

Divine Teaching



John W. Lea



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by John W. Lea

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IS THE BIBLE THE WORD OF GOD?

"A mighty Fortress is our God,
A Bulwark never failing;
Our Helper He amid the flood
Of mortal ills prevailing."

"How firm a foundation, ye Saints of the Lord,
Is laid for your faith in His excellent Word!"

THE BIBLE is the sacred book of both the Christians and the Hebrew people. It consists of two parts, generally known as the Old Testament and the New Testament, both of which are sacred to Christians, while the Old Testament alone is recognized by the Hebrews, or Jewish people.

The Old Testament contains thirty-nine distinct portions, or separate books, and the New Testament twenty-seven, making sixty-six in all. These sixty-six books were originally written by at least forty individuals during a period of about fifteen hundred years, from about the fourteenth century before Christ to the end of the first century of the Christian Era. The writers belonged to many different walks of life, from the king upon his throne to the captive in his cell, from the priest who officiated in the temple to the herdsman in the field, from the highly educated Pharisee to the humble and unlettered fisherman, and from the matter-of-fact historian to the prophet, the poet and the apocalyptic seer. With such a varied authorship it is not surprising that in its composition and structure the Bible should exhibit many literary forms, or that its message should appeal to all sorts and conditions of men.

The Bible is viewed in many different ways by men, women, and children today. On the one hand, there are those who look upon it as the Word of God, communicated to man by the Creator of the universe and containing the only satisfactory explanation of man's past origin, present nature, and future destiny, and God's will concerning human conduct. Of this class, some, while accepting the Bible as the Word of God, do so with an unreasoning credulity which

permits them to accept one or other of many varying creeds concerning its interpretation and precepts, believing that the Bible is responsible for and upholds that particular creed; and so "denominations" or "sects" are formed of the adherents of the diverse creeds. Others, by more or less diligent study, feel that they do actually find, in the Bible, support for their special creeds, though it must be self-evident that the Bible cannot be authority for creeds which are, in some cases, diametrically opposed one to another; it is also evident that some, if not all, such differing creeds must result from mistaken impressions of fact, or errors of reasoning, or both.

On the other hand, there are those who do not accept the Bible as the Word of God at all, or who do so with varying degrees of confidence in its authenticity and reliability. The infidel or atheist, having no belief in God, naturally cannot look upon the Bible as the Word of God. It has been a favorite argument with this class of unbelievers, that the Bible cannot be what it claims to be and what Christians claim for it, because it cannot support the many differing creeds of Christendom. Such an argument, however, is not valid against the Bible being the Word of God, but only against the correctness of the human creeds concerning the Bible. The creeds may be proved erroneous, as many of them undoubtedly are, but the Bible is not responsible for them and is not therefore necessarily proven to be unauthentic or unreliable.

The authority of the Bible is called in question today as it never was before. There are the scientists. Some of them belong to the atheist class just referred to, but others do not. Many scientists believe in God, though sometimes they try to cover up their belief by such expressions as the "First Cause," or the "Supreme Power," or "Nature." Though believing in God, they do not look on the Bible as the Word of God. They believe there is a conflict between science and religion, and that science does not agree with divine revelation; but it must be remembered that so-called science is a very changeable thing—it is not all fact; much of it is theory—and that which is regarded as "fact" today may be looked upon as "theory" tomorrow; scientific theories succeed one another very rapidly, and it is not reasonable to conclude that science and religion must ever be in conflict. True science and true religion must be harmonious, but passing scientific theories and human creeds about the Bible and its interpretation may be more or less conflicting.

Then there are those who do believe in God, who do believe the Bible to be the Word of God, who even spend their lives in studying and teaching the Bible, but who, though preachers and professors,

are doing as much, if not more, to undermine the faith of men, women, and children in the Bible as the Word of God and the cornerstone of the Christian faith, than atheists, infidels, skeptics, agnostics, freethinkers, and the like. They are the ultra-modernists, the higher critics. The Bible has withstood the assaults of many enemies, who have been compelled to retire from the field in inglorious defeat; but today it is being attacked in a more insidious manner by those who ought to be its best friends, and many, whose implicit confidence in the divine origin and inspiration of the Bible has been the supreme consolation of their lives, are now distressed by the conclusions of the ultra-critics who assume to lead in theological thought. But critical theory as applied to the Bible is like the theories in many other branches of human study—one thing today and another tomorrow. "Theories" in regard to natural science must be revised as new "facts" are brought to light by modern research; so critical "theories" in regard to biblical science have to be abandoned or revised as new "facts" are brought to light by historical and archeological research, as testified, for example, by Professor Sayce in his "Monumental Facts and Higher Critical Fancies." It was to counteract the influence of the higher criticism that the writer of the present pamphlet published "The Book of Books and Its Wonderful Story," to show how God, in His inscrutable wisdom and beneficence, has used human instruments in the giving of His Word to man, and how He has cared for it and preserved it and brought it down to us by the use of other human agents. The study of the wonderful story will serve to enhance one's love both for the Bible and for the God who has given it, and will be an anchor to the faith of the devout who are distressed by the extreme critical theories of the present day.

