phase of God's Millennial Kingdom.

In this Millennial setting, Noah and his wife represent Jesus and His Bride, the Lamb's Wife (Rev. 19:7). They will regenerate Adam's sin-cursed race, those who are under the death sentence because of Adam's transgression (Matt. 19:28; Rom. 5:12, 15-21; 1 Cor. 15:22). Jesus is the Second or Last Adam, and as such the Second or Last Father of the race; and the Church, the Lamb's wife, is the Second Eve, and as such the Second or Last Mother of the race (Rom. 5:14; 1 Cor. 15:45, 47; Eph. 5:31, 32; 2 Cor. 11:2, 3). Our Lord alone will give the obedient of the world life—His human right to life and its life-rights sacrificed for them. He is their Life-giver, Savior. The Church, the Bride, does not give the world life. As the Second Eve or Mother She will receive this life from the Second Adam and will nourish into fitness for everlasting life all who obey (Rev. 22:17). Those who will not obey "shall be destroyed"—annihilated (Acts 3:23; Psa. 145:20). The Christ, Head and Body—the great Prophet, Priest and King—will have the other three classes of God's elect—the three classes of antitypical Levites—as Their special assistants in the restitution work of blessing the world of mankind (Num. 3:6-9; Acts 3:19-21).

God charged Noah and his wife and their three sons and their wives to be fruitful and multiply, and replenish the earth (Gen. 9:1). We understand that this is a type of God's arrangement for the four elect classes to regenerate the race in righteousness and life and to fill the new earth in the Millennium (2 Pet. 3:13; Isa. 35; Num. 14:21), and that Noah and his wife type Jesus and His Bride, the Lamb's Wife; Shem, the Ancient Worthies; Japheth, the Great Company; and Ham, the Youthful Worthies—the three

sons representing the leaders of their respective classes, and their wives the rest of these classes.

But animals also were saved in the Ark—at least one pair of every clean and unclean kind. We understand these animals to represent the *quasi*-elect and the non-elect who will ultimately be saved unto eternal life on earth: the clean animals represent the *quasi*-elect, *i.e.*, the loyal Abrahamic and Mosaic Covenants' believing and practicing Jews, as typically clean, who will be saved Millennially, and the loyal ransom-believing and justice practicing tentatively justified, as tentatively clean, who will be saved, We understand that the unclean animals represent those of the non-elect who will be saved unto eternal life on earth, and that those perishing in the Flood represent from one viewpoint those who have perished under the Adamic curse, and from another viewpoint the movements and systems of Satan's empire and the Second Death class—"whose end is destruction" (Phil. 3:19; Psa. 145:20; Heb. 2:14; Ezek. 28:11-19; 2 Thes. 1:7-10; Rev. 21:8).

Just as in the type the clean and the unclean animals occupied altogether different positions in the Ark than those of Noah and his family, so in the antitype the *quasi*-elect and the non-elect are quite differently related to the Abrahamic Covenant than antitypical Noah and his family, *i.e.*, the four elect classes. The animals were placed in the Ark to type that anticipatorily their antitypes would be included in the Abrahamic Covenant. As the Ark in the type was the means of rescue from the Flood, so God's eternal purpose—the Abrahamic Covenant—is the means of safety from destruction for all in the antitypical Ark.

Noah's Ark—The Search For.

Question (1974)—Have there been any expeditions searching recently for Noah's Ark on Mt. Ararat?

Answer.—The Institute for Creation Research had planned an expedition for this year, but it was denied permission to explore. The Turkish government announced a ban on travel and exploration by foreigners in the vicinity of Mt. Ararat. New maps printed by travel agencies are required to indicate the mountain as an off-limits area. For similar Turkish

government action in 1970, see BS Nos. 416 and 434.
'74-87

Oaths—Taking Them In Court.

Question (1971)—Is it proper to take an oath before testifying in court, since Jesus told us not to take oaths, but to let our yea be yea, and our nay be nay (Matt. 5:37)?

Answer.—Jesus evidently did not forbid our taking an oath before testifying in court; for He Himself answered the high priest after being put under oath by the latter (Matt. 26:63-66). Jesus prohibited the brethren taking oaths in their *conversation* with one another, even as He says, "Let your *communication* (conversation) be yea, yea; nay, nay." The propriety of this prohibition is a twofold one: (1) oriental people, including the Jews from ancient times have been accustomed to make oath to almost every statement they make in private conversation, which of course tends to profane and belittle the oath, and which, accordingly, Jesus' followers should not do; and (2) it should not be done by the Lord's brethren to one another, because an oath in private conversation implies that the oath-taker's word of itself without an oath is not to be very much trusted, whereas the brethren should trust one another. So viewed Jesus' statement is a sober principle, but has no reference to court's requiring an oath from witnesses. On the other hand, as is manifest from court procedure in Israel, it is a matter of natural justice for courts to require witnesses to testify under oath, because an oath, adding greater solemnity and responsibility to the testimony, since he thereby calls upon God to testify to the truthfulness of his statements, conduces to make him more careful "to tell the truth, the whole truth and nothing but the truth." '71-55

Papal—Religious Questions Raised At The Democratic Convention.

Question (1924)—What is the significance of the raising of the religious question at the Democratic Convention at New York?

Answer.—It seems to be a papal move first to gain absolute control of the Democratic party, and then

through it of the nation. Hitherto the hierarchy hypocritically has claimed that it keeps out of politics; but of late its real designs have come to the light in ways that are undeniably revelatory as having a political capacity. England's foremost lay Catholic, Belloc, has publicly proclaimed and published in this country the incompatibility of Rome's Canon law and civil government independent of Rome. And the effort to hand over the Democratic party to Rome at the Democratic Convention was so patent that both Romanists and anti-Romanists acknowledge it. Rome desires a political party that shall be her representative, her hand, mouth and eye, in the political domain here, just as she has such parties in Europe, *e.g.*, the Centrist party in Germany, the Popular party in Italy, *etc.* This wish she sought to realize at New York. With her usual hypocrisy she assumed the pose of the defender of religious liberty from alleged violations by the Klan, *etc.* This was a gross misrepresentation of the facts; for the anti-hierarchical movement in America does not seek, nor has it sought to take away religious liberty, *i.e.*, freedom of religious discussion, assembly, propaganda, worship and belief from Roman Catholics or anybody else; but recognizing Rome's conspiracy—largely realized—to dominate our government, national, state and municipal, which domination it recognizes as a violation of the constitutional prohibition of whatever smacks of a union of Church and State, the anti-hierarchical movement has set itself to oppose every means that the hierarchy is using to secure political Romanism's domination in the United States. Hence it opposes the election of Catholics because of the hierarchy's purpose through them politically to "get America." Actually the hierarchy is seeking to suppress and in part is succeeding in suppressing freedom of anti-Roman speech, press, assembly, *etc.* Both Papal history and Papal doctrine prove that if Rome had the power she would destroy everywhere all non-Roman religious liberty, *i.e.*, all non-Roman freedom of religious discussion, assembly, propaganda, worship and belief, and therein would use every method of persecution that she would dare employ to accomplish this end. Her *semper idem*—always the same—doctrine and

practice prove this of her. Instructed from Scripture, history and Rome's doctrines and practices the anti-hierarchal movement as real Americanism is opposing Rome's designs on America as utterly un-American. To hide her real purpose Rome has with characteristic Jesuitry thrown out as a smoke screen over her designs, the religious liberty question, hoping thereby through flattery and deception to entice true guileless Americans into becoming a catspaw to pull her chestnuts out of the fire. In this course it reminds us of the anaconda, the greatest of serpents, which licks its intended victim all over, and, finishing the operation, swallows it. Americans, beware of the Roman Hierarchy as the image and special representative among men of "Satan, that old serpent." It is licking you all over with intent to swallow you. Let Americans never forget Lafayette's earnest warning: If the liberties of the American people ever fall, it will be at the hands of the Roman Hierarchy. '24-39

Paul Apostle—Ananias And Saul.

Question (1975)—How do you harmonize Acts 9:17, 18, which tells of Ananias, *who was not an Apostle*, putting his hands on Saul (Paul), *etc.* with the teaching that *only the Apostles* had the power to bestow the "gifts" of the Spirit by the laying on of their hands on others, as was set forth in the April issue of *The Bible Standard*, pages 26, 28?

Answer.—That only the twelve Apostles had as a special prerogative of their office the power to bestow the "gifts" of the Spirit upon others by the laying on of hands is evident from Acts 8:5-24; 19:1-6.

How then are we to understand Acts 9:17, 18? It reads: "And Ananias went his way, and entered into the house; and putting his hands on him said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightiest receive thy sight, and be filled with the Holy Spirit. And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized."

Certainly Paul could not and did not receive his appointment as an Apostle by virtue of any power of Ananias or any other man, for God reserved to Himself alone through Jesus the prerogative of

choosing and appointing all of His Apostles (Acts 20:24; 1 Cor. 12:18, 29; Gal. 1:1, 16; Rev. 21:14; see *Bible Standard* No. 325). It was not even in the power of any Apostle or Apostles to elect or appoint another Apostle. The selection of Matthias as a supposed successor of Judas as an Apostle, by the Apostles (Acts 1:15-26), who had been instructed to wait, was never authorized or recognized by God. We hear nothing further about Matthias in the Bible. It manifestly was Paul, appointed by God Himself through Jesus, who was to take Judas' forfeited bishoprick—*office* or *charge*—as an Apostle (v. 20), and who so ably filled that office, as the Scriptures show.

The Scriptures show also that before *Ananias visited him*, Paul *had already been specially chosen by God and appointed* to be His vessel for carrying the Gospel message, not only to Jews, but also—and especially—to the Gentiles (Acts 9:15; 22:14; 26:16-18; compare Gal. 1:15). This is shown by all three accounts of Paul's conversion (two in his direct speech):

(a) In Acts 9:15, God told Ananias that Paul "*is [i.e., already] a chosen vessel unto me.*" (b) Acts 22:14 records Ananias telling him that "the God of our fathers *hath* chosen thee." (c) In Acts 26:9-20, Paul relates that the glorified Jesus spoke with him, and he indicates that by God's authority our Lord appointed him as an Apostle *at least three days prior to Ananias' visit*; for we read that the Lord told him "I have appeared unto thee for this purpose, to make thee a minister" (v. 16). He then commissioned Paul to go to the Gentiles, adding "unto whom *now* [*i.e., from then on*] I send thee" (v. 17).

One requirement for being an Apostle was that one must have personally witnessed Jesus after His resurrection (Acts 1:2, 3, 22; 2:32; 22:14, 15; 26:16; Rom. 15:15-20; 1 Cor. 15:7, 8; Gal. 1:1, 16). This was accomplished by our Lord's appearing to Paul on the Damascus road. As a consequence Paul was then commissioned by Divine authority as an Apostle to be a special "witness both of these things which thou hast seen, and of those things in the which I will appear unto thee" (Acts 26:16). *This was all done several days before Ananias visited him.*

Apparently God's use of Ananias, was recorded in Acts 9, was additionally in part to *confirm* Paul in the Apostolic office already given to him, and to pronounce the Divine blessing upon his ministry. Ananias also instructed him as to baptism (v. 18; 22:16).

Although Paul had the "gifts" of the Spirit from shortly after his appointment as an Apostle, on the Damascus road (Acts 14:3, 8-10; 15:12; 16:16-18; 19:1-6, 11, 12; 20:7-10; 28:8, 9; Rom. 15:19; 1 Cor. 14:18; 2 Cor. 12:12; Gal. 3:5), and also had the power to confer the "gifts," in common with the other Apostles (Matt. 18:18), it is not stated in the Scriptures that Paul received these "gifts" or the power to confer them, at the hands of Ananias or any of the Apostles. Note also the following considerations:

(1) From Acts 9:10-16 it is evident that *the special reason* for Ananias' "putting his hands" on Saul was "that he might receive his sight" (v. 12; 22:13). It evidently was a common practice for those with the "gift" of healing (1 Cor. 12:9, 28, 29)—both Apostles and non-Apostles—to *lay their hands on the sick in order to heal them* (Mark 16:17, 18; Acts 28:8, etc.).

Certainly there was a thriving Christian community at Damascus, else Saul would have specially besought the high priest at Jerusalem for "letters" to the Damascus synagogues, with the express purpose of apprehending Christians there (Acts 9:1, 2; 22:5; 26:10-12).

Most likely the brethren at Damascus—including Ananias, a faithful disciple of Christ, who was of good report and probably prominent there (Acts 9:10; 22:12, 13)—were in frequent contract with the church at Jerusalem, for Saul's persecuting activities were well known to Ananias (9:13, 14; compare 8:3, 4; Gal. 1:3). Therefore Ananias probably had received from one of the Apostles his "gift" of healing, for, as we have seen, it was *usual* for the "gifts" to be bestowed on consecrated Christian believers by the Apostles.

Why did not God send an *Apostle* to heal Paul's eyes? It evidently was God's design that Paul have no personal contact with any of the other Apostle for some time (three years, in fact—Gal. 1:16-18) after

his conversion, probably so that it might be specially demonstrated (a) that Paul was in no way subordinate to the other Apostles (2 Cor. 11:5; 12:11; Gal. 1:12, 16 ["flesh and blood"]) and (b) that his appointment and mission was a most unique one. (Compare Num. 11:16, 17, 24-26, where Eldad and Medad, two of the elders of Israel, were anointed with God's Spirit while yet in the camp, and not at the tabernacle of the congregation where other elders had assembled.)

Paul's being dealt with in this special manner no doubt served to highlight his office and ministry from the very outset.

(2) Although the expressions "putting his hands on him" "laying on of hands," "laid their hands on them," *etc.*, in the Scriptures sometimes signified the conferring of a "gift" of the Spirit, *they often did not*—compare (1) above. Rather, these expressions have at least five distinct meanings in the Bible:

(a) *Representation*. When Aaron and his sons laid their hands on the head of the bullock in the priestly consecration service (Lev. 8:14), the act symbolized that the bullock stood for, represented, them. Again, when Aaron laid his hands on the head of the scapegoat (Lev. 16:21), he thereby symbolized how the goat represented him from a certain standpoint (see *Tabernacle Shadows* for details).

(b) *Sanction, or endorsement*. Acts 13:3 shows this clearly; the Antioch Church is set forth as sanctioning, or endorsing, Paul and Barnabas in going on a missionary journey on their behalf. Deut. 34:9 shows that Joshua, because he was properly qualified and filled with God's Spirit of wisdom, had been endorsed by Moses to be his successor. Moses laying his hands on Joshua and Joshua's being "full of the spirit of wisdom" cannot mean that he had received any "gift" of the Spirit, for the "gifts" were not given before Pentecost (Mark 16:17, 18; Heb. 2:3, 4). Other examples of laying on of hands with this meaning are found in Gen. 48:13-18; 1 Tim. 5:22, *etc.*

(c) *Blessing others*. Matt. 19:13, 15 and Mark 10:16 show this. Obviously Jesus' laying His hands on little children was not to bestow the "gifts," nor to heal them of sickness, but to bless them.

(d) *Performing healings.* This has already been discussed sufficiently under point (1).

(e) *Bestowing powers* or “*gifts.*” This is apparent from Scriptures already examined. See also 2 Tim. 1:6. In the early Church the “laying on of hands” was evidently a fundamental doctrine in itself; an understanding of it and the related obtaining and use of the “gifts” then available to the brethren was then considered necessary (Heb. 6:2).

(3) Although the expression “filled with the Holy Spirit” and similar expressions sometimes signified the receiving of the “gifts” (Acts 2:4; 10:44-48; 19:6, *etc.*), *they often did not.*

For example, Acts 6:3-6 shows that the deacons Stephen and Philip (later called the Evangelist—Acts 21:8) were *already* “full of the Holy Spirit” (vs. 3, 5) *before* the Apostles laid their hands on them, after which they each possessed a “gift” (v. 8; Acts 8:5-13), though obviously they were unable to confer “gifts” on others (Acts 8:14-19; see *Bible Standard* No. 469, p. 28).

Also in Acts 4:31 it is said that those who were *already* believers and associated with the Apostles (v. 23) “were all filled with the Holy Spirit”—but evidently not in the sense of receiving the “gifts.”

It has always been of prime importance—both in the days when the “gifts were operative and since—that Christian believers be *consecrated*, that is, *fully dedicated to the doing of God’s will in all respects* (Matt. 16:24; Rom. 12:1), and also that they be well filled with God’s holy Spirit—His *disposition* of wisdom, power, justice love, joy, peace, *etc.* (2 Tim. 1:7; Gal. 5:22; 1 John 2:5; 3:24)—before they could be counted as of the Lord’s true followers—even apart from any “gift” (Luke 14:25-33; Acts 8:19-23; compare v. 13). And after the “gifts’ ceased from the early Church, it was (and still is) *requisite* and *imperative* for one to be “filled with the Holy Spirit”—with God’s *disposition* and holy power—even without possessing the “gifts.”

It was in this sense that Paul was especially “filled with the Holy Spirit” (Acts 9:17; 13:9, *etc.* For no doubt the words of comfort and reassurance spoken to him by Ananias quickened his understanding and appreciation of his ministry for the Lord and His

people; and this quickened appreciation no doubt deepened his spirituality. God's disposition permeated his whole being through and through, making him more powerful in service for the Lord and more fully aware of his sonship with God (Psa. 119:50; Heb. 4:12; Jas. 1:18).

In Rom. 8:14 we read: "For as many as are led by the Spirit of God, they are the sons of God." By the Spirit of God here the disposition of God in His consecrated children is meant. His disposition blends in perfect harmony, His attributes of wisdom, justice, power and love. Those whose motives, thoughts, words and acts are actuated and sustained by this disposition, are sealed by God as His own. Therein all of such have the strongest possible witness of their sonship with God. If this were not the most important aspect of being "filled with the Holy Spirit," then we would have to conclude that no one could be a true Christian without the "gifts"—a conclusion contrary to the Scriptures (Rom. 8:1, 5, 6, 9, 10; 1 Cor. 3:16; Gal. 5:22; 1 Thes. 5:19; Eph. 5:18, *etc.*).

(4) In each of the Scriptural accounts of the conferring of the "gifts" (notably the "gift" of tongues) upon believers, and where the expression (or its equivalent) "filled with the Holy Spirit" occurs, it is also clearly stated that there was also some early consequent *manifestation* of the "gifts" having been received (Acts 2:4; 8:17, 18; 10:45, 46; 19:6).

However, in the account form Acts 9:17, 18, although it is recorded that Paul "received sight forthwith" (v. 18), after Ananias had "put" his hands on him, nowhere does the record show that there was any *manifestation* of a "gift" or "gifts"—not even the "gift" of tongues, and we know from 1 Cor. 14:18 that Paul *did in fact possess the "gift" of tongues-speaking*. This fact argues against the thought that Ananias conferred any "gifts" of the Spirit upon Paul.

(5) the Apostles at Pentecost did not receive their "gifts" or the power to bestow these "gifts" upon others through the "laying on of hands," their appointment as Apostles being made by God through our Lord Jesus Christ, even as He had promised (Luke 24:49; John 14:26; Acts 1:4, 5, 8); and the Apostle Paul was at least the equal (2 Cor. 11:5; 12:11), if not the greatest (2 Cor. 12:7) of the Apostles;

therefore it is obvious that he could not receive the Apostolic office (including the “gifts” and the prerogative of bestowing these “gifts” on others) at the hands of another.

Thus it is evident that Acts 9:17, 18 is not at all out of harmony with, but agrees fully with, the teaching that *only the Apostles* had the power to bestow the “gifts” of the Spirit on others by the laying on their hands. '75-54

Paul Apostle—What Was His “Thorn In The Flesh.”

Question (1959)—In your “Faith Healing” booklet (p. 4) you show that the “gifts” of God’s Holy Spirit or power, given to the early Church to aid in its establishment, were “for a sign, not to them that believe, but to them that believe not” (1 Cor. 14:22); that “those who possessed the gift of physical healing did not *pray* in connection with its use, but instead *commanded* the healing (see *e.g.*, Acts 3:11),” and that “*they did not exercise this gift for the benefit of self-healing, nor for other members of the Church, but only for outsiders, as a witness.*” The Scriptures you use seem to prove your statements; but did not the Apostle Paul himself (2 Cor. 12:7, 8) *pray* for, instead of *command*, the removal of his “thorn in the flesh,” his “infirmity of the flesh”? and was he not thus seeking to use his “gift” of healing for himself, a *believer*?

Answer.—It is true that the Apostle Paul had his “thorn in the flesh,” which appears to have been weak eyesight resulting from his experience with the great light on the way to Damascus (Acts 9:3-9), for which he besought the Lord three times to have it removed; and he wrote also of his “infirmity of the flesh” (2 Cor. 11:30; 12:5; Gal. 4:13, 14). But note carefully: *he did not exercise his miraculous “gift” of healing to heal himself.* This “gift” was never used by the believers upon themselves. When the Apostle used his “gift” of healing, he *commanded* the healing (Acts 14:8-10)—he did not *pray* for it. But it was quite different in his own case: he did not *command* any healing for himself, as when he exercised his “gift,” but instead *prayed* three times (subject to the Lord’s will of course) that his “thorn in the flesh” might be removed—that he might be healed, that thus he would be a better servant of the Lord. But on learning

that it was the Lord's will that he should continue the Gospel ministry in his physical infirmity and that the Lord's strength would be sufficient for him, he learned to rejoice in the Lord's strength, rather than in his own—*lest he should be exalted above measure* (2 Cor. 12:7-10). '59-22; *'77-5; '81-46

Paul's—Earnest Desire.

Question (1974)—Does not the Apostle's language in Phil. 1:23, "Having a desire to depart, and be with Christ," prove that the dead are still conscious after death?

Answer.—A close analysis of his language both preceding and following this verse, and of parallel passages, does not favor such a thought. In these verses (Phil. 1:20-25) the Apostle tells us that he does not know whether to prefer life with its sufferings and its blessings of service for the brethren or death with its release from labor and sufferings. He confesses himself as hard pressed as to which he should choose of these two things, life or death (vs. 22, 23). As between these two things, therefore, it was a matter of indifference to him which he should choose, since both had such accompaniments that he could not decide which of the two would be the more desirable. But in v. 23 he mentions two other things that are far better than life or death; therefore these two things must be a *third* and a *fourth* thing. These third and fourth things are stated in the King James Version as departing and being with Christ.

The Greek word *analousai* is in this verse translated "to depart"; but in the only other passage of the New Testament in which it occurs it is rendered "return." "Be ye yourselves like unto men that wait for their lord when he will *return* from the wedding" (Luke 12:36). The word *analousai* means both to *depart* and to *return* in classical Greek.

Which of these renderings fits in Phil. 1:23? It will be noticed that in the Luke passage the word is used in a parable illustrative of our Lord's Second Advent. Our Lord taught us that our reward would be given us at His return from Heaven, and not before (Matt. 16:27; Rev. 11:18), in the resurrection, and not before (Luke 14:14); that the spirit is to be saved in the Day of the Lord, and not before (1 Cor. 5:5), and that it would be only after His return and His elect

would see and be with Him (1 John 3:2; John 14:2, 3; 1 Thes. 4:16, 17). Hence St. Paul believed that he would for the first time see and be with the Lord Jesus after the Lord's Second Advent. These considerations prove that the word *anulusai* should in Phil. 1:23 be translated, not *depart*, but *return*.

Hence the translation should read, "Having a desire for the *returning* of, and the being with Christ." These, of course, are the things that are by far better than the other two things—life or death; and we immediately recognize them to be things different from life and death. This is that blessed hope that God has given us to cherish (Phil. 3:20; 1 Thes. 1:10; Titus 2:13; Rev. 22:20). And this was the hope that the Apostle expressed in Phil. 1:23, which is to be realized at Christ's return, through the resurrection.

These considerations prove that the clause, "having a desire," *etc.*, should be enclosed within a parenthesis. They also prove that the passage does not treat of the consciousness of the dead, and therefore should not be quoted to prove that doctrine. '74-31; *'76-62; *'84-15

Peace—How To Find It And Gain Knowledge.

Question (1969)—I have joined a church; I pay my dues, take part in various church activities and am a member in good standing; but I do not feel peace in my heart and I cannot get satisfactory answers to many of my questions from the pastor or any of the elders or teachers in the church I attend. What should I do?

Answer.—Why not go to the Bible, the Word of God, to get real peace and clear and logical answers to your questions? Many people seem to think that joining a church is the important things and that salvation depends on it. It is generally broadcast on the radio and in the public press, to Jew, Catholic and Protestant alike, to "attend the church of your choice." Thus people are directed to sectarian systems, organizations and social clubs (which most sectarian "churches" really are), instead of the pure Truth of the Word of God. If virtue lies in joining and attending a church, then why not join and attend a dozen of them? And if true doctrine makes little or no difference, then why not join all kinds—Jewish, Catholic, Unitarian, Trinitarian, Christian Scientist,

Mormon, and what have you—and attend each in turn?

The spirit of ecumenism and the suppression of public discussions of the Bible or of religious differences for fear that someone might be offended, are largely responsible for the indifference as to what the Bible really teaches as the Truth on various subjects. God says: "My people are destroyed for lack of knowledge"; "therefore my people are gone into captivity, because they have no knowledge" (Hosea 4:6; Isa. 5:13). Indeed, the days have come when there is "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos 8:11).

In coming to God to be joined to Him, instead of merely to some sectarian church, we must first recognize our undone sinful condition and our need of a Savior. After we then repent for sin, God points us to Christ (John 6:44). Just as "repentance toward God" is the first step, so "faith toward our Lord Jesus Christ" is the second step (Acts 20:21). "Believe on the Lord Jesus Christ, and thou shalt be saved"—from Adamic condemnation; for "there is no condemnation to them which are in Christ Jesus" (Acts 16:31; Rom. 8:1). Jesus' blood was shed as our ransom-price, shed "for the remission of sins" (1 Tim. 2:6; Matt. 26:28; Eph. 1:7; Col. 1:14). "Therefore being justified by faith, we have *peace with God* through our Lord Jesus Christ" (Rom. 5:1).

And if we would have "the *peace of God*" rule in our hearts (Col. 3:15), we must take the next step, namely, consecration, and be faithful in it. We must dedicate ourselves fully to God laying down self-will and accepting His will in all things (Matt. 16:24; Rom. 12:1). We then rest fully in Him; "for we which have believed do enter into rest" (Heb. 4:3); "and the *peace of God*, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

Jesus in the name of the father gives this special heritage to His faithful followers: "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid" (John 14:27). This peace is not obtainable by joining some man-made

church system, nor a dozen of them, but only in the way marked out for us in the Scriptures, as mentioned above. And the Scriptures, the Word of God, will give us satisfactory answers to all our questions, whether various preachers are able to answer them from the Word of God or not. Humble minded preachers—and we thank God that there are some—will earnestly endeavor to learn the Truth of God's Word and preach it rather than the sectarian, creedal errors of the Dark Ages. May God bless these preachers! '69-15

Pershing—The Meaning Of.

Question (1977)—Does the word *perishing* as used in the Bible, mean to continue to live in any sense, such as eternal existence in torment?

Answer.—No! The Bible very clearly shows that *to perish* is *to cease to live*. If Christ had not died as "a ransom for all" (1 Tim. 2:6) and had not risen from the dead (1 Cor. 15:3), and had not thus provided for a resurrection awakening for mankind, there would not have been any future life for any of them. If there were no resurrection, even the Church, the Body members of Christ, would have perished eternally at death. "Then they also which are fallen asleep in Christ are *perished*" (1 Cor. 15:18).

Job 4:9 shows that *to perish* is *to be consumed*: "By the blast of God they *perish*, and by the breath of his nostrils are they *consumed*"; and 6:15, 18 equates *going to nothing* with perishing: "My brethren have dealt deceitfully as a brook, and as the steam of brooks they pass away . . . The paths of their way are turned aside; they *go to nothing*, and *perish*."

Psa. 37:20 states: "But the wicked shall *perish*, and the enemies of the LORD shall be as the fat of lambs: they shall *consume*; *into smoke shall they consume away*." Psa. 73:27: "For, lo, they that are far from thee shall *perish*: thou hast *destroyed* all them that go a whoring from thee."

If, as many creedal theologians teach, *perishing* means to continue alive in eternal torment, the Bible surely would not speak of *perishing* as possible for the Prophets and Jesus' Apostles (Matt. 8:25; Mark 4:38; Luke 11:50, 51; 13:33). Also, the swine would not have *perished* in any such sense (Matt. 8:32).

In John 3:15 and 16 (which already has been treated in an article in this issue), Jesus properly and clearly makes the contrast between *perishing, ceasing to live*, and its opposite, *having everlasting life* through faith in Him as Savior. The Greek word *apollumi*, translated *perish* in v. 16, means "to destroy fully" (Strong) "to destroy, i.e., to put out of the way entirely, abolish, put an end to, ruin" (Thayer).

The Bible plainly declares also that *life* and *death* are opposites, each the antithesis of the other. Note how clearly the following passages show this: "I have set before thee this day *life* and good, and *death* and evil" (Deut. 30:15, 19). "The wages of sin is *death*; but the gift of God is *eternal life* through Jesus Christ our Lord" (Rom. 6:23; 5:21). "If ye live after the flesh ye shall *die*: but if ye through the Spirit do mortify the deeds of the body, ye shall *live*" (Rom. 8:13; Gal. 6:8). "These shall go away into everlasting punishment [Greek, *kolasin, cutting off*; not punishing]: but the righteous into life eternal" (Matt. 25:46). For details see our Nov. issue, No. 500—a copy free on request. '77-94

Pharaoh—God's Raising Him Up.

Question (1962)—How can we harmonize God's character with His raising up Pharaoh to make known His power and glory, as taught in Rom. 9:17?

Answer.—We are not to understand this language to mean that God coerced Pharaoh's will made his heart wicked. Rather, we are to understand that the time having come for Him to deliver His oppressed people from their oppressors, and for His Justice to mete out condign punishment to the Egyptians for their wickedness toward Israel, God by death removed other prospective heirs to the Egyptian throne, so that the particular Pharaoh of our question would be on the throne of Egypt at the time of Israel's deliverance and of Egypt's punishment. His obstinate character could be depended upon, without external coercion, to resist the purpose of God to deliver Israel. Thus God raised him up in the sense of paving the way to his successorship to the Egyptian throne, without in any way forcing him later to do things contrary to his will. In doing this God followed a principle frequently exemplified by Him.

When, for example, God desired to work out gracious features of His plan, like committing the Covenant to Abraham, the saving of a part of the antediluvians to Noah, the deliverance of Israel from Egypt and their leading through the wilderness to Moses, the deliverance of the Jews from Haman to Mordecai and Esther, He chose such agents whose *holy characters*, freely of themselves, without any external coercion, *naturally* disposed them to do just what God desired to have carried out. Likewise in carrying out certain wrath features of His plan, He chose such wicked persons, like Balaam, Korah, Jezebel, *etc.*, whose *evil characters* freely of themselves, without any external compulsion, *naturally* inclined them to do the wrongs that would further the carrying out of the wrath features of His plan. God does not coerce, but allows men to have freedom of choice. "The most High ruleth in the kingdom of men"; and, in order to accomplish His purposes, He "giveth it to whomsoever he will, and setteth up over it the basest of men"; "he removeth kings, and setteth up kings" (Dan. 4:17; 2:21).

Thus God, by manipulating the affairs of Egypt in such ways as to advance the particular Pharaoh of Rom. 9:17 to the throne for the time of Israel's deliverance, raised him up and kept him on Egypt's throne amid such circumstances as made a great manifestation of His power and glory in the earth. Thus God made the wrath and opposition of Pharaoh to inure to God's glory without in any way coercing Pharaoh's will or making him wicked (Psa. 76:10; Rom. 9:21-24). '62-87

Pharaoh—God's Hardening His Heart.

Question (1962)—How may we harmonize God's holy character with the Scriptures (Ex. 7:3; Rom. 9:18; *etc.*) that teach that God hardened Pharaoh's heart?

Answer—We believe that God's hardening Pharaoh's heart was in perfect harmony with His holy character. This will become apparent in part when we remember that not only God, but the Egyptian magicians and Pharaoh himself also hardened Pharaoh's heart (Ex. 7:3, 22; 8:32); and partly when we consider how his heart was hardened. The magicians hardened his heart by their sorceries (Ex.

7:22), by which they convinced Pharaoh that their gods were as powerful as Jehovah. This made him believe that his gods would assist him against Jehovah, whom he, therefore, did not need to fear and obey. God hardened Pharaoh's heart by His kindness, whereby at each of Pharaoh's requests He removed each pertinent plague.

This leniency on Jehovah's part occasioned Pharaoh to presume upon the good-heartedness of God as withholding the latter from extreme measures against the former. Thus God's very goodness to Pharaoh occasioned the latter to reason in his heart that Jehovah was so good-natured that His wishes could be successfully denied without any serious consequences resulting therefrom. Had Pharaoh had a good heart, God's kindness would have elicited all the more readily a favorable response from him; but as Pharaoh's heart was selfish, mean, grasping and most obstinately wilful, it prompted him to presume upon God's goodness as eventually permitting Pharaoh "to have his own sweet will."

Thus God's goodness occasioned not caused, Pharaoh's heart to be hardened; while Pharaoh in the wickedness of his own wilful heart, presuming on this goodness, made him harden his own heart. We have often seen some people melted into obedience to the Lord by their belief in God's goodness to them, which proves that they had good hearts. We have also seen other people, like Pharaoh, hardened into disobedience to God by their belief in God's longsuffering and kindness to them emboldening them to presume upon His goodness as continuing toward them despite their disregarding His will, which proves that they had wicked hearts.

Thus God by one and the same thing—His goodness—affects good hearts to repentance and loyalty and willfully wicked hearts to hardness and disobedience, even as the sun by the same heat melts wax and hardens clay. So viewed, God's hardening Pharaoh's heart is in perfect harmony with God's holy character, and is at the same time thoroughly revelatory of Pharaoh's wicked character.

'62-87

Post-Millennial—No Probation.

Question (1960)—Since in Eph. 2:7 (A.R.V.) the Apostle Paul tell us that in the “ages to come” God will show “the exceeding riches of his grace in kindness toward us in Christ Jesus,” would we not be warranted in thinking that there may be many Ages of probation beyond the Millennial Age?

Answer.—It is true that the Apostle mentions “ages” in the plural, but neither he nor any other Scripture writer speaks of *probation* in any of the Ages beyond the Millennial Age. St. Paul in Eph. 2:7 speaks of what God will do “in the ages to come” for the “us” class—those who are “in [Greek, *en*] Christ Jesus.” God loves all, and will show His love for all, but the Christ, the Anointed (the word *Christ* means *Anoint-ed*), consisting of Jesus, the Head, and “the church, which is his body” (Eph. 1:22, 23), is *especially* beloved, and in, on and to these God will manifest the *exceeding* riches of His favor and lovingkindness, in glorifying and honoring them. This glory and honor sets in during the Millennial Age, and when it and its work are finished, then, says the Apostle, there is yet more glory and honor to be revealed upon and through this glorious Christ—God’s Anointed. Each further step in God’s plan (which will, we believe, include the creation and perfecting of additional orders of beings, on other planets) and each one of the “ages to come,” will open up further developments of God’s unending program and furnish fresh opportunities for the display of more and more of the *exceeding* riches of Jehovah’s grace and lovingkindness toward those *in* Christ Jesus, as members of His Body. In a subordinate way God will manifest the exceeding riches of His grace upon and through the rest of the elect also.

There is no hint in Eph. 2:7, nor elsewhere in the Scriptures, that there will be a future probation or time of judgment for any of Adam’s race beyond the day He has appointed for the judgment of the world—the non-elect (Acts 17:31). As is shown in the book, *The Millennium*, pages 179-200, this judgment includes instruction, testing, chastisement for correction and finally sentencing, and the Day of Judgment is the Millennial Age (2 Pet. 3:7, 8). The opportunity for the non-elect to gain the earthly

salvation will be during the appointed “times of restitution” (Acts 3:19-21). By the end of the Thousand-year Reign of Christ on earth (Rev. 5:9, 10; 20:2-7) all mankind will have had their opportunity for the restitution salvation. Man and his earth home will then be perfect, and Christ will then deliver up the kingdom to the Father (1 Cor. 15:24-28).

Satan, who will have been bound during the thousand years, will then be loosed for “a little season,” and will be permitted by God to bring the final testing upon mankind, to determine which are loyal at heart to the principles of truth and righteousness (Rev. 20:2, 3, 7, 8) and which have been obeying only outwardly. Then those proven worthy in that “little season” testing—the “sheep” class, the blessed of the Father—will be given the earthly dominion, “the kingdom prepared” for mankind “from the foundation of the world” (Matt. 25:34; Psa. 37:9, 11, 22, 29; Matt. 5:5), and “all the wicked,” including Satan, will be “destroyed” in the Second Death (Rev. 20:9, 10, 14, 15; Psa. 145:20; Isa. 1:28; Acts 3:23; Heb. 2:14). There will be no further probation, nor need for probation, for any of Adam’s race after the time. It is then that evil will become eternally inactive. “The righteous shall see it, and rejoice: and all iniquity shall stop her mouth.” Praise God for this! (for more details on Rev. 20, including the disputed clause of v. 5, please see Bible Standard No. 229—a copy free on request.) ‘60-15

Prayer—And Fasting.

Question (1969)—In Mark 9:29 Jesus told His disciples, after their failure to cast out a vicious demon, “this kind can come forth by nothing, but by prayer and fasting.” I am told that the words “and fasting” have been added to the original text and are not genuine. Are we to consider these words as genuine or spurious?

Answer,—the words “and fasting” are omitted in the two oldest MSS., and accordingly in some translations, but are retained in all other MSS. and by the ancient Versions. As in the case of the last twelve verses of Mark 16 (see *The New Creation*, p. 637, footnote; *The Bible*, p. 631), which likewise are omitted in our two oldest MSS. (the Vatican No. 1209 and the Sinaitic MS.), so in the case of Mark 9:29,

Biblical Numerics comes to our assistance and prove this entire verse, including the words "and fasting," to be genuine.

A brief explanation of Biblical Numerics will be helpful here. In the Hebrew and Greek languages, as in the Latin language, instead of figures the letters of the alphabet are used for numbers. Thus the first letter of their alphabets stands for 1, the second for 2, and the third for 3, etc. Accordingly, every Hebrew and Greek word stands not only for an idea, but also for a number, which is the sum of the numeric values or its component letters. God, knowing this, inspired the writers of the Bible, though unwittingly on their part, to so construct their sentences that the sum of the numeric values of the words in each sentence, paragraph, division and book of the Bible would be a multiple of the number 7. (For a further explanation of the wonders of Biblical Numerics, see our books *The Bible*, pp. 603-634, and *The Millennium*, pp. 419, 420.)

Mark 9:29 is a complete sentence and therefore the sum of the numeric values of all its words as originally written should be evenly divisible by 7. If we end the sentence with the Greek word for "prayer," the numeric values of all its Greek words would total 6,115, which is not evenly divisible by 7. But if we add the numeric value of the two Greek words for "and fasting," which is 605, we have a total of 6720, which is evenly divisible by 7. Thus Biblical Numerics proves that the Greek words for "and fasting" were a part of the original text and were initially omitted by copyists either before or at the time of the transcribing of the Vatican and Sinaitic MSS. Since other MSS. retain these two words, they were probably copied from other old MSS., no longer extant. Origen, Chrysostom, and other primitive Church Fathers, acknowledge the words "and fasting" as a part of the text. '69-87; '8986

Predestination—Is It For Individuals Or Classes.

Question (1928)—What is meant by the statement that God predestinated, not individuals, but classes?

Answer.—God did not predetermine any individual to sin or to do right, to be saved or to be lost; for the reason that God's character, in harmony with which are all His acts, would be violated by such a

procedure. For God to predestinate an individual to sin would make Him the cause of sin—a sinner, which He is not. For Him to predestinate one to be lost would also make Him act against His justice and love, which would make Him a sinner. For Him to predestinate any individual to be saved or lost would make Him destroy the free will of such a person, if the latter were a perfect being or destroy the vestiges of such a free will, if the involved person were a fallen being. This, again, is contrary to God's character and also to His purpose in bringing angels and men into existence, *viz.*, to use them to illustrate the reign of moral law, which presupposes the possession of freedom of will of the vestiges of such freedom. Nowhere does the Bible teach that God predestinates any individual. His predestination is that of classes. We might illustrate such a predestination by a predestination that lawmakers exercise, *e.g.*, lawmakers predestinate that there will be a national army when they pass a law authorizing its creation. In connection with such a predestination they foreordain the size of the army, the number of its corps, divisions, regiments, battalions, companies, soldiers and officers, the qualifications of the soldiers and officers and the various ranks of the officers. In predetermining these things our lawmakers do not predetermine one individual for this army. After the foregoing predestination of the army has been made, training schools are established to prepare students to become officers, the students being selected for certain fit qualities and tested before they are made officers. Also recruiting stations are established and officers are placed there to assist in selecting the soldiers according to the predetermined qualifications. Thus the army, as to its officers and men individually, is selected long after its predestination through passing the authorization act.

This illustrates God's predestination of a class, of their number, of their qualification, of their organization, of the number and rank of its leaders, of the number of its non-leaders, *etc.* All the more does this illustration fit, because the Divinely predestinated class is in the Bible set forth as an army—the Lord's Army. Thus before the world was made. God predestinated all of these things with reference to His

Army, but did not then select one officer or soldier of this Army. He waited until the time came to form the army from individuals—some, from those willing to enlist, as soldiers, and others, from those given the opportunity to become fitted by special training, as officers, which they can become only at the invitation of God and by qualifying for their several places. With respects to Jesus and the Church, their selection began at Jordan and Pentecost and has been continuing throughout the Gospel Age. Thus there has been, before the world was, a predestination of a class, which, in its individuals, has been undergoing selection—election—since the beginning of the Gospel Age. Doubtless God’s foresight acted, at least with reference to some of these, *e.g.*, He foresaw that He would invite His firstborn Son to qualify to become the chief of this group, but did not predestinate Him to be such, but required that He prove Himself by most crucial tests to be fit for that position. (Heb. 2:10, 17, 18; 5:7, 8.) St. Paul was also one of those foreknown as being offered an opportunity to qualify for an Apostle in this company (Gal. 1:15), but was not predestinated thereto. Foreknowledge is quite a different thing from predestination, *e.g.*, God foreknew that sin would come into being; but He did not predestinate it; for if He had. He would be a sinner, and His predestinating it would have been the first sin. Thus we see that predestination concerns classes and various features of these classes, but not their individuals, who are selected while alive, according to responsiveness to the terms of the Gospel. ’28-14

Predestination—Harmonize It With John 6:64 and Gal. 1:15.

Question (1928)—How can you harmonize your view with John 6:64 and Gal. 1:15?

Answer.—As to John 6:64 we would say: The difficulty raised is entirely due to an unhappy translation in the Authorized Version. The following rendering takes all the difficulties out of the passage: “But there are some of you who believe not, for Jesus knew from the beginning [of His ministry] that there were some that believed not and that there was someone that would betray Him.” One may ask, Why change the words *who* to *some* and to *someone* in

this translation? Our answer is that the Greek word *tis* (singular), and *tines* (plural), is both the interrogative pronoun *who* and the indefinite pronoun *someone*. The connection will in every case have to show whether the interrogative or the indefinite pronoun is meant. The Authorized Version properly translates the first occurrence of the plural form *tines* by the indefinite pronoun *some* in the first clause of John 6:64; and since the rest of the verse gives the reason for and the explanation of the first clause, its plural, *tines*, should be translated *some* and its singular, *tis*, should be translated *someone*. Thus, according to the proper translation, Jesus foreknew, but did not predestinate, that someone would betray Him. The passage does not teach that He foreknew the identity of the betrayer as the A.V. suggests. Apparently it was toward the end of His ministry that He first *was able* to know just who the betraying individual would be. While God did not predestinate Judas to betray our Lord, He foreknew it and foretold it.

As to Gal. 1:15: It does not refer to predestination, which was performed before the foundation of the world. This verse goes no further back than the time of St. Paul's prenatal experiences. It suggests that the Lord, in the use of His foreknowledge that in due time St. Paul would become one of the twelve Apostles, gave his parents such experiences and probably such gifts of head and heart as disposed him by heredity to have the natural characteristics that he would need for the fulfilment of his apostolic duties and privileges. Our Heavenly Father, by making the Word become flesh, gave our Lord such prenatal experiences as gave Him the perfect human nature that fitted Him to become a perfect sacrifice, as Adam's corresponding price. But in neither our Lord's case nor in St. Paul's case did such prenatal experiences imply their predestination by God; it only implied God's foreknowledge of them exercising itself in giving them the human qualifications necessary to function in the offices that He foreknew that He would invite them to exercise. But, without any force, He left it entirely to their free wills as to whether they would accept and exercise the functions of their respective offices. In Jer. 1:4, 5 we have a similar case and there it is clearly stated that God foreknew Jeremiah as a

prospective prophet and gave him the necessary prenatal experiences that fitted his heart and mind for the prophet office; but there is not one word in the passage teaching his foreordination either from before the foundation of the world or later unto eternal life. In this passage the word *ordained* means, not foreordained or predestinated, but disposed, fitted in disposition, qualified for the office at hand. '28-15

Psalms 23—Is Divinely Inspired.

Question (1966)—Is Psalm 23 Divinely inspired, or are we to consider it merely a beautiful, poetical writing of David, similar to what any other talented person might write?

Answer.—Psa. 23, like all the other Psalms, and in fact like all the other parts of the 66 books of the Bible, is Divinely inspired, with verbal inspiration. "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the holy Spirit" (2 Pet. 1:21; 2 Tim. 3:16, 17; 1 Pet. 1:11, 12). What David wrote in Psa. 23 applied to himself personally, but it had also a deeper meaning and a far more extended application to God's consecrated people of the Gospel Age. Many have mistakenly applied this psalm to themselves who have not accepted God as their Shepherd—who have not dedicated their lives to Him, do not follow His leadings and do not feed in His pastures. "My sheep hear my voice . . . they follow me" (John 10:27).

That Psa. 23 is Divinely inspired is attested not only by internal evidence, the nature of its message, the depth of its meaning antitypically, its harmony with all other Scriptures bearing on the same subject, the truthfulness of its statements as experienced by God's consecrated people of the Gospel Age, *etc.*; but also Biblical Numerics proves it to be Divinely inspired.

In our last issue, in the article "Christian Vacationing," we noted that God has two books of revelation: Creation or nature, and the Bible. We find that He as the Author of both has interwoven the number 7 in both of these books. And it is to be expected from the same Author that He use a key number as a sign of His authorship. The number 7 stands for God and for things Divine—Divine

authorship, Divine nature, Divine completion, *etc.* That creation, or nature, and the Bible are both of Divine origin is manifested by the thoroughness and the intricacy with which the number 7 pervades them. For an extensive listing and description of these occurrences, we refer our readers to our book entitled *The Bible*, pages 603-630 (price, only \$2.30 postpaid).

As to Psa. 23, the numerics respecting its vocabularies, forms and words, and their alphabetical distributions in the varied details in which these occur and in the various subdivisions of the psalm, all prove its inspiration. We will not give the details here, but will merely give some generalities on its heptads. In the Hebrew text of Psa. 23 there are 56 (8x7) compound words and 84 (12x7) simple words, each prefix and suffix being counted a distinct word, and 210 (30x7) letters. It contains just 14 (2x7) verbs, 28 (4x7) common nouns and 28 (4x7) prefixes and suffixes. Of the letters (using the English equivalents), *v* occurs 7 (1x7) times as a consonant, and 7 (1x7) times as vowel; *d* and *ch* each occur 7 (1x7) times; the two weak gutturals, *a* and *ai*, occur 21 (3x7) times and the strong ones, *d* and *ch*, with *r*, often classed with gutturals, 28 (4x7) times, the gutturals thus totaling 49 (7x7); the three vowel letters, *a*, *y* and *v*, occur 63 (9x7) times.

Accordingly, Biblical Numerics and its system of heptads also prove that Psa. 23 is Divinely inspired. '66-71

Psalms 44:22—"Killed All The Day Long."

Question (1962)—What is referred to in Psa. 44:22: "For thy sake are we killed all the day long; we are counted as sheep for the slaughter"?

Answer.—Surely we would not consider this text as applying to a 12-hour or a 24-hour day. The Apostle Paul shows that this statement is a prophecy applicable to the entire membership of the Body of Christ, of which our Lord Jesus is the Head (Rom. 8:36). Therefore, the "day" is obviously the Gospel Age, the sacrificing part of the antitypical Day of Atonement, in which the humanity of the Church is sacrificed. As on the typical atonement day the typical sacrifices were offered, so all down through the Gospel Age under the High Calling, the Heavenly

Calling (Phil. 3:14; Heb. 3:1), the antitypical “better sacrifices [note the plural]” have been made (Heb. 9:23; 8:3; 13:11-13).

These “better sacrifices” (pictured in Lev. 16 by the bullock and the Lord’s goat) began with the offering of Jesus’ perfect humanity (with its right to human life and its conjoined life-rights) at Jordan and continued with the presentation of His Body members in their justified humanity at Pentecost, at which time they also were begotten of the Spirit and became New Creatures (2 Cor. 5:17; Gal. 6:15), Underpriests in the Royal Priesthood (1 Pet. 2:9) and members in the Body of the great World’s High Priest (Rom. 12:5; 1 Cor. 12:12-27; Eph. 1:22, 23; 5:30). The New Creature in each case, as a priest, co-operated with Jesus and under His Headship in the sacrificing of his own humanity (1 Pet. 2:5), in harmony with the covenant, which requires sacrifice (Psa. 50:5).

St. Paul, in speaking of his own case, said that he was dying daily (1 Cor. 15:31). This statement applied to all of the Body members of the “holy priesthood” as they laid down their lives in God’s service. Their attitude of full consecration to do the Father’s will and their loyalty to His person, character, Word and cause was not appreciated by the world—to them it seemed foolish, and hence they persecuted the Lord’s footstep followers. “For every one that doeth evil hateth the light”; and “it is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub [Satan], how much more shall they call them of his household” (John 3:20; Matt. 10:25). This persecution has been “all the day long”—throughout the Gospel-Age day of the Little Flock’s earthly sojourn. Their persecutors consider their lives as being of as little value as the lives of sheep, and they have been as unfeelingly slaughtered. However, as Jehovah had pleasure in the sacrificial death of Him who was slain as the Lamb of God, so He has had pleasure in the sacrificial death of the Little Flock; for “precious in the sight of the Lord is the death of his saints” (Psa. 116:15). '62-62

Psalms 82:6, 7—Does This Refer To The Judgment Of Christendom At His Parousia.

Question (1956)—What is meant by Psa. 82:6, 7: “I have said, Ye are gods; and all of you are children of the Most High. But ye shall die like men, and fall like one of the princes”?

Answer.—To understand this Scripture, it is necessary first to understand the context and also our Lord’s application of it. Psalm 82 apparently refers to our Lord Jesus as the Divinely appointed Deliverer and Judge of Christendom at the time of His Parousia, His *presence*, in the closing of the Gospel Age. The Hebrew word translated “God” and “gods” in v. 1 and “gods” in v. 6 is *elohim*, which word is applicable not only to Jehovah, but also to others: it is used (1) of judges and rulers (Ex. 21:6; 22:8, 9, 28; 1 Sam. 2:25); (2) of mighty men who were not judges or rulers (Gen. 23:6; Ex. 7:1); (3) of good and bad angels (Psa. 8:5, comp. Heb. 2:7; Psa. 97:7, comp. Heb. 1:6) and (4) of Jesus (Psa. 45:6, comp. v. 7, where Jehovah is mentioned). Likewise, we see that in Psa. 82:1 our Lord Jesus is set forth as the god, the mighty one, who “standeth in the congregation [assembly] of the mighty [among the political, financial, ecclesiastical, industrial, social and labor potentates]; he judgeth among the gods [*elohim*—earth’s mighty ones].” He rebukes these earthly princes for judging unjustly and exercising favoritism toward the wicked; and He exhorts them to defend the poor and fatherless and to see that justice is given to the afflicted and the needy, to deliver them out of the hand of their abusers.

But according to v. 5, earth’s mighty ones (earth’s *elohim*) “know [heed] not [the Lord’s call for equity—the sounding of the antitypical Jubilee Trumpet, ‘the last trump’ the seventh trumpet, ‘the trump of God’ (Zech. 9:14; 1 Cor. 15:52; Rev. 11:15; 1 Thes. 4:16)—for explanation of the trump of God, see *The Time is at Hand*, pp. 147-149], neither will they understand; they walk on in darkness [respecting the outcome of their policy, until, as a consequence]: all the foundations [the established principles of law and order] of the earth [human society] are out of course [unbalanced, in confusion, distorted, out of proper relationship to one another, hence must be removed,

'dissolved, to make way for the new heaven and earth—the new social order (2 Pet. 3:10-13)]."

Then, in vs. 6, 7, Jesus addresses His saints, His "little flock" (Like 12:32), as mighty ones: "I have said, Ye [He called them gods unto whom (or *for* whom) the word of God came—John 10:35] are gods [*elohim*—mighty ones—because they received the Word of God and the Spirit of that Word, as Jesus imparted it to them]; and all of you are children of the Most High [Beloved, now are we the sons of God—1 John 3:2; 2 Pet. 1:4]. But ye shall die like men, and fall like one of the princes [not like the world in general, which dies like Prince Adam, as his children, sharers of his sentence, but *sacrificially*, with and like Prince Jesus—Isa. 9:6; Acts 3:15; 5:31; as already seen, v. 7 proves that all the members of Christ's Body would die physically]." This having been completed, Christ is called upon (v. 8): "Arise, O God [*elohim*—Mighty One], judge the earth [complete the overthrow of Satan's empire and the ushering in of the 'times of restitution' long promised by all the holy prophets—Acts 3:19-23; Psa. 96; 98]: for thou shalt inherit all nations [Psa. 2:7-12]." Then "all the heart shall be filled with the glory of the Lord" (Num. 14:21); and "all the ends of the world shall remember and turn unto the Lord and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's and he is the governor among the nations" (Psa. 22:27, 28). '56-71; '66-92

Psychic Phenomena—Regarding The Study Of.

Question (1962)—Recently I saw a book on psychic phenomena, entitled _____. Do you not think it would be well to obtain these books in quantity so that you can supply them to your readers at discount prices, as you do with other books?

Answer.—We do not think so. We desire to hold only and strictly to the Bible Standard and to place before our readers only "clean provender." We can recommend to them only such things as we find to be along the lines advised in God's Word—*the things that are true, honest, just, pure, lovely and of good report* (reputable)—we are to think on these things and to stir up one another's minds with these (Phil. 4:8; 2 Pet. 3:1).

We have every confidence that Satan and his evil angels have plenty of power to produce any variety of psychic phenomena, if the Lord will permit them to do so; and we have the Scriptural assurance that He is permitting them to exercise these powers in a special manner at the present time, to deceive, if it were possible, God's true, enlightened people, and to bring strong delusions upon many, that they should believe a lie, because they do not believe in the Truth (2 Thes 2:9-12). This accounts for many of the so-called "faith healing," hypnotic, "age regression beyond birth," "tongues," "Voodoo," "Spiritistic" and other psychic phenomena of our day (see our "Faith Healing" booklet—a copy free on request).

We do not think that "the children of light" (Eph. 5:8; 1 Thes. 5:5), who are careful students of God's Word, especially those who study with the aid of the *Studies in the Scriptures* and the Bible Standard magazine, need special instruction along the lines of psychic phenomena, and the teachings set forth in thousands of other published and yet-to-be-published books of a confusing nature and containing serious error. The strongest protection God's people can have is that which He has provided for them—the armor of His Spirit and His Word, His Divine Plan of the Ages, (Eph. 6:13-17); "according to a plan of the Ages, which he formed for the Anointed Jesus our Lord"—Eph. 3:11, *Diaglott*). Whoever sees and understands clearly and distinctly the "Plan of the Ages" as laid down from the Scriptures in our publications, and accepts the Truth into a good and honest heart, will be safeguarded, not only against one, but also against all the devices of the great Adversary (and his cohorts) in this evil day (2 Cor. 2:11); however, it will require that they give careful attention and offer prayer, in order that the study may be satisfactory in its results—in order that it may bring conviction in their hearts, and establish them so strongly in confidence in the Bible and its inspired statements that all contradictory theories and so-called scientific proofs to the contrary will be unable to move them (Psa. 16:8). True science and God's Word agree with each other in their testimonies; but the "oppositions of science falsely so called" are to be avoided, "which

some professing have erred concerning the faith" (1 Tim. 6:20, 21). '62-14; '89-71

Pyramid—In Egypt's Midst, Yet At Border.

Question (1977)—How can the Great Pyramid be said to be "an altar to the LORD *in the midst* of the land of Egypt," and also "a pillar *at the border* thereof to the LORD" (Isa. 19:19)?

Answer.—The reference here is not to a *literal* altar, but to a *symbolic* altar; hence only symbolic sacrifices, not literal sacrifices, belong to it. The Christ is the literal altar of God, *typed* by the tabernacle's altars and *symbolized* by the Pyramid.

The Pyramid is on an elevated rocky plain, overlooking the Nile River, not far from Cairo, Egypt. A remarkable thing in connection with its situation is that the Nile delta forms a seacoast, which in shape is a true quarter-circle, with the Pyramid marking the inner angle.

This relationship of the Pyramid to the coast was discovered by Mr. Henry Mitchell, Chief Hydrographer of the U. S. Coast Survey, who visited Egypt in 1868 to report the progress of the Suez Canal. His observation of the regularity of the curvature along the whole of Egypt's northern coast led him to conclude that some central point of physical origination was indicated. On searching for this grand center, he found it marked by the Great Pyramid, which led him to exclaim: "That monument stands in a more important physical situation than any other building erected by man."

A line drawn from the entrance passage due north would pass through the northernmost point of Egypt's coast; and lines drawn in continuation of the northeast and northwest diagonals of the structure would enclose the delta's either side, so embracing the fan-shaped country of Lower Egypt (see illustration). Built upon the northernmost edge of the Gizeh cliff, and looking out over this sector, or open-fan-shaped land of Lower Egypt, it may be truly said to be at the very border and in its nominal center, as described in Isa. 19:19.

We should keep in mind that two Egypts are mentioned in the Bible—Lower and Upper Egypt. When only *one* is meant, the Hebrew word *Mazor* is used (Isa. 19:6; 37:25; 2 Kings 19:24; Mic. 7:12; see

Gesenius); but when both are meant, as in Isa. 19:19, the Hebrew word Mizraim, *two Egypts*, is used (Gen. 50:11, *etc.*). The Great Pyramid is on the boundary *between* these two Egypts and thus is on the border of these two Egypts and is also “in their midst,” *i.e.*, between them. The Hebrew word *betoch* is frequently in the Bible translated by the words *between*, *in* and *within*. Thus it is *in*, *within*, both of these Egypts and on the border, which separates them. '77-47

Pyramid—Date Of Building.

Question (1977)—When was the Great Pyramid built?

Answer.—Prof. C. Piazzi Smyth originally concluded that the Pyramid was built in 2170 B.C. He based his conclusion primarily on astronomical calculations. By computing the position of the stars in relation to the Pyramid, he calculated that in 2170 B.C., *Alpha Draconis*, the chief star of the Dragon constellation, a symbol of sin and Satan, shone down the central axis of the Descending Passage at midnight of the autumnal equinox. He calculated that at precisely this same instant Alcyone, a notable star of the Pleiades group, a symbol of God and the center of the universe, stood exactly on the meridian of the Pyramid, at that point in the heavens, which is at right angles to the downward inclination of the Descending Passage.

Prof. Smyth claimed that if 2170 B.C. was not absolutely correct, then the correct date would be “at least closer thereto than the beginning or end of the duration of the Pyramid’s building can be to its middle date.” The relative positions of *Alpha Draconis* and *Alcyone* with reference to the Pyramid’s meridian and Descending Passage were very carefully recalculated by the eminent astronomer, Richard A. Proctor, and 2140 B.C. was pronounced by him as more likely to be correct. To this Prof. Smyth agreed, saying in later editions of *Our Inheritance on the Great Pyramid* that 2140 B. C. might be considered as fairly well established.

Thus the autumn of 2140 B.C., probably saw the completion of the building operations on the Pyramid, whereas 2170 B. C., 30 years earlier, probably saw the commencement of these operations; for

Herodotus informs us that the Pyramid took 30 Years to complete.

This date, 2140, B.C., is also marked internally in the Pyramid by means of a time measurement in Pyramid inches. On each sidewall of the Descending Passage there is a perfectly straight, deeply scored line, evidently drawn with a metal tool by the ancient workmen. These scored lines, opposite each other, are exactly at right angles to the incline of the passage. Measuring down the First Ascending Passage from the north wall of the Grand Gallery to the point of intersection with the Descending Passage yields 1543.5 Pyramid inches. Measuring up the Descending Passage from this point of intersection to the scored lines is 628 Pyramid inches. This total distance is 2171.5 Pyramid inches. Recognizing that the north end of the Grand Gallery represents our Lord's death in the spring of 33 A.D., then 217 1/2 years prior to this takes us to the autumn of 2140 B.C. Thus the Pyramid itself, by means of these scored lines, indicates the date of its own completion!

'77-54

Pyramid—Scientific Features Of.

Question (1977)—What are some of the scientific features of the Great Pyramid?

Answer.—The first work of importance on the subject, proving the Great Pyramid has scientific features, was in 1859 by John Taylor of England. Since then the attention of many able men, including Prof. C. Piazzi Smyth, Robert Menzies, Col. Howard Vyse, Sir Flinders Petrie, Dr. Joseph A. Seiss, Dr. John A. and Morton Edgar, etc., has been given to the further study of the testimony of this wonderful structure and witness. Many such features have been discovered; a few of the simpler ones are presented here.

Pyramid measurements are based on the Hebrew cubit, which is 25, 027 British inches in length. One Pyramid cubit equals is 25 Pyramid inches. Modern calculations have shown that the Pyramid inch is the 1/2 billionth part of the earth's poplar diameter.

The length of each side of the base of the Pyramid is 365. 2422 cubits. Our astronomical or tropical year has a mean length of 365.2422454 mean solar days. Also the perimeter of the base of the Pyramid is

36524. 22 Pyramid inches, the length of 100 years expressed in days. Determinations of such accuracy were not possible to man before the 20th century.

The angle of slope of the sides of the Pyramid is such that they meet at an apex with a height of 232.52 cubits. The perimeter of the base divided by twice this height produces 3.14159+ or π , *i.e.*, the ratio of the circumference to the diameter of a circle. This relationship was supposedly first discovered by the Greeks, 2500 years after the Pyramid was built.

The mean distance from the earth to the sun is variously estimated as between 91 and 93 million miles.

The vertical distance between the Pyramid's apex and the socket base level is 5813.0101 Pyramid inches. This distance converted to British miles is .091837578 miles. The Pyramid's height is the one-billionth part of the distance to the sun.

The precession of the equinoxes is caused by the gyration of the earth's axis—the slow, orderly, progressive change in the position of its axis of rotation. Due to the tilting of this axis the sun appears to cross the earth's equator twice during the earth's revolution around the sun. These two times are called the vernal and autumnal equinoxes, *i.e.*, equal periods of day and night. Since the earth's gyration is opposite to the earth's revolution around the sun, the equinoxes occur every year a little before each complete revolution is made and are therefore said to precede themselves. The period of years in which the complete cycle is accomplished is called the "precessional cycle of the equinoxes."

The length of the precessional cycle is variously given because the rate of precession is not constant. In popular reference works a period of 25,800 years is given, which approximates its length based on the current rate. However, the figure for the average length of a complete precessional cycle is a mean between its greatest and least possible lengths. These figures are based on computations covering 2,000,000 years, which show the limits of the fluctuation in the precessional rate.

John N. Stockwell, M.A., in his *Memoir of the Secular Variations*, published in *Smithsonian Contributions to Knowledge*, Vol. 18, states: "the

mean value of the precession . . . in a Julian year, is equal to 50" .438239; whence it follows, that the equinoxes perform a complete revolution in the heavens in the average interval of 25, 694,8 years." This figure stated in Julian years of 365. 25 days, is equal to 25, 695.3 of the true tropical years.

Sir Robert Stawell Ball, in his *Elements of Astronomy*, p. 365, shows that the duration of the precessional cycle is 25, 694 to 25, 695 years.

The Great Pyramid of Gizeh in a number of ways records this cycle as being between 25, 694 and 25, 695 years. For example, Dr. John and Morton Edgar, well-known pyramidologists, after their many visits to and accurate measurements of the Great Pyramid, pointed out that the sum of the lengths of the two diagonals of the Pyramid's base at the platform level (each being 12, 847.1764 Pyramid inches) is 25,694.3528 Pyramid inches, thus indicating that many years; also the same number of inches is found again as the perimeter of the Pyramid at the level of the floor terminal of the Grand Gallery.

The position of the Pyramid marks the center of the land surface of the whole earth. There is more land surface in both its meridian (31st degree) and its latitude (30th degree) than in any other meridian or latitude of the globe. Its orientation to true astronomical north deviates only 5 minutes of arc to the west. Such positioning many thousands of years ago required a knowledge of the entire world that could not be humanly ascertainable at that time.

Some of the earth-commensurable proportions of the Pyramid which have been worked out include the spheroidal shape of the earth, the proportion of the land and ocean surface of the earth, the average density and cubical bulk of the earth, the obliquity of the ecliptic, the length of the synodic month, *etc.* Indeed, such knowledge evidenced at such an early age confirms the Divine authorship of the Great Pyramid (Job 38:4-7).

Aside from these various earth-commensurable proportions, the Pyramid also demonstrates various mathematical proportions. The Pythagorean theorem is demonstrated in the King's chamber. Named after Pythagoras, the Greek mathematician who supposedly discovered it, the theorem states that the some of the

squares of the two legs of a right-angled triangle equal the square of its hypotenuse. "Pythagorean numbers" are so related, for example $3^2 + 4^2 = 5^2$.

In the King's Chamber, the dimension of the end wall diagonal, the length of the chamber and the cubic diagonal are in the exact relationship of 3, 4 and 5. Also, when half the King's Chamber width (103. 0329 + Pyramid inches, denoted by $1/2W$ below) is taken as a unit of measurement, then the other dimensions of the chamber are proportionately related through the multiplication of square roots, as follows:

$1/2W$ x square root of 4 equals width

$1/2W$ x square root of 5 equals height

$1/2W$ x square root of 9 equals the end diagonal

$1/2W$ x square root of 16 equals the length

$1/2W$ x square root of 20 equals the floor diagonal

$1/2W$ x square root of 21 equals the side diagonal

$1/2W$ x square root of 25 equals the cubic diagonal

Totaling 100 '77-54

Quick—And The Dead (2 Tim. 4:1).

Question (1960)—In 2 Tim. 4:1 and 1 Pet. 4:5 we read of judgment of "the quick and the dead." Who are the "quick" and who are the "dead" of these verses?

Answer.—The Greek word translated "quick" in these verses in the King James Version means "living" and is so translated in many versions; it refers to those who are not under a death sentence, *viz.*, those who are new creatures (2 Cor. 5:15, 17; as such they are not under a death sentence—Rom. 8:1), and the fallen angels, who never were placed under a death sentence, but for whom also God has ordained a judgment (1 Cor. 6:3; 2 Pet. 2:4). Jude 6 shows us that they are imprisoned "unto the judgment of the great day," which day includes the time of our Lord's appearing or revealing, at His Second Advent according to 2 Tim. 4:12, Jesus judges the "quick"—the new creature and the fallen angels—during His appearing (Greek, *epiphaneia*).

The "dead" of 2 Tim. 4:1 and 1 Pet. 4:5 consist of those who have gone down into the Adamic death state, who are sleeping the unconscious sleep of death in hell (*sheol, hades*), the condition of the

grave, oblivion (see *The Hell of the Bible* booklet, listed on p. 56), and additionally, those who are under the Adamic curse of death, who are “dead in trespasses and sins” (Eph. 2:1), *legally* dead (Matt. 8:21, 22; 2 Cor. 5:14; John 5:25), though they have not yet actually gone down into the death state. Thus the “dead” are Adams condemned race, whether in the death state or under the dying process.

The Scriptures declare that “the dead [those in the death state] know not any thing” (Eccles. 9:5, 6; Job 14:21; Psa. 146:4), that “in death there is no remembrance of thee: in the grave [*sheol*, oblivion] who shall give thee thanks”? (Psa. 6:5). In this condition Jesus could not give them any trial, or judgment; therefore He will call the dead forth from the grave, from “hell,” the death state (Dan. 12:2; John 5:28); He will awaken them and then, together with those who then will not have gone down into death, He will give them their judgment, or trial, during the world’s great 1,000-year judgment day (John 5:29, A.R.V.; Acts 17:31; 2 Pet. 3:7, 8; Rev. 20:11-15), which is the period of His kingdom reign of a thousand years here on earth (Rev. 5:9, 10; 20:4). Thus Jesus judges the “dead” during the time of His Kingdom. ’60-55; ’68-15; *’86-15

Ransom—Adam Was He Covered By Ransom.

Question (1951)—Was the ransom price given for Adam? I am told that he was not deceived; that he was a wilful sinner, and, therefore, the ransom was not given for him.

Answer.—The Bible teaches that Jesus was an exact equivalent of Adam, Adam sinned willfully and so did the race in him, according to 1 Tim. 2:14, compared with Rom. 5:12-14. Jesus died to overcome all the effects of Adam’s wilful sin; and Adam’s wilful sin made him and the race in his loins wilful sinners before Divine Justice. Thus the whole race became guilty of Adam’s wilful sin; and God so regards them. Jesus died for this wilful sin of Adam and Adam’s race. Adam’s debt to Divine Justice was a perfect human body, life, right to life, and life-rights; and these are exactly what Jesus gave up in laying down the ransom. Since nobody else but Adam had these four perfect things, these four perfect things that

Jesus gave up to be a corresponding price must have been given up for Adam.

Divine Justice requires an exact equivalent for a debt; and the only person apart from Jesus who had a perfect human body, life, life-rights and right to life was Adam. Consequently, in giving the ransom, Adam was the only one for whom the equivalent price could be given directly by Jesus. As a matter of fact, if Adam was not considered as to be redeemed, God could not have asked for a perfect human being to be a corresponding price; for Jesus is not an equivalent of the imperfect race, considered apart from Adam. Thus there would not have been an equivalent price furnished for the fallen race, unless the fallen race is considered a part of Adam, as in his loins, redeemed in Adam; for one perfect human being is not the corresponding price for billions of imperfect human beings considered in themselves alone. It is only as these billions of imperfect human beings are considered as having been perfect in the loins of perfect Adam that God could have required a perfect human being as the corresponding price, in whose loins was a perfect race. This, therefore, proves Adam was the direct subject of the ransom. The rest of the race was only indirectly involved in the ransom, because they were in Adam's loins, and for them Jesus gave an unborn perfect race in His loins.

In Heb. 2:7, 9 Adam and Jesus are presented as the only two men crowned with glory and honor, *i.e.*, perfect in the image and likeness of God; and thus Jesus is shown to be an exact equivalent of Adam; and he thus gave Himself to "taste death for every man." Adam was a member of the human race, and thus was included in Jesus' ransom, for 1 Tim. 2:5, 6 tells us that Jesus died for "all," hence for every member of the human race. According to Heb. 2:7-9, Adam was the only one crowned with glory and honor for whom Jesus as another crowned with glory and honor could directly die. It will be noticed that v. 8 shows us that the rest of the human race are not crowned with glory and honor, which, therefore, means that Jesus was an equivalent of Adam and, therefore, ransomed Adam and the race as it was in Adam's loins. The two passages above explained directly involve the ransom as centered in Adam; and

it is on the basis of Jesus' having provided the ransom for Adam that Paul gives us the contrast between Adam's effects on the race and Jesus' effects on the race, in 1 Cor. 15:21, 22, and in Rom. 5:15-19.

Jesus' ability to undo the consequences of Adam's sin for the world, as these two passages show, is based on the fact that He before Divine Justice makes good for Adam's wilful sin and the race's participation in it while in Adam's loins. Therefore, the ransom must involve Adam. If it did not, there would be no possibility of removing the effects of his sin before Divine Justice, as these effects involve the race. It should, therefore, be repeated, that Jesus' sacrifice atones for Adam's wilful sin and the share the race had in it; as it also atones for all of the effects that come from that wilful sin upon Adam and Adam's race, the weaknesses and ignorance resulting therefrom.

It is, therefore, a mere sophism to say that our Lord's death is only for the cancellation of sins of weakness and ignorance. It is true it does effect the cancellation of our sins of weakness and ignorance; but it also cancels the guilt of Adam's wilful sin, as that guilt involved him and us; and, therefore, Jesus' ransom is to undo Adam's wilfulness and the race's wilfulness in that sin. If Jesus' death does not atone for Adam's wilful sin, because of its wilfulness, then it does not atone for the race's share in that wilful sin, because of its wilfulness; hence we would not be redeemed from the sentence upon that wilful sin as participants in it by virtue of our being in Adam's loins when he sinned wilfully; and hence, however much our sins of weakness and ignorance would be atoned for by Jesus' death, we would have no deliverance from the original sentence upon Adam and his race for his wilful sin. Hence the pertinent error makes salvation impossible. To deny that Jesus ransoms Adam is to directly deny the most fundamental part of the ransom—it's being the corresponding price for Adam. '51-22; '66-39; '86-66

Ransom Price—And The Sin-offering.

Question (1968)—How should we distinguish between the ransom-price and the sin offering?

Answer.—The ransom-price relates to the valuable thing itself, namely, the blood or death of Jesus—a

ransom-price sufficient for the payment of the penalty of one member of the human family or of all, depending on how it may be applied. The sin offering shows the manner in which the ransom-price is applicable or effective to the cancellation of the sins of the whole world.

Under the Divine arrangement, the ransom-price was first made effective toward the Church. It justified freely every believer in an acceptable attitude of mind—an attitude of faith in Jesus as Savior and of consecration to be a loyal follower of Him. Secondly, at the end of this Age, the merit of the ransom-price having been imputed on behalf of and to the Church and used by her and laid down in death again, will be available in the hands of the great High Priest as the sin-offering, the atonement price, for the sins of the whole world—apart from the Great Multitude, who are already justified through its merit.

Let us give a hypothetical illustration: A man possessing property valued at \$10,000 learned that a number of his friends had been kidnapped and were being held as hostages by bandits. Learning also that \$10,000 was demanded for their release, he sold his property for \$10,000 to pay for their deliverance. That cash would be the ransom-price for the liberation of his imprisoned friends. No smaller sum would do; no greater sum was necessary, for one or for all. The selling of the property and the getting of the ransom-money into his possession would not constitute a satisfaction for the release of his friends. That must come later. At his convenience he could take this ransom-price and apply it for the release of one of the captives or two or more, or even of all the application of the money, whether for the release of all of his friends at once or for the release of some of them ahead of others, corresponds to the presentation of the sin-offering on behalf of sinners.

The money received from the sale of the property was the *ransom-price* for the ones to be delivered, even though it was not yet applied. So Jesus gave Himself, surrendered His human life as a ransom-price in the interest of and sufficient for the sins of the whole world of mankind. At Jordan He began to lay down the ransom-price in sacrificial death, and 3-1/2 years later He finished this work at Calvary. But

the value, or merit, of the ransom-price was not turned over to Divine justice and made applicable to mankind when Jesus died, nor three days later when He rose from the dead. A little later, after He had ascended on high, He appeared in the presence of God for the household of faith, as the Church's Redeemer, Advocate and great High Priest (Heb. 7:26, 27; 9:24-26; Eph. 1:7; 1 John 2:1). He had in His possession the *merit* of His own sacrifice, the ransom-price; and there and then He imputed this merit on behalf of His Church of the Firstborn.

This is typified in Lev. 16 by the high priest's taking into the "most holy" of the Tabernacle the *blood* of the bullock, which blood represented Jesus human sacrifice, the ransom-price, the merit of which He possessed and took into the antitypical Most Holy (into heaven itself—Heb. 9:24) and there figuratively sprinkled it upon and before the Mercy Seat (Divine justice). He thus made atonement "for himself [His Body members], and for his house [the rest of the Church of the Firstborn, the Great Multitude]" (Lev. 16:11). Later on He applies the merit of His ransom-sacrifice on behalf of the world of mankind in general, "the people" (Lev. 16:15; Heb. 7:27; 1 John 2:2). For a further explanation of this important matter, please see *Tabernacle Shadows*, pp. 49-78. '68-79

Reconciling—All Things (Col. 1:20).

Question (1967)—Does not Col. 1:20 teach universal salvation to eternal life?

Answer.—Since Col. 1:20 is a very marked example of Universalists' perverting Scriptures on reconciliation on the interests of promoting their errors, we pause here, before considering the text, to expose their pertinent sophistry. Certain passages that teach that by the merit of Christ's sacrifice God will be pleased with all human beings and with the fallen angels, *i.e.*, passages that apply to the first phase of reconciliation, Universalists apply also to the second phase of reconciliation. This is a gross error, for that would mean that all men and the fallen angels will become pleased and remain pleased with God. The Bible most clearly teaches that through the ransom merit God will become pleased with all fallen men and angels and will give them a favorable opportunity to become pleased with Him. But the

Bible nowhere teaches that all men and fallen angels will become pleased with God. On the contrary, it teaches that some of these will not make a faithful use of such an opportunity and therefore will perish eternally.

We now quote the text from the A.R.V.: "And through him [Christ] to reconcile all things unto himself [God, *i.e.*, to make all things in heaven and earth pleasing to God; undoubtedly the expression, to reconcile certain ones *to God*, as this Scripture uses it, means to make God pleased with them, *i.e.*, it characterizes the first phase of reconciliation, as can be seen from the parallel passages: Rom. 5:10; 2 Cor. 5:19, 20; Eph. 2:16. It does not, as Universalists claim, means to make men and angels pleased with God, which is the second phase of reconciliation], having made peace through the blood of his cross [after furnishing by Jesus' death the ransom as the basis of making propitiation. Let us not forget that while the ransom was laid down at Calvary on the cross, propitiation, satisfying justice, was not made there, but is made in heaven, the antitypical Holy of Holies (Heb. 9:24, 23; 2:17)]; through him [Christ], I say, whether things upon the earth [earthly transgressors], or things in the heavens [spiritual transgressors, the fallen angels]." The second phase of reconciliation for the non-elect of the human family, *i.e.*, making them pleased with God, takes place in the Millennium, after the Elect classes will all be completely prepared for their Millennial service. '67-86; *'86-55

Reincarnation—And The New-Age Movement.

Question (1994)—Is there a relationship between reincarnation and the New Age movement, which is so prevalent in this time?

Answer.—Definitely Yes. Reincarnation is one of the important elements of the New Age philosophy, and has gained followers and respectability while becoming part of a widespread movement.

For many people, the New Age is a harmless mix of actress Shirley MacLaine and other celebrities, channelers and crystals. But for a small number of Christians, the spiritual and psychological beliefs that characterize the New-Age movement are nothing less than the pernicious work of Satan.

The Bible teaching is in marked contrast to their theories, which are based on the false, unbiblical teaching that life continues at death. The Bible teaching from first to last is that when a human dies he is really dead—all life has ceased—and the only hope for a future life for those who have died *is that because of Christ's death and resurrection* (John 14:19:1 Thes. 4:13, 14) *and His great resurrection power they will rise from the dead in the resurrection.*

Resurrection is defined as a rising *from the dead*, a returning to *life*. In the New Testament, the word "resurrection" is translated from the Greek word *anastasis* (ἀνάστασις, number 386 in Strong's Concordance) which means "a standing up again."

Their theory is based on the heathen teaching that when a person dies, he does not really die, but only appears to die, and goes on living somewhere. One of their favorite expressions is, "There is no death." The Bible, on the contrary, teaches that when a person dies, he is really dead, and would be dead forever if it were not that God provided through His resurrected Son Jesus Christ for a resurrection of the dead.

"NEW AGE" BECOMING MORE MAINSTREAM

For decades, bookstores were known to display Occultism-related books in a section designated "Occult." In the last five years that very same rack was replaced by one reading "New Age." Lately, the need for bookstores to provide for bookstores to provide a separate shelf for these books has declined because these ideas, under the innocuous-sounding term "New Age," are finding their way into many other categories. This has provided a cloak of respectability, which furthers the deception. They maybe found under psychology, self-help, women's interests, stress-reduction, "holistic health," medical, environment, *etc.*

"New Age" teachings were introduced chiefly in the form of Buddhist and Hindu theories as early as 1875 — being then called Theosophy. Within Christendom, such ideas and their adherents remained in the background, until during the 1960's when interest in Oriental religious was heightened, especially among youth counterculture in the U.S.

Others who hold New-Age theories in some form are the Rosicrucians, Spiritualists, some Masons, the

Mormons, Christian Scientists, the Hare Krishnas, the Zen, Buddhists, the Nyingma Institute, and followers of Maharaji Ji and of Maharishi Mahesh Yogi. Even some Christians hold these theories while remaining in association with a denomination.

The idea of an approaching "New Age" was popularized in the 1980's helped along by media fuss over such events as isolated gatherings around the world to celebrate chance alignment of the planets in 1982, which had been touted by astrologers as a "harmonic convergence" and the beginning of a new age of spiritual enlightenment for mankind.

In the decade following, a great many occult concepts and practices have been foisted as accompanying this so-called New Age. Within this guise are reports of crystalline rocks with magical powers, channelers (people who relate communications with "ancient and wise deceased spirits"), psychic healing, and stories of near-death experiences.

These, along with other endorsements by media figures (and related controversy as well), brought attention to Occultism in its new garb. As time has gone by, New Age concepts receive less attention for their novelty, and simply get accepted, from being subtler and less faddish. Today we can discern many of its influences having gained a presence in society, by being falsely connected with ideals, which in themselves are respectable — sometimes even Christian.

Schoolchildren are instructed to "mediate on an inner light," or conceive of an "invisible friend" to discuss problems with. Teens as well as Mom and Dad devour science-fiction parables about extraterrestrial prophets and amoral aliens.

Several books have been marketed on "seeking contact with one's angels" with the promise of being more prosperous in life. We are advised to "care for our souls," for we are headed for our "meeting with an all-forgiving light."

Many seminaries and a few national church groups have embraced rituals praising the goddess Sophia (wisdom). Discussions of the "goddess Gaia" (or spirit of the Earth) are gaining a place in environmental programs.

Other New Age errors are: Evolution, Spiritism, Astrology, psychic phenomena, rejection of God and of Christ as Ransom, Mysticism, One-World-ism, Secular Humanism, *etc.*

And, through absence of true religion and morals, people are led to believe what Satan has always been trying to deceive humanity into thinking: "*whatever you feel right doing in a given situation is valid, for each person is as God.*"

As Christians, we are glad to believe in a new age coming for mankind; however, it will not be in this manner. The Kingdom on earth is yet future, after present systems have been destroyed. In the meantime, through keeping reason and holiness in our outlook, we can hold our faith amid "this wicked generation." Thus we will know how to apply proper ideals (based on a belief in God, the Bible, and in Jesus as our Ransom), without letting them be tainted with popularly held deceptive falsehoods, pride and self-will '94-46

Repent—God Commands All Men.

Question (1959)—In Acts 17:30 we read that God "now commandeth all men everywhere to repent"; but the next verse declares that the appointed day for the world's judgment is future. If the judgment of the world has not yet begun, in what sense and with what justice does God now command all men everywhere to repent?

Answer.—We have already treated this subject in considerable detail in our Oct. 1958 issue. While since the time of Jesus' First Advent the command to repent is to "all men everywhere," nevertheless as yet it has reached only a few of mankind—those who have ears to hear. The vast majority have not yet heard the command to repent, because God's voice through His messengers has not yet reached every creature. The assurance, however, is that the message shall reach all in due time. And whoever hears the message will receive with it a full knowledge of the gracious opportunity for complying with its conditions and arrangements (1 Tim. 2:4). In this Gospel Age the arrangement is that they will be judged according to their faith, while those who hear in the next Age, the Millennium, the world's Thousand-year Judgment Day, will be informed of a

justification by works—for they will be judged every man according to his works (Rev. 20:11-15).