One of the most unfortunate effects of the critical theories of the Bible and the evolutionary theory of man's origin, as taught in many high schools and colleges today, is to undermine the influence of the Bible on the minds of the young. They accept the statements against the Bible credulously. In the majority of cases they do not know much, if anything, of the Bible itself, and so cannot be expected to make any defense against the "scientific" attacks; so they blindly accept the scientific "theories" as if they were "facts." In the year 1880 a Philadelphia newspaper said the "subtle infidelity that is now diffused among our intelligent people is the most dangerous foe of Christianity." In 1909 the present writer was at lunch in the commons of one of our great universities, founded and conducted as a religious institution, and overheard two students discussing their courses for the session then commencing. One was the son of a

minister and said, "I thought of taking theology, but if my old dad heard I was taking theology in this hotbed of infidelity, he'd drop dead." That was an inside estimate of the situation. Now we hear of the formation of atheistic organizations in some of the colleges, and of the incorporation of a society as the "American Association for the Advancement of Atheism."

Happily, not all our institutions of learning are so bad as that. The Provost of the University of Pennsylvania, Dr. Josiah H. Penniman, has written an admirable book entitled "A Book About the English Bible," and he bears the following eloquent testimony in the opening chapter: "The greatest book is the Bible, and the reason for the place assigned to it is that it contains interpretations of human life, actual and ideal, which reveal man to himself, in his joys and sorrows, his triumphs and his defeats, his aspirations and his possibilities, his relations to other men, and, comprehending and enveloping all, his relations to God. Men may differ about what the Bible is, but the fact remains that for centuries millions of men, of all grades of intelligence and learning, have believed that the Bible speaks to them as no other book has ever spoken, and that what it says comes with an authority derived from God Himself. The primary spiritual problem of man is his relations to God. Men, everywhere, recognize the existence of an intelligent power outside and higher than themselves that controls and regulates the universe. The individual who doubts or denies the existence of God is exceptional, and his opinions are at variance with human belief and experience. The Bible, concerned as it is in its component parts with the revelation of God to man, and the relation of man to God, has held the attention of men because it is true to the truths of life and satisfying to the yearnings of the human spirit. Men have found it so, and there is an abiding faith that men will continue to find it so. . . . Reverence for the Bible is increased by a knowledge of the history of its transmission down the centuries, through many languages, and many versions, preserving always its distinctive qualities unimpaired by the frailties of human copyists, and unchanged through the lapse of time."

The Bible is a wonderful book—the most wonderful book in the world—according to the testimony of both enemies and friends. It is the oldest book in the world. It is so old that critics have doubted that its earliest portions were written as long ago as thirty-three hundred years; they say writing was not known then, that Moses could not have written the law in a book; but evidence has been found in Egypt that writing was practiced there before the days of Moses,

and he "was learned in all the wisdom of the Egyptians" and therefore was quite capable, when he led the Israelites out of Egypt and gave them God's law, of committing it to written form, as the Bible says he did.

The Bible has been more widely circulated and in a greater variety of forms than has any other book. Very few modern books and no other ancient one can boast of a circulation of a million copies; but the Bible has been distributed, first in manuscript form and later printed, through many centuries and in many lands, in a multitude of languages and by millions upon millions of copies. There is hardly a language or dialect in the world in which the whole or some portion of the Bible cannot be obtained—it has been translated from the original Hebrew and Greek into about six hundred other tongues.

The book world is informed every month of the "best sellers," but the Bible has long been and still is the best seller of all. The Philadelphia "Bulletin" said a few years ago, "Best sellers come and best sellers go from season to season as authors and publishers manage to strike the vagrant fancy of American readers. But year in and year out the Book of Books laughs all others to scorn as puny competitors when annual sales are computed."

Carlyle said of the Bible: "There is no book like the Bible; there never was and there never will be such another."