Thus viewed, it will be seen that God's arrangement for judging the world in the next Age is complete; and it is in view of this feature of future judgments, or future trial, or opportunity which will be granted to all mankind for attaining to everlasting life, that now God commands that everyone should repent of sins and make the effort to come back into harmony with Him through Christ and to receive the boon of eternal life. Had God made no arrangement through the Ransom for the giving of eternal life to the world, it would have been useless to have commanded repentance; for why should men seek by repentance and striving against sin to attain life eternal if it were unattainable—if no arrangement had been made through the redemption, by which God might be just and yet be the justifier of those who believe in Jesus and who seek to follow His directions and to attain the gift of life in and through Him? '59-31

Restitution—The Length And Breadth Of Restitution.

Question (1967)—In "the times of restitution of all things" (Acts 3:19-21), the Millennial Reign of Christ, will not the obedient of the world of mankind be restored to a higher condition than that which Adam had before he fell? In other words, will not the development resulting from an experience with evil and our modern discoveries and inventions be something beyond a restoration of Adam's position?

Answer.—The word "restitution" fixes the answer to this question; no man could be restored to a condition not previously enjoyed. The perfect human life with the rights to life and all its perfect human life-rights—perfect food, light, air, home surroundings, *etc.*—that were given by God to Adam belonged to his posterity as well (Gen. 1:26-28). By Adam's disobedience "sin entered into the world, and death by sin; and so death passed upon all men" (Rom. 5:12); for as his prospective race they were all in him when he sinned and therefore shared his fate. Thus Adam lost for himself and his race perfect human life and the right to life, with all of its rights, privileges and blessings—death being the sentence

that covers the entire loss (Gen. 2:17; Ezek. 18:4, 20).

Jesus came to the earth, “was made flesh” (John 1:14; Phil. 2:7, 8; Heb. 2:14), and gave His human life, His flesh, as a ransom—a corresponding price—for the life of the world—that of Adam and his race (Isa. 53:10, 12; John 6:51; 1 Tim. 2:6; Heb. 2:9). He came “to seek and to save that which was lost” (Matt. 18:11; Luke 19:10), namely, perfect human life with the right to life and its conjoined life-rights for Adam and his race. Restitution will mean the recovery of all these things that were lost.

The “times of restitution” are clearly shown to be the thousand years of the reign of Christ and His saints (His elect, gathered out during the preceding Age—the Gospel Age) on earth, for the blessing of the world of mankind (Acts 15:14-17; Gal. 3:8, 16, 29; Rev. 5:9, 10; 20:1-6). The restitution work is most evidently the bringing back from both sin and death, degradation and depravity, from “the curse,” of Adam and his children and all that he possessed before the curse came (Rev. 21:4; 22:3; Psa. 90:3).

Properly enough, this will be accomplished with each individual in a full, free and clearly understand offer, such as God has promised that every member of the human family must ultimately have (Isa. 11:9; Jer. 31:34; 1 Tim. 2:3, 4). If with a clear understanding of right and wrong they, after being properly enlightened, with full wilfulness reject the right and choose the wrong, their condemnation to the “second death”—which is utter, complete and eternal annihilation (Rev. 21:8)—will be wholly a matter of their own responsibility, and not because of Adam’s transgression and the law of heredity, whereby they inherit his fallen condition of weakness and death, nor because of any failure on God’s part to proffer them the restitution He has provided, through Jesus for every man (Num. 14:21; Ezek. 18:2-4, 19-23).

Of course the world will gradually attain to lengths, breadths, heights and depths of knowledge of God and His purpose and plan, and of His wisdom, justice, love and power, such as father Adam never enjoyed. The marvelous running to and fro and increase of knowledge, with the wonderful discoveries

and inventions that God is granting mankind here in "the time of the end," "the day of his preparation," just prior to the establishment of His Kingdom on earth (Dan. 12:4; Nahum 2:3, 4), were likewise not enjoyed by Adam. Strictly speaking, such attainments will be no part of restitution, for they never were lost. However, we are to remember that had father Adam remained obedient to God all of these things would have been his privilege, opportunity and pleasure, for they are implied in his life-rights. Hence, while not directly a part of the restitution work, they are indirectly inherently associated with it. As the privileges and blessings of these things were lost, so the privileges and blessings of these things are to be restored to the human race as a part of "that which was lost." '67-31

Restitution—When Will The Awakening Of The Dead Take Place.

Question (1967)—When will the dead be awakened?

Answer.—Except for the Christ, Head and Body (Eph. 1:22, 23; Col. 1:18), who will have part in "the first resurrection" (Rev. 20:6), and the Great Multitude (Rev. 7:9-17), which two classes together constitute the "church of the firstborn, which are written in heaven" (Heb. 12:23), no one will be awakened from their sleep in death until the present "heavens" and "earth" (2 Pet. 3:7, 10) shall have passed away. This is indicated, *e.g.*, in Job 14:11, 12: "As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."

The "heavens" and "earth" of these texts obviously are the *symbolic*, and not the *literal* heavens and earth (which are to remain *forever*—Gen. 13:14, 15; Psa. 37:29; 72:7, 17; Prov. 2:21; Eccl. 1:4; Isa. 60:21; Jer. 31:35, 36; Amos 9:14, 15). We know that the Flood destroyed the first "world" or "heavens and earth" (2 Pet. 3:6, 7), the order of affairs then existing, the *symbolic* heavens and earth, but did not destroy the literal heavens and earth. The symbolic heavens of "this present evil world" (Gal. 1:4) are Satan and his fallen angels and those religious systems and teachers that he has had under

his control, and its symbolic earth is the present social order of affairs. The symbolic heavens are now being “rolled together as a scroll” (Isa. 34:4; Rev. 6:14), and, together with the present symbolic earth, are to pass away in the “fire,” the consuming trouble, of this great Time of Trouble which is now upon the world, and has been upon it since the outbreak of the World War in 1914 (2 Pet. 3:7, 10, 12; Rev. 20:11; Zeph. 3:8). Satan will be fully bound, so that he will not be able to deceive the nations any longer (Rev. 20:1-3).

Then the new heavens, Christ and the Church (instead of Satan and his fallen angels) as the powers of spiritual control, and the new earth, the new social order (based on love and justice, instead of selfishness, injustice and oppression) will be ushered in (2 Pet. 3:13). Mankind in general will then be remembered by God. Through Jesus He will awaken them from the sleep of death and call them forth from the tomb, as Jesus awakened and called forth Lazarus. This is a blessed provision; they will not be awakened and brought forth for their trial until surrounding circumstances, *etc.*, will be more favorable than at present. God will then give them “a pure language,” a pure message, the message of Divine Truth (Zeph. 3:9), to assist them in that trial time.

For this awakening and time of blessing Job prophetically prayed, saying, “O that thou wouldest hide me in the grave, that thou wouldest keep me secret, until thy wrath be past, that thou wouldest appoint me a set time, and remember me! If a man die, shall he live again?”

All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands” (Job. 14:13-15). '67-22

Resurrection—Of Dead, Not Consciousness Of.

Question (1921)—A question has come to us based on Luke 20:37, 38, asking that we harmonize with our presentations the passage especially its last clause: “for all live unto Him.”

Answer.—In answer we say that our presentations are thoroughly in harmony with this passage. It will be noted that the entire section treats of the *resurrection* of the dead—not of the *consciousness* of

the dead. The connection shows that the Sadducees came to Jesus attempting to refute the doctrine of the *resurrection* by the question, Whose wife of the seven husbands that a certain woman had would she be in the resurrection? (Verses 27-33.) As easily as a housewife brushes aside the cobwebs that have accumulated in some neglected corner of a room, Jesus overthrows the basis of their argument by showing that in the resurrection people will not marry nor be given in marriage, because they will be like the angels—sexless. (Verse 34-36.) Thus having refuted the argument by which the Sadducees hoped to overthrow the doctrine of the resurrection of the dead, Jesus proceeds to give a proof—not of the consciousness of the dead—but of the resurrection of the dead, in verses 37 and 38. He quotes God as saying to Moses at the bush (Ex. 3:6) that He was “the God of Abraham and the God of Isaac and the God of Jacob.” Jesus reasons from this statement that the thought of the Sadducees to the effect that the human dead are dead like beasts, never to have another life, is evidently false, because God would not have called Himself the God of Abraham, Isaac and Jacob, if they would be eternally dead; for by calling Himself their God He declared Himself to be in covenant relationship with them, according to which covenant He designed to use them to bless all nations (Gen. 12:3; 22:18; 28:14); therefore they could not . . . like beasts be dead forever. “He is not a God of [one in covenant relations with] the dead, but of the living.” The fact that He as their God was in covenant relations with them proves, as Jesus reasons, that they will have a resurrection, that some day in harmony with the covenant they would be awakened from the dead, and thus live again and in their second life bless the nations according to God’s covenant with them, Let us again emphasize the fact that Jesus cites this passage to prove—not that the dead are *conscious*, but that the dead will be *resurrected*, that they will have another life after their stay in death is ended.

If the dead were conscious, it would not necessarily follow that they would have a resurrection, even as the ancient Greek philosophers, the most logical heathen that ever have lived, held

that the dead were conscious, but denied their resurrection. (Acts 17:32.) Thus no logical deduction for a resurrection of the dead can be drawn from the doctrine of the consciousness of the dead. On the contrary, if the dead were conscious, there could be no such a thing as a resurrection, because (1) the Scriptures deny that the body will be resurrected (1 Cor. 15:35-38); and because (2) the Scriptures teach that the soul is to be resurrected. (Acts 2:24-32; Ps. 16:10; 30:3; 49:15; 89:48.) Hence the doctrine of the consciousness of the dead contradicts the doctrine of the resurrection, even as the Greek philosopher because of their faith in the consciousness of the dead denied the resurrection.

But it is the last clause of verse 38—"for all live unto Him"—that the advocates of the consciousness of the dead quote as a proof that the dead are alive, and hence conscious. To their use of the passage we reply as follows: The expression, "All live unto Him," must mean one of two things: (1) that all have devoted themselves to God and thus have given their all, yea, their very lives, to Him, in living service, or (2) that all are in His sight as *though* they were alive. Evidently the former thought is not true of all; for the most of mankind live for sin, for self and for the world, and not for God; nor, if conscious, would the wicked dead be living to God in the sense of serving God. The second thought evidently is correct, *viz.*, that in God's sight all are as though they were alive. The Diaglott, one of the best translations, renders the clause in harmony with this thought: "for all to Him are alive." How, then, can God reckon all as alive? Our answer is that as on account of Adam's sin He reckons all as dead (Matt 8:22; 2 Cor. 5:14; Eph. 2:1, 5; Rom. 5:12, 15; 1 Cor. 15:22), though all have not yet entered the death state, so on account of Christ's Ransom as the Purchase-Price, guaranteeing the Awakening of the dead, God, in view of their awakening from the dead, reckons all of them as alive, though mankind has not yet been awakened from the dead. Therefore God speaks of their death as a sleep. (Dan. 12:2; Acts 7:60; John 11:11-14) In this sense and in no other all live unto Him. Thus in view of the Ransom God "quickeneth the dead [reckons them alive] and calleth *those things that be*

not as though they were" (Rom. 4:17), because of what He purposes to do for them, *i.e.*, raise them from the dead. This thought will become very patent as the correct meaning of these words, if we emphasize the expression, "unto Him" as follows: all live *unto* HIM. And this is evidently the thought of Jesus, for He gives the expression, "for all live unto Him," as the proof—not of the consciousness of the dead but of the resurrection of the dead. The Ransom guaranteeing for all men another life, after their stay in death is ended, God can very properly consider them; reckon them, as alive in an *anticipatory* sense. Accordingly this passage contradicts the thought of consciousness of the dead by proving the doctrine of the resurrection of the dead.

The Souls Under The Altar

Not a few have asked whether the reference to the souls under the altar crying out for vengeance (Rev. 6:9-11) does not prove that people are conscious in death. We answer that the passage in question is a highly figurative one, and occurs in a book that is confessedly one of the most figurative books ever written. (Rev. 1:1, "signified," *i.e.*, gave the thoughts by signs, symbols, figures.) Therefore it behooves none to be dogmatic on the question. The altar in question has been variously interpreted some considering the altar to represent this earth, others considering it to represent Christ. In harmony with both views the thought has been suggested that the Lord's faithful—the souls of those that were slain for the Word of God and the testimony that they held—having consecrated themselves unto death, have for their loyalty to God been persecuted and thus more or less of their vitality has been consumed by their persecutors, until they died; and thus in their deaths their sufferings from unjust treatment are figuratively represented as themselves crying unto God for vengeance. One thing is certain—that the faithful themselves would not cry to God to avenge them. (Rom. 12:14, 19-21; Matt. 5:43-48; Acts 7:60.) This crying for vengeance must therefore be understood somewhat after the manner in which the blood of Abel cried to God from the ground for vengeance (Gen. 4:10, 11; Heb. 12:24), on the principle that acts and sufferings often speak louder than words.

(Heb. 11:4.) These sufferings inflicted contrary to justice, are in this passage personified as the souls of those slain for the Word of God and the testimony that they held crying to God for vengeance. Every wrong cries to God for vengeance in the sense that it appeals to Him as the Vindicator of justice to mete out retribution for the wrong. But as the saints themselves would not pray for vengeance to be wreaked upon their enemies, it must be that the wrongs that they have suffered are personified in them as crying out to God for vengeance. Hence the saints in the unjust deaths that they have suffered do not actually cry to God for vengeance, but the wrongs that they have endured do appeal to Justice for retribution; therefore the passage under study implies nothing whatever as to their consciousness in death, any more than Abel's blood crying—without vocal sound, of course—from the earth to God for vengeance implies that Abel is conscious in death.

St. Paul Earnest Desire

Some of our readers have questioned whether St. Paul's language in Phil. 1:23, "Having a desire to depart and to be with Christ," does not prove that the dead are conscious. A close analysis of his language both preceding and following this verse, and of parallel passages, does not favor such a thought. In these verses (Phil. 1:20-25) the Apostle tells us that He does not know whether to prefer life with its sufferings and its blessings of service for the brethren or death with its release from labor and sufferings. He confesses himself as hard pressed as to which he should choose of these two things, life or death. (Verses 22, 23.) As between these two things, therefore, it was a matter of indifference to him which he should choose, since both had such advantages that he could not decide which of the two would be the more desirable. But in verse 23 he mentions two other things that are far better than life or death; therefore these two things must be a *third* and a *fourth* thing. These third and fourth things are stated in the Authorized Version as departing and being with Christ. The Greek word *analsai* is in this verse translated "to depart;" but in the only other passage of the New Testament in which it occurs it is rendered "return." "Be ye yourselves like unto men that wait for

their Lord when he shall *return* from the wedding.” (Luke 12:36.) The word *anaysai* means both to depart and to return, in classical Greek. Which of these renderings fits in Phil. 1:23? It will be noticed that in the Luke passage the word is used in a parable illustrative of our Lord’s Second Advent. Our Lord taught us that our reward would be given us at His return from Heaven, and not before (Matt. 16:27; Rev. 11:18), in the resurrection, and not before (Luke 14:14); that the spirit is to be saved in the Day of the Lord, and not before (1 Cor. 5:5), and that it will be only after His return that we will see and be with Him (1 John 3:2; John 14:2, 3; 1 Thes. 4:16, 17.) *Hence St. Paul believed that he would for the first time see and be with the Lord Jesus after the latter’s Second Advent.* These considerations prove that the word *anaysai* should in Phil. 1:23 be translated, not *depart*, but *return*. Hence the translation should read, “Having a desire for the *returning* of, and the being with, Christ.” These, of course, are the things that are by far better than the other two things—life or death; and we immediately recognize them to be things different from life and death. This is that blessed hope that God has given us to cherish. (Phil. 3:20; 1 Thes. 1:10; Tit. 2:13; Rev. 22:20.) And this was the hope that the Apostle expressed in Phil 1:23, which is to be realized at Christ’s return, through the resurrection. These considerations prove that the clause, “having a desire,” *etc.*, should be enclosed within a parenthesis. They also prove that the passage does not treat of the consciousness of the dead, and therefore should not be quoted to prove that doctrine.

Our Outward Man—Our Inward Man

Some have asked whether St. Paul’s language in 2 Cor. 4:16—5:10 does not prove the consciousness of the dead. We believe a careful analysis of the passage proves that the Apostle is discussing the Christian only; for he alone has both an outward man and an inward man. His inward man St. Paul discusses from *three standpoints*: (1) “clothed with our earthly tabernacle,” our natural bodies, *i.e.*, in the present life (2 Cor. 5:1, 2, 4, 6, 8, 9); (2) “unclothed” or “naked” or “absent from the body” and “from the Lord,” *i.e.*, in the death condition (2 Cor. 5:3, 4, 8, 9);

(3) having "a building of God," "clothed upon with our house from heaven," "clothed," "present with the Lord," *i.e.*, in the resurrection condition. (2 Cor. 5:1, 2, 3, 4, 8.) If these three standpoints and what is meant by our inward man and our outward man are kept in mind, the passage will be recognized as saying nothing at all of the consciousness of the dead. The reason why some think that this passage teaches the consciousness of the dead is that they suppose the expression "outward man" means the body of every human being, and the expression "inward man" means a spirit being, supposed by them to dwell in every living human body. With this thought in mind they interpret this passage in such a way as to them makes it teach the consciousness of the dead. If their theory were right, the conclusion would have to be drawn from this passage that all human beings at death receive their resurrection bodies, then go to the Lord and are with Him in bliss forever. Such a thought not only contradicts numerous other Scriptures, but also this passage itself. It is untrue that the sufferings of all men inure to the eternal bliss of all men. (2 Cor. 4:16-18.) It is untrue that the wicked will have a house—a body—given them, eternal in the heavens. (2 Cor. 5:1.) It is untrue that they desire the house—the body—from heaven. (Verse 2.) It is untrue that they are longing to be given life—immortality—, which according to their theory their supposed spirits already have, and hence could not be longing for it as a future acquisition. (Verse 4; Rom. 2:7.) It is untrue that God has been working in all men for such a thing. (Verse 5.) It is untrue that all men walk by faith and not by sight. (Verse 7.) It is untrue that all men long to die and in the resurrection to be with the Lord. (Verse 8.) It is untrue that all men labor to the end that they may be always after this life acceptable to the Lord. (Verse 9.) These statements are true of the Lord's faithful people only. The inward man, of which this section of Scripture treats, and of which it says that it is to be clothed with a body from Heaven, is the possession of the true Christian alone. It does not at all belong to the natural man.

What, then, is meant by the expressions, the "outward man" and the "inward man"? By the former

our humanity, our natural body with all that it is and has is meant; and by the latter the new heart and mind begun in the Christian at his consecration of himself to the Lord is meant. It is not a spirit being, it is a holy heart and mind, a holy disposition, a holy spirit. Of course, all men have the outward man; but only the spirit-begotten children of God have the inward man. This inward man is a heavenly disposition, begun in the new will at consecration, and consisting of spiritual powers and of the spiritual disposition that the exercise of these spiritual powers develops. The Scriptures give a variety of names to this heavenly disposition in God's faithful children. It is called an unction from the Holy One (1 John 2:20), an anointing (1 John 2:27; Acts 10:38; 2 Cor. 1:21), The Christ (1 Cor. 12:12, 13; Phil. 1:21), Christ, the First Fruits (1 Cor. 15:23), Christ, the Seed of Abraham (Gal 3:16, 29), Christ in you (Col. 1:27; Rom. 8:10; Gal. 2:20; Eph. 3:17), the inner man (Eph. 3:16), the new creature (2 Cor. 5:17; Gal. 6:15), the new man (Eph. 4:24; Col. 3:10), the hidden man of the heart (1 Pet. 3:4), and most frequently of all the Spirit, the Spirit of God, the Spirit of Christ in us. (Rom. 8:1, 4, 5, 6, 9-11, 13-16, 23, 26, 27; Matt. 26:41; Gal. 5:16, 17.) If we look at the connections in which these various expressions occur, we will see that in every case they are predicated of faithful Christians only. Hence they and they only have this inward man. God has promised that if we faithfully exercise this inward man by a loyal use of His Spirit, Word and Providence, He will develop it to perfection amid the various experiences and trials through which we pass. The faithful Christian cooperates with God in this good work, willingly undergoing the sufferings, privations and sacrifices for Truth and Righteousness that attend the narrow way, in the hope of developing a character that will endure forever (verse 17), if he detaches his affections from earthly things and attaches them to heavenly things. (Verse 18; Col. 3:1-4.) Such a course will lead to the death of our bodies—the dissolution of our earthly house of this tabernacle—but is the step necessary for us to take, if we are to gain our resurrection bodies—our house eternal in the heavens (2 Cor. 5:1)—resurrection bodies, which will become

ours during Christ's Second Advent. (Phil. 3:20, 21; 1 Thes. 4:16-18.) These bodies will be of the Divine nature (2 Pet. 1:4); hence will be incorruptible and immortal. (1 Cor. 15:50-54; 2 Cor. 5:4.) It is for these glorious Divine bodies that the faithful long. (2 Cor. 5:2.) It is not the death state for which they long; for during the time they are in that condition the new creature, the new heart and mind, is naked—has no body, and is unconscious. (1 Cor. 5:3, 4; Eccles. 9:5, 6.) It is that the new creature might be given this resurrection body—be clothed upon—that we are now willing to undergo the burdens of the narrow way amid which we now groan. (2 Cor. 5:4.) It is God Himself who is working out for us as new creatures the character fitted for this resurrection body, and has given us His Spirit. His holy heart and mind, the first part of the Divine nature, as a hand-payment—an ear-nest—that, if faithful, we will receive in the resurrection the rest of the Divine nature, the glorious Divine body, thus completing our reception of the Divine nature. (2 Cor. 5:5.) This gives us as new creatures even here the confidence that enables us to walk by faith and not by sight while at home in the body and absent from the Lord (verse 6), the confidence that in due time we will enter death (be absent from the body) and later in the resurrection be present with the Lord (verse 8), for it is only by the resurrection at Christ's Second Advent that we will be privileged to see, be like, and be with Christ. (John 14:2, 3; Col. 3:4; 1 Thes. 4:16, 17; 1 John 3:2; Phil. 3:20, 21.) This glorious hope enables us to labor in the interests of God's cause for the perfecting of our new creatures in Christlikeness until death, so that we may be pleasing to Him, whether present with Him in our resurrection bodies or in death absent from Him and from our natural bodies (2 Cor. 5:9); for the faithful are now all the time conscious that they must appear after their resurrection at the Judgment Seat of Christ for their rewards, which will be increased by their good deeds and decreased by their evil deeds.—2 Cor. 5:10; Matt. 16:27; Rev. 11:18.

How clearly 2 Cor. 4:16-5:10 thus is shown to apply to the faithful only. It has no reference to mankind in general. It says not a word about any one being conscious in death. It does not teach that to be

absent from the body *is* to be present with the Lord, as some pervertingly quote and explain (verse 8). On the contrary this verse, like all other Scriptures treating of the subject, shows that to be absent from the body—to be in the death state—is quite another thing from being present with the Lord—(1) “to be absent from the body *and* (2) to be present with the Lord.” The former begins at a saint’s death; the latter at the Second Advent, on the Judgment Day, in the resurrection.

Thus we have examined all of the Scriptures that are by some thought to teach eternal torment and the consciousness of the dead, and find that none of them so teach. The one united voice of the Scriptures, backed by reason and facts, with an emphasis that is unanswerable and with a multiplicity of proof that is overwhelming, sounds forth the message with unbreakable power that the dead are unconscious, that the wages of sin is death—not eternal life in torment—and that the gift of God is eternal life through Jesus Christ, our Lord!—Rom. 6:23. '21-41

Resurrection—First (Matt. 27:51-53).

Question (1961)—In Matt. 27:51-53 we read concerning the time of Jesus’ death that “the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many.” Was not this the first resurrection?

Answer.—Thinking Christians have experienced much difficulty in trying to harmonize these verses with the general testimony of God’s Word. Certainly it is strange if an earthquake at the time of Jesus’ death opened the graves, but the bodies of the saints waited several days, until after His resurrection, before they came out. Because of this and other difficulties that present themselves in connection with the portion of Matt. 27:51-53 quoted above, because none of the other Gospels gives any record of such events and because some of the items in these verses are lacking in the Siniatic MS., one of the oldest Greek manuscripts of the New Testament, there has been much questioning as to the authentic of these verses.

But be that as it may, of one thing we may be sure: *No one could have been resurrected from the dead before Jesus was resurrected.* He was “the firstborn from the dead,” “the first that should rise from the dead,” “the firstfruits of them that slept” (Col. 1:18; Acts 26:23; 1 Cor. 15:20). Prior to Jesus’ resurrection some individuals, such as Jairus daughter, the sons of the widows of Zarephath and Nain, and Lazarus and others, were miraculously *awakened* temporarily from the sleep of death, but they were not Resurrected; they were merely *reanimated*, soon to die again; after being *awakened* they were still under the death sentence, and merely experienced a prolongation of their dying existence, and then went down into the death state again. They were not given new bodies and raised up out of death and its curse to perfection of life, into a condition in which if they remained obedient to God they would never die again (Luke 20:35, 36; John 11:25, 26). Therefore they were not resurrected. In 1 Cor. 15:37, 38 the Apostle Paul plainly shows that the bodies that go down into death are not the resurrection bodies. He states, “That which thou sowest [in death], thou sowest *not* that body that shall be . . . but God giveth it [the person, in the resurrection] a [new] body as it hath pleased him.”

The most, therefore, that could be inferred from Matt. 27:51-53 would be that the old bodies of some saints (we are not told who they were) might have been temporarily reanimated, and then later have gone back into the tomb. Note that nothing whatever is said about their Resurrection. The time for God’s people, except Jesus, to receive their new bodies in the resurrection, was not at Jesus’ First Advent; rather, this takes place during His Second Advent, at the end of the Gospel Age. As in the case of Lazarus (John 11:23, 24), they “shall rise again in the resurrection at the last day”—the day of Jesus’ Second Advent and Kingdom, already referred to in this issue, in which the Apostle Paul and the rest of the Body of Christ receive their crown of life (John 14:3; 1 Cor. 15:51-53; 1 Thes. 4:13-17; 2 Tim. 4:8) in the First Resurrection (Rev. 20:6). They, together with Jesus, are “the firstfruits” in the resurrection (1 Cor. 15:23; v. 20 mentions Jesus as the first of these

firstfruits). As already mentioned in this issue, they receive a better reward and resurrection than the Ancient Worthies (Heb. 11:39, 40; Matt. 11:11). The Worthies are included among those that come forth "afterward," *i.e.*, "they that are Christ's at his coming [Greek, *parousia*; in other words, during Christ's thousand-year *presence*, the day that God has appointed for the judgment of the world—Acts 17:31]." In due time the world of mankind in general, the non-elect, will hear Jesus' call and come forth from the death state, "unto the resurrection of judgment" (John 5:28, 29, R.V.), and those who under trial prove meek and sheeplike in disposition will in due time be given everlasting life on earth (Matt. 5:5; 25:31-34). '61-46

Resurrection—The Same Bodies Will Not Be Resurrected.

Question (1967)—In the resurrection, will we have the same bodies that we now have?

Answer)—No. It is the soul that dies, and it is the *soul* that will come back in the resurrection awakening. God said to Adam in Eden (Gen. 2:17), "In the day that *thou* eatest thereof *thou* shalt surely die." It was *Adam*, the *soul* or person (see the booklet *What is the Soul?*—a copy free on request), and not merely his body, that died. "The *soul* that sinneth, it shall die" (Ezek. 18:4, 20; Psa. 78:50; Acts 3:23; James 5:20). Accordingly, Jesus "poured out his *soul* unto death," and "made his *soul* an offering for sins" (Isa. 53:10, 12), in laying down His human life as a ransom for Adam and his race.

In the resurrection, the dead souls, not the dead bodies, will be brought back from the sleep of death. "That which sowest, *thou sowest not that body that shall be . . .* but God giveth it [the soul, the person] a body as it hath pleased him, and to every seed his own body"—the kind of body pertaining to his nature, whether spiritual or human; for there are "celestial bodies, and bodies terrestrial" (1 Cor. 15:37, 38, 40). The celestial or spirit bodies are for the Church, for human bodies would not be suited to them as spirit beings. The rest of mankind, not having been begotten of God's holy Spirit, not having become New Creatures, will in the resurrection, after the awakening, be given perfect human bodies—suited to

their everlasting existence in the “new earth” (2 Pet. 3:13; Rev. 21:1); for “flesh and blood [the human nature] cannot inherit the kingdom of God [in its heavenly sphere]; neither doth corruption inherit incorruption” (1 Cor. 15:50). '67-23

Resurrection—What Type Of Bodies Come Forth From The Grave.

Question (1954)—Do the same bodies that are laid away in the grave come forth in the resurrection?

Answer.—A very clear answer is given to a similar question in 1 Cor. 15:35-37, 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, he says, the bodies, which are buried, do not come in the resurrection.

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 not only contradicts the Apostle’s words just quoted; but also the many Scriptures and Scriptural teachings that we gave in *The Chart of God’s Plan*, p. 334, that prove that our Lord did not take back His body of flesh when He arose from the dead. Jesus’ words are explained by St. John, against the misunderstanding of Jesus’ Bearers, 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 should 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 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.

Is. 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, as the passage is translated in the Authorized Version. 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 A.V. as "body" has no plural form; but used collectively, as, *e.g.*, in Is. 5:25, it has plural significance.

Thus the American and the 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 know (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 Is. 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 restanding from Adamic imperfection to perfection—the second part of the resurrection process. The expression, "*dead bodies*," refers to these 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 restanding to perfection. '54-55

Resurrection—"Unjust" Will They Be Resurrected.

Question (1976)—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 rewarded 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 "charged 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 vitalized 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 the just and the unjust ones"; for the article *the* is lacking before the Greek words translated "just" and "unjust." '76-37;

Revelation 12:1—Sun, Moon And Stars.

Question (1962)—In Rev. 12:1, what is meant by the "woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars"?

Answer.—Since the book of Revelation is a book of symbols, these terms obviously have a symbolic significance. The woman here, as in 2 Cor. 11:2, represents the true Church. The setting is in the early part of the Gospel Age. The Church is pictured as clothed with the sun (the clear, unclouded light of the New Testament truth), supported by the moon (the Old Testament truth, which is the reflection of the

greater light, contained in the New Testament), and crowned with twelve stars (the twelve Divinely appointed Apostles, the inspired, infallible teachers for the entire Church). '62-79; *'84-54

Revelation 20:4, 5,—Examined.

Question (1969)—We would like to know how you can 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, "The rest of the dead lived not again until the thousand years were finished"?

Answer.—Notice that this passage does not say that the rest of the dead were not *awakened* until the thousand years were finished; but it says *they lived not again* until the thousand years were finished. One may ask, what is the difference? We reply, all the difference between harmony and contradiction in Biblical matters.

A few remarks will make this clear. The race once lived—was perfect in Father Adam; but on account of the curse, God counts the whole race as dead, regardless of whether it is in the death process or in the death state (Matt. 8:22; John 5:24, 25; 2 Cor. 5:14; Rom. 5:12, 15, 17; Eph. 2:1, 5; Rev. 20:12, 13). He does this because the death sentence is on all of them, and because, so far as those who are in the death process are concerned, this death sentence is being executed upon them; as we might say of a condemned murderer in the electric chair just as the electricity is turned on "He is a dead man!" because he is under the death sentence, and it is being inflicted, though not yet completed upon him. From this standpoint we call the death process reckoned death, and the death state actual death. So, too, God calls all who are free from the death sentence alive, regardless of whether they are reckonedly perfect or actually perfect (John 3:36; 5:24, 25; 1 John 5:12; Rom. 5:12; John 1:4; Rev. 21:3-5). We call the former reckonedly alive and the latter actually alive.

These viewpoints will enable us to harmonize our teaching that the rest of the dead (the non-elect dead) will be *awakened* from the dead *during the Millennium*, with the statement that they will not be

alive until its end. They will not be alive yet—actually perfect—immediately on being awakened from the dead. It will take restitution processes the thousand years to bring them to actual perfection—to make them alive as God from the actual standpoint looks upon life; for as long as there is any vestige of the Adamic imperfection in them, they will be dead from the Divine standpoint (1 Cor. 15:24-26). But as soon as they are actually perfect they will be alive, which will be at the end of, and which presupposes that they will be awakened during the Millennium. God now, through our faith justification, reckons us alive from the Divine standpoint; because our faith justification reckons to us the perfection that the completed restitution processes will have actually wrought in the obedient by the end of the thousand years. Thus we harmonize the apparent contradiction, and find both teachings to be Scriptural and reasonable; for it will take the whole thousand years to restore the imperfection to perfection—to make them *alive* as God views life, though early in the Millennium they will be *awakened*. Thus the rest of the dead lived not again—will not be perfect again as once they were in Adam until the thousand years are finished. '69-30; '90-14

Rev. 20:5—The Disputed Portion.

Question (1976)—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 X 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 meaning 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 phrase 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."

(In future issues we expect to set forth many more lines of evidence from the Bible proving that there is hope for the unsaved dead who did not have a full and complete opportunity in this life, and to treat additional Scriptures which are claimed to teach other-wise.) '76-22

Righteousness—Which Is Of Faith.

Question (1958)—"But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (That is, to bring Christ down from above), or, Who shall descend into the deep? (That is, to bring up Christ again from the dead.)" In this Scripture (Rom. 10:6, 7), what is meant by one's descending into the deep, to bring Christ from the dead, and by ascending into heaven, to bring Him down from above?

Answer.—The Apostle Paul here meant that some in his time were doubting and did not believe the message that the Messiah had come. They might

have said that Jesus was a wonderful man, and that He did many wonderful works. But they were saying, "We do not believe that He was the Messiah and was put to death and then rose again. If you are willing to say that He was only a good man, we can accept that assertion, and are ready to call ourselves Christians. But harmony with God can be attained only by keeping the law." This, the Apostle said, is not the language of faith. The Christian exercises faith in the Gospel message. He does not ask how anyone could go to heaven to bring Jesus down to earth or how anyone could go down to the grave and bring Him up. A Christian will accept the facts as they are. Others are not in the attitude to believe God. The essential features of the Gospel are that Jesus came from above—that He was holy, harmless and undefiled, and gave Himself a ransom-price for sinners. God recognized the merit of His work and raised Him from the dead, and He ascended on high, there to appear in the presence of God—first for the Church class, later for the world. At this the Christian accepts by faith. '58-7

Righteousness—Pursuing With Fidelity, Love, Peace. 2 Tim. 2:22 (Diaglott).

Question (1958)—In 2 Tim. 2:22 (Diaglott) we read: "Pursue righteousness, fidelity, love, peace, with all those who invoke the Lord from a pure heart." Will you please give some comments on this admonition?

Answer.—We need not only to start right, but also to *pursue* a right course. We may not follow unrighteousness even for a moment; whatever it may cost, justice and righteousness must be followed. But here a difficulty arises with some: they do not know how to judge righteous judgment. They are too apt to judge according to rumor or appearances, or to accept the judgment of some like the scribes and Pharisees, as did the multitude, which cried "Crucify Him! His blood be upon us and upon our children." Had they followed righteousness they would have seen the Lord's character in His good works as well as in His wonderful words of life; they would have seen that so far from being a blasphemer He was "holy, harmless, undefiled, separate from sinners" (Heb.

7:26); they would have seen that His accusers were moved by envy and hatred.

It is just as necessary as ever to follow the Lord's injunction, "Judge righteous judgment" (John 7:24); whoever neglects it brings down "blood" upon his own head and becomes a sharer in the penalty due to false accusers. For as the Lord was treated so will His "brethren" be treated. And the more pure our hearts the less will they be affected by slander, backbiting and evil-speaking, and the more will we realize that those who have bitter hearts from which arise bitter words are impure fountains in which is the gall of bitterness and not the sweetness of love.

Next comes fidelity that is faithfulness. The Lord declares His own fidelity or faithfulness and declares Himself a friend that sticketh closer than a brother (Prov. 18:24). And even the worldly recognize fidelity as a grace: by such it is often given first place, for many would commit theft or perjury through fidelity to a friend

But notice that God's Word puts righteousness *first*. Fidelity, love and peace must be exercised only in harmony with righteousness; but unrighteousness not being proven against a brother, our fidelity, love and peace toward him must continue, and indeed must increase in proportion as envy and slander and all the fiery darts of the Wicked One assail him "without a cause." This valuable prescription will help to keep our hearts free from the poison lodged in the roots of bitterness, which the Adversary keeps busily implanting (Heb. 12:15). Justice is *purity* of heart—freedom from injustice. Righteousness is *purity* of heart—freedom from unrighteousness. Love is *purity* of heart—freedom from selfishness. ('58-55; '67-102)

Sacrifice—Not desired By Jehovah.

Question (1961)—What is meant in Psa. 40:6—"Sacrifice and offering thou didst not desire . . . burnt offering and sin offering hast thou not required"?

Answer.—In any translation from one language to another there is always danger of failing to express the original thought in its simplicity and completeness, even as here. The following verses also throw light on the meaning of v. 6. The thought seems to be that although God desired and intended

the establishment of the Law Convention with its sacrifices and arrangements for the people of Israel, that was not the full completeness of God's intention and desire. For instance, the Passover lamb sacrificed annually was not the end in view that God desired, but merely a typical sacrifice foreshadowing the great sacrifice of "Christ our Passover" (1 Cor, 5:7, 8). Also the annual Atonement Day sacrifices of bulls and goats could not take away sin; they were merely "a shadow of good things to come" (Heb. 9:9-14; 10:1-10). The sacrifices and offerings that God ordained or authorized for the time being under the Law Covenant were not what He meant eventually, were not the end or completion of His purpose or desire in respect to sacrifice for sin. They were merely typical of that great desire which would be fulfilled in Christ. "Sacrifice and offering thou didst not desire," that is to say, was not all that God meant. He did accept the annual Atonement Day sin offerings and burnt offerings and He did grant the Jews year by year a national forgiveness, and an opportunity to try again if they could keep the Law; but these things were not the end of God's desire or intention. He had in mind the better sacrifices, the sacrifice of Christ, the great Redeemer, and then the better sacrifices of the Church, the Body of Christ, joined to His sacrifice, sharing in His sacrificial cup. This is what God had as His great purpose, and the other was merely the typical, the foreshadowing of it. '61-71

Saints—Who Are The People Of The Saints Dan. 7:27.

Question (1957)—In Dan 7:27 we read that "the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High." Who are the *people* of the saints? Are they the class on earth over which Christ and His Church will reign in their Thousand-year Kingdom (Rev. 5:10; 20:4, 6), the "times of restitution of all things" (Acts 3:19-21)?

Answer.—Apparently the Christ, including Jesus the Head and the Church which is His Body, and not the restitution class is meant by the *people* of the saints in Dan. 7:27. The "uprights" of Psa. 49:14, who will have dominion (over earth) in the (Millennial) morning, evidently are "the saints" referred to in Dan.

7:27, for God's faithful saints, who have suffered with Jesus during the Gospel Age, will be granted the glorious privileges of sharing the Thousand-year Reign over earth, in joint-heirship with Him (Rom. 8:17; 2 Tim. 2:11, 12; Rev. 3:21; Matt. 19:28; Luke 22:30; Rev. 5:10; 20:4, 6). They shall be given "the kingdom and dominion under the whole heaven," as declared by the angel to Daniel (7:27). This dominion Jehovah will fully wrest by force from the "prince of this world," Satan (John 14:30; 2 Cor. 4:4), and will give it to His Son (Ezek. 21:27; Dan. 7:13, 14; Micah 4:8), whose Bride, the Church (Rev. 21:2, 9), will share her Bridegroom's Kingdom.

This transfer, in which "the kingdom of this world" become "the kingdom of our Lord, and of his Christ" (Rev. 11:15), is accomplished in the great Time of Trouble (Dan. 12:1; Matt. 24:21, 22), in which we have been living ever since the outbreak of the World War in 1914, which is to end "this present evil world" (Gal. 1:4), the present social order, and make way for the "new earth, wherein dwelleth righteousness" (2 Pet. 3:13). From Dan. 7:18, 22 we see that this expression, "the *people* of the saints," refers to the saints *themselves*, for "the saints of the most High shall take the kingdom, and possess the kingdom" and "the time came that the saints possessed the kingdom." We see, then, that the *people* of the saints are the true Church and not the restitutionists. The latter are set forth as the *children* of the saints (Isa. 60:4, 9).

Some may wonder why the term *people* is here used to refer to the Church, a spiritual class, since we often think of and use the word *people* to refer to human beings. But the Bible uses the word *people* to refer also to other than human beings. The Hebrew word here is *am*, which designates *a people as a congregated unit*, the thought of the root word being to *huddle together*, or *associate*; hence it seems to refer to *any* congregated or associated group. Thus the Bible (Prov. 30:25, 26) states that "the ants are a *people*" and that "the conies are but a feeble *folk*," the words *people* and *folk* each being translated from the same Hebrew word *am*, which word is also used in Joel 2:2, 5, to apply to the Lord's "Great Army"—"a great *people*"—as illustrated in the deadly onslaught

of a plague of locusts, also spoken of as “a Strong *people* set in battle array.” The same Hebrew word *am* is used to refer to spirit beings, especially the Christ, which is a congregated unit—one body, Note, *e.g.*, Isa. 62:12: “The holy *people*, The redeemed of the Lord,” which refers to the elect Church in the Millennium. We are not to think it strange; therefore, that Daniel should use the expression, *the people of the saints*, to refer to the Christ in glory. '57-63

Salvation—(1 Tim. 2:4, 6) Does It Mean All.

Question (1921)—Are you right in saying that the word “all” in 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.—It is true that sometimes the word “all” does not Scripturally mean everybody, *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 the proof always falls upon the one who asserts that in a given passage it does not include every one or every thing, as the case may be. In 1 Tim 2:4, 6 the word “all,” for three reasons, evidently means everybody: (1) 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 of this statement: Gen. 12:3; 18:18; 22:18; John 3:16, 17; 1 Tim. 4:10; Tit. 2:11; 3:4; Heb. 2:9. (2) Again, the Scriptures clearly teach that Jesus Christ died to save all men from the Adamic sentence. Please see the following passages in proof of this thought: 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. (3) 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. On this point please note the following passages, which by no means are an exhaustive list pertinent Scriptures: Ps. 2:8; 22:27-29; 86:9; 98:2, 3; Is. 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; Tit. 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 verse 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 verse 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]. So, too, the third point—the Spirit's proffered help for all men unto salvation—is taught in verse 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" means *all* in 1 Tim. 2:4, 6. '21-51; '74-94; *'76-22

Salvation—Will Those Not Receiving Elective Salvation, Will They Be Awakened During The Millennium.

Question (1925)—What is the Biblical proof that the non-elect dead, who had no chance to win the elective salvation in this life, will be awakened from the dead during the Millennium?

Answer.—In our last issue (pp. 4, 5) we presented 21 reasons with Scriptural evidence for each one, in proof of the thought that there will be an opportunity for the non-elect dead who were not given the chance in this life to win the elective salvation, to attain deliverance during Christ's reign. These 21 reasons in every case imply that such non-elect dead will be awakened from the dead during the Millennium. We will here quote with some bracketed comments a few passages that directly teach or imply that such dead persons will be brought back to this earth from the dead during the Millennium. Ps. 22:27-29 is one of such passages: "All the ends of the earth [the entire human race] shall remember [be taught God's Word so thoroughly as not to forget it (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 shall be Jehovah's and He 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)]. And all the fat ones [those full of loving zeal] of the earth shall eat [appropriate the Millennial blessings] and worship [return service therefore to God]; and *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* (Amer. Rev. Ver.) This last verse shows that the non-elect dead are referred to: for they are the ones that 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.

Another passage: Ps. 86:9: "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. Is. 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 [Bible; Is. 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 have erred in spirit [doctrine] (1 John 4:1-3) 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. Rom. 14:9: "To this end [for this purpose] Christ both 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 last race whether in the tomb or not] and the living." (Amer. Rev. Ver.) Phil. 2:10, 11: "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."

One other passage, which we will quote from the Amer. Rev. Ver., one of the best of all translations: 1 Cor. 15:21-26: "For since by man [Adam] came death [the death process as well as the death state]; so by man [Christ] shall also come the resurrection [the awakening from the death state and the restanding out of the dying process—the reversal of what Adam brought upon us]; for as all in Adam die [come under the death of the curse]; so also all in Christ shall be made alive [be brought out of the death of the curse into perfection—life]. But each in his own order [shall be made alive—perfect]: Christ the first fruits [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—anoined—(1 Cor. 12:12, 13; Gal. 3:16, 29) is doubtless here meant; and thus the first resurrection (Rev. 20:4, 6) is meant]; then they that are Christ's during His presence [shall be made alive. The margin gives *presence* as the proper meaning of the Greek. He will be present 1000

years—the Millennium—when 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 thousand years as they continue to obey]. 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 unto 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 [work 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 until He hath put all His 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. Hence, death will be the last enemy destroyed]." These passages demonstrate 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. '25-13

Salvation—"A Day Of" (Isa. 49:8).

Question (1962)—What is meant by the expression, "a day of salvation," in Isa. 49:8: "Thus saith the Lord, In an acceptable time have I heard

thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages”?

Answer.—There are two great days of salvation—one for the Church, the other for the world. Thus St. John (1 John 2:2) says that Jesus “is the propitiation for our [the Church’s] sins: and not for ours only, but also for the sins of the whole world.” God has appointed a Thousand-year Judgment Day, “in the which he will judge the world in righteousness” by Jesus Christ (Acts 17:31; 2 Pet. 3:7, 8; Rev. 20:4, 6), during which Satan will be bound “that he should deceive the nations no more, till the thousand years should be fulfilled” (Rev. 20:3). Then “the earth shall be full of the knowledge of the Lord, as the waters cover the sea” (Isa, 11:9), and eventually “they shall teach no more every man his neighbor and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more” (Jer. 31:34).

But Isa. 49:8 refers to a prior day of judgment—the Gospel Age, in the beginning of which St. Peter explained (1 Pet. 4:17): “For the time is come that judgment must begin at the house of God.” St. Paul quotes Isa. 49:8 in part in 2 Cor. 6:2 and in vs. 1, 2 shows that it applies to the day of the Church’s trial for life, its judgment day. Since the King James Version mistakenly injects the definite article *the* in several places in St. Paul’s quotation, we will give here the more correct translation as given in the Emphatic Diaglott (see also Rotherham):

“For he says, ‘In a Season acceptable, I listened to thee, and in a Day of Salvation I assisted thee.’ Behold! now is a well-accepted Season; behold! now is a Day of Salvation”—How important to all of God’s people, then, is the exhortation of Heb. 4:7, which applies to the entire Gospel Age: “Today if ye will hear his voice, harden not your hearts”! (See also Heb. 3:13.) The Gospel Age is the greater of the two days of salvation, for it offered the heavenly salvation, the “great salvation” (Heb. 2:3), whereas the Millennial Age offers *restitution*, the earthly

salvation for the world of mankind (Acts 3:19-23; Num. 14:21; Prov. 2:21). '62-63

Salvation—After First Resurrection, When Will The Rest Of The Dead Live Again.

Question (1925)—How can you harmonize your 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, "the rest of the dead lived not again until the thousand years were finished"?

Answer. It will be noted that this passage does not say that the rest of the dead were not *awakened* until the thousand years were finished; but it says they *lived not again* until the thousand years were finished. One may ask, what is the difference? We reply, all the difference between harmony and contradiction in Biblical matters. A few remarks will make this clear. The race once lived—was perfected in Father Adam; but on account of the curse, God counts the whole human race as dead, regardless of whether it is in the death process or in the death state. (Matt. 8:23; John 5:24, 25; 2 Cor. 5:14; Rom. 5:12, 15, 17; Eph. 2:1, 5; Rev. 20:12, 13.) He does this because the death sentence is on all of them, and because, so far as those who are in the death process are concerned, this death sentence is being executed upon them; as we might say of a condemned murderer in the electric chair just as the electricity is turned on, "He is a dead man!" because he is under the death sentence, and it is being inflicted, though not yet completed upon him. From this standpoint we call the death process reckoned death, and the death state actual death. So, too, God calls all who are free from the death sentence alive, regardless of whether they are reckonedly perfect or actually perfect. (John 3:36; 5:24, 25; 1 John 5:12; Rom. 5:12; John 1:4; Rev. 21:3-5.) We call the former reckonedly alive and the latter actually alive. These viewpoints will enable us to harmonize our teaching that the rest of the dead—the non-elect dead—will be *awakened* from the dead *during the Millennium*, with the statement that they will not be *alive* until its end. They will not be alive yet actually perfect—immediately on being awakened from the dead. It will take restitution processes the

thousand years to bring them to actual perfection—to make them alive as God from the actual standpoint looks upon life; for as long as there is any vestige of the Adamic imperfection in them, they will be dead from the Divine standpoint. (1 Cor. 15:24-26.) But as soon as they are actually perfect they will be alive, which will be at the end of, and which presupposes that they will be awakened during the Millennium. God now, through our faith justification, reckons us alive from the Divine standpoint; because our faith justification reckons to us the perfection that the completed restitution processes will have actually wrought in the obedient by the end of the thousand years. Thus we harmonize the apparent contradiction, and find both teachings to be Scriptural and reasonable; for it will take the whole thousand years to restore the imperfect to perfection—to make them *alive* as God views life, though early in the Millennium they will be *awakened*. Thus the rest of the dead lived not again—will not be perfect again as once they were in Adam until the thousand years are finished. '25-14; '51-23; '57-39

Salvation—Will Heathen be Saved Through Ignorance.

Question (1925)—Will the heathen and others be saved by their ignorance?

Answer.—We believe not; for there is no power or anything else good in ignorance to save anyone. Instead of ignorance being Scripturally a ground of salvation it is Scripturally set forth as a reason for alienation from God and for perdition. (Eph. 4:18; Hos. 4:6; Rom. 2:12.) Furthermore, the Scriptures show that knowledge is essential to faith 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, as it does, on our part the steps of repentance, faith and consecration. It is for this reason that the Church was commanded to *teach*, *i.e.*, make others *know*, that those taught by their knowledge 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 salvation, if they are saved by ignorance? According to this theory to teach them would cause most of them—those who will not believe—to be lost who otherwise would have been saved by their ignorance. So all through the generations of the Gospel Age to them would have been the cause of perdition to almost all who heard the message. Does one say that we must preach to them, because God commands it? We answer yes; but evidently that thereby they might gain what otherwise they would not gain—salvation. This theory makes God defeat His own good wishes—the desire to bless everybody. 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 Word of God 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 thought that the heathen are saved by ignorance is unbiblical, unreasonable and unfactual. God has a better way of saving people than by ignorance, which cannot save, because, while it does not better, it actually depraves character. His way of saving the elect now is “by the foolishness of preaching”—teaching, giving knowledge of things pertinent to salvation; and His way of saving the non-elect in the Millennial Age will be by the power of teaching—causing them to know—and by such teaching enabling them to lay hold on, and use for their uplift, the restitution processes whereby all may be saved, and whereby the willing and obedient, and no others, will be saved. And such knowledge now endures, and in the Millennial Age will endure to develop people into the only condition of heart and mind in which eternal life would be a practical and beneficent provision—a character like God’s that from its very make-up translates its knowledge into suitable thoughts, words and acts to God’s glory and to the profit of self and of others. ’25-15; ’47-40; ’48-40; ’57-39; ’90-14

Salvations—The Heavenly And Earthly.

Question (1959)—If men are to be restored to perfection, and the earth is to become as the Garden

of Eden, are we to understand that no one will go to heaven?

Answer.—No. In 1 Cor. 15:35-48, St. Paul explains that in the resurrection some will have bodies celestial, and some bodies terrestrial. The Church changes its nature from animal to spiritual, from human to Divine (2 Pet. 1:4). These are called “new creatures”—a new creation. The perfected new creatures will be like and with Jesus (1 John 3:2)—spirit beings, and in a heavenly or spiritual condition (1 Pet. 1:4; Heb. 10:34; John 14:1-3). The “new earth” (2 Pet. 3:13; Rev. 21:1) will be the eternal home of the non-elect saved world of mankind. It will blossom as the rose (Isa. 35). The earth abideth forever; God formed it to be inhabited; “blessed are the meek, for they shall inherit the earth” (Eccles. 1:4; Isa. 45:18; Psa. 115:16; 119:90; Matt. 5:5). '59-80

Salvation—To Eternal Life Not Universal.

Question (1974)—Is salvation to eternal life universal?

Answer.—The Bible teaches that it is God’s plan 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 (John 5:22, 27-29), having tasted death for Adam and all his posterity condemned in him (Heb. 2:9). The death of our Lord, a perfect man, is sufficient for the full offset of the sentence upon the first man (1 John 2:2). Thus the way is opened 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 follows His Second Advent, after the completion of the Church. 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 in the tomb, as they shall come forth. This will be universal redemption, or deliverance, *from the Adamic death penalty*, universal purchase *from Adamic death*; but not universal deliverance or salvation to *eternal life*, which will be conditional (John 6:53).

The Apostle Paul, in speaking about this great trial day, or Judgment Day, of the world, says, "God hath appointed a day [future], in the which He will judge the world in righteousness by that man whom he hath ordained" (Acts 17:31). Jesus will have the Church, His Body, His Bride, as His associates in the work of this great thousand-year Judgment Day (2 Pet. 3:7-12; Matt. 19:28; 25:31; Luke 22:29, 30; 1 Cor. 6:3; 2 Tim. 4:1; Psa. 72:1-4; Isa. 32:1; Jer. 23:5, 6; 33:14-16; Obad. 21). In it they as Kings and Priests with Him will reign over the earth (Rev. 5:9, 10; 20:4, 6), for the purpose of giving all mankind a full release from the Adamic penalty and a full opportunity to return to God. "Whosoever will" (Rev. 22:17) may then have that full opportunity and may, by improving it, be found worthy of everlasting life; such may at the end of the thousand years (Rev. 20:7-9), in mankind's final test, demonstrate that they are 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 eternally destroyed (Acts 3:23).

Adam was on trial for this life eternal, but he failed at the out start of his trial. The world of mankind at the opening of the Millennium will start in a different way. They will start imperfect; but, with an experience in the nature and effect of sin, and under the covering of Christ's ransom merit—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, on the Highway of Holiness (Isa. 35:8, 9); 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 *unto eternal life*. For a complete exposure of the unscripturalness of the theory of universal salvation to eternal life, including an examination of the Scripture texts, which allegedly support it, please see our book, *Christ-Spirit-Covenants*, pp. 215-233. '74-71; *76-22; '85-55

Samaritan—The Identity Of Them.

Question (1986)—Who were the Samaritans? Were they in Palestine during the seventy years' desolation?

Answer.—They were a mixture of a few apostate Jews and many Gentiles, settled there by the King of Assyria after the captivity of the Israelites of the 10-tribed kingdom (2 Kings 17:24-41). It seems that they, whom God regarded as Gentiles (John 4:22), were in the land during the seventy years' desolation. This is not to be regarded as contradictory of "the desolation of the land" "without inhabitant" (Isa. 6:11), for such desolation and the seventy Jubilees' keeping concerned the Jews only. The land was to be bereaved of all Jews so that it could keep *for them* the seventy Jubilees not kept by them (2 Chron. 36:21). '86-6

Samaritan—The Good.

Question (1978)—What does the parable of the good Samaritan symbolize (Luke 10:30-37)?

Answer.—The traveler who went from Jerusalem to Jericho represents the human race. His falling among thieves who manhandled and robbed him represents the race falling into the injurious clutches of sin, error, death and the grave. The priest represents Judaism. His passing the wounded man by unhelped, represents that Judaism left the race under the curse unuplifted. The Levite represents Churchianity, which also left the race unuplifted.

The Good Samaritan represents the Christ, Head and Body. His pouring oil and wine in the wounds represents the ministry of the Christ while in the flesh as the salt of the earth helping in a measure fallen mankind with the Truth and the Spirit of the Truth. The Samaritan taking the wounded man to the inn represents the Christ bringing the race into the

millennial conditions. His making matters financially good with the innkeeper represents the application of the Ransom merit to Divine Justice for the race's delivery and care in the Millennium. His promising to make good for any further expense called for by the care of the wounded man represents the Christ's promise to Justice to make good, by stripes, *etc.*, any further claim that Justice might have for men's Millennial wilfulness.

The above is the symbolic application. But we should emphasize also the good moral lessons, which by this parable Jesus was teaching (Luke 10:25) the Jewish lawyer (or scribe) and others. The Scribes and Pharisees obviously had a restricted meaning of the word *neighbor*, which permitted the exercise of a great deal of selfishness, clannishness, etc. (Matt. 18:9-14). They were in the habit of limiting its meaning to those who were near to them in sympathy, sentiment, faith and sectarian relationship. They did not have any dealings with the Samaritans, who were only partly Jewish (John 4:9-25).

Jesus' parable forced from the doctor of the law the admission that the Samaritan was the real neighbor of the wounded man. Thus He helped him to see at least in part the truth that every human, depending on the closeness of the relationship, is neighbor to every other human, that our common humanity is the neighborly bond and that only those who recognize this bond and act accordingly are worthy of the name *neighbor*. Also, the Apostle Paul exhorted Christians as follows: "As we have therefore opportunity, let us do good unto all men, especially unto them are of the household of faith" (Gal.6:10; 1 Tim. 6:17-19). '78-94; *86-6

Satan—Is To Be Bound With "A Great Chain" Rev. 20:1-3.

Question (1952)—Rev. 20:1-3 indicates that Satan is to be bound with "a great chain" and imprisoned in "the bottomless pit" during the thousand years. What is meant by this?

Answer.—The language of this passage, of course, is figurative. We understand that the bottomless pit symbolizes error, which, indeed, is a pit, and from the standpoint of its having no real foundation, is well represented by a *bottomless* pit. A key in Bible

symbols represents the power to lock or unlock. In this passage the key is used to lock up Satan in the bottomless pit. The great chain by which Satan is bound represents the Truth in its various parts, as mighty in its Biblical, factual and reasonable proofs. The binding of Satan, therefore, represents his restraint by the Truth, Biblically, factually and reasonably set forth. This binding work has been a gradual one, and when completed will have consisted of four stages. Its first stage was from 1874 to 1914, when his binding was his increasing restraint by secular and religious truth, so that he could no longer control the nations by his empire's three foundation doctrines: the Divine Right of kings, aristocrats and clergy, and their three supporting doctrines: the consciousness of the dead, the change of humans into spirits at death and the bliss or torment of the dead. The completion of the first stage of his binding was marked by the beginning of the World War, to which he resorted to maintain his empire, after realizing that he could no longer control it by its three foundation and three supporting doctrines.

Since then he is trying to maintain it by various other errors, especially combinationistic ones, as these are manifest in various treaties, the League of Nations, the World Court, the United Nations, other alliances among the nations, *etc.*, combines among the financiers and unions and federations among the religious forces. By Biblical, factual and reasonable exhibitions of secular and religious truth, Jesus is showing, and will continue to show the erroneousness of these to such a degree that Satan, to maintain an empire at all, is forced to resort to a revolution of the masses against the classes combined ad above, and thereby will overthrow his present order. His resorting to the World Revolution demonstrates the completion of the second stage of his binding. He will establish on false teachings a socialistic form of government which, as the third stage of Satan's binding, Jesus will expose as erroneous by secular and religious truth; and in a mad dash to preserve some sort of power over mankind, Satan will lead the people on to anarchy, which will prove the completion of the third stage of his binding. The fourth stage of it will be our Lord's exposures, by secular and religious truth, of his

effort of despair and hatred against the Jews by the anarchistic remnants of all nations.

Thus, at the end of the tribulation Satan's binding will be complete. He will have run the full course of his pre-Millennial deceptions. In every way the Truth—the great chain—will restrain him, so that he will be unable to move hand, foot or mouth in the way of deceiving the nations during the Millennium. His being cast into the bottomless pit represents his being left to his own unaided resources and speculations and being kept from learning any further truth; and his being kept in the darkness of errors of his own making is meant by his remaining in the bottomless pit, which certainly will be painful. To accomplish this certain things will be necessary on the Lord's part: (1) to remove Satan so far away from the earth that he will know nothing of what is going on here during the Millennium and (2) to keep him there away from mankind during that period. This will prevent his learning the secular and religious truths given mankind during the Millennium; and separating him from contact with mankind will not give him opportunity to deceive any of them. '52-23; '94-63

Satan—"Being Loosed A Little Season"

Rev. 20:3, 7 What Is Meant.

Question (1952)—What is meant by Satan's being "loosed a little season" (Rev. 20:3, 7) after the 1000 years are fulfilled?

Answer.—As Satan's imprisonment means his being in error and away from any contact with the race on earth, his loosing would imply his being brought back into touch with the race and finding out the exact truth on Millennial teachings and conditions. As his binding was a gradual one, extending over many years, so will his loosing—a permitting of more or less of knowledge to influence by deception—be a gradual one extending over many years, though his coming back to the earth will not be a prolonged journey. He will make a careful study of the situation, so as to get a thorough grasp of it, as the basis of a plan to seize control of the human race again. Doubtless Satan will not believe that he will be annihilated at the end of the Little Season, but like Pharaoh, his type, will persuade himself that God is too kind to take extreme measures against him; and

he will therefore hope for another empire and reign over the earth for thousands of years, like his first one. God will allow him to attempt to gain control of the race again, only as a means of testing the hearts' attitude of the perfected race for the manifestation of those who will be loyal to right principles under heart-searching tests and those who under such tests will not be loyal to right principles; for God is determined to let no person, after having had a favorable opportunity for life, exist after the Little Season, if he will not maintain loyalty to righteousness. So Satan's unbelief and ambition will inveigle him into the role of a tempter; and this will bring upon all a final crucial temptation, whose outcome will be life everlasting to the faithful and endless death to the unfaithful. Thus, as with Adam and Eve in the beginning, a trial to determine worthiness or unworthiness for everlasting life must be undergone by all, and the stage for that trial will be set in the Little Season.

Satan will devise some subtle deception which will be the means of manifesting the worthy and the unworthy in this final trial. Those of mankind who will have developed properly in character (Matt. 25:31-40) will stand in that trial, but those who will not have done so (vs. 41-46) will fall into Satan's snare, thinking all the while that God approves their wrong course. Satan urging them on, they will finally commit some undeniable sin, which will prove them unworthy of eternal life. Thereupon will follow their and Satan's and the impenitent angels' annihilation, symbolized by their being cast into the lake of fire (Rev. 20:9, 10, 15; 21:8). Literal passages, like the following, prove this of the wicked: Job 6:15, 18; 7:9; Psa. 37:10, 35, 36; 49:12; 104:35; Isa. 65:20; while the following passages show this of Satan: Isa. 27:1; Ezek. 28:16-19; Heb. 2:14. Sometimes Rev. 20:10, which in the A.V. speaks of the devil being *tormented* eternally, is quoted to prove that he will continue to exist forever. To this several things may be answered: The beast and the false prophet, which are spoken of in this passage, and which have the same thing done to them as is done to Satan, are not persons, but Satanic institutions, systems, organizations, which therefore will not exist forever (1 John 3:8). What, then, is the solution of this matter? We reply that the

word *basanizo*, translated *tormented* in the A.V. of Rev. 20:10, is an unhappy translation here. This word has three meanings: (1) to examine; (2) to examine with torture, and (3) to torture, The A.V. has taken the third, whereas the first meaning of this word fits here. The thought is this: that eternally perfect men will examine Satan's, the beast's and the false prophet's history, theories, effects, *etc.*, and as a result of that examination will always conclude that these deserved their eternal annihilation. The thought is more literally expressed in Isa. 14:15-20. Please see *Life—Death—Hereafter*, pages 86, 87, for details. '52-23; '94-63

Satan—To Be Annihilated.

Question (1969)—I have quoted Heb. 2:14 as evidence that eventually the devil will be destroyed. But a minister tells me that the Greek word here rendered "destroy" does not mean destroy in the sense of annihilate or put out of existence, but simply "to render impotent," "to annul the power of." I note ARV rendering: "that through death he might bring to nought him that had the power of death, that is, the devil." But the RSV, like the KJV, uses the word "destroy." Which is correct?

Answer.—The Greek word rendered "he might destroy" in Heb. 2:14 is *katargeo*. It has the sense of "to render powerless," but it does not limit in what way the thing shall be rendered powerless. To take away the life of Satan will certainly be to render him powerless, and that more effectively than in any other way. If he were merely restrained of his liberty, he might still have power to exercise his will and other powers in opposition to God and righteousness. The only way to render him absolutely, effectually and completely powerless would be to utterly, completely and eternally annihilate him. The Scriptures indicate that utter destruction will be his final punishment.

The following translations of the Greek word *katargeo* in the New Testament (italicized) clearly indicate that it is used in the sense of utter destruction:

Rom. 6:6—"that the body of sin *might be destroyed.*"

1 Cor. 1:28—"to bring to nought the things that are."

1 Cor. 6:13—“*God shall destroy* both it and them.”

1 Cor. 13:8—“prophecies, they *shall fail* [or cease]; knowledge, it *shall vanish away*.”

1 Cor. 13:10—“that which is in part *shall be done away*.”

1 Cor. 15:24—“when *he shall have put down* [destroyed] all rule and all authority and power.”

1 Cor. 15:26—“the last enemy that *shall be destroyed* is death.”

2 Cor. 3:7—“ministration of death . . . *was to be done away*.”

2 Cor. 3:11—“which is *done away*.”

2 Cor. 3:14—“which vail is *done away* in Christ.”

Eph. 2:15—“having *abolished* [destroyed] in his flesh the enmity”

2 Thes. 2:8—“whom the Lord shall consume with the spirit of his mouth, and *shall destroy* with the brightness of his coming.”

A careful examination will show that in all the above cases no less than in Heb. 2:14 this word *katargeo* means destroy in the sense of annihilate or put out of existence. Note especially how it is used with reference to the destruction of Adamic death and the Antichrist. Satan, as well as the rest of the incorrigibly wicked, will eventually destroyed, annihilated, by God; for “all the wicked will he destroy” (Psa. 145:20). “The transgressors shall be destroyed together: the end of the wicked shall be cut off” (Psa. 37:38). Of Satan it will then be said: “Never shalt thou be any more” (Ezek. 28:19). ‘69-76; ‘74-39

Saul—Of Tarsus How Did He See Jesus

(1 Cor. 15:8).

Question (1957)—How could Saul of Tarsus have seen Jesus (1 Cor. 15:8), if He was personally in heaven, and was to remain there until the end of the Age?

Answer.—The Lord evidently designed that Saul should have the opportunity of being the twelfth Apostle, to take the place of Judas (Acts 1:20). In order to be an Apostle, it was necessary that he should be a witness of our Lord’s resurrection. And so Saul of Tarsus was given a demonstration, which made him an eyewitness to the fact of the Lord’s resurrection from the dead. He tells of it in this way:

after detailing how Jesus had been seen of the Apostles and also of above five hundred brethren at one time (1 Cor. 15:5-7), he says (v. 8), "And last of all he was seen of me also, as of one born out of [before the] due time." The miracle that was performed to enable Saul to see Jesus was not sufficient to save his eyes. If Jesus had been a flesh being, Saul's eyes would have been spared. But He was raised, not in the flesh, but a spirit being (2 Cor. 3:17; 5:16; 1 Cor. 15:42, 44, 45, 50; 1 Pet. 3:18; 1 John 3:2; Eph. 1:20, 21). Consequently, our Lord shone with a light above the brightness of the noonday sun when He manifested Himself to the persecuting Saul (Acts 9:3; 22:6; 26:13). So bright was the light emanating from His spirit body that it blinded Saul's eyes before they could penetrate through it and see the body out of which it shone forth (John 14:19; 1 Tim. 6:16), so that when St. Paul says he saw our resurrected Lord, we are to understand that he saw, not our Lord's actual spirit body, but a representation, a vision, of it, the light that shone out of it (Acts 26:13, 19) representing that body to him. Of the Lord Jesus (1 Tim. 6:16) it is said that He dwelleth in a light unapproachable—so bright that it permits no man to see Him.

As to how Saul's seeing Jesus comports with the thought that Jesus had gone away, and that the heavens were to retain Him until the end of the Age (Acts 3:21), we have this to say: He left the world, telling His disciples that in the end of the Age He would come in great glory to establish His kingdom. But nothing in this statement indicates that He might not be present at some time previous to this. This may be illustrated in the typical Atonement Day sacrifices. The high priest went into the Most Holy and offered the blood of the bullock; then he came out again and offered his second sacrifice, the goat (Lev. 16:11-16). He then returned to the Most Holy with its blood, after which he came forth again. So our Lord came to the earth and was present among men. He finished the work that He had to do here. Then He ascended and appeared in the presence of God (the antitypical Most Holy) to make an appropriation of His merit (the blood of the antitypical bullock) on our behalf (Heb. 9:24). We read that,

having finished this work, He sat down on the right hand of the Majesty on high, until the time would come when the kingdom would be delivered over to Him, and His enemies would be made His footstool (Heb. 1:3, 13; 8:1; Acts 2:34-36). But the words "sat down" do not mean that He sat down on a literal seat, and has remained inactive during this Gospel Age. The thought is that He was seated at the Father's right hand in the sense of being given this permanent position of honor, dignity.

The Scriptures declare that at His Second Coming, our Lord will be seen "sitting on the right hand of power, and coming in the clouds of heaven" (Matt. 26:64). We understand, then, that it was in the official sense that He left the earth for the entire Gospel Age, giving up all work as a man—and all work directly for mankind, until the close of the Age. But He appeared to Saul, to enable him, as stated above, to be the twelfth Apostle, in order, to fulfill the Scripture statements concerning Judas (Psa. 109:7, 8; Acts 1:15-20). This seems to have been an exceptional matter; for the power of the Holy Spirit was to operate in the world throughout this Gospel Age. Saul indeed saw Jesus in the glory light emanating from His spirit body, as one born before the due time, for in the due time—the time of the Church's resurrection as the "firstborn" (Heb. 12:23; Rev. 14:4)—all the saints "see Him [not as He was—in the flesh, but] as He is" (1 John 3:2). '57-94; '84-94

Saul Of Tarsus—Luke's And Paul's Statement.

Question (1977)—In Acts 9:7, Luke states concerning Saul of Tarsus and Jesus' appearance to him on the road to Damascus, that "the men which journeyed with him stood speechless, *hearing* a voice, but seeing no man." In relating this experience in Acts 22:9, Paul states, "They that were with me saw indeed the light, and were afraid; but they *heard not* the voice of him that spake to me." How are we to harmonize these two statements?

Answer.—To understand the matter, we should keep in mind that the words *to hear* are used in at least three senses in the Bible: (1) *to take in sound by the physical ear*, which is the ordinary meaning of the word (*e.g.*, Matt. 13:19, 23); (2) *to take in the*

meaning of the words by the mental ear, that is, to understand (e.g., Matt. 13:15, 16); and (3) to obey (e.g., Acts 3:22, 23).

In Acts 9:7 the "*hearing*" was obviously done in the sense of (1), taking in sound by the physical ear, whereas in Acts 22:9 Saul's companions "*heard not,*" in the sense of (2), not taking in the meaning of the words by the mental ear. Luke therefore in Acts 9:7 tells us that Saul's companions *heard*—took in the sound of—Jesus' voice, and Paul tells us in Acts 22:9 that they *did not understand* what Jesus was saying.

'77-6

Saul Of Tarsus—Companions Stood Speechless Acts 9: 7.

Question (1977)—In Acts 9:7; quoted in the previous question, Luke says that Saul's companions "*stood speechless, hearing a voice,*" but in Acts 26:14 Paul says that "when we were all fallen to the earth, I heard a voice speaking unto me." How are we to harmonize these two statements?

Answer.—We harmonize them as follows: When the dazzling light from heaven appeared, all at first *stood speechless, hearing a voice whose meaning they did not understand; thereafter they all fell to the ground,* and Saul alone understood what Jesus voice then said, though the others while prostrate heard the sound of His voice speaking to Saul. '77-6

Saved—Will Any Be By Ignorance.

Question (1969)—Will the heathen and others be saved by their ignorance?

Answer.—We believe not: for there is no power or anything else good in ignorance to save anyone. Instead of ignorance being Scripturally a ground of salvation it is Scripturally set forth as a reason for alienation from God and for perdition (Eph. 4:18; Hos. 4:6; Rom. 2:12). Furthermore, the Scriptures show that knowledge is essential to faith 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, as it does, on our part the steps of repentance, faith and consecration.* It is for this reason that the Church was commanded to teach, *i.e., makes others know, that those taught might by*

their knowledge 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 salvation, if they are saved by ignorance? According to this theory to teach them would cause most of them—those who will not believe—to be lost who otherwise would have been saved by their ignorance. So all through 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 someone say we must preach the Gospel message to them because God commands it? We answer yes; but evidently that thereby they might gain what otherwise they would not gain—salvation. This theory makes God defeat His own wishes—the desire to bless everybody. 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 Word of God 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 thought that the heathen are saved by ignorance is unbiblical, unreasonable and unfactual. God has a better way of saving people than by ignorance, which cannot save, because, while it does not better, it actually depraves character. His way of saving the elect now is “by the foolishness of preaching”—teaching, giving knowledge of things pertinent to salvation; and His way of saving the non-elect in the Millennial Age will be by the power of teaching—causing them to know—and by such teaching enabling them to lay hold on, and use for their uplift, the restitution processes whereby all may be saved, and whereby the willing and obedient, and no others, will be saved. And such knowledge now inures, and in the Millennial Age will inure to develop people into the only condition of heart and mind in which eternal life would be a practical and beneficent provision—a character like God’s that from its very make-up translates its knowledge into suitable

thoughts, words and acts to God's glory and to the profit of self and of others. '69-95; *76-94; '86-99

Sell—Should We Sell All That We Have?

Question (1958)—In Matt. 19:21 we read of Jesus' advice to a young man: "Go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." Should we go and literally do as the Master here advised?

Answer.—If that young man had assented to the Lord's proposition, and had made further inquiry as to the particulars, it is our opinion that Jesus would have modified His statement to the extent of suggesting that the selling and giving to the poor be not done all at once, but gradually, as the necessities might seem to open up. In the language of the Apostle, "Let your moderation be known unto all men" (Phil. 4:5). We are to use earthly things and earthly opportunities and temporalities with great moderation, self-denial, as the case may seem to make necessary.

We are to have mercy, compassion, sympathy, and love. Did not our Lord allow Mary to anoint His head and also His feet and were not these caresses and manifestations of love of an earthly sort? There are various items to intimate the Lord's special love for Lazarus, Martha and Mary, James and John, and for His mother. And this would seem to give us ground for a similar course. But as Jesus did not allow those earthly loves to hinder Him from the Father's service, so we, also, must be on the alert about the Father's business. '58-71

Seven Years—Of Plenty And Of Famine.

Question (1958)—Are the seven years of plenty and the seven years of famine in Joseph's time typical?

Answer.—We believe that Joseph is typical of our Lord Jesus and that the seven years of plenty represent the grace and bounty of God in Christ laid up in this great day of salvation—the Gospel Age (2 Cor. 6:2), the Church's Judgment Day (1 Pet. 4:17); and that the years of famine represent the Millennial Age, the world's Judgment Day (Acts 17:31), in which the world (doubtless the majority) will come to hunger after righteousness and find none except that which the antitype of Joseph (Christ) possesses and controls. The selling by the Egyptians of their goods

and themselves to the king through Joseph, in order to obtain food, we understand to typify the consecration of the above-mentioned of mankind, of themselves and all the bread of eternal life. See Gen. 41:54-56; 47:13-25. '58-71; '71-78

Shepherd—And The "Porter" To The Sheepfold John 10:2, 3.

Question (1965)—In John 10:2, 3 we read, "He that entereth in by the door is the shepherd of the sheep. To him the porter openeth." Since Jesus is the shepherd, what are we to understand is meant by the "porter"?

Answer.—We understand that the "porter" represents the Law. Israel under the Law Covenant looked to Jehovah as their great Shepherd (Psa. 23:1; 80:1). Eventually He will "gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him" (Eph. 1:10). But the Law Covenant could not accomplish the salvation of the lost world of mankind and their restoration to the perfect life and its life-rights lost for them in the Garden of Eden (Gal. 2:16; Rom. 8:2-4; Heb. 7:18, 19). The Law served as a schoolmaster to bring Israel to Christ, that they might be justified by faith (Gal. 3:24-26). He is the Good Shepherd that gave His life for the sheep (John 1:11).

Israel had already been gathered during the Jewish Age, as those who would be prepared to be the flock of the Good Shepherd when He would come. These were "kept under the law, shut up unto the faith which should afterwards be revealed" (Gal. 3:23). They were waiting for the coming of the Good Shepherd to give them access to the sheepfold and entrance into the Kingdom of God (Luke 16:16). Others, indeed, came before the Messiah, affecting to be the true shepherd, leaders sent by God, but they were mere pretenders, who sought their own good and glory, and not that of the sheep (compare Acts 5:36, 37). They were thieves and robbers, who sought to gain possession of the sheep for their own selfish ends.

The "porter" (representing the Law) would not recognize any of these pretenders, nor approve them, nor open to them access to the sheep, for none of them could keep the Law, nor remove the sheep from

its condemnation. But when the true Shepherd came He satisfied the Law (the porter), He fulfilled the Law (Matt. 5:17-20); He bought the sheep from God in His Justice, giving His own life as their redemption price, both from the Adamic curse of death and from the added curse of the Law (Rom. 10:4, 5; Gal. 3:13). Thus He gained the full right to open the door, the full sanction of the porter, the full authority to lead forth the sheep to the green pastures and still waters of Divine truth which then became due to be given to them. '65-38

Shepherd—The "Good Shepherd" And The "Door" (John 10:7, 9).

Question (1965)—In John 10:7, 9 Jesus says, "I am the door"; and in v. 11 He says, "I am the good shepherd." How can both be true?

Answer.—He is both. He is the Door of the sheepfold, the lawful, proper entrance-gate, by which God's people may enter into God's rest. All who had ever come previously, claiming to be messiahs, had attempted to climb up by some other way than that of keeping the Divine Law and purchasing the sheep. They were thieves and robbers, attempting to take what they had not secured a right to, and that for selfish gain. Now, however, the Good Shepherd had come, and had given His life for the sheep, and had purchased them, opening a legal door of entrance to them and liberty for them, and it was appropriate that all of the true sheep should know it. He explained (John 14:6), "I am the way, the truth, and the life: no man cometh unto the Father, but by me." He is the only Door to the sheepfold; "neither is there salvation in any other" (Acts 4:12). He is also the Good Shepherd that God has set over His sheep (Ezek. 34:23; Isa. 40:11; John 10:11-16; Heb. 13:20). "The sheep follow him; for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers." '65-38

Shepherd—The voice Of The Good.

Question (1965)—Was the voice of the Good Shepherd uttered by our Lord when He denounced the Scribes and Pharisees (Matt. 23) and by the Apostle Paul when he used the following language to Elymas, the sorcerer (Acts 13:10): "O full of all subtilty and all mischief, thou child of the devil, thou

enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

Answer.—Some might consider these statements as examples of disgraceful "name calling," but actually the voice of the Good Shepherd was heard in both cases. There are times when the work of a shepherd makes it necessary for him to be severe, *e.g.*, when dealing with sheep that show goatlike tendencies, and with anyone or anything that would seek to injure the flock. As with the natural shepherd in these things, so is with the Good Shepherd and His flock. Our Lord's severe denunciation of the Scribes and Pharisees when He pronounced the eight "woes" upon them (Matt. 23:13-29) was an example of the voice of the Good Shepherd speaking to a wicked class in a denunciation which was more severe than any found in any other literature. In that chapter He used such severe language as: "hypocrites," "whited sepulchres," "blind guides," "ye serpents, ye generation of vipers, how can ye escape the damnation [judgment] of hell [not *hades*, but *gehenna*]?" And when Paul used the above-mentioned language, it was the voice of the Good Shepherd again, the Lord this time using His servant as His mouthpiece, knowing that the wickedness of Elymas required such a severe rebuke. '65-39; '67-7
Shepherd—John 10:9, "He . . . Shall Go In And Out, And Find Pasture.

Question (1955)—What does our Lord mean by the expression in John 10:9, "He . . . shall go in and out, and find pasture?"

Answer.—Our Lord's thought will become clear, if we keep in mind the figure used by Him in this connection—that of a shepherd and his sheep into a fold for their protection against the dangers that lurked in the night; and in the morning he led them out of the fold to the pasture. As the fold served the sheep as a protection, so it fittingly represents the condition of being under the Divine providence. The sheep being led into the fold by their shepherd beautifully pictures forth how we as the Lord's sheep are brought into the care and protection of Divine providence, by Jesus, our Shepherd,—thus we "go in." In other words, by the sheep going in is meant their entering into and becoming sharers of the Divine

care and protection exercised by Divine providence. That part of the figure therefore represents the condition of being under the Divine providence. The other part of the text—"He . . . shall go . . . out, and find pasture" represents another special privilege of God's sheep. As the Palestinian shepherd in the morning led forth his sheep that he might feed them in the pasture, he illustrated how the Lord Jesus as our Shepherd introduces us into another privileges of God's sheep—feeding on the Word of God. In the pastures of the Word we are led by our Shepherd to the most refreshing feasts of Truth. We praise the Lord for causing us to go in—causing us to receive the blessings of God's providences—and for causing us to go out—causing us to feed on God's Word, the meat in due season, which God generously supplies through Christ. '55-39, '60-79; '65-38

Shroud—Of Turin.

Question (1982)—Is the so-called Shroud of Turin likely the burial garment of Jesus?

Answer.—Some people especially some Roman Catholics, believe it is, and they have been trying hard to get others to believe the same. It has been given wide publicity in the news media. In the U.S. they have formed a Holy Shroud Guild, with thousands of members. Some have been claiming that they can heal people by the Shroud's influence.

The Shroud has been housed in a cathedral in Turin, Italy since 1578 and its existence has been traced to Lirey, France in 1354. Some scholars claim it is the same as the Image of Odessa, which legend says was brought to Odessa (in Turkey) in the first century A.D. Tradition holds that the Image was bought by the house of Savoy (in Italy) in 1452. The Shroud of Turin is now the property of that once royal house.

It is claimed that various tests have proven that it is not a forgery, but that it is genuine very ancient cloth. The Vatican has not allowed carbon 14 testing up to now. Loyola University theologian Francis L. Filas claims that an imprint found on the Shroud is definitely from a rare coin issued during Pontius Pilate's reign, and proves that the Shroud originated at the time and area where Jesus was crucified.

Filas says, "Imprints of a misspelled Pontius Pilate coin now in existence are the same as imprints of an apparent coin on the right eye of the crucified man's figure on the Shroud of Turin [in ancient times in such places coins were usually placed on the eyes of the dead]." He goes on to say, "This discovery proves the authenticity, the place of origin and the approximate dating of the Shroud of Turin beyond reasonable doubt."

The cloth at Turin, about 14- 1/4 feet by 3- 1/2 feet in size, shows, it is claimed, an image of a man, said to be about 5 feet, 11 inches tall, who was beaten, scourged, crowned with thorns and crucified, with imprints of nails in hands and feet. Even if it can be proven that the Shroud of Turin is not a hoax or a forgery, and that it is an ancient piece of cloth that has existed since the first century A.D. and was in the area where Jesus died, this would not, of course prove that it was Jesus' shroud. And even if it could be proven beyond a reasonable doubt that it was His shroud, it would have no miraculous powers.

The Scriptures seem to indicate clearly, however, that the Shroud of Turin could not possibly be Jesus' shroud, because the Shroud of Turin reportedly is *all of one piece*, with evidence on it of a man's head having been crowned with thorns, whereas the burial garments of Jesus are mentioned in the Bible as having had a separate "napkin that was about his head, not lying with the linen clothes [the main part of His burial garments], but wrapped together in a place by itself" (John 20:7). Note also that Lazarus' burial garments are likewise mentioned as *having two parts*, the napkin about the head being separate from the part for the body (John 11:44). '82-6

Sin—"The Wages Of Sin Is Death.

Question (1969)—Since "the wages of sin is death" and eternal life is "the gift of God" through Jesus (Rom. 6:23), why is it that some still teach that the penalty for sin is eternal life in torment?

Answer.—Up until about a century ago this was the common, almost universal, teaching throughout Christendom, but today only a comparatively small minority still teach this God-dishonoring, blasphemous doctrine. Why? Because in many cases they have not yet wiped the cobwebs of the Dark Ages from their

eyes sufficiently to see the greater light that shines on the Christian pathway in our day. "The path of the just is as the shining light, that shineth more and more unto the perfect [the Millennial] day" (Prov. 4:18). In some cases it is because they insist on interpreting literally the parable of the rich man and Lazarus and some of the symbolic statements in the book of Revelation, *etc.*

Surely with many Bible helps—translations, concordances, dictionaries, commentaries, Bible harmonies, archaeological and other discoveries, *etc.*—of today, we should have greater knowledge and understanding on the Truth of God's Word than our Christian forefathers had in the Dark Ages. Those who today, in violation of God's character of infinite wisdom, justice, power and love, more or less wilfully teach that He preserves billions of people (most of whom have never heard of the only name whereby men must be saved—Acts 4:12) in eternal fire (whether literal or figurative) for the purpose of tormenting them throughout the endless Ages of eternity, are surely sinning against much light.

The Bible makes it plain that the soul is not something invisible, indivisible and immortal inside the human being, but is the person himself—"man *became* a living soul [i.e., a sentient being]" (Gen 2:7; 1 Cor. 15:45). Accordingly, the human soul or person can breathe, hear, see, touch, speak, swear, work, rest, eat, drink, and be merry (Josh. 11:11; Lev. 5:1, 4; 7:18, 20, 21, 27; 23:30; Luke 12:19). It is a mistake to claim that the human soul or being is inherently immortal and cannot die. Nothing in the Bible teaches this. Rather, it teaches to the contrary: "The soul that sinneth, it shall die" (Ezek. 18:4, 20); it shall be destroyed (Lev. 23:30). God "is able to destroy both soul and body in hell [*gehenna*]" (Matt. 10:28); "all the wicked will he destroy" (Psa. 145:20). "Let him know, that he which converteth the sinner from the error of his way shall save a soul [not from eternal life in torment, but] from death" (James 5:20). "And it shall come to pass [in the world's thousand-year Judgment Day—2 Pet. 3:7, 8], that every soul, which will not hear [obey] that prophet [the Christ, Head and Body], shall be destroyed from among the people" (Acts 3:23).

God has not promised that man shall have eternal life, in heaven on earth or anywhere else, except as “the gift of God . . . through Jesus Christ” (Rom. 6:23). “He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him” (John 3:36).

Many preachers and Bible teachers have become enlightened and have accepted personally the truth of God’s Word on this subject. Some of them are brave enough to come to the front line of battle and declare the truth of God’s Word despite criticism and persecution. But others, sad to say, are too timid and fearful to “endure hardness” by facing squarely the issue on this subject. Not being really “good soldiers of Jesus Christ” (2 Tim. 2:3), they, though knowing the Truth, prefer to remain silent, instead of teaching the Bible truth on hell, the wages of sin being death instead of eternal life in torment, the unconscious condition of death, the mortality of the human soul, the necessity of the resurrection from the dead, the thousand-year Judgment Day for the world of mankind, *etc.* (More information on request. See especially *Life-Death-Hereafter*—p. 72 of this issue.)
'69-70

Sin—Forgiveness Of Original And Other Sins.

Question (1978)—In the March 1978 BS, p. 19, col. 2, par. 5, we find this statement: “When we first come to the Lord, it is not necessary to pray for forgiveness of original sin.” Will you please explain further about this?

Answer.—Adam’s sin was the first, or original sin (Gen. 3; Rom. 5:12-19; 1 Cor. 15:21, 22; 1 Tim. 2:14). Adam was a perfect, man, with a perfect human race in his loins. It was “the [perfect] man Christ Jesus who gave himself a ransom [Greek *antilutron*—a price to correspond for Adam’s debt] for all [by ransoming Adam Jesus ransoms also all of his posterity], to be testified in due time” (1 Tim. 2:5, 6). Since God thus arranged through Jesus to pay Adam’s debt by His great Ransom-sacrifice, it is not necessary for us to pray for the forgiveness of original sin—Adam’s sin.

But because of Adam’s sin, all of his posterity share by heredity in his depravity, and therefore they

also are guilty of sins resulting from the original sin—Adam’s sin. These are sins of Adamic weakness and ignorance, for which the value of merit, of Jesus’ Ransom sacrifice atones. All of Adam’s posterity are born with Adamic sin, depravity and condemnation to death. “I was shapen in iniquity; and in sin did my mother conceive me” (Psa. 51:5).

When any one of Adam’s race recognizes that he or she is a sinner of Adam’s race, justly under the condemnation of death, and in prayer comes to God in proper repentance and faith in Christ and His broken body and shed blood as his Ransomer, his Redeemer, his Savior, and asks God for forgiveness of his or her sins, God through Jesus’ Ransom-merit does forgive the repentant and believing sinner for his or her sins that are past (Rom. 3:23-26; 4:25; 5:9, 10; Eph. 1:7; 2:13-16; 4:32; 5:2; Col. 1:14, 20-22; 2:14; 1 Thes. 1:10; Heb. 9:14, 22, 24-28; 1 John 1:7, 9; 2:1, 2, 12).

It is after these by consecration, or dedication, of themselves to God have come into covenant relationship with God that they have need also to pray for the forgiveness of their trespasses—their sins of omission or commission conflicting with their covenant of consecration and the Divine requirements. Thus they are privileged to offer the Lord’s prayer. “Forgive us our trespasses, as we forgive those who trespass against us.” These trespasses thus to be forgiven do not include the original sin. That was forgiven freely for all those who accepted Christ and came under this covenant arrangement. The trespasses are our failures to come up to the standard required of the consecrated, after God through Jesus, “according to the riches of his grace,” has freed us from the transgressions that are past (see BS ’78, p. 19, col. 2, par. 6). ’78-38

Sin—Will There Ever Be A Danger, In The Future For Man To Sin Again.

Question (1958)—Will there be any danger that at some future time after “all iniquity shall stop her mouth” (Psa. 107:42), it may again invade the world, again degrade God’s human family and obscure the glory of the Divine creation?

Answer.—No, this will never be. The guarantee of this is in the Lord’s words that there shall be no more

death (Rev. 21:4; 1 Cor. 15:25, 26). So surely as there would be sin, the penalty of sin, which is death (Ezek. 18:4, 20; Rom. 6:23), would have to follow it. Hence the guarantee that there will be no more dying is the guarantee that there will be no more sin.

But how can this be guaranteed and at the same time man's free moral agency be preserved? The Scriptures give the explanation, telling us that at the close of the Mediatorial Kingdom, when Messiah shall have accomplished His work of putting down all opposition and bringing all the willing and obedient up to perfection of human nature, then He will deliver up the kingdom to God, even the Father (1 Cor. 15:24-26). The next step in the program outlined in the Divine Revelation is that the world, no longer under the Mediatorial covering of the Redeemer and no longer needing such a covering because perfect, will be subjected by the Father to severe tests of their love and loyalty, their obedience, similar to the test which came upon Father Adam in Eden, when he was perfect.

The description in Rev. 20 and 21:1-8 shows that Satan will be loosed to tempt and seek to deceive all the people. What proportion he will succeed in deceiving is not intimated, but the general statement is made that all those who are deceived by him in that crucial test will be utterly destroyed with him in the Second Death, which, symbolically, is represented by the "lake of fire." This will leave a clean universe, as set forth in the Scriptures, and every voice in heaven and in earth will be proclaiming praise, honor, dominion, might and power to Him that sitteth on the throne and to the Lamb (Rev. 5:13). Blessed are our eyes, ears and understanding hearts, which are already enlightened in advance of the world, that have already learned of the glory of God. We with the seraphim proclaim, "Holy, holy, holy, Lord God Almighty," and we rejoice that the time is near at hand when the whole earth shall be filled with His glory (Isa. 6:3). '58-93; '74-94

Sin—Will The Curse Of And Death Ever Be Removed From Mankind.

Question (1962)—Will the curse of sin and death that is upon mankind ever be removed from them?

Answer.—“Times of refreshing shall come from the presence of the Lord [Jehovah]; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive [retain] until the times of restitution [restoration] of all things, which God hath spoken by the mouth of all his holy prophets since the world began” (Acts 3:19-21). “In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel”; “And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity”; “There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed [for explanation of this text, see B.S. No. 235—a copy free on request]. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat . . . The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent’s meat. They shall not hurt nor destroy in all my holy mountain [kingdom], saith the Lord” (Isa. 29:18, 19; 33:24; 65:20-25).

“And many nations shall come, and say, Come, and let us go up to the mountain [kingdom] of the Lord [His kingdom on earth, for which Jesus told us to pray—Matt. 6:10], and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem . . . Neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it” (Micah 4:2-4). Then, through Abraham and his seed, which is Christ, Head and Body, all the families of the earth will be blessed, and “the desire of all nations shall come” (Gen. 12:3; 22:18; Gal. 3:8, 16, 29; Haggai 2:7). His kingdom will “fill the whole earth,” and it shall stand for ever” (Num. 14:21; Isa. 11:9; Hab. 2:14; Dan. 2:35, 44;

7:13, 14; Rev. 11:15). Then “the tabernacle of God will be with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death [this applies to earth; for there has never been any death in heaven], neither sorrows, nor crying, neither shall there be any more pain; for the former things are passed away”; “And there shall be no more curses ” (Rev. 21:3, 4; 22:3). ‘62-6

Sin—Three Kinds Of.

Question (1962)—How many kinds of sin are there?

Answer.—There are, generally speaking, three kinds of sin:

(1) *Sins of weakness and/or ignorance*, sometimes call *venial* sins: “He that knew not, and did commit things worthy of stripes, shall be beaten with few stripes” (Luke 12:48); “I wot that through ignorance ye did it, as did also your rulers” (Acts 3:17); “Death reigned . . . over them that had not sinned after the similitude of Adam’s transgression” (Rom. 5:14); “The good that I would I do not: but the evil which I would not that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me” (Rom. 7:19, 20); “ I did it ignorantly in unbelief” (1 Tim. 1:13); “There is a sin not unto death” (1 John 5:17).

(2) *Sins that are fully wilful*, sometimes called *mortal* sins: “For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Spirit, . . . if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame” (Heb. 6:4, 6); “For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins” (Heb. 10:26); “There is a sin unto death” (1 John 5:16).

(3) *Sins partly of wilfulness and partly of weakness and/or ignorance*, sometimes called *mixed* sins: “That servant which knew his lord’s will, and prepared not himself, neither did accordance to his will, shall be beaten with many stripes” (Luke 12:47); “Then began he to curse and to swear, saying, I know not the man . . . And Peter remembered the

word of Jesus . . . and he went out, and wept bitterly” (Matt. 26:74, 75). '62-70; '78-22; '80-46

Sin—Forgiveness Of All.

Question (1987)—“If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9). How comprehensive is the word “all” here used?

Answer,—Except sin against the holy Spirit (Matt. 12:31, 32), all manner of sin among the sons of men shall be forgiven, either in this age or in the age to come. The holy Spirit here denotes a light, an intelligence, respecting God’s purpose. Whoever wilfully and intelligently would sin against Jesus, would be guilty of blasphemy against the holy Spirit. But if he blasphemes the name of Jesus, being deceived in some way, then the sin is not blasphemy against the holy Spirit and may be forgiven. In the case of the church, these forgivable sins will be forgiven through the Advocate, who has appeared for us in the heavenly court and can restore us to favor with the Father, unless we sin against full light and knowledge. To do this would be to take ourselves out of His hands.

But there might be a sin partly wilful—a sin in which both superstition or weakness and a certain amount of wilfulness had a part. As to how this would be possible we answer that there is a difference between the forgiveness of the moral obliquity and the sin. For instance, a child has committed some trespass and the parent says, “I will punish you for what you have done.” There might be two parts of the punishment, one corporal punishment, the other the displeasure of the parent.

With some children the latter part of the punishment, the cloud between the child and parent, would be unbearable. Then the parent might say, “Since you tell me that you are sorry and that you will never do it again, I forgive you. But I told you that there would be a penalty attaching to disobedience. I will make the penalty as light as would seem best in my judgment, but you must still bear punishment.” And that which would be proper for an earthly parent we may consider might be done by the Heavenly Father.

In the case of the Prophet David: he committed two very serious grievous sins—one in respect to Uriah and Uriah's wife, and the other in respect to Uriah's death. But we remember with what perseverance David pleaded with the Lord; and though the Lord indicated His forgiveness, yet there must be a punishment. Several features of this punishment were forecast by God, e.g., the sword would not depart from his house, and the various rebellions of his own house; also David's child died (2 Sam. 12:10-22).

Again, Satan provoked David to number Israel, contrary to the command of the Lord; God was displeased and smote Israel. Again David repented and prayed earnestly for forgiveness. The Lord offered him three things, one of which he must choose as the punishment for his sin. "Thus saith the Lord, Choose thee either three years' famine; or three months to be destroyed before thy foes . . . or else three days the sword of the Lord, even the pestilence, in the land, and the angel of the Lord destroying throughout all the coasts of Israel" (1 Chron. 21:10-14). Realizing his own weakness, David, in humility declined to make a choice. The three days' pestilence was sent upon Israel, and there fell 70,000 men; but in the meantime, before the punishment reached David, he had received the Lord's forgiveness for his sin.

So with the sins of the Lord's people. If there is more or less of ignorance, then the punishment is in proportion to the amount of wilfulness. Temptations come to us and to all mankind. Christ died for man's sin, from which he freely absolves the whole human family—His people now, and the world in their day of trial. 87-62

Sin—Forgiveness Conditional.

Question (1987)—Is God's forgiveness extended to us by God freely, or must we first meet certain conditions?

Answer.—To enjoy such forgiveness we have some-thing to do. Not that we can merit it; for being condemned to utter bankruptcy we have nothing of worth, nor can have anything of worth that is not forfeited. All the merit is our Lord's and all the grace is God's and Christ's. Yet, for us fully to receive God's

forgiveness, there are certain conditions that we must fulfill. These are three: (1) repentance toward God, (2) faith toward our Lord Jesus and (3) consecration of ourselves to God fully. The first implies that in addition to being sorry for sin, especially because it displeases God, we hate and forsake it, seeking to make amends to all concerned, and that we heartily love and practice righteousness toward God and man. The second implies that we distrust our own ability to commend ourselves to God's approval and heartily trust and act upon the trust that Jesus' righteousness makes up for all our lacks and sins before God for our justification before God. The third implies that we heartily give up self-will and world-will and heartily accept God's will as ours. Those who so have done during the Gospel Age have received fully and actually God's forgiveness, i.e., God ceased to cherish displeasure, resentment and punishment toward them and cherished pleasure, friendliness and remission of punishment toward them. Indeed, in a tentative way those who fulfilled the first and second conditions for forgiveness have during the Gospel Age enjoyed forgiveness from God. '87-63

Sin—God's Forgiveness Not Extended To Deliberate Sins.

Question (1987)—Is forgiveness restricted to sins of weakness and ignorance?

Answer.—We understand that God's forgiveness and its exercise refer to the Adamic sin and all the sins that result therefrom, *i.e.*, all sins of weakness and ignorance. There is a sin that never is forgiven. The sin is the sin against the Holy Spirit, which means a wilful sin against knowledge and ability. This sin against the Holy Spirit is any deliberate and wilful sin committed, not from ignorance and weakness, but from the love of sin, fully knowing it to be sin and being fully able to avoid it, yet wickedly committing it.

There are two forms of this sin, but neither of them is forgivable. The first form of this sin is committed when there is a measure of weakness or a measure of ignorance present, yet on the other hand there is also a measure of wilfulness against some knowledge and ability as respects the sin. Such a sin we call a partially wilful sin against the Holy Spirit. While God through the ransom forgives the weakness

and ignorance in it, He does not forgive the wilfulness in it. But such a partially wilful sin is not the form of the sin against the Holy Spirit that puts one into the second death—the sin unto death, as St. John calls it (1 John 5:16).

How, then, does God deal with one who has committed partially wilful sin, so far as its wilfulness is concerned? He punishes this wilfulness and thus makes the partially wilful sinner expiate his own sin by stripes. While Christ died for the sin of Adam and its resultant sins, He did not die for the wilfulness in any of our sins. Hence the wilfulness must be striped out of the person, *i.e.*, he will receive such chastisement as will take away from his character the wilfulness that prompted the sin. The Scriptures teach this to be the Divine arrangement with such sins—Luke 12:47, 48.

But when the sin is totally wilful, *i.e.*, without any weakness or ignorance and against full knowledge of the nature and quality of the act and against full ability to avoid the act it is expiable only by eternal destruction. But such a sin is never committed by a sinner unless he has previously had the following five experiences: (1) He must have been enlightened as to the Truth in general, and particularly with reference to the act in question; (2) he must have been justified; (3) he must have been spirit-begotten; (4) he must have appreciated the deep things of God's Word or Plan; and (5) he must have appreciated the privilege of becoming one of the Kings and Priests of the next Age. In other words only advanced Christians are capable of committing this sin. If such fall away, it is impossible to renew them again unto repentance. For them is reserved eternal destruction (Heb. 6:4-8). For them there remaineth no more sacrifice for sin, since they have sinned away the merit of the one sacrifice with utter wilfulness.

In three ways this sin is committed: (1) by their repudiating the ransom sacrifice; (2) by their repudiating their share in the sacrificial sufferings of the Christ and (3) by their destroying the Holy Spirit in their hearts (Heb. 10:26-29; 6:6; 2 Pet. 2:1; Jude 4; 1 John 5:16). These things, however, cannot be done by one unless he has been an advanced spirit-begotten Son of God. Frequently, taking advantage of

the ignorance of those who have not had the five experiences of Heb. 6:4, 5, Satan deceives them through their ignorance and tender consciences into believing that they have sinned the sin unto death, and thereby most grievously torments them. In not a few cases he has tormented them into insanity and suicide. One of the surest evidences that one has not committed this sin is great grief over what he thinks is it. Satan fails so to torment those who understand the situation. In most every case those who have committed this sin are so hardened that they never come to remorse. Let us, therefore, turn a deaf ear to Satan's suggestions that we have committed this sin. Those who have committed it have so corrupted themselves as to be incapable of repentance and God never forgives them. Since they are irreformable God mercifully destroys them, in order to prevent their becoming an eternal curse to themselves and to others. Their sin is inexpiable only by eternal annihilation. "But, beloved, we are persuaded better things of you, even things that accompany salvation, though we thus speak."

Apart from the sin against the Holy Spirit, let us remember that there is forgiveness before God for all sins. Let this thought comfort us in our transgressions of weakness and ignorance; and let it lead us to prize our God with supreme appreciation for His wisdom, justice, love and power, which suppress the control of His combativeness and destructiveness, and which thus makes Him long-suffering and forbearing and forgiving as to our sins. Hallelujah! What a Savior! And let this praise arise to God out of every heart that has experienced God's forgiving grace in Christ! '87-63

Sin—How Sin Is Committed.

Question (1962)—In what ways can sin be committed?

Answer.—There are four ways in general:

(1) *By thought*: "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5); "If thou hast thought evil, lay thine hand upon thy mouth" (Prov. 30:32); "Their thoughts are thoughts of iniquity" (Isa. 59:7).

(2) *By desire*: "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart" (Matt. 5:28).

(3) *By speech*: "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body" (James 3:2).

(4) *By deed*: "Their deeds were evil" (John 3:19). '62-70; '78-22; '80-46

Sins—The Remitting of Sins.

Question (1980)—what is the meaning of Jesus' statement to the Apostles in John 20:23, "Whosoever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained"?

Answer.—Jesus' words are not to be understood after the manner in vogue among many Roman Catholics, Greek Catholics, etc.—that a priest by virtue of the sacrifice of the mass, or otherwise, is able to remit sins. The thought rather is that these twelve Apostles in particular, and less particularly all the Lord's true footstep followers while in the world, would be under the influence, guidance and instruction of His holy spirit to such an extent that they would know the terms and conditions on which would be possible for God to forgive sins, and that they might thus know certainly as to be able to tell their hearers whether or not their sins were forgiven by the Lord.

Jesus Himself, by faith looking forward to his completing the sacrifice for sins, declared to the man sick of palsy, "Son be of good cheer; thy sins be forgiven thee" (Matt. 9:2).

We have this privilege still, and every true child of God should know how to exercise it, so that if brought into contact with penitent sinners he could render them the necessary assistance and indicate to them upon what particular terms they might *know* that their sins were forgiven of the Lord.

For instance, we may assure anyone who gives evidence of contrition, of heart-repentance, restitution to the extent of ability, faith in Christ and an obedient desire to walk according to His ways—we may assure any such person that his sins are forgiven; not that we have the power to forgive them, but we, being intimate with the Master and knowing His mind on the subject, can speak for Him as His mouthpieces, to

declare the terms of reconciliation. Whoever knows about attaining forgiveness for his own sins, should know also how to direct and assist others in knowing how to obtain God's forgiveness of their sins through Christ.

We can assure such penitent ones with the blessed assurances of the Scriptures, *e.g.*, Micah 7:18, 19: "Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger forever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea."

And, as one writer said, we are not to pull the sins up from time to time and be vexed and tormented in conscience by them. Rather, we are to put a big sign with "No Fishing" written on it. '80-79

Sinners—Proper Course For Sinners.

Question (1962)—What should one do who has committed a sin or sins, which he recognizes to be more or less wilful?

Answer.—Above all, do not give in to Satan's temptation to cause you to believe that you have committed the sin unto death, and that there is no further hope for you, and that therefore it is useless to try to come back into harmony with God, truth and righteousness. Instead, remember that "a just man falleth seven times, and riseth up again" (Prov. 24:16); go to God in prayer in the name of our Savior Jesus Christ, and assure Him of your sincere repentance (2 Cor. 7:9-11; Psa. 32:51; 130), of your desire for His forgiveness, and of your determination to follow the right course in the future. Ask Him to forgive your sins in the name and merit of Jesus (Luke 11:4; 15; Acts 13:38, 39; Rom. 3:24-26; Col. 1:14, 20-22; 1 John 1:9; 2:1, 2, 12; Isa. 1:18); and be assured that both He and our Lord Jesus are ready to forgive you and to receive you as you come in this way (Psa. 34:19; Isa. 57:15; John 6:37; Matt. 11:28, 29; 18:21, 22). Leave it to God to give you whatever "stripes" He sees are necessary because of the wilfulness in your sins, and be resigned to bear the "stripes" uncomplainingly as chastenings, given to you by Him in love (Heb. 12:1-13). The fact that one who

has committed a more or less wilful sin is penitent and is seeking forgiveness is a good evidence that he has not committed the sin unto death, the unforgivable sin, for in the case of those who have committed the sin unto death it is impossible "to renew them again unto repentance" (Heb. 6:4-6). '62-71; '78-23; '80-47

Sodom—Is There Hope For The People.

Question (1964)—Is there any hope for any of the people of Sodom to gain everlasting life?

Answer.—There is only one name under heaven given among men whereby we must be saved (Acts 4:12). Jesus, the Son of God, is "the way, the truth, and the life"; and no man can come to the Father, but by Him (John 14:6); He "by the grace of God tasted death for *every man*" (Heb. 2:9). Only by faith in His Ransom-sacrifice can anyone gain everlasting life (John 3:15-17, 36; 1 John 5:11, 12). He "gave Himself a ransom for *all*, to be testified *in due time*" (1 Tim. 2:6). He is "the true Light, which lighteth *every man* that cometh into the world"; He "will draw *all men*" unto Him (John 1:9; 12:32); He is the great Seed of Abraham, who will "justify the heathen through faith" and in whom "*all* the families of the earth shall be blessed" (Gen. 12:3; 22:18; 28:14; Gal. 3:8, 16).

These promises obviously include the people of Sodom; and Jesus specifies them particularly in Matt. 11:23, 24; Luke 10:12, showing that their judgment or trial for life (which can come only after they hear of Jesus' name—"neither is there salvation in any other"—Acts 4:12) is yet future: "I say unto you [the people of Capernaum, who had sinned against greater light], It shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

Also, God definitely promised (Ezek. 16:48-63) that the people of Sodom, the very ones who perished in the days of Lot, are to be restored "to their former estate" (v. 55), and that this will be in "the times of restitution of all things," during our Lord's Second Presence, when all the families of the earth shall be blessed (Acts 3:19-21; 15:15-17). For further information on this subject, particularly on the people of Sodom, see B.S. 254 (a copy free on request). '64-15; '79-87

Sons Of God—The Daughters of Men.

Question (1921)—In your issue of Sept. 15 you explain the sons of God of Gen. 6:1-4 as being angels. I have understood these sons of God to be the male descendants of Seth, and the daughters of men to be the female descendants of Cain. Which is right?

Answer.—According to our understanding the sons of God in this passage are angels, and not human beings. Fortunately for us the Lord Himself has given us the answer to this question in Jude 6 and 7, which we will quote, from the American Revised Version, with bracketed comments of our own: "The angels that kept not their own principality [the condition and rulership that was theirs as spirit beings], but left their proper habitation [gave up living on the spirit plane by creating for themselves human bodies in which they abode as in their own proper dwelling places, when they lived with women, and by them produced a race of giants.] He [God] hath kept in everlasting [long continued] bonds under darkness [they have been restrained in, and limited to, darkness as the only condition in which they could materialize themselves, as is evidenced in the darkened rooms in which they appear in spiritualistic séances], unto the judgment of the Great Day [the Millennial Day, when, after having a little liberty at its beginning, they will with Satan be cast into the bottomless pit for the thousand years, and will with him be executed at the end of the thousand years]; even as [here Jude compares them in their conduct to the Sodomites, *etc.*] Sodom and Gomorrah and the cities about them, *having in like manner with these* [done the same things as the fallen angels] given themselves over to *fornication* and gone after *strange flesh* [beings of another nature, as the men of Sodom attempted to do with the two angels who appeared in human forms to Lot and spent the night before Sodom's destruction in Lot's home. (Gen. 19:1-11.) These verses teach us that the fallen angels (Gen. 6:1-4 committed the same kinds of sins as the people of Sodom, *i.e.*, fornication and going in impurity after beings of a different nature, even as they went after the two angels who, though in human bodies temporarily, were nevertheless spirits. Hence we see

that the sins of the fallen angels were as we described them on page 13, par. 4, of our issue of Sept. 15. The Twentieth Century New Testament renders Jude 7 as follows: "They are like Sodom and Gomorrah and the towns near them, *which as these angels did*, gave themselves up to fornication and went in search of beings of a different nature." This translation very clearly proves our point.

Another consideration is in harmony with our thought: Throughout the Old Testament angels alone of beings living at that time are referred to by the expression "sons of God." (Job. 1:6; 2:1; 38:7.) In the Old Testament there are typical and literal prophecies alluding to the Gospel Age saints as sons of God. (Deut. 14:1; Ps. 82:6.) These typical and literal prophecies do not refer to persons living during the Jewish Age, but during the Gospel Age; but during the Gospel Age; for they are prophecies. Thus in Deut. 14:1 Moses typically calls Israel the children of God; because they typed, represented, the spiritual Israelites, the sons of God, of the Gospel Age. Hence the passage should be rendered, Ye *represent* the children of God, the word "are" being here used to mean represent, as in 1 Cor. 10:4, "that Rock is—represents—Christ." So, too, our Lord (John 10:34-36) suggests this thought with reference to Ps. 82:6; for He says those are called gods (and as the passage further says they "are children of the Most High", He might have added, "and children of the Most High") with reference to whom the Word of God came; and St. Peter tells us (1 Pet. 1:12) that the word of God which came to the Prophets was with reference to the Gospel Church. But one may ask why should we not call the faithful of the Old Testament sons of God? Our answer is, because they were not God's sons; they were God's servants (Rom. 8:15; Gal. 4:3, 24, 25; Heb. 3:5, 6), and at most they became friends of God. (Jas. 2:23.) After Adam's fall and before Jesus' time there were no sons of God among the children of men. Jesus is the first of these sons, and by the grace of God through Jesus the offer of sonship with God was first made to some of the children of men (John 1:11-13; Heb. 2:3; Rom. 8:14-19; Gal. 4:5-7; 1 John 3:1); for Jesus is the Firstborn among the sons of God, and their Forerunner. (Rom. 8:29; Heb.

6:20.) Accordingly, sonship with God among men is enjoyed by those only to whom the Holy Spirit has been given (Rom. 8:14); and the Holy Spirit was not given to any one except Jesus until Pentecost. (John 7:39; Acts 2:1-4.) Therefore the faithful of the Old Testament, not having received the Holy Spirit, could not have been sons of God. Hence the descendants of Seth, who was not a son of God, but a child of wrath, could not be sons of God, and therefore are not meant in Gen. 6:1-4. Moreover, the Bible nowhere calls Seth's male descendants the sons of God, and Cain's female descendants daughters of men. '21-5; '52-39

Son Of Man—"Till The Son Of Man Be Come" (Matt. 10:23).

Question (1965)—How should we understand and apply Matt. 10:23—"When they persecute you in this city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come"?

Answer.—These instructions were given primarily to the twelve Apostles, and doubtless were understood by them to mean that their mission was not to stay long in a place, but that as persecution arose, and the people were unwilling to hear their message, they were to go to other cities and villages, full of the conviction that the time for their special testimony of the kingdom at hand was limited, and that they would not more than have accomplished their proclamation in all the cities of Israel before the Son of Man would be presented as King, and the testing of the nation reach its climax. This climax was reached when, at the end of His three and a half years' ministry, our Lord rode to them on the ass, as their King, and failing to be received (in harmony with the prophecy), declared their house henceforth left desolate (Luke 13:35).

But while this was the primary signification of our Lord's words, we believe that like most of His teachings to Israel after the flesh it had a still larger meaning than was then due to be understood—an application to the parallel closing period of this Gospel Age. As there was a "harvest" in the end of the Jewish Age, in which natural Israel was tested, so in the end of the Gospel Age there is a "harvest," in

which Spiritual Israel is tested. And as in the Jewish-Age Harvest there was a proclamation of Jesus in the flesh, as King (Matt. 21:1-9), so in the Gospel-Age Harvest there is correspondingly a proclamation of Jesus, the New Creature, as King of Glory (Rev. 11:15). And as in the Jewish-Age Harvest some were sent forth with the Harvest message, and it was to reach all the Israelites within the borders of the promised land, so in the Gospel-Age Harvest the message has gone forth, "Behold the bridegroom," and the further announcement to Zion, "Thy God reigneth" (Matt. 25:6; Isa. 52:7). '65-79

Soul—Human . . . The Court's Decision.

Question (1968)—In the May 1967 B.S., In the article "The Human Soul—Its True Nature," you referred to the sizable estate of a miner named James Kidd, which was to go "into a research or some scientific proof of a soul of the human body which leaves at death." Has the court yet decided in this case?

Answer.—Yes. A few months ago Judge Meyers brought to a close a thirteen weeks' hearing during which he had heard 138 people try to prove to him that there is a human soul, which leaves the body at death. None could prove it, so the judge awarded the estate to the Neurological Science Foundation of Phoenix, Arizona, with the provision that it continues the search, reporting to him at regular intervals.

And why could not one out of the 138 presentations prove that there is a human soul, which leaves the body at death? Because such a thought is erroneous—it is contrary to Scripture, reason and facts. The Bible tells us plainly just what the human soul really is. According to Gen. 2:7, "The Lord God formed man of the dust of the ground, and breathed Hebrew, (*blew*) into his nostrils the breath of lives [the Hebrew word here is in the plural—*chayim*]; and man became a living soul." Note carefully, it does not say that man was *given* a living soul, but man *became* a living soul. Jehovah blew into Adam's nostrils the breath of lives; in other words, God caused Adam to inhale through his nostrils the air as received into the nostrils of all breathing creatures. Thus God animated the perfect organism which He had made, by causing it to breathe the life-giving

oxygen of the atmosphere—and man became a living soul, a sentient being, capable of sensation, perception, thought, *etc.*

Since the soul, then, is the person, it is not something inside of us. It is not invisible, microscopic and hard to find, as many have mistakenly supposed. The human soul or being can hear, see, touch, swear, work, rest, eat, drink and be merry (Lev. 5:1, 4; 7:18, 20, 21, 27; 23:30; Luke 12:19). And since the lower animals also are sentient beings or souls, it is easy to understand how in Num. 31:28 beeves, asses and sheep are spoken of as souls (compare Eccles. 3:19). Lower animals, as well as man, can see, hear, feel, taste and smell. How foolish it is, then, for one to ask: Can we see a soul? Can we detect its presence under a microscope? Has it any weight? Does it leave the body at death? Indeed, the wisdom of God has “made foolish the wisdom of this world” (1 Cor. 1:20)!
'68-23

Soul—Errors On.

Question (1972)—I have received from the American Council of Christian Churches (ACCC) a paper that discusses the nature of the human soul. It says that “animals do not have souls,” that “death is the separation of the soul from the body” and that at death “the soul shall return unto God who gave it, according to Eccles. 12:7.” are these statements correct?

Answer.—The statement that “animals do not have souls” is true only from the standpoint that they do not have the hope of a future life; however, they do have lives or souls in their temporary existence, *i.e.*, they *are* living souls, even as men *are* living souls (Gen. 2:7). The Hebrew word for “soul” is *nephesh*, which primarily means *life* (and is often so translated); and because life is the basis of the soul’s existence the word *nephesh* has by virtue of this relation taken on a second meaning, *i.e.*, *soul*, or *sentient being*. God’s Word makes it very plain that both men and beasts *are* souls, when in Num. 31:28 it speaks of a tribute of “one soul of five hundred, both of the persons, and of the beeves, and of the asses, and of the sheep.” Both man and the lower animals have *soul-quality*, or intelligent, conscious, sentient being.

The definition that "death is the separation of the soul from the body" is incorrect, deceptive and misleading. Like the Catholic error on purgatory (see BS No. 423), it is based on Satan's original lie, "Ye shall not surely die" (Gen. 3:4). Satan has deceived many into thinking that man has a soul or entity inside his body, that it is immortal and cannot be destroyed, and that at death it is separated from the body and goes into eternal bliss in heaven or eternal torment in hell. Thus to them death is not a cessation of life but merely a transference of life, *i.e.*, Satan's lie: "Ye shall not surely die," you might appear to die but you really go on living, for death is not really death but merely the separation of the (immortal, indestructible) soul from the body.

The term "immortal soul" is nowhere found in the Bible; rather, there are many statements to the contrary, showing that the soul can die, that it is mortal. How much better it is to hold to the truth of God's Word: "None can keep alive his own soul" (Psa. 22:29); "He spared not their soul from death" (Psa. 78:50); "Thou shalt make his soul an offering for sin. . . . He hath poured out his soul unto death" (Isa. 53:10, 12); "The soul that sinneth, it shall die" (Ezek. 18:4, 20; comp. 22:27); "My soul is exceeding sorrowful, even unto death" (Matt. 26:38); "He which converteth the sinner from the error of his way shall save a soul from death" (James 5:20), *etc.*!

The ACCC should look at their Bibles more carefully. Eccles. 12:7 does not say that at death "the soul shall return unto God who gave it." One wonders whether it is ignorance or wilful deception that causes this misquotation of God's holy Word. It is not the "soul" but the "spirit" that at death returns to God who gave it. The Hebrew word used in Eccles. 12:7 is not *nephesh* (soul) but *ruach* (*breath, air, wind, spirit*—see Young's Analytical Concordance). As shown is in BS No. 420 (a copy free on request), *ruach*, like the Greek *pneuma*, has at least twelve different meanings, as used in the Bible, including *the privilege to live*, the evident meaning in Eccles. 12:7.

The Bible clearly shows that the spirit of life is common to all God's creatures, all living souls, and not possessed by man only. Note, *e.g.*, "All flesh wherein is *the breath of life* [*ruach*: the *spirit* or

breath of life of all flesh]" (Gen. 6:17; 7:15). "All in whose nostrils was the breath of *the spirit* of life [margin, *ruach*: the *spirit* or *power* of life] (Gen. 7:22). "The *spirit* of Jacob . . . revived [*ruach*: *Jacob's* vital or *life powers* revived]" (Gen. 45:27). "When he [Samson] had drunk, his *spirit* [*ruach*] came again, and he revived [his strength, vigor, energy returned to him]" (Judges 15:19). "In whose hand is the soul [*nephesh*, life—see margin] of every living thing, and *the breath* [*ruach*, the *power* or *privilege to live*] of all mankind" (Job 12:10). When a human soul (the *nephesh*, the sentient being) dies, his life ceases, and the spirit (the *power* or *privilege to live*) returns to God who gave it, and only He can restore it. This He will do through Christ in the resurrection awakening (John 5:28, 29; Dan. 12:2; 1 Cor. 15:22). '72-6

Soul—Rachel And The Widow's Son.

Question (1972)—In Gen. 35:18 we read that Rachel's "soul was in departing " when she was dying; in 1 Kings 17:21, 22 it is said that Elijah prayed for the widow of Zarephath's dead son that his soul might come into him again, and that when his soul came into him again he revived. Do not these texts prove that death is the separation of the soul from the body?

Answer.—These texts as usually translated are used to support Satan's deception that there is a spirit being inside the human body that at death escapes or becomes liberated from the body and goes on living in the spirit world. But it will help us to see the truth on the matter if we remember that when God created man He first made his body of flesh from the dust of the ground, then blew into his nostrils the breath of lives (so the Hebrew, *i.e.*, such as was common to all living animals that breathe), and man *became* a living soul (Gen. 2:7). Thus man, a human soul, consists of a human body plus life-principle, derived from the air. With the union of the body and life-principle he became a living soul. Man therefore *is* a soul, who springs into being by union of his body and the life-principle, and who ceases to exist, *i.e.*, dies, by separation of the body and the life-principle. When the soul, the sentient being, the person, dies, "his *breath* [Heb., *ruach*, his *power* or *privilege to live*] goeth forth, he returneth to his earth [his body

returns to its original source]; in that very day his thoughts perish"—"the dead know not any thing" (Psa. 146:4; Eccles. 9:5, 10). It is not the *soul*, but the *spirit* [the *power* or *privilege to live*] that at the death of the soul returns to God, by whom it was originally given. Only He can restore it, which He will do in the resurrection awakening.

Certainly the Scriptures are harmonious and do not contradict one another. Had our translators used the word *life* (the primary meaning of the word *nephesh*) in Gen. 35:18 and 1 Kings 17:21, 22, instead of the word *soul*, they would have rendered these Scriptures in harmony with all Scripture passages and doctrines and all the facts of nature and experience on the subject. Over 100 times in the KJV the word *nephesh* is rendered *life*, and it should have been so rendered in Gen. 35:18; 1 Kings 17:21, 22. If the word *life* is used instead of *soul* in these verses they are immediately clarified. Thus they would read: "And it came to pass, as her [Rachel's] life was in departing (for she died [her life was separated from her body]), that she called his name Benoni"; and "I pray thee let this child's life come into him again. And the Lord heard the voice of Elijah; and the life of the child came into him again, and he revived." Accordingly, we see that these verses are in harmony with the teaching of the Scriptures elsewhere. They do not at all teach that the soul is a spirit being, and that it lives and acts as a conscious being independently of the body. The soul is the person, and when the person dies the soul dies; for they are one and the same thing. '72-6; *'74-30; '78-7

Soul—Is It Immortal?

Question (1968)—Many speak of "an immortal soul." Is the human soul immortal?

Answer.—God's Word declares that "the soul that sinneth it shall die" (Ezek 18:4, 20). When a man dies, "his breath goeth forth, he returneth to his earth; in that very day his thoughts perish" (Psa. 146:4). God told Adam, "In the day that thou eatest thereof *thou* shalt surely die" (Gen. 2:17). It was not merely Adam's body that during that thousand-year day died, but Adam himself—the human soul or being died in every respect. That which is immortal is not subject to death; it is death-proof, indestructible. But

Adam was mortal, hence could die. The Hebrew word translated "soul" is found hundreds of times in the Bible. Surely if the human soul were immortal God would have said so at least once! The term "immortal soul" is not found in the Bible. There is a difference between everlasting life and immortality. Immortality is only for those in heaven who are of the Divine nature. Everlasting life will never be possessed by any of the human race except as a gift from God. Space will not permit a further discussion here, but we recommend as a further study on this subject B.S. Nos. 288 and 374, and our booklets "What is the Soul?" and "Life and Immortality"—copies free on request. '68-23

Soul—"Immortal" Not Found In Bible.

Question (1977) Is the soul mortal or immortal? Are the words "immortal soul," or like expressions, found in the Bible? What is immortality?

Answer.—the Scriptures make it very clear that *the human soul is not immortal but mortal, that is, it can die.* (Psa. 22:29; 30:3; 33:18, 19; 35:17; 49:8; 56:13; 78:50; 116:8; Prov. 6:32; Isa. 10:18; 55:3; Ezek. 13:19; 18:4, 20, 27; 22:27; Matt. 10:28; Acts 3:23; James 4:12, 5:20; see our *What is the Soul?* booklet—a copy free on request).

The Hebrew and Greek words for *soul* and *spirit* (Hebrew, *nephesh* and *ruach*; Greek, *psuche* and *pneuma*) are found 1700 times in the Bible, but the words *immortal, deathless* or *never-dying* are never applied to them or to any other terms which would convey the idea of an inherently imperishable nature or continued existence after death in the soul or the spirit.

Immortality is a death-proof condition—a *condition in which death is impossible*. It stands in contrast with mortality, which signifies *a condition in which death is possible*. Mortality does not mean a condition that *must* result in death, but a condition in which one *can* die—a *dieable* condition. The fact that Adam died is the surest proof that he was not immortal, but that he was mortal. But while mortal in his creation, he could have lived forever if he had been permitted to continue and had continued to partake of the life-preserving, perfect foods, etc., in the garden of Eden (Gen. 3:22).

Satan also is mortal because he is some day to die (Heb. 2:14; Isa. 14:15; 27:1; Gen. 3:15; Rom. 16:20; Ezek. 28:11-19). Hence we conclude that all the angels are mortal. The world of mankind in restitution (the sheep class—Matt. 25:34; Psa. 37:11, 18, 22, 29), though having eternal life, will be mortal, as was the human “man Christ Jesus,” who died for our sins (1 Cor. 15:3).

These considerations prove that mortal beings must not necessarily die. As a matter of fact, only Divine beings are immortal (1 Tim. 6:16). Accordingly, the Church as heirs of the Divine nature (2 Pet. 1:4) are given immortality in their resurrection (1 Cor. 15:53, 54). Jesus defines immortality as a condition in which one has “life in himself” (John 5:26), *i.e.*, self-inherent life.

Life in one’s self implies that one has a body that is not dependent on anything for sustenance, *i.e.*, a depository of an inexhaustible supply of life, which can live under any and every condition or combination of conditions, from which nothing can separate life or diminish life. God, who is “from everlasting” “the King eternal, immortal, the only wise God” (Psa. 90:2; 1 Tim. 1:17), is the original depository of such a life. He promised it first to Jesus on condition of His faithfulness unto death (John 5:26, 27), and later to His Body (Rom. 2:7; 1 Cor. 15:53, 54; Eph. 1:22, 23; Phil. 3:21; 1 Tim. 6:16; 2 Pet. 1:4; 1 John 3:1, 2).
'77-14

Soul—Meaning Of In Lev. 17:11.

Question (1972)—In Lev. 17:11 we read: “For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your soul is: for it is the blood that maketh an atonement for the soul.” Is the Hebrew word for “soul” used here in more than one sense?

Answer.—Yes. The Hebrew word *nephesh* occurs three times in this verse. It is translated respectively by the words “life,” “souls” and “soul.” In the first instance the *soul*, *i.e.*, the *life* “of the flesh,” which is “in the blood,” is meant. Here the reference is not to the *soul as an entity*, but to the *life*, which is sustained by the blood. (In v. 14 *nephesh* is translated *life* three times and is used in this sense.) But God refers to persons as *souls* when He says; “I

have given it [the *life* of the animal whose blood is shed in sacrificing it] to you upon the altar to make atonement for *your souls* [you as human beings]." He "poured out his soul [his very being] being unto death" The typical sacrifices were repeated from time to time, "for it is not possible that the blood of bulls and of goats should take away sins" (Heb. 10:4). the typical sacrifices pointed to the coming great sacrifice of the humanity of the Lamb of God—the "one sacrifices for sins for ever" (Heb. 10:12; Rom. 6:9). His soul (His human life) was made "an offering for sin"; (Isa. 53:10, 12). He "gave himself a ransom for all, to be testified in due time" (1 Tim. 2:6). The third occurrence of the word "soul" in Lev. 17:11 obviously refers to the person, for it is the person for whom the shed blood makes atonement. Thus the Hebrew word *nephesh* is used in two senses in this verse. '72-77

Souls—Under The Altar.

Question (1974)—Does not Rev. 6:9-11 by referring to the souls under the altar crying out for vengeance prove that dead are conscious?

Answer.—This passage is a highly figurative one, and occurs in a book that is confessedly one of the most figurative books ever written (Rev. 1:1, "signified," i.e., gave the thoughts by signs, symbols, figures). Therefore it behooves none to insist that figurative statements must be taken as literal.

The altar in question has been variously interpreted, some considering the altar to represent this earth, others considering it to represent Christ. In harmony with both views the thought has been suggested that the Lord's faithful—the souls of those that were slain for the Word of God and the testimony that they held—having consecrated themselves unto death, have for their loyalty to God been persecuted, and thus more or less of their vitality has been consumed by their persecutors, until they died; and thus in their deaths their sufferings from unjust treatment are figuratively represented as themselves crying unto God for vengeance.

One thing is certain—that the faithful themselves would not cry to God to avenge them (Rom. 12:14, 19-21; Matt. 5:43-48; Acts 7:60). This crying for vengeance must therefore be understood somewhat after the manner in which the blood of Abel cried to

God from the ground for vengeance (Gen. 4:10, 11; Heb. 12:24), on the principle that acts and sufferings, often speak louder than words (Heb. 11:4). These sufferings, inflicted contrary to justice, are in this passage personified as the souls of those slain for the Word of God and the testimony that they held crying to God for vengeance.

Every wrong cries to God for vengeance in the sense that it appeals to Him as the Vindicator of justice to mete out retribution for the wrong. But as the elect themselves would not pray for vengeance to be wreaked upon their enemies, it must be that the wrongs that they have suffered are personified in them as crying out to God for vengeance. Hence the elect in the unjust deaths that they have suffered do not actually cry to God for vengeance, but the wrongs that they have endured do appeal to Justice for retribution; therefore the passage under study implies nothing whatever as to their consciousness in death, any more than Abel's blood crying—without vocal sound, of course—from the earth to God for vengeance implies that Abel is conscious in death.

'74-31

Spirit—And Material Substances Defined.

Question (1976)—What are spirit substances, and how do they differ from material substances?

Answer.—Some examples of spirit substances are fire, heat, electricity, magnetism, radio (by which television also is transmitted), light and life principle.

Perhaps a definition of spirit and matter might be in place here. We believe the following will hold in every case: Spirit is *incorruptible* substance; matter is *corruptible* substance. It is a mistake to define spirit as substance *imponderable* and not subject to sense, and matter as substance *ponderable* and subject to sense; for heat, fire, electricity, etc., can be measured and are subject to sense.

In the material world, spirit and material substances are frequently fused. Electricity interpenetrates material substances. Life principle permeates our atmosphere, particularly its oxygen, and of course permeates all animal and vegetable existence. Heat and fire lodge inactive yet potential in all material substances. Radio permeates the air and sending and receiving sets. Magnetism permeates

many things, particularly the air and metals. Indeed, there can be no life, animal or vegetable, without this fusing of spirit substances with material organisms. Even in inorganic nature, as shown by some of the above-given examples, there is this permeation of the physical by the spiritual.

While this is true, we know from Scriptural illustrations that spirit beings have nothing material in them (Luke 24:39; John 4:23, 24; 1 Cor. 15:44-54).

Thus, while the material world is permeated by spirit, the spirit world is completely free of matter as a part of it. (Spirit and human natures are separate and distinct—see *The Divine Plan* book, Chap. 10.) '76-6; '83-31

Spirit—Holy Instead Of "Holy Ghost."

Question (1978)—Does the expression "the Holy Ghost" really belong in our Bible translations?

Answer.—No. The word "ghost" give the thought of a disembodied spirit being, a specter, spook or phantom, and this is not the meaning of the Greek word *pneuma*, which in the King James Version, Bible is translated "Ghost" 92 times in the expression "Holy Ghost."

It is worthy of note that in the Revised Version, 21 of these occurrences of the word "Ghost" were changed to read "Spirit," and that the American Revision committee recorded its *protest* in respect to the use of the word "Ghost" in the remaining 71 occurrences. Yet the members both of the English and the American Revision Committees, with one exception, were composed of strict Trinitarians (see *The At-One-Ment Between God and Man* p. 169). Later translations also use "Spirit" instead of "Ghost." '78-38

Spirit—Holy, What Is It.

Question (1965)—What is the holy Spirit?

Answer.—The holy Spirit is variously defined in the Scriptures as follows: "the Spirit of God," "The Spirit of Christ," "The Spirit of Holiness," "The Spirit of Truth," "The Spirit of a Sound Mind," "The Spirit of Liberty," "The Spirit of the Father," "The Holy Spirit of Promise," "The Spirit of Meekness," "The Spirit of Understanding," "The Spirit of Wisdom," "The Spirit of Glory," "The Spirit of Counsel," "The Spirit of Grace," "The Spirit of Adoption," "The Spirit of Prophecy."

These various titles, repeated many times, and used interchangeably, give us the full, proper assurance that they all relate to the same holy Spirit; indeed, frequently the word "holy" is added in, combined, as for instance, "The holy Spirit of God," "The holy Spirit of Promise," *etc.* To rightly comprehend the subject, we must consider these various definitions together, and seek an understanding of it that will reject none of them, but harmonize them all.

It may be helpful to notice that there is another spirit mentioned frequently throughout the Scriptures, and in opposite terms, namely, "The Spirit of Fear," "The Spirit of Bondage," "The Spirit of the World," "The Spirit of Error," "The Spirit of Divination," "The Spirit of Antichrist," "The Spirit of Slumber." Of course, no one would think that these seven spirits are seven persons, nor that unitedly they would represent another devil who co-operates with Satan. No more should anyone consider the various applications of the word "spirit" in a good sense, as signifying different spirit beings, nor as unitedly signifying *another* God. *These* terms, considered unitedly, represent various features of the character, the disposition, the Spirit, of our God, Jehovah, and proportionately the spirit or disposition of Jesus, and of all who have received God's Spirit—that is, have become partakers of His disposition and have come into harmony with the Divine mind.

A definition of the holy Spirit is given in Isa. 11:2; "The spirit of the Lord [Jehovah] shall rest upon him [Christ]—the spirit [disposition] of wisdom and understanding, the spirit [disposition] of counsel and might, the spirit [disposition] of knowledge and of the fear [reverence] of the Lord." Note also that the holy Spirit is in John 14:17; 15:26; 16:13 defined as the Spirit of *the* (so the Greek) Truth, *i.e.*, the disposition that God's Word, *the* Truth (John 17:17), works in His people. And in Eph. 1:13 it is defined as the Spirit (disposition) of *the* (so the Greek) promise (in other words, the disposition that God's Oath-bound promise works in His true people).

The holy Spirit is used also in the Scriptures in the sense of God's power, wherever and by whomever used (Gen. 1:2; 1 Kings 18:12; Luke 1:35). For more

information on this subject, please see *The At-one-ment Between God and Man*, pp. 163-300, and the book entitled *God*, pp. 510-520. For prices of these books, see page 56 of this issue. '65-55

Spirit—Baptism And Pentecosts.

Question (1963)—Are we to expect and pray for repeated Spirit baptisms, like the one at Pentecost?

Answer.—The Scriptures do not warrant us in doing so. There was to be but one baptism of the Spirit for the Church as a whole, on the day of Pentecost. The supplementary manifestation 3-1/2 years later, when the first Gentiles—Cornelius and his household—came into the Body of Christ, was necessary to show unmistakably that God then had received and thenceforth would receive Gentiles as well as Jews into the Body (see *The At-One-Ment Between God and Man*, Chap IX). But, according to the Scriptures, there was no further necessity for, nor were there to be, any further Pentecosts for the Church, though “afterward”—after the Gospel Age—there is to be a Pentecostal blessing for the world—“all flesh” (Joel 2:28; for further discussion of this, please see B. S. No. 255—a copy free, on request).

The baptism of the Holy Spirit, which came upon, the Church at Pentecost has remained with it all down through the Age, and as each one has come into the true Church, he has come under and shared in that original baptism of the Spirit. However, before anyone has been prepared to get this blessing of the Lord’s Spirit, first of all he has had to have the justification by faith in Jesus Christ and a heart free from the love of sin, and has had to make his solemn resolution to use his life in serving the Lord, the Truth and the brethren—his vow of consecration (Rom. 12:1)—before he could be in the right attitude to receive the blessing of the begettal, the enlightenment, the comfort, and the fellowship of God’s Holy Spirit. All of God’s people have had to come into an attitude similar to that of the brethren who were blessed on Pentecost day, in order to enter into the special favors and privileges of the Gospel Age.

Even though inflamed with the desire to serve the Lord, the Truth and the brethren, the wise course for anyone to follow is the course of the early Church—to tarry and study and pray—that he may be filled with

the Spirit (Eph. 5:18), before attempting to act as God's ambassador to others. Indeed, no one is authorized, from the Scriptural standpoint, to preach the Gospel, much or little, except first he have received the authorization of God's Holy Spirit from above (comp. Isa. 61:1).

While opposing the unscriptural view—that new Pentecosts, new Spirit baptisms and miraculous “gifts” of the Spirit are to be prayed for—let us not lose sight of the important fact that until each member of the Body received his share of the blessing of the first Pentecost, he could not have the perfect peace of God (Isa. 26:3; Phil. 4:7), nor be properly, actively and successfully His servants and ambassadors. Would that all of the Lord's people would seek earnestly for a larger measure of the Holy Spirit (Luke 11:13)—watching and praying thereunto (Eph. 6:18), watching their words, their thoughts and their deeds, the leadings of God's providence and opportunities for His service! Let us ask Him to grant us more and more the emptying of worldly ambitions and desires, and more and more the filling with the mind or spirit of Christ—His disposition. '63-46

Spirit—“The Fruit Of The Spirit.”

Question (1973)—If “faith without works is dead,” would it be proper to say that the *fruit* of the Spirit: is *service*? and that we are justified by our good works?

Answer.—No. “God is love” (1 John 4:8), and those who have His Spirit will conform themselves to His image and will bring forth the fruit of the Spirit, which is love in all its graces—the beauty of holiness. Note carefully the definition of “the fruit of the Spirit” In Gal. 5:22, 23 and how love is manifested in every one of the graces mentioned: “The fruit of the Spirit is love [agape, disinterested good will based on delight in good principles], joy [love exultant], peace [love in repose], longsuffering [love enduring], gentleness [love in society], goodness [love in action], faith [love on the battlefield of life], meekness [love in resignation], temperance [moderation—love in training].”

Of course, good works are involved, for we cannot develop these graces of God's holy Spirit without good works, for we must *work out* our salvation with reverence and great carefulness (Phil. 2:12), and

these holy graces are not developed without effort on our part. Our Lord tells us (John 15:8): "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples."

But all the good works that one can do, all the service he can render, aside from the grace of God extended through the sacrifice of His Son on our behalf, can never bring him salvation; "for by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9).

But our faith must be vital and active—a "faith which worketh by love" (Gal. 5:6). If we have true faith and love we will have zeal, which will manifest itself in good works, and we will delight in serving our Heavenly Father and Benefactor. "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them" (Matt. 7:19, 20).

God is not interested in our service, sacrifice and good works, unless they are prompted by love. God looks on the heart (1 Sam. 16:7). He told disobedient Israel: "I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings" (Hosea 6:6). "To obey is better than sacrifice, and to hearken than the fat of rams" (1 Sam. 15:22). Many in their service have a feverish activity contrary to the Truth and its spirit. Mercy is an expression of love. It is compassion relieving the needy and unfortunate. The knowledge of God is the Divine Truth. God refers by far to have us keep the Truth and its spirit in our hearts even apart from service, rather than to have us serve ever so diligently contrary to the Truth and its spirit. A merciful and intelligent saint is more pleasing to Him than an active and ignorant worker who is unsaintly in his character. Love, knowledge and accordant service properly blended are the ideals to be sought. '73-22

Spirit Beings—And Spirit Bodies.

Question (1976)—Do spirit beings have bodies and do they consist of spirit rather than material substances?

Answer. St. Paul tells us definitely that spirit beings (1) have bodies and (2) that these are spirit bodies (1 Cor. 15:44-49). According to the Scriptures,

the lowest order of spirit beings, called angels (in the narrow sense of that word), as distinct from cherubim, seraphim, principalities, powers, thrones and dominions (Gen. 3:24; Ezek. 28:14, 16; Isa. 6:2, 6; Rom. 8:38; Eph. 1:21; 3:10; Col. 1:16), have bodies made of *fire* (Heb. 1:7). Perhaps the other six orders of spirit creatures just mentioned, from the highest, the cherubim, to the lowest, have bodies made of other spirit substances than fire. Quite likely the Logos (our prehuman Lord) had a body of spirit substance or substances of a higher order than the bodies of any of the above-mentioned seven orders of spirit beings. '76-6; '83-31

Spirit Beings—And Spirit Bodies.

Question (1983)—Do spirit beings have bodies and do they consist of spirit substances rather than material substances?

Answer.—St. Paul tells us definitely that spirit beings (1) have bodies and (2) that these are spirit bodies (1 Cor. 15:44-49). According to the Scriptures, the lowest order of spirit beings, called *angels* (in the narrow sense of that word), as distinct from cherubim, seraphim, principalities, powers, thrones, and dominions (Gen. 3:24; Ezek. 28:14, 16; Isa. 6:2, 6; Rom. 8:38; Eph. 1:21; 3:10; Col. 1:16), have bodies made of *fire* (Heb. 1:7). Perhaps the other six orders of spirit creatures just mentioned, from the highest, the cherubim, to the lowest, have bodies made of other spirit substances than fire. Quite likely the Logos (our prehuman Lord) had a body of spirit substance or substances of a higher order than the bodies of any of the above-mentioned seven orders of spirit beings. '83-31

Spirit Beings—"A Spirit Hath Not Flesh And Bones."

Question (1983)—What then did Jesus really mean when He said to His disciples after His resurrection; "Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39)?

Answer.—We should keep in mind that when Jesus appeared to His disciples "they were terrified and affrighted, and supposed that they had seen a spirit" (v. 37). Therefore Jesus was assuring them that the body they were seeing—in which He as a spirit being had materialized, just as previously angels

had often materialized to communicate with humans—was not His spirit body, but a real fleshly body, one that included flesh and bones, that they could *touch* and *feel*. They could not so well *feel* “flesh and blood” (the usual expression for human nature—Matt. 16:17; 1 Cor. 15:50; Gal. 1:16; Eph. 6:12; Heb. 2:14), so He used “flesh and bones” instead in this case. To really convince them it was indeed Jesus who was appearing to them He showed them His hands, feet and side then and also a week later when Thomas was present (v. 40; John 20:20, 25-27).

Accordingly, we are not to think that Jesus in Luke 24:39 was telling His disciples that the body in which He was raised from the dead is a fleshly body, nor that He was not a glorious life-giving spirit being, as the Apostles Paul and Peter show in the four Scriptures already mentioned (1 Cor. 15:45; 2 Cor. 3:17; 5:16; 1 Pet. 3:18). Rather, Jesus was telling His disciples that the body in which He, a glorious spirit being, had materialized and manifested Himself to them was a real fleshly body, which they could feel. (For more details, see BS Nos. 554, 555, on *The Manner of our Lord's Return*—copies free on request.) '83-31

**Spiritism—And Occultism, “Try The Spirits”
(1 John 4:1).**

Question (1959)—The Bible (1 John 4:1) says “try the spirits”; should we not therefore investigate and seek to communicate with the spirits that give messages through “spirit mediums” or “contactees” with “space people” in flying saucers,” or people in hypnotic spells, trances, *etc.*, in order to try or test these spirits?

Answer.—When Satan and his demons that infest earth's atmosphere are fully bound so that they can deceive the nations no more during the thousand years (Rev. 20:2, 3), there will no doubt be some communication established between the spirit beings constituting the glorified Christ, Head and Body, God's Kings and Priests (Rev. 5:10), and the world of mankind progressing in righteousness and restitution (Gen. 28:12; John 1:51), even as there was communion between God and His creatures in Eden. But nothing of this kind should be expected now.

Since the Scriptures given by inspiration are sufficient “that the man of God may be perfect, thoroughly furnished unto all good works” (2 Tim. 3:16, 17), and since we thus have “a more sure word of prophecy,” to which we do well to take heed (2 Pet. 1:19), we are well equipped to learn and do God’s holy will and to “walk by faith, not by sight” (2 Cor. 5:7).

We who consecrated our lives to God, accepting Jesus as our Head under God (1 Cor. 11:3), may have communion at present with no other spirit beings, not even our guardian angels; the Scriptures do not authorize us to pray to or to seek to communicate with any others. We are especially warned that Satan, the arch deceiver, would endeavor to counterfeit the Lord and His works; and we are warned also against those who claim to see Jesus in “the desert” or in “the secret chambers” (in séances; Matt. 24:24-26).

The command to “believe not every spirit, but try [prove—A.R.V.] the spirits whether they are of God,” refers to the testing of doctrines, teachings as is clearly indicated by the context. Why should we test or prove (1 Thes. 5:21) the various teachings, to determine whether or not they are of God and, therefore, whether or not we should “hold fast” to them? The Apostle gives us the reason (1 John 4:1): “because many false prophets are gone out into the world.” Then he gives us a rule for our guidance in discerning between the true spirits or teachings and the false spirits or teachings (vs. 2, 3—A.R.V.): “Hereby know ye the Spirit [the Truth] of God: every spirit [teaching] that confesseth that Jesus Christ is come [literally, *having come*] in the flesh is of God: and every spirit [teaching] that confesseth not Jesus is not of God: and this is the [spirit, teaching, doctrine] of the antichrist.”

Furthermore, there is usually in the character, personal bearing and testimonies of spirit mediums, “contactees” with “flying saucer” space men, *etc.*, that which should impress unfavorably every true child of God, who has the spirit “of power, and of love, and of a sound mind” (2 Tim. 1:7) and who knows what to regard as the spirit (disposition) of Christ. “If any man have not the Spirit of Christ, he is not of his” (Rom. 8:9); and such will never be used by Christ as His mediums of communication. Let us

therefore avoid everything akin to Spiritism and Occultism. '59-94

Spirit's—Communications With Forbidden.

Question (1963)—It is a sin to seek to communicate with the dead and with the spirits, by going to séances, and in other ways?

Answer.—If one seeks thus to receive messages from his love ones that are dead, and from spirits, he is, whether wittingly or unwittingly, sinning against God, both (1) in doctrine and (2) in practice.

(1) God's Word declares unequivocally that the dead are really dead, body and soul (Gen. 2:17; Psa. 78:50; Ezek. 18:4, 20; Acts 2:29, 34; Rom. 6:23); that "the dead know not any thing" (Eccles. 9:5, 10) that "his sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them" (Job 14:21); that "the dead praise not the Lord, neither any that go down into silence" (Psa. 115:17); that "in death there is no remembrance of Thee; in the grave [*sheol*] who shall give Thee thanks?" (Psa. 6:5); and that not until the resurrection time shall "many of them that *sleep* in the dust of the earth awake" (Dan. 12:2; John 5:28, 29). Therefore, one who seeks to communicate with the *dead* is seeking for the impossible according to God's Word, the ignoring of which is sin. "And when they shall say unto you, Seek unto them that have familiar spirits and unto the wizards, that chirp and that mutter *should not a people seek unto their God? On behalf of the living should they seek unto the dead?*" (Isa. 8:19, A.R.V.).

(2) To seek or give heed to such communications with the spirits is a sin also in practice. God forbids it. He banned it from His people Israel. In warning them against the "abominations" of the nations, He commanded His people: "There shall not be found among you any one that . . . useth divination, or an observer of times, or an enchanter, or a witch [a spirit medium—1 Sam. 28:6-14; see our booklet *Spiritism is Demonism*, free on request], or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord; and because of these abominations the Lord thy God doth drive them out from before thee" (Deut. 18:10-12). God warns us

against having anything to do with these occult powers also in Lev. 19:31; 20:6, 27; 2 Kg. 17:17; 21:2, 6; 23:24; 1 Chron. 10:13, 14; 2 Chron. 33:6; Jer. 27:9, 10; 29:8, 9; Luke 8:26-35; Acts 16:16-18. Death was the Divinely appointed penalty for engaging in such practices. If we would not displease our Almighty Creator we will carefully avoid everything akin to Spiritism and Occultism—"for all that do these things are an abomination unto the Lord." '63-79; '78-71

Spirit's—Disembodied A Fable.

Question (1976)—How can "disembodied spirits" exist?

Answer.—They can't! In fact, there are no disembodied spirits. Such a concept is contrary to Scripture, reason and fact. It is satanic fiction. No such thought is taught in the Scriptures. It is one of Satan's fables (2 Tim. 4:4) which he has used to support his original lie (Gen. 3:4; John 8:44) and to deceive many into thinking that good people go to heaven as soon as they die, without waiting for the resurrection day (Matt. 16:27; Luke 14:14; John 5:28, 29; 11:24; 2 Tim. 4:8; Rev. 11:18)—that they do not really die but go right on living, in the spirit world, as disembodied spirit beings. Watch out for Satan's lies and deceptions! '76-7

Spirit's—How To Know The Witness.

Question (1977)—If the birth of the Spirit is in the resurrection (Col. 1:18; Rev. 1:5), how is it possible for consecrated believers to have the assurance that they have the holy Spirit and are in the family of God?

Answer.—In Romans 8:16 we read, "The Spirit itself beareth witness with our spirit, that we are the children of God." There are especially seven things Biblically taught as constituting the full witness of the Spirit given for the assurance of every one of God's truly consecrated people of the Gospel Age. Any one of these seven testifies to the possession of the holy Spirit by those who have it; but to have the complete witness of the Spirit, all seven are required. In brief the seven are:

(1) An appreciative understanding of the deep things of God's Word (1 Cor. 2:6-16, compare Isa. 64:4; Mark 4:10-12; John 7:17; 14:15-17; Psa. 25:8-10, 12, 14); (2) spiritual aspirations (Col. 3:1-4;

compare 2:12 and Rom. 6:4, 5; Psa. 42:1, 2; 63:1; 84:2; 105:4; 119:2, 10, 20, 40; Matt. 5:6; 6:33; Phil. 3:8-11); (3) Divinely given opportunities for service (Rom. 12:1; Matt. 20:1-16; 21:28-31; 25:14-30; John 4:34-38; Gal. 6:10); (4) growth in Christlikeness (Rom. 8:9, 29; 2 Cor. 3:18; Gal. 5:22, 23; Eph. 5:9; Col. 3:12-14; 2 Pet. 1:5-11; 3:18; 1 John 3:14, 16; 4:16); (5) persecution for Christ's sake (Matt. 5:10-12, 44, 45; John 15:18, 19; 16:2; Acts 5:40, 41; Rom. 8:17; Gal. 4:29; Phil. 1:28, 29; 2 Tim. 2:9-12; 3:11, 12; Heb. 10:32-34; 1 Pet. 3:14, 16-18; 4:14, 16, 19); (6) chastisements for faults (Heb. 12:5-13; Psa. 94:12, 13, 118:18; 119:67; Prov. 3:11, 12; Isa. 26:16; Luke 12:47, 48; Rev. 3:19); (7) trials amid temptations to disobey God's will, to test our progress or lack of progress (Deut. 8:2; 13:3; Psa. 66:10-12; Dan. 12:10; Jas. 1:2-4; 12:4, 7; 1 Pet. 1:6, 7; 4:12; 5:8, 9). (See *Christ-Spirit-Covenants*, pp. 627-654.)

Many regard as their witness of the Spirit such things as their feelings of exuberance, or habitual cheerfulness, or audible voices speaking to them, or their "speaking in tongues," dreams, visions, impressions, imaginations, *etc.* However, when sickness, pain, losses, disappointments, family troubles, hardships, necessities, persecutions, severe contrarities, *etc.*, come, their witness often deserts them—and that at the times when they need it most! But not so with the sevenfold witness mentioned in the preceding paragraph. Instead of deserting us amid trials, it will keep our hearts and minds in perfect peace through Jesus Christ our Lord (Isa. 26:3; Phil. 4:7), assuring us that our interests are all right with God, that we have His holy Spirit and that He is continuing to deal with us as members of His family. If we continue faithfully to follow Jesus' teachings and example, trusting Him through His Ransom merit to forgive our sins and to keep us acceptable to God, we will surely attain to a place in His glorious Kingdom (2 Pet. 1:5-12). Praise God for this! '77-63

Stephen's—Vision And Falling Asleep.

Question (1971)—Some quote Acts 7:55, 56, which describes events just before Stephen was stoned to death and mentions Stephen at that time looking steadfastly unto heaven and seeing the glory

of God and Jesus standing at His right hand, and say that this proves that Stephen was then about to enter heaven. What have you to say on this?

Answer.—There is nothing whatever in Acts 7:55-60 that proves that Stephen was then about to enter heaven—rather, it shows that he was not then about to enter heaven. He of course did not see in reality what he described, as that would have been an impossibility, because both God and Jesus are invisible to men's natural sight. "No man hath seen God at any time" (John 1:18; 5:37; 1 Tim. 1:17), and Jesus, the only Begotten of the Father, is since His resurrection the express image of the Father's person (Heb. 1:3; Phil. 2:9-11; 1 Tim. 6:14-16; Rev. 19:13-16). The briefest glimpse of the dazzling light of the glory shining out of their bodies would have blinded Stephen if he had seen it with his physical eyes, as it did in the case of Saul of Tarsus (Acts 9:3; 22:6; 26:13).

Concerning Stephen's statement, "Lord Jesus, receive my spirit" (Acts 7:59), the word *spirit* refers to Stephen's right to life as a New Creature. In our March issue (a copy free on request) we pointed out that the word *spirit* is used in at least 12 senses in the Scriptures, and that in Luke 23:46 it refers to Jesus depositing His life-rights with the Father just before He died on the cross. It could not refer to Jesus going to heaven, for He did not go there until He ascended 40 days after His resurrection (Acts 1:3). Rather, the Scriptures tell us plainly that Jesus went into *sheol*, or *hades*, the unseen, hidden condition of the death state, and remained there until His resurrection "from the dead on the third day" (Psa. 16:10, 11; Acts 2:27-31; Luke 24:46). Likewise Stephen, after trustfully committing His right to life as a New Creature to God, and manifesting his desire for forgiveness for His enemies, "fell asleep"—that is, he went into the unconscious condition of death, awaiting the resurrection awakening.

The Apostle Paul shows that this is the correct understanding (1 Cor. 15:13-18), that "if there be no resurrection of the dead . . . then they also which are fallen asleep in Christ [including Stephen] are *perished* [in other words, have ceased to exist forever]." Contrary to the opinion of many teachers in

Christendom, the Bible shows that the time for the Church to be given its reward of glory, honor and immortality, eternal life, is in the resurrection, at Jesus' Second Advent and not before (1 Cor. 15:50-54, 42-44; Matt. 16:27; Luke 14:14; Col. 3:4; 2 Tim. 4:8; 1 Pet. 5:4; 1 John 3:2; Rev. 11:15, 18). '71-71

Suicide—How Should We Regard It.

Question (1964)—Is suicide a serious sin?

Answer.—Suicide is indeed a very serious sin, unless it is an act of a more or less seriously deranged mind, in which event the guilt would be considerably lessened proportionately in the sight of God and men.

Since the greatest gift of God is eternal life, through Christ (Rom. 6:23), we may reason that life in any measure is an inestimable boon, a great privilege. For any sane mind, enlightened by present Truth and possessing the spirit of a sound mind, to contemplate suicide would be unthinkable. We who are enlightened Christians realize above all others the value of the present life: we see through it a special opportunity for the development of Christlikeness along the lines of Divine instruction.

We see that the development of Christlikeness is essential to a share in any part of our Heavenly Father's plan; we see, then, that whatever would prematurely take away our present life-privileges would be that much working against us and our highest and best interests—our eternal interests (2 Cor. 4:18). We have faith to believe that our Heavenly Father will even protect our lives so that nothing could happen to cut them off, up to that point where we shall have had the full privilege and opportunity of developing a Christlike character—making our calling and election sure (John 10:27-29; Gal. 5:22, 23; 2 Pet. 1:5-11). Any attempt on our part to cut short our own present life-privileges would mean not only a rebellion against Divine will, but also a lack of proper consideration for loved ones and a folly as regards our own interests incomprehensible, as we have just said, except if the person is under some serious mental delusion.

God's people, especially those who have the light of present Truth, should be overwhelmed with gratitude and appreciation to Him for the privilege of

living, especially at such a time as this, as well as with the privilege granted to them of making their calling and election sure to a share in the glorious Kingdom of God soon to be set up in the earth. Though, like our Lord Jesus, they may on some occasions be temporarily sorrowful, they should never be despondent (2 Cor. 4:8).

There is no antidote for despondency so good as the medicine of God's Word—its assurances that Jesus so loved us, that He died for us, that the Father Himself loves us (John 16:27), that the promises of His great Oath-bound Covenant are ours, that "all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:28), *etc.*

"Every man that hath this hope in him purifieth himself" (1 John 3:3) and has with the glorious hope a ground for true joy, peace, trust and contentment, which the world can neither give nor take away. We cannot think it possible that any of God's consecrated people (Prov 23:26; Rom. 12:1), sanctified by the Truth (John 17:17) and possessed of the spirit of a sound mind (2 Tim. 1:7), would premeditate suicide.
'64-46

Suicides—Is There Any Hope For.

Question (1964)—Is there any hope of a future life for those who commit suicide?

Answer.—If any person among those "who were once enlightened, and have tasted of the heavenly gift [of justification—Rom. 5:15-19], and were made partakers of the Holy Spirit, and have tasted the good word of God, and the powers of the world to come" (Heb. 6:4-6), i.e., a New Creature, on trial for life, commits fully wilful sin, the "sin unto death" (1 John 5:16; Heb. 6:6; 10:26-31; see B. S. No. 318—a copy free on request), there would be no hope for him for a future life. Such "presumptuous, self-willed" ones "receive the reward of unrighteousness" and are "as natural brute beasts, made to be taken and destroyed"—they "utterly perish in their own corruption" (2 Pet. 2:10-13, 21); they are "twice dead [once in Adam, and then again because of their own sin unto death—the second death], *plucked up by the roots,*" "to whom is reserved the blackness of

darkness for ever”—total and eternal oblivion (Jude 12, 13).

If any New Creature has committed suicide with full wilfulness, he has sinned the “sin unto death”—the “second death.” However, if a New Creature has committed it partly because of wilfulness and partly because of Adamic depravity—more or less of serious mental derangement perhaps only temporary—there is hope for him for a future life. But his reward in the Kingdom would be correspondingly lower because of this sin. Such New Creatures would not be rewarded with membership in the Little Flock, the “more than conquerors” (Rom. 8:37), but in the Great Multitude (Rev. 7:9-17); and the lowness of the station they would be given therein would be determined by God according to the measure of wilfulness in their sin. (The same principles would apply in the case of non-Spirit-begotten consecrated ones who commit suicide, though they are not yet on trial for life, hence are not now exposed to the “second death.”)

With the unconsecrated nominal Christians and people of the world the case is somewhat different than with New Creatures—their judgment day has not come yet. The Church’s judgment day is during the Gospel Age (1 Pet. 4:17); but the world’s judgment day is still in the future (Acts 17:31; 2 Pet. 3:7, 8; Rev. 20:12). They will be given their first full and complete opportunity and trial for life after the earthly phase of the Kingdom is established. Meanwhile “darkness covers the earth, and gross darkness the people” (Isa. 60:2), for Satan, “the god of this world, hath blinded the minds of them which believe not” (2 Cor. 4:4).

Alas, poor world! There has been a great increase in the number of suicides among them. We wonder that more of mankind, without God, without hope, without intelligent knowledge of the Divine Plan of the Ages working out blessing for the groaning creation, are not tempted to do away with their present life—seeing in it much distress, sickness, pain, sorrow, disappointments, *etc.*, and no special value, no special blessing, no special opportunities and prospects, such as we see and enjoy and hope to realize. “Where there is no vision, the people perish:

but he that keepeth the law, happy is he" (Prov. 29:18). '64-46

Talents—Using Even Small Faithfully.

Question (1999)—Realizing my limitations because of lack of education, finances, knowledge of the Truth and power of expression, together with other lacks, I sometimes feel discouraged. It seems that there is so little I can do. How can I be faithful to my Lord in consecration? what hope is there for me?

Answer.—We should remember that "not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence" (1 Cor. 1:26-29). None of us can do as much or as well as we desire. We all must trust to the Lord and His merit to make up for our shortcomings and to help us maintain our standing with God.

Periodic reflection on the text 2 Cor. 12:9 is also helpful as we lean on the arm of our Beloved and trust not in our own fallen flesh. Do not be discouraged if you have only one or two talents instead of four or five. Study, practice and spread the word of Truth diligently and let God's Spirit be manifested in you. He can use that which is in your hand, even as He did with Moses (see Ex. 4). Use whatever little you have for Him and He will bless it and you. People may look on the outward appearance. "but the LORD looketh on the heart" (1 Sam. 16:7).

Bro. Raymond G. Jolly, an earlier Editor of *The Bible Standard*, wrote of his encounter with one of the Lord's "little ones."

Some time ago we called at the bedside of a dear brother who had been bedfast for years. He expressed regret that he was so limited in his privileges of service. He had his bed moved near to the window, and each morning and each night as the people passed by on their way to and from work he

would throw a tract out of the window, hoping that it might do someone some good.

We encouraged him as to this and other privileges, reminding him also to study, to watch and to pray (2 Tim. 2:15; Col. 4:2; Jas. 5:16), and to live as “an example of the believers” (1 Tim. 4:12), letting his light shine to visitors and to those who waited on him (who had not accepted the Parousia Truth); and we reminded him also of our Lord’s words, “He that is faithful in that which is least is faithful also in much” (Luke 16:10; see Z 5740; P ’61, p. 66). He was greatly encouraged by these and other Scriptures. “For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not” (2 Cor. 8:12).

Each one “according to his several ability” (Matt. 25:15) is to do by word of mouth, by printed page, by conduct and by attitude whatever he or she possibly and reasonably can do to “show forth the praises of him who hath called us out of darkness into his marvelous light” (1 Pet. 2:9). There are many ways of doing this besides giving discourses and chart talks, such as conducting Berean Bible studies with others (no matter where or how few attend), engaging in conversations, correspondence (including letters to newspapers), colporteur, sharpshooter, volunteer and bereaved work (see PT 538—copies are available), inviting others to meetings, *etc.* Everyone who is properly observant (John 4:35) can find plenty of things to do in service for the Lord, the Truth and the brethren, according to his or her ability and opportunity.

So do not become discouraged and give up hope. Continue to be “always abounding in the work of the Lord” (1 Cor. 15:58), to “fight the good fight of faith” and to “lay hold on eternal life” (1 Tim. 6:12). “Like as a father pitieth his children, so the LORD pitieth them that fear [reverence] him. For he knoweth our frame; he remembereth that we are dust” (Psa. 103:13, 14). Don’t think that you must do the greater things in order to prove faithful. *Poems of Dawn*, pp. 165, 168 and 295, should prove helpful. ’99-61

Tarshish—Ships Of Tarshish First.

Question (1968)—What is meant in Isa. 60:9 by the isles waiting for God, and the ships of Tarshish first, to bring Israel's sons from far?

Answer.—We understand that the isles here refer to the British Isles. They waited for God's due time (though not understanding the matter), and they had certain hopes and ambitions that they desired to accomplish (something like the whole creation, which without understanding the matter is waiting for the manifestation of the sons of God, the promised seed

Abraham, through whom all the families of the earth shall be blessed—Rom. 8:19).

Britain had a certain ambition, which, as one of her policies, furthered God's cause. This ambitious policy was the making secure of her lifeline—her access to India and Australia via the Mediterranean Sea, the Suez Canal and the Red Sea (and also protecting her access to Middle East oil supplies). An important link in that lifeline was the control of Palestine and Egypt as the safeguard of the Suez Canal.

This ambition was reaching out even before the Suez Canal was built and then opened in 1869, and was the main British reason for its building. This ambition was in part responsible for the first step ("the ships of Tarshish first") taken as related to the restoration of Israel to their promised land—the sending of the British fleet into the Black Sea with orders to prevent Russia from taking over Constantinople, which step Russia intended as the preliminary of acquiring Palestine and the projected route of the Suez Canal. This demonstration of the British fleet stopped the Russian army; and the Berlin Congress of Nations, in June 1878, resulted, which, under the leadership of Disraeli, a Jew, then Prime Minister of England, made it a matter of International Law that the Jews be given the right of settling in Palestine, with the removal of onerous handicaps from them. It was these that England assumed a general protectorate over the Asiatic provinces of Turkey, among which was Palestine. Thus Britain (Tarshish) through her warships gave the first help toward Israel's return.

That Tarshish represents Britain, at least prophetically, we gather from various Scriptures: *e.g.*, Ezek. 27:12 speaks of Tarshish as trading, among other things, in tin, and Britain was of old noted for her tin mines. The ships of Tarshish and its "isle" or "isles" are very outstanding in prophecy (see, *e.g.*, Isa. 23:1, 2, 6, 10, 14). We have witnessed "the breaking of the ships of Tarshish with an east wind"—the destructive effects on the British navy of the World War in its two phases (Psa. 48:7). In this great Time of Trouble—"the day of the Lord . . . when he ariseth to shake terribly the earth" and when the nations cast their idols of silver and gold "to the moles and to the bats" (Isa. 2:10-22)—the ships of Tarshish (Britain) also come in for destruction (v. 16).

Britain's waiting for God's due for the accomplishing of her purpose as respects the Suez Canal—her ambitious policy is set forth in Isa. 60:9 as the great means of returning the Jews to Palestine. This policy was in part responsible also for the Balfour Declaration. And it was in pursuance of this policy that Britain's ships brought many Jews back to their homeland. '68-39

Temperature—Will Perfect Man Have To Deal with Extremes.

Question (1963)—In Gen. 8:22 we read, "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Does this mean that a perfect man in a perfect world will suffer from the present extremes of temperature?

Answer.—We believe not. When God created the earth, He prepared a garden or perfect spot eastward in Eden as a suitable place in which to try the perfect man He was about to create. When man is perfected, the entire earth will be as the Garden of Eden was in the time of Adam. It is our thought that the climate will be temperate throughout the earth, without the extremes, which are now experienced. Through the righting of the earth on its axis and certain changes in the warm and cold ocean currents, the polar ice caps will be melted and it will become temperate in those regions; and in the places where mankind suffers from the intense heat, the temperature will be more equalized. It is a well-known fact that living in too

warm a climate is not the most beneficial for mankind. The changes of the seasons have been a benefit to him, and will forever continue to be so, but without the extremes we now have. See Herald '48, 45. '63-54

Temple—What Is Meant “Destroy This Temple, And In Three Days I Will Raise It Up” (John 2:19).

Question (1962) What did our Lord mean when He said (John 2:19), “Destroy this temple, and in three days I will raise it up”?

Answer.—A suggestion as to His meaning is found in v. 21: “But he spake of the temple of his body.” Was He speaking here of the body of His flesh—the body which God had prepared for Him in order that He might be the *sacrifice* for sin, the body of the *man* Christ Jesus (Heb. 10:5), the body which He consecrated unto death and *gave* for the life of the world (Heb. 10:5; John 6:51)? Surely not! His fleshly body was not the “temple of his body” that He meant would be raised on the third day, for His fleshly body was *given* as the ransom-price for Adam and his race. “For Christ also died for sins once for all, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive [not in the flesh, but] in the spirit” (1 Pet. 3:18—R.S.V.). His fleshly body was not His temple, but merely His tabernacle. His resurrection body was not the one which the Jews destroyed, but a spirit body which they had never seen, but which was revealed to the Apostle Paul as “one born of [before the] due time” (1 Cor. 15:8), when, on his way to Damascus, Jesus appeared unto him shining “above the brightness of the sun” at noonday (Acts 26:13).

It is much more reasonable to suppose that our Lord spoke of His Body which is the Church and of which He is the Head (Col. 1:18). The Jews destroyed the Head, and all down through the Gospel Age the various members of the Body of Christ have been called upon to “suffer with him,” to be “dead with him,” to lay down their lives for the brethren (2 Tim. 2:11, 12; 1 John 3:16). The Body has been in the process of destruction from Jesus’ day until the completion of the sacrifice unto death of the final member of that Body, the last one of the 144,000.

“One day is with the Lord as a thousand years, and a thousand years as one day” (2 Pet. 3:8; Psa. 90:4). Our Lord’s First Advent was in the beginning of the *fifth day*, over four 1000-year days having passed and the fifth 1000-year day having begun. The destruction of the Temple of God, the Church, the Royal Priesthood (1 Cor. 3:16, 17), began there in the destruction of the Chief Corner-stone and has progressed all down through the Gospel Age—during the remainder of the fifth 1000-year day, all of the sixth 1000-year day, and into the seventh 1000-year day—“very early in the morning.” In this period God abundantly fulfils His promise to “help her, and that right early” (Psa. 46:5); her night of weeping ends and joy comes to her “in the morning” (Psa. 30:5).

Now, let us see how the Lord raises up this Temple of which He was the great foundation stone, and of which the Apostle Peter declares that the Royal Priesthood are the living stones, built up a spiritual house (1 Pet. 2:4, 5). As we view the matter, the Lord was dead a part of the three days and God “raised him up from the dead” (1 Pet. 1:21) on the *third* 24-hour day, early in the morning; and likewise the first resurrection is completed—the entire Body of Christ is raised on the *third* (1000-year) day following Jesus’ resurrection, early in the morning. And so during the third 1,000-year day, the Body members of Christ (1 Cor. 12:12-27), the living stones, are perfected with Him—the spiritual Temple. He Himself was raised from the dead “on the third day,” literally, but it was not by His own power—*God* highly exalted Him (Acts 2:24, 32, 33; Phil. 2:9). From this also we see that the words of John 2:19 cannot refer to our Lord’s personal resurrection. Instead, we see that they refer to Jesus on the third 1000-year day, during His Second Presence, raising up “the temple of his body”—“the Church, which is his body” (Eph. 1:22, 23; Col. 1:24). For additional Bible proofs that Jesus’ fleshly body was not to be raised from the dead, please see No. 233—a copy free on request. ’62-55

The Christ—Explain This Term.

Question (1922)—In several issues of The Herald Of The Epiphany Jesus and the Church are spoken of as being The Christ. I do not understand this. Will you please explain the matter somewhat further?

Answer.—The word Christ—from the Greek *Christos*, which is derived from the word *chrío*, I anoint—means anointed. The word Messiah—from the Hebrew *Meshiach*, which is derived from the word *mashach*, he anoints—has the same meaning. That with which one is anointed is the Holy Spirit, as St. Peter assures us in Acts 10:38: “God anointed [literally, christed, from the Greek, *chrío*,] Jesus of Nazareth *with the Holy Spirit.*” This is also taught in Is. 11:2, 3; 61:1; and we have the fact of it witnessed at our Lord’s baptism when the heavens were opened unto Him, and the Spirit descended and lighted upon Him in the form of a dove. (Matt. 3:16.) Thus we see that Jesus was anointed—christed—by His receiving the Holy Spirit. However, the Bible speaks not only of one individual—Jesus—but also of a company—the Church—as being anointed—christed. Thus St. Paul speaking of the whole faithful Church said: “He that . . . hath *anointed* [Greek, *chrío*, from which *Christos*—Christ is derived, hence meaning christed] *us* is God, who hath also given us the earnest of the *Spirit.*” It is for this reason that St. John speaks of our having received the “unction,” the “anointing”—*chrisma*—literally, christing—from God. (1 John 2:20, 27.) Hence all who receive the Holy Spirit are thereby anointed. For this reason Jesus and the faithful Church constitute Jehovah’s Anointed, the larger Christ—the Christ Body, or Company. Therefore in a number of places in the Scriptures the Church, with Jesus, is called Christ. In 1 Cor. 15:23 St. Paul, writing about 25 years after Jesus’ resurrection, says that the *Christ*, the First-fruits, would on the last Day be the first order, or company, to rise from the dead. Evidently in this verse he does not by the term “Christ the First-fruits” means Jesus, but rather the Church; for Jesus rose 25 years before St. Paul here *prophesied* of the future resurrection. Again, in 1 Cor. 12:12, 13 he compares Jesus and the Church, which consists of many members and which he here calls, with Jesus, Christ, to a human body with its members. Thus he shows us that The Christ is not one member—Jesus—but many members—Jesus and the Church. Again in Gal. 3:16 he calls the Seed of Abraham Christ; and in verse 29 he calls the Church with Jesus the seed of Abraham; hence the Church

with Jesus is The Christ. This larger Christ—the Christ company—is the “one new Man” that God is making out of Jews and Gentiles (Eph. 2:15), and the “perfect Man” into whom the whole Church with Jesus, as the full Christ, is to grow (Eph. 4:13); and it is for this reason that Jesus is called the Head and the Church the Body of this one new man. (Rom. 12:4, 5; 1 Cor. 12:12, 14, 27; Eph. 1:22, 23; 4:4, 12; 5:30-32; Col. 1:24.) Briefly we may sum up the matter as follows: the great Deliverer, through whom God promised to rescue the human family from the Adamic curse, and bless it with an opportunity of gaining everlasting life is composed of a number of persons, and therefore is a multitudinous Savior, consisting of Jesus and the true Church. This fact, that the Messiah—the anointed—would be a company, and not simply one individual, is the Mystery—the secret—hidden from the ages and generations before the Gospel Age, but now—during the Gospel Age—being made manifest to the saints. (Col. 1:26, 27.) This Christ class—the sons of God—during the present life has appeared on the stage of human affairs to suffer for Truth and Righteousness on behalf of the human race; and in the Millennium will appear in glory to bless and uplift the race from the curse. (Rom. 8:17-23; 2 Tim. 2:10-12.) This thought of Jesus the Head and the Church His Body constituting the great Deliverer whom Jehovah is raising up for the rescue of mankind from the curse is at once the central thought and deep secret of the Bible. Blessed is he who sees and appreciates it! '22-4

Thief—Will He Be With Christ In Paradise.

Question (1921)—We are asked to harmonize our thought that the dead are unconscious with the promise of our Lord to the dying thief that the latter should be with Him in Paradise. (Luke 23:42, 43.)?

Answer.—As the passage is punctuated in the Authorized Version, it states that on the day, that Jesus made the promise He and the thief would be together in Paradise. This passage is an excellent example of how a difference in punctuation often makes a difference in the sense of a statement. We all recall how in our school days we had in our Rhetorics examples of the same sentences differently punctuated, making a great difference in the sense.

For instance, we had the following sentence given twice, but differently punctuated each time, as an example of how the sense of some statements can be greatly altered by a change in their punctuation: "Woman, without her man, is a savage beast." "Woman! Without her man is a savage beast!" The former statement, consisting of the same words as the latter statement, but differently punctuated, is as uncomplimentary as the latter is complimentary to the gentler sex. So the sense of Luke 23:43, as it now reads in the Authorized Version, can be greatly changed by an alteration of its punctuation. In the Authorized Version this verse occurs as follows: "Jesus said unto him, 'Verily I say unto you, Today shalt thou be with Me in Paradise.'" In Jesus statement, as given in our Common Version, it will be noticed that the comma is placed *before* the word "today." If we should place the comma *after* the word "today," and make a direct statement of the following words, as the Authorized Version does, the passage would read as follows: "Jesus said unto him, "Verily I say unto you today, thou shalt be with Me in Paradise.'" The difference wrought by the different punctuation is this, that whereas by the first method of punctuation Jesus promises that day as the *definite date* of their being in Paradise together, by the latter method of punctuation, Jesus on the day of His death promised the repentant thief that at some indefinite future time they should be together in Paradise.

But some might ask. Why do you raise the point of the comma's position? Why not accept the comma as it stands in the Authorized Version? Our answer is this: since punctuation marks were not invented until the ninth century after Christ, the comma in this verse was not placed there by Divine inspiration; and since uninspired men placed all such marks in the Bible, we have a right to investigate the question as to whether a punctuation mark is in its proper place in this or in any other verse of the Bible. If God by the inspired Luke had placed this comma where the Authorized Version places it, that fact would settle the question; but as Luke wrote these words in the first century, and punctuation marks were not invented before the ninth century, and as we have no record of this comma being where the Authorized Version places it

in any Greek manuscript written earlier than the fifteenth century, the question as to whether it is rightly placed must be decided by its harmony or in harmony with these and other Scriptures. One may ask, how could we find out where the comma belongs? Our answer is, The terms of the sentence, the nature of the related events, and general Scriptural teaching, will help us to learn the proper place for the comma. If, for example, we should with the majority of Christians hold that Paradise and Heaven are one and the same place, the facts of the case would forbid our placing the comma where the Authorized Version does; for Jesus did not, nor did He expect to, go to Heaven on that day, and therefore would not have told the thief that on that day he would be with Him in Paradise. That Jesus up to the third day later had not yet gone to Heaven is evident from the fact that after His resurrection He said to Mary, "I am *not yet* ascended unto My Father." (John 20:17.) He did not ascend unto Heaven until the forty-third day after He made the promise of Luke 23:43 to the dying thief. (Acts 1:3.) Hence from the standpoint of the identity of Paradise and Heaven the comma before the word "today" in the Authorized Version is wrong, as the facts of the case prove, and the comma from that standpoint would have to follow the word "today."

A right understanding of what is meant by Paradise will further help us properly to punctuate the sentence. What is Paradise? The word is an Arabic word, and in that language it means a garden. In the Arabic Bible Gen. 2:8 reads as follows" "And the Lord God planted a paradise eastward in Eden; and there He put the man whom He had formed." Paradise originally, therefore, referred to the Garden of Eden. Hence, we properly speak of Adam and Eve as being in Paradise before they sinned, and of their being driven out of Paradise after they sinned. Hence it primarily refers to the perfect, blissful abode of our first parents in their sinless condition. But by sin that Paradise was lost to us. Does the Bible speak of another Paradise? We answer, Yes. It declares that during Millennium the whole earth will be made like the Garden of Eden. (Ezek. 36:35, 36; Isa. 35:1, 2.) It was to this Paradise that the Apostle Paul was carried

away, not actually, but in vision (2 Cor. 12:4), after he had previously in the same general vision been carried away unto the third heaven. (2 Cor. 12:2.) Here, too, the idea of Paradise is that of a perfect earthly abode of bliss. It is because the word Paradise is used to mean a perfect abode of bliss that God also uses it to designate His abode. (Rev. 2:7.) As the thief died before any but Jesus had received the begetting of the Spirit to Sonship (Matt. 3:16, 17; John 7:39), he, of course, could not go to Heaven, God's Paradise. (John 3:3, 5, 13.) Further, that Jesus and he did not go that day to the Paradise of God's abode (Rev. 2:7) is evident, because Jesus Himself denies His being there before His resurrection. (John 20:17.) Nor could they have gone to the original Paradise where Adam and Eve were, since it was no longer in existence; for with no one to dress that garden, it soon lost its perfection; and if anything paradisiac was left of it until Noah's time, over 1650 years later, surely the Flood devastated it. Hence the original Paradise did not exist when Jesus made the promise; and therefore they did not go there that day. And since the Millennial Paradise was not yet in existence when Jesus uttered these words, they could not have gone *there* that day. These considerations prove that the comma is wrongly placed in the Authorized Version, and that it should be placed after the word "today."

Another consideration proves the same thing: the word "verily" which Jesus used when answering the dying thief's request. The Greek word translated here by the word "verily" is amen, which means, It shall be so. What shall be so? We answer, the thing for which the thief asked. And what was it that he desired? We answer: to be remembered by Jesus when He would come in His Kingdom. Amen, *i.e.*, Yes, I will remember you when I come in my Kingdom, was Jesus' reply. Was this request granted on that day? We answer, as the thief's request was to be remembered by Jesus when He would come in His Kingdom, and as Jesus has not yet come in His Kingdom, the request to be remembered when Jesus would come in His Kingdom could not have been granted on that day nor since. This request will not be granted until after Jesus comes in His Kingdom,

which is yet future. And the rest of the answer of Jesus shows when the remembering would take place, *i.e.*, when the Kingdom of God would be in power in this earth, and would turn this earth into a Paradise. Then Jesus will have the penitent thief with Him. In other words, this passage proves that this thief will have a blessed portion in the earthly Paradise, which is to be restored by Jesus, when during His Kingdom He will reign over the earth. Accordingly we again see that the comma should follow the word "today," and that the sentence should read as follows: "Verily, I say unto thee today, thou shalt be with Me in Paradise." When? After Jesus comes in His Kingdom and restores Paradise.

But some might object that, if such is the use of the word "today" in the sentence, why did Jesus not omit the word "today" altogether from the sentence, since it is self-evident that He was speaking on that Day? We answer: Unless it had been especially emphatic the word "today" would have been omitted from the statement. But there were special reasons why the word "today" was in this sentence used by Jesus. The circumstances of the case as well as the nature of the thief's request and of Jesus' answer make it especially emphatic to use the word "today" in this particular sentence. Let us remember that it was by Adam's sin that the first Paradise and the Kingdom of God were lost to the race, and that it was by Adam's sin that the whole race, including the penitent thief, became sinners. Let us also remember that on the day on which the promise was made to the thief Jesus was dying as Adam's and our Substitute, in order to make atonement for sin, in order to reestablish God's Kingdom among men, in order to turn this earth into a Paradise, and in order to restore men to the Kingdom of God and to Paradise. That day of Jesus' death therefore by its events was most intimately connected with the restoration of God's Kingdom and Paradise to the race. Hence by using the expression "today" He by what was that day occurring gave a most solemn pledge with His promise to the penitent thief. We might thus paraphrase His answer: "On this dark day, when I seem to be dying as an impostor, and do not seem to be the promised King to bless the world, you

are exercising faith in My Messiahship despite contrary appearances. Therefore I, who this day am dying to undo the evil wrought by Adam on his race, dying to restore the Kingdom of God, to make the whole earth a Paradise, and to return the race to Paradise, do on this solemn day make you a promise as a return for your act of faith, and I pledge the promise by the solemnities of this day the day of My sin-atonement death, and the promise is this: you shall be with Me in Paradise, which I will restore when I come on the last Day to establish My Kingdom throughout the earth.”

Evidently the terms used in the text, as well as the teachings of other Scriptures respecting those terms, prove that on that day they would not be in Paradise; and therefore they prove that the comma before the word “today” in our Authorized Version is not only incorrect, but that it should be placed after the word “today.” Hence this passage properly punctuated is in perfect harmony with the thoughts that the dead are unconscious; of the whereabouts of the dead or of a conscious condition of the dead. *21-32; '52-37

**Throne—Jesus Promised That The Apostle’s Would Sit In The Throne Of His Glory.
Matt. 19:28.**

Question (1955)—In Matt. 19:28 we read of Jesus’ promise to His twelve Apostles: “In the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.” some teach that this promise was fulfilled between Pentecost and A.D. 70, when, it is claimed, the twelve Apostles judged the twelve tribes of Israel. Is this viewpoint correct?

Answer.—We believe not, for the following reasons: (1) Jesus specifies that the judging of the twelve tribes would be “in the regeneration.” This regeneration does not take place until after Jesus’ Second Advent sets in, and the Church, the espoused virgin (2 Cor. 11:2), becomes His Bride (Rev. 21:9; 22:17) in the marriage of the Lamb (Rev. 19:7), the First Resurrection (Rev. 20:6). Then Jesus as the Second Adam (1 Cor. 15:45, 47), the Everlasting Father (Isa. 9:6), and the Church as the Second Eve, the mother of His children (Isa. 66:10-14), will regenerate the non-elect through His ransom merit,

giving perfect life, with the right to life and its pertinent life-rights, to all who will accept Jesus as their Father, *i.e.*, to all who through obedience, faith, love and reverence toward Him are willing to become and remain His children. Also, in Acts 3:19-23, it is stated that heaven would receive (retain) Jesus until the times of restitution (which includes regeneration). These will indeed be "times of refreshing from the presence of the Lord," for it is then that the entire race, for whose sins also Jesus is a propitiation (1 John 2:2; 1 Tim. 4:10), will, though now cut down in death, due to the curse (Psa. 90:5, 6), be revived by the restitution processes unto life, through copious supplies of God's Word and grace (Psa. 72:6, 7; comp. vs. 1-5; 8-19).

(2) Jesus specifies that the judging of the twelve tribes was to take place "when the Son of man shall sit in the throne of his glory," which seems definitely to locate the time as at Jesus' Second Advent, when all nations shall be gathered before the throne of His glory for their final judgment (Matt. 25:31, 32; Rev. 20:11-15).

(3) Jesus specifies that the judging of the twelve tribes would be at a time when "ye [the Apostles] also shall sit upon twelve thrones." In Rev. 2:10, 26; 3:21, He shows that it was necessary for the Apostles and others first to "overcome" as members of the Body of Christ, before they would reign with Him in His throne. It is very evident (see *e.g.*, 2 Cor. 11:23-27) that instead of ruling in judgment over the twelve tribes of Israel during their earthly sojourn, the Apostles were, on the contrary, oppressed, rejected, persecuted and even stoned and martyred by the Jews. St. Paul did not claim that he or others were reigning in this life (1 Cor. 4:8). Rather, he shows very clearly (*e.g.*, in Rom. 8:17; 2 Tim. 2:12; 4:1, 8) that the time of judging and reigning with Christ would be at the time of the Second Advent.

(4) In the parallel passage (Luke 22:29, 30), Jesus specifies that at the time the twelve Apostles would sit on thrones judging the twelve tribes of Israel, they would be eating and drinking at the Lord's Table in His Kingdom. This definitely places their judging the twelve tribes of Israel at the time of the Lord's Second Advent, when He drinks of the fruit of the

vine with them anew in the Kingdom of God (Matt. 26:29; Mark 14:25; Luke 22:18).

(5) In Matt. 8:11 our Lord shows that when the kingdom of heaven is established in the earth (the twelve Apostles sitting upon twelve heavenly thrones), Abraham, Isaac, Jacob, etc., will have charge of the earthly phase of that kingdom, though they will be princes, rather than kings (Psa. 45:16; Isa. 32:1; Heb. 11:39, 40).

(6) According to the Scriptures, the whole world will have to become proselytes to the twelve tribes of fleshly Israel in the Millennium, in order to receive their restitution blessings under the New Covenant, which will be established, not with Gentiles, but with the house of Israel and the house of Judah (Jer. 31:31-34; Ezek. 16:60-62; 37:26; Zech. 8:20-23; 14:16-19; Isa. 2:2-4). It is only when the world of mankind is thus organized under the twelve tribes of fleshly Israel, with whom the New Covenant will be made, that the twelve Apostles will be found sitting upon the twelve thrones, or positions of authority, judging the twelve tribes of fleshly Israel. Of course, the 144,000, the Bride of Christ, the twelve tribes of spiritual Israel (Rev. 7:1-8; 14:1), will likewise be under these twelve Apostles (Rev. 21:14), as in the resurrection "morning" (Psa. 49:14), the saints judge the world (1 Cor. 6:2).

(7) It would have been inconsistent for Jesus to arrange for His twelve Apostles to judge the twelve tribes of Israel during the Jewish Harvest, since He Himself did so during the 3 1/2 years of His ministry; and He pronounced the final sentence upon Jerusalem in Matt. 23:34-39 (comp. Luke 19:43, 44). Their house was *left unto them desolate* and they were not to see Him any more until His Second Advent (Zech. 12:10), when they will say, "Blessed is he that cometh in the name of the Lord."

Thus we see from an examination of Matt. 19:28 and other related Scriptures (more could be given) that the twelve Apostles did not sit on twelve thrones and judge the twelve tribes of Israel during the Jewish Harvest, but instead that they will thus rule and judge when Jesus will regenerate "whosoever will" of Adam's race unto life, when He in His Second Advent sits in the throne of His glory to judge the

world of mankind, and when God's kingdom is established and His will done on earth as it is in heaven. '55-54

Time—Contrasted With Eternity.

Question (1957)—Is it proper, according to the Scriptures, to contrast time with eternity?

Answer.—No. The thought set forth by some, to the effect that there is no duration to eternity, and that it is timeless, as contrasted with time, is distinctly unscriptural; it is derived from heathen sources, especially from the heathen Greek philosophers, whose views were introduced into the creeds of the Dark Ages.

The Scriptures teach that eternity is time without beginning and without ending. Thus duration is involved in the idea of eternity. Even reason is compelled to assent to the fact that time could have had no beginning and can have no end; for we cannot reason back to a time which was not preceded by time. If we reason back billions of years, we still can say that time was before that. Again, if we reason back billions of years back of that, we still can say that time was before that; and thus we could go back an infinitude of billions of years, and still could say that there was time before that. Thus we are compelled to conclude that time had no beginning, that time has always been, i.e., that there is a past to eternity.

The same is true with reference to future time. It cannot end; it must go on forever. We cannot imagine a future time that will not have time after that time. Thus time is without beginning and without ending, always has been and always will be. This is eternity. Let us be done with the absurdity that eternity is a thing in which there is no time—no duration. There is, of course, a contrast between the transient and the eternal (2 Cor. 4:18). But to contrast time and eternity, so as to make the former imply duration and the latter exclude it, is unscriptural and unreasonable. '57-55; '68-55; '87-7

Time—"There Should Be Time No Longer," Rev. 10:6 Does This Prove That Time Will Cease.

Question (1957)—Does not the expression in Rev. 10:6, "there should be time no longer," prove that time will cease?

Answer.—No. The correct thought, as given in the A.R.V., is that “there shall be delay no longer.” See also Rotherham, the Emphatic Diaglott, the R.S.V., *etc.* The “mystery of God” (v.7), which is finished in the days of the voice (message) of the seventh angel, is the same as “the mystery which hath been hid from ages and from generations,” “which is Christ in you, the hope of glory” (Col. 1:26, 27). This “hidden mystery,” which was not manifest before the Gospel Age, is that the promised Deliverer, the great Seed of Abraham, would be an anointed class, consisting not only of Jesus the Head, but also of the Church, which is His Body (Eph. 5:32; Gal. 3:8: 16, 29). Thus instead of proving a cessation of time, Rev. 10:6, 7 proves that there would be no further delay when the days of the voice of the seventh angel (in which we are now living—comp. Rev. 11:18) would come—then the Church, “the mystery of God,” would be finished. '57-55; *'68-55; '87-7

Time—Examples Of Redeeming.

Question (1991)—A mother in average circumstances with a family might ask, What can I do? I find no opportunity to sacrifice in the Lord's service. My time is wholly consumed in the care of my home and children—their morals as well as their temporal needs.

Answer.—Much depends upon *how* or to *whom* you sacrifice. Most mothers know well what it is to sacrifice to raise a family properly costs much self-sacrifice, as every good mother knows. You sacrifice your health, your convenience, and your time and comfort night and day. All good mothers find it thus, whether consecrated or not.

But the consecrated mother should regard the matter thus: I have given myself and my family to God for the present and the future; He has given me charge to use and dispose of my time, energy and abilities, as so many talents according to my judgment for His glory. His Word clearly teaches me that my children are my first charge; and it is God's will that I do my best to train them for usefulness to themselves and society.

This part of your sacrifice, rendered to God, *results* much the same as though you had not consecrated—in sacrifice for your children; yet in your

case it is as actually a sacrifice of your talents to the Lord, as though done directly to Him. In fact, it is *more acceptable* to Him than if you were to leave your little ones to grow up like weeds, while you go far and wide to preach the Gospel. After all, what better opportunities does a mother (or father) have than to preach the Gospel to her own children (Prov. 6:20; 31:1; Eph. 6:4), which is one of her richest privileges and duties! Let all mothers (and fathers, too) “train up a child in the way he should go; and when he is old, he will not depart from it” (Prov. 22:6).

But if the spirit of consecration is back of all you do for your children (and not selfish pride), it will have this effect: while being careful for their *best* interests, you will remember that you have no more right simply to gratify pride in their housing, dress, *etc.*, than in your own; and they, though neat, will not necessarily be so extravagantly dressed as some of your neighbor’s children whose care is backed by pride or vanity. You will seek to economize the Lord’s money and time in dressing them as well (as yourself), and you will say to yourself, It is the Lord’s time and money and it must not be wasted; He wants me to care for my children, but not to make dolls of them and cultivate pride in them, to spoil their dispositions and unfit them for present as well as future true pleasure and usefulness. Never before has there been such enticement to give them extravagant novelty items with more glamour appeal than real value.

Also, you would consider your children’s conduct as the more important area in their development. As the children grow up, encourage them to give of their time in helping with certain household duties (depending on age and ability). Obviously, one of the best fields of service, so to speak, is in our own families—our children, parents, *etc.*,—as well as among friends and co-workers. So let us give of our best efforts in making the Truth well understood and loved in the home especially, besides in our normal daily contacts.

Soon you will find that thus doing all things as unto the Lord, you will be able to save some time, *etc.*, for use in more *direct* service of the Truth; and

you will find time and inclination to speak to a thoughtful neighbor or caller, or to write of our message to a friend, sending or giving a suitable magazine, book or booklet, tract or card, with some appropriate words.

Thus your life is as truly consecrated and acceptable with God as that of one whose every day is spent in public preaching to multitudes. And just so it is, in whatever circumstances we may be placed—if we use the opportunities we possess, to the best advantage according to our best judgment, with an eye single to the Master's glory, *it is as acceptable unto Him*, as the faithfulness and greater results of those possessing greater opportunities. And every faithful one will be able to increase his opportunities and service and shall thus increase his or her joy. '91-7; *'99-90

Tongue—"With Stammering Lips And Another Tongue" Isa. 28:11.

Question (1958)—Does Isa. 28:11, "For with stammering [*strange*, A.R.V.] lips and another tongue will he [God] speak to this people," refer to the miraculous gift of speaking in unknown tongues prevalent in the early Church? And would this throw any light on the Church's experiences here in the end of the Gospel Age?

Answer.—In 1 Cor. 14:20-22 the Apostle Paul makes an application of this prophecy in connection with God's nominal house of Fleshly Israel in the Harvest of the Jewish Age. In v. 20 he exhorts the early Church: "Brethren, be not children in understanding [comp. 1 Cor. 13:11]: howbeit in malice [ill will] be ye children, but in understanding be men [mature]."

Children learn from infancy onward to understand and speak just a few words at a time—"line upon line—here a little, there a little." Surely Fleshly Israel had been like *children*, like infants—in understanding. Throughout the Jewish Age God had taught them through the Law and the Prophets "precept upon precept, line upon line, here a little, and there a little" (Isa. 28:10); His intention was that the Law would serve as a schoolmaster to make them ready to receive Christ when He would come (Gal. 3:24; Matt. 11:28-30). But they would not understand God's own

simple and initial instructions—instead, in their stubbornness they despised and derided them as being too elementary, and made them of no effect through their traditions (Matt. 15:6), adding so many complexities that the spirit and essence of the original simplicity was lost in a wilderness of confusion.

Outwardly moral, respectable, having a form of godliness (2 Tim. 3:5), they drew nigh to God with their mouths, but their spiritual vision was darkened their spiritual hearing dulled, and their hearts were removed far from Him (Isa. 6:9, 10; 29:10-13; Matt. 13:14-17). Thus when God sent them His own Son for their salvation, and presented to them the message of the Kingdom, they, with a few exceptions, were so stupidly drunk with the traditions of the elders (Mark 7:3, 8, 9, 13) and the wine of false doctrine that they could not see their Messiah and King in His true light, nor appreciate the Kingdom message; so, except for the comparatively few Israelites indeed, they received Him not (John 1:11)—they rejected the Kingdom message (Matt. 23:13) and crucified their King!

Therefore they were cast off from God's favor and mouthpieceship (Matt. 23:38; comp. April '58 Bible Standard, p. 29), for they indeed knew not the time of their visitation (Luke 19:44). Instead, God chose other mouthpieces to bear the message of the Kingdom, among whom were some who did not have much formal education (Acts 4:13). Their message and manner of presentation, accompanied with speaking in tongues, was indeed strange to the Jews, as is indicated in Isa. 28:11.

Referring to this text, the Apostle shows (1 Cor. 14:21, 22) that the presence of the miraculous gift of tongues was a sign of God's visitation and approval upon them, designed not so much for them as for unbelievers. But so far as the majorities were concerned, it was as God had prophesied, "for all that they will not hear me, saith the Lord." "Wherefore," *i.e.*, because of the dullness of hearing on the part of the unbelievers, "tongues" were "for a sign, not to them that believe [for they did not need this sign], but to them that believe not [some of whom by this miraculous gift would learn that God was now doing His work through the Christians and would thus be drawn toward the message of Truth, which heretofore

they had not received].” But, the Apostle shows, “prophesying [the expounding of the Word of God] serveth not for (is not particular intended for) them that believe not, but for them which believe [whose hearts and minds are receptive and who accept the Truth in faith].” The Apostle then in the next three verses shows the superiority in usefulness of the intelligible teaching of the Word of God to the incomprehensible speaking in unknown tongues, which miraculous gift was merely for a sign for unbelievers, that they might see from such a miracle that it is of God, and so embrace the Gospel.

As we have already noted, the miraculous “gifts” of the Spirit died out forever (1 Cor. 13:8) when the Apostles and those upon whom they had conferred them had all died, the completed canon of the Scriptures being then available so that the man of God would be thoroughly furnished (2 Tim. 3:16, 17) without the help of the “gifts.” Hence the miraculous God-given gift of speaking with tongues is not to be expected here in the end of the Gospel Age. However, there is an application of Isa. 28:11 in our times. As at the First Advent, when because of their unfitness the Lord passed by the scribes and Pharisees, and gave His Truth message through the disciples, so now He is passing by the wise and prudent in Mystic Babylon (Rev. 18:1-4, 23; “the voice of the bridegroom and of the bride shall be heard no more at all in thee”) an instead is giving the Truth on His plan and Kingdom through those who are meek, humble and ready to learn of Him. How thankful we are that in due time, after the present great Time of Trouble is over, God “will turn to the people a pure language [message—the message of Truth], that they may all call upon the name of the Lord, to serve him with one consent” (Zech. 3:8, 9)! ‘58-39; ‘63-47

Tongues—How To Know The Spirit’s Witness.

Question (1958)—If the miraculous “gifts” of the Spirit, like speaking with tongues, *etc.*, ceased forever when the twelve Apostles and those whom they had conferred gifts dies, how thereafter has it been possible for consecrated believers to have the assurance that they have the Holy Spirit and are children of God?

Answer.—In Romans 8:16 we read, “The Spirit itself beareth witness with our spirit, that we are the children of God.” Aside from the miraculous “gifts” given only to the early Church, there are especially seven things Biblically taught as constituting the full witness of the Spirit given for the assurance of every one of God’s Spirit-begotten people of the Gospel Age. Any one of these seven testifies to the possession of the Holy Spirit and the sonship of those who have it; but to have the complete witness of those who have it; but to have the complete witness of the Spirit, all seven are required. In brief the seven are:

(1) An appreciative understanding of the deep things of God’s Word (1 Cor. 2:6-16, comp. Isa. 64:4; Mark 4:10-12; John 7:17; 14:15-17; Psa. 25:8-10, 12, 14); (2) heavenly aspirations (Col. 3:1-4, comp. 2:12 and Rom. 6:4, 5; Psa. 42:1, 2; 63:1; 84:2; 105:4; 119:2, 10, 20, 40; Matt. 5:6; 6:33; Phil. 3:12-14); (3) Divinely-given opportunities for service (Rom. 12:1; Matt. 20:1-16; 21:28, 30; 25:14-30; John 4:34-38; Gal. 6:10); (4) growth in Christlikeness (Rom. 8:9, 29; 2 Cor. 3:18; Gal. 5:22, 23; Eph. 5:9; Col. 3:12-14; 2 Pet. 1:5-11; 3:18; 1 John 3:14, 16; 4:16); (5) persecution for Christ’s sake (Matt. 5:10-12, 44, 45; John 15:18, 19; 16:2; Acts 5:40, 42; Rom. 8:17; Gal. 4:29; Phil. 1:28, 29; 2 Tim. 2:10-12; 3:12; Heb. 10:32-34; 1 Pet. 3:14, 16, 17; 4:14, 16, 19); (6) chastisements for faults (Heb. 12:5-13; Psa. 94:12, 13; 118:18; 119:67; Prov. 3:11, 12; Isa. 26:16; Luke 12:47, 48; Rev. 3:19); (7) trials amid temptations to disobey God’s will, to test our progress or lack of progress (Deut. 13:3; 8:2; Psa. 66:10-12; Dan. 12:10; Jas. 1:2-4, 12; 4:7; 1 Pet. 1:6, 7; 4:12; 5:8, 9). (See *Christ—Spirit-Covenants*, pp. 627-654, for details.)

Many regard as their witness of the Spirit such things as their feelings of exuberance, or habitual cheerfulness, or audible voices speaking to them, or their “speaking in tongues,” dreams, visions, impressions, imaginations, *etc.* However, when sickness, pain, losses, disappointments, family troubles, hardships, necessities, persecutions, severe contrarieties, *etc.*, come, their witness often deserts them—and *that at the times when they need it most!*

But not so with the sevenfold witness mentioned in the preceding paragraph. Instead of deserting us amid trials, it will keep our hearts and minds in perfect peace through Jesus Christ our Lord (Isa. 26:3; Phil. 4:7), assuring us that our interests are all right with God, that we have His Holy Spirit and that He is continuing to deal with us as members of His family. Praise God for this! '58-39; '63-47; '69-39

Tongues—Speaking And Heb. 13:8.

Question (1976)—Some claim that speaking in tongues is to be practiced in our day because the Apostle Paul said in Heb. 13:8 "Jesus Christ the same yesterday, and today, and for ever." What have you to day to this?

Answer.—This claim is an example of the great lengths to which some will go to try to find Scriptural support for the unscriptural teaching that tongues-speaking is for our day.

There is nothing whatever in Heb. 13:8 to show that throughout all of the Gospel Age Jesus would always be acting in the same way or would always be doing the same work. In the end of the Jewish Age Jesus and His disciples were doing the work of harvesting the fruitage of the Jewish Age (John 4:34-36). They were then to go to Jews only, and not to Samaritans and Gentiles (Matt. 10:5; 15:24). But later, after Pentecost, when the due time came, Jesus changed the work of His disciples, showing them that they were then to go also to the Gentiles, beginning with Cornelius (Acts 10), and start the sowing work of the Gospel Age.

In the beginning of the Gospel Age, Jesus dealt with the Church through the personal ministry of the Apostles, who alone had the power of conferring the "gifts" of the Spirit, such as tongues-speaking (Acts 8:9-24; 10:5-8; 19:1-7), and of whom there were only twelve (2 Cor. 11:13; Rev. 2:2; 21:14). So the gift of tongues finally ceased (1 Cor. 13:8; see our "Tongues" booklet). But later our Lord dealt with His people without the personal ministry of the Apostles but through their writings, and the continuing personal ministry of secondarily prophets, pastors and teachers (1 Cor. 12:28; Eph. 4:11, 12).

Thus it is evident that Jesus would not always be acting in the same way or doing the same work.

Furthermore, Heb. 13:8 does not mean that Jesus is always of the same nature, for He was first a spirit being, the Archangel. "In *a* beginning [so the Greek] was the Logos, and the Logos was with *the* God, and the Logos was a god [a mighty one]" (John 1:1; see Diaglott). He was "the firstborn of every creature" (Col. 1:15), "the beginning of the creation of God" (Rev. 3:14). In due time He was made flesh (John 1:14; Gal. 4:4), i.e., a human being, then died and was raised to the Divine nature and given a name above every name (Phil. 2:6-10; Heb. 1:3, 4). But He has been and is the same person in all three natures.

Therefore the "yesterday" of Heb. 13:8 does not refer to past eternity. We understand that it refers to the Jewish Age, which is Biblically spoken of as a day (Isa. 65:2; Rom. 10:21), while eternity is never called a day. A yesterday is a day a present day. But a day has a beginning; so has a yesterday; so the yesterday here cannot mean duration without a beginning, *i.e.*, eternity. The days of Heb. 13:8 are evidently ages, as is proved by the Greek expression here for "forever," which is rendered literally "for the ages." Therefore, the word "today" in this verse apparently refers to the Gospel Age, also called a day (Acts 13:33; Rom. 8:36; 2 Cor. 6:2; Heb. 3:13, 15). And this is followed, not by the word *tomorrow*, for this would imply only one Age (the Millennial Age) for Jesus' future existence. He will live forever—"for the ages," a term expressive of eternity. '76-94

Tongues—Modern Day . . . Is Speaking Against Blaspheming Against The Holy Spirit.

Question (1980)—When one speaks and writes against present day "tongues-speaking," is he not blaspheming and sinning otherwise against the holy Spirit?

Answer.—No! if the Bible taught that we are to expect "tongue-speaking" as a miraculous "gift" of the Spirit for our day, and we believed the Bible taught this, then we would be sinning against the Spirit in opposing the modern-day practice of "tongue-speaking."

However, as we have shown in our two booklets on "Tongues" (copies free on request), the Bible clearly teaches that "tongues speaking" as a miraculous "gift" from God is for various reasons not

to be expected in our day. Among these reasons are (1) the Bible teachings that only the Twelve Apostles were given the power of conferring the "gift" of "tongues-speaking" (Acts 8:5-24; 10:44-47; 19:1-6) and (2) that the "gift" of "tongues-speaking" would cease when the New Testament would be fully given to the Church (1 Cor. 13:8-12). Also, (3) facts of Church history show that the "gift" of "tongues-speaking" ceased in the Church after the Apostles and those on whom they had conferred the "gifts" died. '80-47

Tophet—What Is Tophet.

Question (1952)—What is Tophet, and who is the king, as referred to in Isa. 30:33?

Answer.—Isa. 30:33 reads as follows: "For Tophet is ordained of old; yea, for the king it is prepared; he [Jehovah] hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." From the description given here of Tophet, and from the meaning of the word—*burning place*, we understand that it means Gehenna, the lake of fire and brimstone (Mark 9:47, 48; Jas. 3:6; Rev. 20:10, 14, 15). The impossibility of exit therefrom is expressed in the words, "He hath made it deep and large." The thoroughness of its destructiveness is explained in the words, "The pile thereof is fire and much wood," and the eternity of its destructiveness is explained in the words, "The breath [power] of the Lord, like a stream of brimstone, doth kindle it." The king for whom it is prepared is undoubtedly Satan, the prince (ruler) of this present evil world; for he is the antitypical Pharaoh ruling over antitypical Egypt (vs. 1-14), and the antitypical Nebuchadnezzar of antitypical Babylon (vs. 27-33). '52-96

Trouble—Why At The Present Time Are People Suffering Such Terrible Disasters.

Question (1952)—Why should this present generation suffer such terrible disasters, *e.g.*, the World War that broke out in 1914, which in its two phases has been the most wide-spread, impoverishing and destructive war known to history, with millions horribly slaughtered, most nations left bankrupt and others fast approaching that condition,

due to heavy tax burdens and great efforts to prepare for further warfare?

Answer.—Many sign and time prophecies have been pointed out in these columns showing that since Oct. 1914 (when the “times of the Gentiles” ended and when Jerusalem [the Jewish nation] ceased being “trodden down of the Gentiles” as formerly—Luke 21:24) we have been living in the great “time of trouble, such as never was since there was a nation” (Dan. 12:1; Jesus adds, “no, nor ever shall be—Matt. 24:21); in “the time of the end” in which many are running to and fro, and knowledge is increased (Dan. 12:4). We are glad that there never again need be another time of worldwide trouble like this, “the day of wrath and revelation of the righteous judgment of God” (Rom. 2:5), “the last days” described in James 5:1-5, the “perilous times” of 2 Tim. 3:1-5.

That the great World War that broke out in 1914 was the beginning of God’s judgment upon the nations of Christendom is recognized by many serious-minded men of the world, as well as by Bible students. All are aware that Christendom has much to answer for; but just why this present generation should be called upon to suffer more than any other is a problem which some may not fully understand. The justice of the Time of Trouble upon the nations of our day should be appreciated when we recognize the fact that we stand today in a period which is the culmination of ages of experience which should be, and is, in some respects, greatly to the world’s profit; especially to that part of the world which has been favored, directly and indirectly, with the light of Divine Truth—Christendom Babylon—whose responsibility for this stewardship of advantage is consequently very great. God holds men accountable, not only for what they know, but for what they might know if they would apply their hearts unto instruction—for the lessons which experience (their own and others’) is designed to teach; and if men fail to heed the lessons of experience, or wilfully neglect or spurn its precepts, they must suffer the consequences which will come upon them.

Before so-called Christendom lies, the open history of all past time, as well as the Divinely inspired revelation. And what lessons they contain! lessons of

experience, wisdom, knowledge, grace and warning. By giving heed to the experiences of preceding generations along the various lines of human industry, political economy, *etc.*, the world has made very commendable progress in material things. Many of the comforts and conveniences of our present civilization have come to us largely from applying the lessons observed in the experiences of past generations. The art of printing has brought these lessons within the range of every man. The present generation in this one point alone has much advantage in every way: all the accumulated wisdom and experience of the past are added to its own. But the great moral lessons which men ought also to have been studying and learning have been very generally disregarded, even when they have been emphatically forced upon public attention.

History is full of such lessons to thoughtful minds inclined to righteousness; men of today have many such lessons than those of previous generations, and this generation must suffer for its neglect (Isa. 63:3-6; Nah. 1:2; Rom. 1:18; Eph. 5:6). Indeed, "the elements" are melting "with fervent heat, the earth also and the works that are therein" are being "burned up" to make way for the coming reign of peace (2 Pet. 3:10-13). The Lord has gathered the nations and assembled the kingdoms, and is pouring upon them His indignation, even all His fierce anger; for all the earth is being devoured "with the fire of His jealousy" and soon He "will turn to the people a pure language" in which they will "serve Him with one consent" (Zeph. 3:8, 9). After referring to the "distress of nations, with perplexity," "men's hearts failing them for fear," *etc.*, and the clouds of trouble amidst which the Son of Man is being revealed, our Lord exhorts: "Then look up, and lift your heads; for your redemption [deliverance] draweth nigh . . . when ye see these things come to pass, know ye that the Kingdom of God is nigh at hand" (Luke 21:28, 31). We rejoice as we see Satan's empire crumbling in its overthrow, to make way for Christ's coming reign on earth. '52-29

Trouble—Time Of “Not Since The Beginning Of The World” (Matt. 24:21).

Question (1970)—In Matt. 24:21 Jesus prophesies “For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.” I understand that this refers to the present great Time of Trouble, which began with the outbreak of the World War in 1914 and will still continue for sometime. But was not the universal flood of Noah’s day, which destroyed all mankind except Noah and his family (only eight persons) and all breathing animals except a very few (Gen. 6:7; 7:21-23), more destructive than the great tribulation with which this Age ends?

Answer.—In 2 Pet. 3:6, 7 we read that “the world that then was [the order of affairs among men before the Flood, in the first great epoch or dispensation], being overflowed with water, perished: but the heavens and the earth which are now [the ecclesiastical and social elements of the present evil order of affairs among men], by the same word are kept in store, reserved unto fire [a symbol of destruction] against the day of judgment and perdition of ungodly men.” In some respects the Flood may have been more universally and more completely destructive; but in other ways the overthrow of Satan’s empire, which began with the World War, will be more destructive, because the “present evil world” (Gal. 1:4) contains far more people and devil institutions and wicked practices than existed in Noah’s day, and all that can be shaken will be shaken and removed before the present great Time of Trouble is ended (Haggai 2:6, 7; Heb. 12:26, 27; Matt. 24:35; Rev. 20:11).

However, in Jesus’ statement in Matt. 24:21 He evidently does not include the time of Noah’s Flood but refers to the time only since the Flood, when “the world that was” perished (2 Pet. 3:6) and the world or epoch that now is—“this present evil world”—began. He doubtless had in mind the prophecy of Dan. 12:1, which refers to the time of His Second Advent, when He (Michael) stands up “and there shall be a time of trouble, such as never was since there was a nation even to that same time.” From this it seems obvious that the expressions in Matt. 24:21

and Dan. 12:1—"such as was not *since the beginning of the world* to this time" and "such as never was *since there was a nation* even to that same time"—are two ways of saying the same thing.

Daniel's prophecy makes clear that it is referring to "the world that now is" since the Flood, for it says "since there was a nation," and there were no nations mentioned in the Bible prior to the Flood. The Bible's first mention of nations is found in Gen. 10:5, where the Hebrew word *goyim* is translated both "Gentiles" and "nations"—and this was *after* the Flood (Gen. 10:1). Therefore, the world that Jesus refers to in Matt. 24:21 evidently is the "present evil world" or epoch, which began after the first world or epoch perished in the Flood (see *The Divine Plan of the Ages*, Chap. 4, which describes "The Epoch and Dispensations"). '70-14

Trouble—Time Of And Purpose.

Question (1970)—What is God's purpose in permitting this great Time of Trouble?

Answer.—"God is love" (1 John 4:8, John 3:16), and everything He does in His wisdom and by His power for the fallen world of mankind is in harmony with His justice; nevertheless it is prompted by His infinite love. He punishes in order to reform; He chastises in order to correct. "He that chastiseth the heathen [the nations], shall not he correct?" (Psa. 94:10). He was the "King of old"—back in the Garden of Eden, before man became disobedient and fell into sin and its curse of death (Gen. 2:17; Ezek. 18:4, 20). Since man's fall, God in His love has been "working salvation in the midst of the earth" (Psa. 74:12), not only for His elect but also for the non-elect world of mankind (Rom. 3:25; 1 John 4:10; 2:2). His desire is to bring them back into harmony with Him, and to this end He first allows them to learn by bitter experience the terrible consequences of sin.

God has highly favored the nations of Christendom, but they have not repented for sin and turned back to Him. Instead, they have blasphemed His holy name, have perverted the Truth and its Spirit, have persecuted His servants, and in various other ways have violated the principles of truth and righteousness; and thus they have sinned against far

greater light than have the heathen nations. God is now punishing them for their correction and benefit.

Of this Time of Trouble God prophesied: "My determination it to gather the nations [the peoples; it was to be an international matter—a world-wide trouble], that I may assemble the kingdoms [bring them nearer together, by alliances for mutual protection, such as The Triple Alliance, The Triple Entente, The League of Nations, United Nations, NATO, SEATO, OAS, European Common Market and the Eastern and the Western Powers, and additionally by means of rapid communication and travel, such as telegraph, telephone, radio, television, high-speed highways, railroads, steamship and airplane], to pour upon them mine indignation, even all my fierce anger [this began in 1914 with the World War, foretold in Jer. 25:15-38; Joel 3:9-13, *etc.*]: for all the earth shall be devoured with the fire of my jealousy" (Zeph. 3:8).

But notice the next verse: "For then will I turn to the people a pure language [the pure word of truth, uncontaminated by human tradition], that they may all call upon the name of the Lord, to serve him with one consent."

This twofold work — destroying the old arrangement and establishing the new—is shown also in many other Scriptures, for example, in Isa. 63:4; "For [1] the day of vengeance is in mine heart, and [2] the year of my redeemed is come." Now is the great Day of Jehovah, "that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble." This is to make way for "the Sun of Righteousness"—the Seed of Abraham, which will bless all the families of the earth (Mal. 4:1, 2; Gal. 3:8, 16, 29). Satan's empire must be overthrown before God's Kingdom can come and His will is done on earth as it is in heaven. This is "the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion" (Isa. 34:8). "He shall judge among the heathen [the nations], he shall fill the places with the dead bodies; he shall wound the heads over many countries" (Psa. 110:6).

After the shaking of all nations is completed, "the desire of all nations shall come" (Haggai 2:7). But it is necessary for God first to raise "the stormy wind" and to cause the soul of the lawless world of mankind to

be "melted because of trouble." More and more their hearts are "failing them for fear, and looking after those things which are coming on the earth." More and more "they reel to and fro, and stagger like a drunken man, and are at their wit's end." Before this great tribulation is ended, they will recognize their inability to solve their own problems. Then they will "cry unto the Lord in their trouble," and He will "bring them out of their distresses." He will make the storm a calm. Then they will be glad because they be quiet; "so he bringeth them unto their desired haven" (Luke 21:25, 26; Psa. 107:25-30; 46:8-10; Haggai 2:22; Isa. 2:1-4; Dan. 2:35, 44; 7:13, 14, 27; Rev. 21:1-5).

What a blessed prospect! Well may we look up, and lift up our heads as we see these things coming to pass—for these are signs that "the kingdom of God is nigh at hand" and that our deliverance draws nigh (Luke 21:25-32). We thank our loving God, our Beneficent Creator, that His chastenings are in His all-wise providence for our good and that He loves mankind so much that He has provided also for their salvation and gives them the punishments and corrections necessary for them to receive it (Heb. 12:5-11; Rev. 3:19). "When thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Isa. 26:9). '70-14

Trouble—Time Of . . . Provisions Needed.

Question (1974)—How should the Lord's people seek to provide for themselves and their dependents in the general distress and trouble coming upon the world in the remaining part of the great Time of Trouble?

Answer.—Let us not suppose that it will be possible for the Lord's people to fully escape the difficulties and trials now or soon to come upon the world for their ultimate blessing (why God permits evil is Scripturally explained in the *Divine Plan of the Ages*, pp. 117-147; see also our booklet *Why Does a Loving God Permit Calamities?*—a copy free on request). The most and the best that God's people could hope for in this direction would be an amelioration of the conditions by the exercise of that wisdom which comes from above and the spirit of a sound mind, which God so graciously gives to His

dear consecrated children as they ask for it (James 1:5; 2 Tim. 1:7; Luke 11:13).

Of course, if we seek first, or chiefly, the Kingdom of God and His righteousness, we know that all things will by His providences work together for our good (Matt. 6:33; Rom. 8:28). Some of us may be destitute and many more of us may become poor so far as temporal things are concerned; but we are assured by God and know that our bread and water will be sure, for—except our own unfaithfulness—*nothing*, not even famine or pestilence, can take us out of Jesus' and God's hands (Isa. 33:16; Matt. 6:31-34; Luke 12:29-31; John 10:28, 29; Rom. 8:33-39). So "let the peace of God rule in your hearts . . . and be ye thankful" (Col. 3:15).

This does not mean that we are simply to trust in God to do everything for us and do nothing ourselves to cooperate with Him. We are not to cast ourselves down from a pinnacle and expect God to work miracles for our deliverance under such a rash bantering of Him on our part. Some of the Lord's dear children who are able to do so (as well as many of the worldly prudent) are quietly removing themselves, or making provisions to remove themselves when the trouble gets worse, from the congested and dangerous population centers, where violence, famine and pestilence are likely to be especially severe.

In Prov. 22:3 we read: "A prudent man foreseeeth the evil, and hideth himself: but the simple pass on, and are punished." Of course, we hide ourselves primarily in the Truth of god's Word and its Spirit (Isa. 26:20, 21; John 17:17; 8:32). Secondly, in making proper temporal provisions for our own (1 Tim. 5:8) we are to use the spirit of a sound mind also in secular respects. With the money of the world's present government rapidly decreasing in purchasing power, it might be wise to consider obtaining *real* values while they can still be purchased at fair prices with money we may have on hand for future use in fulfilling 1 Tim. 5:8 and which we do not expect to need soon. We are not to lay up for ourselves treasures on earth (Matt. 6:19), which others may only fight about after our death; but we are to "provide things honest in the sight of all men" (Rom. 12:17). In fulfilling our earthly obligations we

are to do all things “to the glory of God” (1 Cor. 10:31). We are to be wise stewards of all that God has placed into our hands.

In view of the increasing food shortage, it may be well, if practicable and possible, to provide for a quiet, peaceful rural place where some food can be grown. A good garden may go a long way in providing necessary, wholesome food when it will probably be hard to get it otherwise, and we will not be able to do much witnessing for the Lord because of the trouble in the world. It may take some healthful work to tend to a garden properly, but this is usually a blessing in disguise. The Apostle Paul had occasion to exhort that “if any would not work, neither should he eat” (2 Thes. 3:10-12); and in furthering his interest in serving the Lord he sometimes labored in secular things, working with his own hands (1 Cor. 4:12; Acts 18:3). May our work, of whatever nature, be done as unto the Lord and with an eye single to His Honor and glory. '74-86

Universal—Redemption Vs. Universal Salvation.

Question (1921)—Do the Scriptures teach universal redemption or universal *salvation*, or do they teach both?

Answer.—This is a matter that might be stated 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 co-operation. There is a Law of God which when broken leads to a sentence of death, as in the case of Father Adam. Broken by any one 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, 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. Such a sin could not be committed until first such ones had been delivered from the sentence previously upon him through Father Adam—the *first* death sentence. 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 committed a second offense. The world has been condemned once—Adam and all his race. Not until they shall be released from that condemnation could they come into a fresh condemnation.

Hence the Bible declares it to be God's purpose that there shall be a great Day, a thousand-years 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. (Hebrews 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 opened 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 shall have been completed. 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 the 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 of The Christ and the Church His Body, who are to constitute the great Mediator between God and men for a thousand years, 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, be improving it, be found worthy of everlasting life. He may at the end of the thousand years, in mankind's final test, demonstrate that he is 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.

Adam was on trial for this life eternal, but he failed at the outstart of his trial. The world of mankind at the opening of the Millennium will start in a different way. They will start imperfect; but, with an experience in the nature and effect of win, 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 penalty; but it does not teach a universal salvation in eternal life.

'21-6; '51-22

Virgins—Wise And Foolish.

Question (1920)—In the Sept. Herald you teach that in the parable of the Wise and Foolish Virgins the latter also represent Christians; while I believe they are wicked. How do you justify your view?

Answer.—Biblical facts and symbols as well as the fulfilment of the parable prove that the foolish virgins are Christians—a part of those Christians who belong to the Great Company class. A virgin, whether she is wise or foolish, is a pure maiden, and therefore in Bible symbols is used to pre-figure consecrated people. (Ps. 45:14, 15; Rev. 14:4; Cant. 1:3; 6:8, compare with Rev. 7:9; 2 Cor. 11:2.) It is because the Bible uses virgins to represent consecrated people that we understand the foolish as well as the wise virgins to be Christians. Certainly those who are not Christians do not go forth in the spirit of their minds to meet Christ in His Second Advent, as the foolish virgins are represented as doing. Certainly the wicked do not “love His appearing”, as both sets of the parabolic virgins are represented as doing; and certainly the wicked do not prepare to meet Him, as both sets of virgins do. Therefore the foolish virgins cannot be wicked people, but are Christians; for they act as such, even if they are foolish. A brief explanation of the parable will help us better to see this. Properly to understand the parable we must see its purpose and scope. By a scene that showed the difference between properly and improperly prepared virgins going forth to meet the return of an oriental bridegroom with his bride, two classes of Christians in the time of the end, properly and improperly prepared to go forth to meet the Lord at His Second Advent, are set forth. The story of Matt. 25:1-12 has very frequently in oriental countries had an enactment; and Jesus therefore used that frequent occurrence to picture forth what would take place in the Time of the End, even as the word “then”, with which the parable begins, referring to the time of the events of Matt. 24:15-51, proves that the fulfillment of the parable would take place during the time of those events, which are fulfilled during the Time of the End. From Daniel’s use of the expression, “the Time of the End”, as beginning at the time of Napoleon’s return from Egypt, 1799 (Dan. 11:29, 30, 40), we understand that

as a period it reaches from 1799 until the establishment of Messiah's Kingdom. (Dan. 12:1.) We are therefore to look in that period for a movement occurring in which Christians would go forth in the spirit of their minds to meet the Lord in His Second Advent. Such a going forth began in the Miller Movement in 1829, continuing from various standpoints ever since. The wise virgins we understand to represent the thoroughly faithful, who understand and act upon the Truth as due; while the foolish virgins we understand represent overcharged Christians who do not understand the Truth as due. The Lamps or Torches represent the Bible, which both classes have. (Ps. 119:105.) The oil represents the Holy Spirit of understanding (Ps. 23:5; 45:7; 133:2; Isa. 61:1; 11:2; Acts 10:38; 2 Cor. 1:21, 22.) The vessels represent their brain faculties (2 Cor. 4:6, 7) where the spirit of understanding resides or does not reside. The difference between the two classes that made the one wise and the other foolish does not consist in this—that the one has Bible (lamps) and the other has not; for both have them;—but it consists in this—that the one has the Holy Spirit of understanding (the oil) in their brain faculties, and the other has not. And this difference is due to the fact that the wise are given the light as due because of their greater degree of faithfulness, while from the other the light is withheld because of insufficient faithfulness. While Christians began to go forth to meet the Lord increasingly from 1829 onward, the Lord did not come in 1844, as they expected Him. He delayed His Coming, as the parable indicates that He would (verse 5). As a result of their disappointment of 1844 they somewhat lost interest in and zest for the Second Advent ("slumbered and slept"). We understand the cry: "Behold the Bridegroom!" (The original Greek omits the word "cometh", as the later English translations also do) to have begun shortly after 1874, in a period (midnight) in which His presence was generally misunderstood as to its object, time and manner. Since that time an ever-increasing number of consecrated Christians have recognized the Lord's Second Presence, as the message, "Behold the Bridegroom", has been studied by and become clear to them. And certainly since that

time there has been much Bible study, resulting in removing previous errors on the object, manner and time of our Lord's Return ("and they *trimmed their lamps*").

Now a difference appears among the virgins. (Verses 8 and 9.) Those who have not the spirit of understanding in their mental faculties find their Bibles becoming more and more obscure ("our lamps *are going out*", Rev. Ver.), while the others find more and more light in their Bibles. Those who do not understand desire the Holy Spirit of understanding to be given them by the others; but this cannot be communicated from one to the other; it must be acquired, "bought", in the markets of experience, by holy living, self-denying serving and Christlike suffering (verse 9). The wise in attempting to give it contrary to this principle would do wrong, and this would cause their store of the spirit of understanding to decrease to such an extent as to prevent their having a sufficiency to gain the Lord's blessing in the Kingdom privileges (verse 9), symbolized by the marriage feast into which none were admitted without lighted lamps, showing that without the true understanding of the Bible none in the end of the Age can enter the Kingdom.

These are various stages in our Lord's Second Coming, *i.e.*, the *Parousia*, and Epiphany, and the Kingdom, as we showed in the first number of The Herald Of The Epiphany (pp. 6, 7). The *Parousia* stage is implied in the expression of verse 6, "Behold the Bridegroom"! *i.e.*, Look at him; recognize Him as present; while the Epiphany stage seems to be referred to in verse 10: While they went away to buy, the Bridegroom *came*, and they that were ready went in with Him to the marriage; and the door was shut"; for it is during the Epiphany stage that the deliverance of the last member of the Bride will occur. (1 Cor. 3:13, 14; 4:5; Mal. 3:2, 3; Col. 3:4; 1 Thes. 4:17.) Immediately after the last of these has entered into the privileges of the Kingdom, *i.e.*, the Divine nature and joint-heirship with Christ, the door of entrance into the glorious privileges reserved for this class will be closed forever. Others not then within that closed door will never enter it, *i.e.*, they will not attain the Divine nature and joint-heirship with Christ,

implied by entrance within that door. When the Lord in the parable is represented as saying, "I know you not," to those who come after the full number of the church is safely in glory, He does not mean that He does not know, recognize, them as individuals, but as part of the Little Flock. The Great Company as a class first comes into existence with the completion of the Little Flock; and that section of the Great Company represented by the foolish virgins is recognized as a part of the Great Company, after all the wise virgins have passed away from the earth. As a part of the Great Company class, therefore, He never knew, recognized, them. Nor as Great Company members does he ever recognize them as being a part of His prospective joint-heirs, though as individuals they will have been recognized as prospective heirs up to shortly before the door of entrance into the Kingdom's glory, honor and immortality, reserved for the faithful, is closed forever against all desiring to enter it. '20-30

Wars—Promoted By Satan And His Demons.

Question (1963)—Are wars promoted by Satan and his fallen angels?

Answer.—Satan and his fallen angels, together with the sinful, selfish, fallen condition of mankind, are responsible for the wars of history. Satan, "the god of this world" (2 Cor. 4:4), has thoroughly organized the invisible phase of his empire, as well its visible phase. The chief deputy of Satan in each country got himself called the god of that country in heathen times and countries, and later the national patron saint in various Roman Catholic countries of Christendom. Thus the so-called Saint George was the counterfeit patron saint (actually a demon) of England; St. Denis, of France; St. Michael, of Germany; St. James, of Spain; St. Patrick, of Ireland, *etc.*, while provincial and local gods or so-called saints were actually the demons in charge of provinces, cities and towns of the various countries. Thus they got themselves worshiped (Lev. 17:7; 2 Chron. 11:15; Psa. 106:37; 1 Cor. 10:20, 21).

For varying reasons, always at Satan's instigation, these demons incited the nations to war on one another, the false religions to war on one another or against the true religion and the members of various

aristocracies or members of the same aristocracy to war on one another. Joan of Arc, incited (supposedly) by St. Michael (actually by a demon who impersonated Michael), aroused France to renew the war against England. There cannot be doubt in the minds of those truly instructed on the subject (Rev. 7:1-3) that the two out breakings of the World War were of demoniac origin and furtherance, as evidenced, *e.g.*, by many reports from soldiers, on both sides, of visions of angels leading them on into the fight. Thus all sorts of movements, governmental, religious and aristocratic, have been inaugurated, incited and led by the fallen angels, the invisible phase of Satan's kingdom. '63-79

Water—Turned To Blood.

Question (1960)—We read in Ex. 7:20, 21, that "all the waters that were in the river were turned to blood, and the fish that were in the river died." Are we to think that this was literal blood of humans or animals?

Answer.—According to vs. 19 and 21 all the waters "throughout all the land of Egypt" were turned to blood, in this the first of the ten plagues. There is no record of the slaughter of men or animals that would produce such an effect. The Egyptians were obliged to dig wells near the river (v. 24) using the soil as a purifier or strainer of the water. Of course the thought must be that the water become bloodlike.

Geike offers a not unreasonable suggestion respecting the basis of this miracle—that it was "the presence and inconceivably rapid growth of microscopic animals (infusoria) and minute cryptogamous plants of a red color. Ehrenberg, in 1823, saw the whole bay of the Red Sea at Sinai turned into the color of blood by the presence of such plants. In *Silliman's Journal* there is an account of a fountain of blood in a cave in South Africa. It grew solid and burst bottles in which it was put, and dogs ate it greedily. The cause of these wonders is a minute alga which grows so rapidly that it actually flows, and is so small that there are from 40 billion to 824 billion plants in a cubic inch."

Another writer, in *Monumental History of Egypt, I., p. 10*, says concerning the Nile, as he saw it one morning, "The entire mass of the waters was opaque

and of a dark red, more like blood than anything else to which I could compare it.”

A report was recently published from London to the effect that British scientists have discovered a deadly sea microbe in Plymouth Sound that could turn the sea blood-red, kill every living thing in it, and render sea-spray dangerous to humans. This microbe, a dinoflagellate, or a similar one, could have been used by God at the proper time to produce the first plague. Mrs. Bidy Happer, a botanical specialist and lecturer at Bangor University, Wales, claims that this microbe is dangerous only if it “blooms.” Specimens so far taken from British waters are in a “bud” state. She said, “Nobody has yet found out the exact conditions which cause the organism to bloom, but the situation is being carefully watched.”

Another of the scientists who is investigating this threatening danger, Dr. Mary Parke of the Plymouth Marine Laboratory, recalled that the microbe bloomed in large quantities along the Florida coast during the 40’s. At that time dead fish piled up in heaps along the shore. Sea spray was so dangerous to human life that hotels and schools along the coast were closed. ‘60-7

Water—More On “Water Turned To Blood.”

Question (1960)—In the Jan. Bible Standard, page 7, it was explained that in the first of the ten plagues in Egypt (Ex. 7:19-21) God may have caused the waters to become bloodlike by means of microscopic animals or minute algae, and an interesting account was given of a deadly sea microbe that when it “blooms” turns the water blood-red. Was not the occurrence off the Florida coast last fall of this same nature?

Answer.—It would appear so. In our Jan. issue reference was made to discoveries in the Plymouth Sound of Britain and the “blooming” of this microbe in large quantities along the Florida coast in the 40’s, when dead fish piled up in heaps along the shore. The occurrence last Fall was similar, for the Associated Press reported from St. Petersburg, Florida, Oct. 10, that “a heavily concentrated band of dead fish 7 miles in width” lay offshore at that time along a 40-mile stretch of the Gulf of Mexico. “We just hope the wind won’t change,” said Dr. Robert F.

Hutton, chief biologist of the State Marine Laboratory; "a wind shift could bring the rotting carcasses ashore in large numbers." This great destruction of so many fish was said to be due to "concentrations of a tiny marine organism commonly called *red tide*."

We are not to think that God's power is limited in performing miracles; however, in the light of the great discoveries of modern science, it appears that God worked miracles in harmony with the laws of nature that He had established, rather than in violation of them. In the book entitled *God* (which we heartily recommend) to our readers and can supply—see page 24 of this issue), we find (p. 425) the following definition of a miracle: "A miracle—the word means *wonder*—is such, not to God, but to man in his ignorance of the process, which, though wrought by supernatural agents, worked along perfectly natural lines." *E.g.*, "Scientists are just beginning to see the immense power shut up in an atom and are beginning to accomplish gigantic works of destruction by the concentrated application of the electrons of but one atom. God always knew this, and used this knowledge in the working of [some of His] miracles." '60-23

Weaned—Are You (Isa. 28:9).

Question (1965)—What is meant by the words of the Prophet (Isa. 28:9): "Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts"?

Answer.—By knowledge and doctrine here are meant the deep things of the Word of God (1 Cor. 2:10). He teaches these deeper things of His Word to those who figuratively are weaned from the milk and drawn from the breasts, *i.e.*, those who are advanced beyond the first principles of the doctrine of Christ (Heb. 5:12—6:2). Those who come to Christ need first to learn the simple truths of God's Word. As babes in the Christian way, they should be encouraged to "*grow* in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18). The Apostle Peter exhorts such (1 Pet. 2:2): "As newborn babes, desire the sincere milk of the word, *that ye may grow thereby*."

It is a mistake to think that undeveloped Christians should remain in that condition. "Every one

that useth milk is unskillful of the word of righteousness: for he is a babe" (Heb. 5:13). It is all right to be babes for a time, in the beginning of the Christian life; but those who do not properly apply themselves to feeding on the sincere milk of the Word, to study, exercise and growth in knowledge and grace, in time become stunted Christians. It is to such that the Apostle says (v. 12): "For when for the time [for the length of time you have been in the Truth] ye ought to be teachers [able to impart the Truth to others], ye have need [because of neglect and lack of growth] that one teach you again [those doctrines] which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat [the deeper truths of the Word]."

The sincere milk of the Word, which the newborn babes in Christ should earnestly desire, that they may grow thereby, is the simple truth, the foundation doctrines. These are the plain, clear statements of the Scriptures, such as those pertaining to (1) the original Edenic perfection and glory of humanity, created in the image of God (Gen. 1:27, 31); (2) the fall of Adam and the race in his loins when he sinned (Gen. 3; Rom. 5:12; 1 Cor. 15:22); (3) the death penalty (Gen. 2:17; 3:19; Rom. 6:23); (4) the redemption provided for Adam, therefore also for His race, by the payment of a ransom—an exact equivalent—price, the sacrifice of "the man Christ Jesus, who gave himself a ransom for all," who "tasted death for every man" (1 Tim. 2:6; Heb. 2:9); (5) the consequent actual deliverance of the elect and the non-elect of the redeemed race in the resurrection from Adamic death and the Adamic dying process of God's due time and order, and the bestowing of eternal life on the willing and obedient (Acts 3:19-21; Isa. 35; Rev. 15:4), *etc.*

Natural babes drink milk and they exercise to grow strong, until soon they are ready for the solid foods. So the Apostle says (Heb. 5:14) that strong meat (the deep truths of God's Word) belongs to those who are mature, "who by reason of use have their senses exercised to discern both good and evil." These more developed Christians enjoy a greater measure of fellowship with the Lord, have the greater feasting at His table and experience the deeper joys and strength

that the Lord supplies as He gives them “their portion of meat in due season” (Luke 12:42).

We have need of strong meat—the strong doctrines—that we may “be strong in the Lord, and in the power of His might” “and be established in the present truth” (Eph. 6:10; 2 Pet. 1:12). Only those who are weaned from the milk, and drawn from the breasts, who have ceased to be babes and have made some progress in development, will be prepared for the instructions from God’s Word that the Lord now has to give, precept upon precept, line upon line, here a little and there a little. Biblical Truth progresses in a seasonable unfolding, as indicated by such expressions as “meat in due season,” “light that shineth more and more,” “the testimony for due times” and “the present truth” (Luke 12:42; Prov. 4:18; 1 Tim. 2:6; 2 Pet. 1:12). We are to seek diligently to understand the truth of God’s Word as due in our day.

In Isa. 28:11-13 it is shown that God’s method of instruction will stumble the unworthy and unfaithful. But it will try unto approval the faithful; for (v. 16) “he that believeth [the faithful] shall not make haste,” *i.e.*, as to the seeming slowness of the Word’s unfolding, by attempting to take things into his own hands in impatience, as the unfaithful do, thereby running ahead of the Lord; for this can result only in mischief to them, if they do so, even as it always does to the unfaithful and unworthy. Let us, then, feed on the Truth as due, as the Lord unfolds it for us. ‘65-78

Weather—Gen. 8:22, Will We Suffer The Extremes Of Weather In The Kingdom.

Question (1950)—In Gen. 8:22 we read, “While the earth, remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.” Does this mean that a perfect man in a perfect world will suffer from the present extremes of temperature?

Answer.—We believe not. When God created the earth, He prepared a garden or perfect spot eastward in Eden as a suitable place in which to try the perfect man He was about to create. When man is perfected, the entire earth will be as the Garden of Eden was in the time of Adam. It is our thought that the climate

will be temperate throughout the earth, without the extremes, which are now experienced. Through the righting of the earth on its axis and certain changes in the warm and cold ocean currents, the polar ice caps will be melted and it will become temperate in those regions; and in the places where mankind suffers from the intense heat, the temperature will be more equalized. It is a well-known fact that living in too warm a climate is not the most beneficial for mankind. The changes of the seasons have been a benefit to him, and will forever continue to be so, but without the extremes we now have. See Herald '48, 45. '50-24

Wisdom—And Sorrow.

Question (1972)—In Eccles. 1:18 we read: "For in much wisdom is much grief: and he that increaseth knowledge increaseth sorrow." If this is true, then would it not be better for us to remain ignorant, and not seek knowledge and wisdom?

Answer.—The quoted statement is true, for God inspired Solomon to write Ecclesiastes (1:1, 12), even as He inspired him to write the bulk of Proverbs, in which we read: "Wisdom is the principle thing; therefore get wisdom: and with all thy getting get understanding"; "For wisdom is better than rubies; and all the things that may be desired are not to be compared to it"; "The lips of the righteous feed many: but fools die for want of wisdom" (Prov. 4:7; 8:11; 10:21). Since God's Word does not contradict itself, these statements in Ecclesiastes and Proverbs must have been written from different standpoints.

Matters become clear if we keep in mind that in writing Ecclesiastes, Solomon apparently represents the Ancient Worthies as a class (from Abel to John the Baptist; Heb. 11; Matt. 11:11); and his thoughts therein seem to represent their thoughts as they reasoned on the vanity, the emptiness, of their and others' varied experiences under the curse of Adamic sin and death, and on why these experiences were permitted. Accordingly, Ecclesiastes does not give a complete answer as to why such vain experiences under the curse were permitted, but only such an answer as the Ancient Worthies understood.

It was not until in the Harvest of the Jewish Age (after our Lord's First Advent) and more particularly

not until in the Harvest of the Gospel Age (in which we are living), that this matter was understood in its fulness. But, as we see from Eccles. 12:13, 14, the Ancient Worthies understood enough of the subject to be to see that man's experience under the curse was to teach him the vanity of earthly things and occupations under the curse, and from it learn to reverence God and keep His commandments, for all men owe this to God.

For an answer to our question we do well to keep the above-mentioned viewpoint in mind. Let us note the context leading up to Eccles. 1:18: The words of this book are set forth as the teachings of the Ancient Worthies, who were the executives of God's Old Testament matters (v. 1). One of the main themes of their preaching was the utter emptiness of all the experiences with earthly things, considered in themselves, under the curse (v. 2). At the end of one's life under the curse, what profit did one have for himself from his labor, viewed as the Ancient Worthies thought (v. 3)? They contrasted the transitoriness of each generation with the permanence of the physical earth (v. 4). They considered that the sun runs its course continually (v. 5), that the winds have their circuits (v. 6), and that water in its course takes the forms of vapor, clouds and rain, which then passes in turn through springs, brooks, rivers, lakes and oceans and then repeats these processes in perpetual succession (v. 7).

They meditated on the unspeakable abundance of labor, on the unsatisfied condition of sight and hearing (v. 8), on the constant repetition of things in existence and work, on the absence of new forces in nature (vs. 9, 10), and on the fact that no one can remember the things as of his experience happening before his time, nor call to mind things happening after his days (v. 11).

The Ancient Worthies as executors in God's Old Testament matters for His people (v. 12) loved to investigate matters of knowledge on this earth, but found it a wearisome task (v. 13). All their meditation thereon brought finally a realization of their emptiness and unsatisfactoriness to the mind (v. 14), and the impossibility of reforming man's depravity and of numbering the things lacking (v. 15). As they

successively in their generations meditated on their own condition, they recognized the wealth of privilege and knowledge that was theirs as above their predecessors, and the greatness of their heart experiences as to the Divine Word (v. 16). Indeed, they were much disposed to appraise aright the things of truth, of superstition and of error; and they concluded that such pursuits led to many mental difficulties (17), since they found that in much truth there is also much sorrow, on account of the curse, and since he who increases his understanding of the curse, uncleared by the light of the New Testament, greatly causes distress to abound (v. 18).

Thus we see that the reflected light of the Old Testament wisdom and knowledge (the moon) is dependent on the light of the New Testament wisdom and knowledge (the sun), in which Jesus, who abolished death and saved us from its curse, has called us "out of darkness into his marvellous light" (2 Tim. 1:9, 10; 1 Pet. 2:9). During the Gospel Age the Church has been "cloth-ed with the sun, and the moon under her feet" (Rev. 12:1—the Old Testament is foundational to our faith).

Proverbs speak prophetically of wisdom and knowledge from a different, higher, standpoint than that found in Ecclesiastes. In Jesus Christ, "the wisdom of God" (1 Cor. 1:24), "are hid all the treasures of wisdom and knowledge" (Col. 1:19; 2:3). It is "the manifold wisdom of God," revealed by Christ unto us "in all wisdom and spiritual understanding," that brings us special joy (Eph. 3:10; Col. 1:9, 10). The words that He speaks unto us are *spirit* and *life* (John 6:63).

This is the wisdom and knowledge referred to in Proverbs; it is quite different from that referred to in Ecclesiastes. Note, *e.g.*, how beautifully Prov. 2:1-11 portrays this precious heritage of God's people. May we never downgrade it, but ever earnestly seek it and retain it (Prov. 3:13-24; 4:5-9; Jas. 1:5; 3:13-18). May we indeed treasure it, as we "grow in grace, and in the *knowledge* of our Lord and Savior Jesus Christ," that we "neither be barren nor unfruitful in the *knowledge* of our Lord Jesus Christ. For so an entrance shall be ministered unto you abundantly into

the everlasting kingdom of our Lord and Saviour Jesus Christ" (2 Pet. 3:18; 1:8, 11). '72-14

Worthies—Ancient And Youthful.

Question (1963)—Who are the Ancient Worthies and the Youthful Worthies?

Answer.—These two classes are respectively referred to in Joel 2:28 as the "old men" and the "young men" who will dream dreams and see visions, *i.e.*, receive revelations from heaven, as Christ's visible representatives in the earthly phase of the Kingdom during "the times of restitution" (Acts 3:19-21) for the world of mankind—"afterward" (after God has finished pouring out His holy Spirit upon His Little Flock and His Great Company—His servants and handmaids—"in those days" of the Gospel Age—Joel 2:29; Acts 2:18)—in the Millennial Age, when God will pour out His Spirit for all flesh.

The Ancient Worthies are designated by the Hebrew word *zekenim*, which is translated "old men" in Joel 2:28, "elders" in Psa. 107:32 and "ancients" in Isa. 24:23, and by the corresponding Greek word *presbuteroi* in Heb. 11:2, which is translated "elders" (and "an-cients"—see Diaglott; Rotherham). In Heb. 11:38 they are referred to as persons "of whom the world was not *worthy*"; hence we designate these faithful ancients (from Abel to John the Baptist, some of whom are described in Heb. 11) as (Ancient Worthies." And by analogy we designate the "young men," literally "youth-fuls" (Joel 2:28), as "Youthful Worthies." The former are God's consecrated servants who were faithful unto death before Pentecost, when the first Spirit-begetting of prospective members of Christ's Bride took place; and the latter are God's faithful servants who consecrate themselves to God and His service here in the end of the Gospel Age after Spirit-begetting ceases and no more persons are inducted into the Little Flock (its final membership being complete), but before the end of the time apportioned by God for the selection of this Youthful Worthy class.

Thus there are four elect, or select, classes of God's consecrated servants developed prior to the Millennial Age, when restitution blessings will be given to the world, including their being placed on trial for everlasting life. These elect classes are distinct from

the *quasi*-elect and the non-elect, the “sons” and “daughters” of Joel 2:28.

The four elect classes are pictured: (1) in the priests and the three groups of Levites encamped on the four sides of the Tabernacle in the wilderness, separate from the twelve tribes of Israel (who represent mankind in general, waiting for the manifestation of the sons of God—Rom. 8:19); (2) in the four hills of Jerusalem (Psa. 121:1): Mt. Zion (the Little Flock—Obad. 21; Rev. 14:1), Mt Moriah (the Ancient Worthies), the hill Akra (the Great Company) and the hill Bezetha (the Youthful Worthies); (3) in the mountains and the little hills of Psa. 72:3 (two mountains and two hills); (4) in the vessels of Gold (the Little Flock) and silver (the Great Company), the spiritual phases of the Kingdom, and of wood (the Ancient Worthies) and earth (the Youthful Worthies), the earthly phase of the Kingdom; (5) in the four couples saved in Noah’s Ark (1 Pet. 1:20); (6) in the four evergreen trees: the cedar (the Little Flock—Psa. 92:12), unto whom the other three elect classes will come: the fir tree (the Ancient Worthies—Isa. 60:13), the pine tree (the Great Company) and the box tree (the Youthful Worthies) together (in co-operative service), to beautify the place of God’s sanctuary (a Levitical work—Num. 3:6-9; the tabernacle of God will then be with mankind—Rev. 21:1-5); and He will in restitution make the place of His feet glorious—the earth is His footstool (Isa. 66:1; Matt. 5:35; Acts 7:49), *etc.* ‘63-62; ‘66-93

Yesterday—Today And Forever.

Question (1968)—In Heb. 13:8 we read of “Jesus Christ the same yesterday, and today, and forever.” What is meant by this expression?

Answer.—It does not mean that Jesus always acts in the same way or is always doing the same work; nor does it mean that He is always of the same nature, for He was first a spirit being, the Archangel. “In *a* beginning [so the Greek] was the Logos, and the Logos was with *the* God, and the Logos was a god [a mighty one]” (John 1:1: see Diaglott). He was “the firstborn of every creature” (Col. 1:15), “the beginning of the creation of God” (Rev. 3:14). In due time He was made flesh (John 1:14; Gal. 4:4), *i.e.*, a human being, then died and was raised to the Divine

nature and given a name above every name (Phil. 2:6-10; Heb. 1:3, 4). But He has been and is the same person in all three natures.

Therefore the "yesterday" of Heb. 13:8 does not refer to past eternity. We understand that it refers to the Jewish Age, which is Biblically spoken of as a day (Isa. 65:2; Rom. 10:21), while eternity is never called a day a yesterday is a day before a present day. But a day has a beginning; so has a yesterday; so the yesterday here cannot mean duration without a beginning, *i.e.*, eternity. The days of Heb. 13:8 are evidently ages, as is proved by the Greek expression here for "forever," which is rendered literally "for the ages." Therefore, the word "today" in this verse apparently refers to the Gospel Age, also called a day (Acts 13:33; Rom. 8:36; 2 Cor. 6:2; Heb. 3:13, 15). And this is followed, not by the word *tomorrow*, for this would imply only one Age (the Millennial Age) for Jesus' future existence. He will live forever—"for the ages," a term expressive of eternity. '68-55

Zechariah 13:8, 9—Meaning Of "Three Parts."

Question (1968)—Please explain the meaning of the "three parts" of Zech. 13:8, 9: "In all the land, saith the Lord, two parts therein shall be cut off and die; but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try as gold is tried; they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

Answer.—These three parts are not stated to be thirds or equal parts; therefore, we must not so interpret this passage. We understand that it refers to three classes: The two classes that are cut off and die we understand to be the "little flock" and the "great company." All of both classes are consecrated unto death—the one class, the Little Flock, goes into death in a voluntary manner, sacrificing; the other class, the Great Company, goes into death under adverse circumstances which test their loyalty to the Lord, and prove their willingness to serve Him even at the cost of life itself, even though they did not have that consuming zeal which would lead them, according to their covenant, to proper self-sacrifice.

The third part, which will be brought through the fire, refined, *etc.*, we understand to represent those of the world of mankind who will pass from death conditions to life conditions as human beings during the Millennium. Quite probably also a sizable proportion of the living nations at the time of the establishment of the Kingdom will pass over and become subjects of the Kingdom without going into the tomb (Matt. 24:21, 22). The whole human family, except the few who are vitally connected with Christ, are already reckoned dead with Adam; but they all will be granted an opportunity for coming, through the Divine processes of the Millennial Age, back to the full perfection of human life lost by father Adam's transgression. All such are thus returned to harmony with God will indeed recognize Him as such, and He will recognize them as His people. '68-95; *'71-47

Zion—Can We Be Sure That Now Is The Time For Favor To Return To Zion.

Question (1961)—How may we be sure that the time to favor Zion, "the set time" when the Lord "shall build up Zion" and "appear in his glory" (Psa. 102:13-16), has really come?

Answer.—The fact that He is now doing so should be sufficient proof, for God is the great and accurate timekeeper, He never does anything too early, nor too late, but always on time. However, there are also many prophecies that point to the present day as the time for Israel's special blessing. We will here consider only one of them.

We have recently entered into the seventh millennium since the creation of man upon earth; and this seventh millennium is the third thousand-year day since the fourth thousand-year day, in the early part of which Israel's "double" began (Zech. 9:9, 12) and their house was cast off from God's favor and was overthrown in 69 to 73 A.D., by the Roman armies under Titus. Now note the time prophecy in Hosea 6:1-3 (Lesser's translation): "Come and let us return unto the Lord; for he hath *torn*, and he will *heal* us: he hath *smitten*, and he will *bind up* our wounds. He will *revive* us after two days [the two thousand-year days—Psa. 90:4—of their dispersion in God's disfavor, which are now ended]: on the third [thousand-year] day [in the beginning of which we

are now living] he will *raise us up*, and we shall *live* [in restitution, under the New Covenant—Jer. 31:31-34] in his presence. And let us feel it that we may strive to know the Lord; bright as the morning dawn in his rising [it will gradually dawn upon them]; and he will come as the rain [the truth—Deut. 32:2] unto us [the rain also comes, not all at once, but gradually], as the latter rain [the restitution truths] that maketh fruitful the earth." It is during this thousand-year day of Judgment and Resurrection that "many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt" (Dan. 12:2), that the Lord "shall judge the world with righteousness, and the people with his truth" (Psa. 96:13; 98:9), that He will reign in the earth, being "great in Zion, and high above all the people" (Psa. 99:1, 2), and that "all the earth shall be filled with the glory of the Lord" (Num. 14:21)—"for the earth shall be full of the knowledge of the Lord, as the waters cover the sea. And in that [thousand-year] day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious." This is all to come in the same "third day" (the present thousand-year day) in which God raises Israel up and gives them life in His favor, for "it shall come to pass *in that day*, that the Lord shall set his hand again the *second* time to recover the remnant of his people [the first time was their recovery from their outcast condition in Babylon] . . . and gather together the dispersed of *Judah* from the four corners of the earth" (Isa. 11:9-12). '61-78