No other book has made such an impression on the lives of men and women as the Bible has. Professor Blackie, in a book entitled "The Vitality of the Bible," speaks of its influence upon individual, family, and social life, and says we should be perplexed "were we to set about counting all the literature that has sprung from the Bible, to glance at the history of Art, to try to reckon all the paintings of the first quality that have been founded on Bible scenes, or the music that has been inspired by Bible truths, or the poetry that has owed its soul to Bible influences, or the civilizations it has moulded, or the legislations it has controlled, or the institutions it has created. . . . The Bible is a unique phenomenon. It holds and has held in this world a place never equaled, never even approached by any other book. . . . It never becomes antiquated, never survives its usefulness, never acquires a decrepit look; Time writes no wrinkles on its brow; it flourishes in the vigor of immortal youth."

Considered as literature, the Bible stands first among the masterpieces of the world, and it has appealed to men and women the world over as no other book has ever done. Not only have Protestants recognized the literary excellence of the English Bible, but

F. W. Faber, a famous member of the Roman Catholic Church, which sets the authority of tradition above that of the Bible, has borne eloquent testimony to the literary character of the English Bible as follows: "Who will say that the uncommon beauty and marvelous English of the Protestant Bible is not one of the great strongholds of heresy in this country? It lives on the ear, like music that can never be forgotten, like the sound of church bells, which the convert hardly knows how he can forego. Its felicities often seem to be almost things rather than words. It is part of the national mind, and the anchor of national seriousness. Nay, it is worshiped with a positive idolatry, in extenuation of whose grotesque fanaticism its intrinsic beauty pleads availingly with the man of letters and the scholar. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. The power of all the griefs and trials of a man are hid beneath its words. It is the representative of his best moments, and all that there has been about him of soft and gentle, and pure and penitent and good, speaks to him forever out of his Protestant Bible. It is a sacred thing which doubt has never dimmed and controversy never soiled."

The story of Bible production and transmission, in other words, the story of how we got our English Bible, is indeed a wonderful one. Originally produced in several ancient languages, it has been translated by the labors of patient scholars into almost all known tongues. The sword of persecution and the fires of martyrdom have been powerless to quench the zeal of those who have been engaged in the work. The Bible has formed the basis of more favorable commentaries and more hostile criticism, and been the object of more vicious and violent attacks than has any other book. But it has survived all the assaults of its enemies and still stands as the greatest and most wonderful book in the world.

A great scholar, Sir William Jones, acquainted with twenty-eight languages, has said, "The Scriptures contain, independent of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains, both of poetry and eloquence, than would be collected within the same compass from all other books that were ever composed in any age or in any idiom."

The influence of the Bible upon the civilization of the world is inestimable. In fact, the Bible has been the great civilizing factor in human experience. One has but to contrast the past history with the present condition of lands now considered to be civilized, to be convinced that where the Bible has gone, civilization has also gone, and where the Bible has not yet gained admittance, or only to a very

limited extent, the lands are still in the darkness of heathen savagery. God, the Bible, and Christianity, are recognized in the Constitution of our country and the separate States.

President McKinley said of the Bible: "The more profoundly we study this wonderful Book, and the more closely we observe its divine precepts, the better citizens we will become and the higher will be our destiny as a nation.

"The teachings of the Bible are so interwoven and entwined with our whole civic and social life that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life would be if these teachings were removed."

Vice-President Fairbanks said: "The more the Bible is put into the minds and hearts and daily lives of the people, the less concern we may have with respect to our political laws. Take out of our lives the Scriptures and you would strike an irreparable blow to our national progress and to those high ideals which we associate with America and Americans."

Daniel Webster said: "If we abide by the principles taught in the Bible our country will go on prospering and to prosper, but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury our glory in profound obscurity."

Having thus briefly considered the position which the Bible occupies in the minds of men of different standing in the world, we come now to a consideration of the important question, "Is the Bible the Word of God?" Our purpose is to prove that it is the Word of God, an authentic revelation of His dealings with mankind in the past, His will for the present, and His plans for the future. It will be necessary to consider briefly a very closely related fundamental question: "Is there a God?"

The belief in a supreme being, or in superior powers or beings, is universal and has been so from the earliest historic time. Even Voltaire said, "If there were no God, it would be necessary to invent one." There have been men and movements whose cry has been, "No God," or "No God but Reason," and "No gospel but the gospel of humanity." Such a movement was the French Revolution and such were men like Thomas Paine and Robert Ingersoll, and of course, in their denial of the existence of God, they necessarily denied that the Bible is a divine or superhuman revelation. Here it must again be pointed out that in most cases of infidelity the revolt has been against creeds and deeds for which God and the Bible are not responsible. For instance, Ingersoll was brought up under sup-

posedly Christian religious influences, but in his lecture on "Skulls" he tells of the terrible picture drawn by the "dear old minister" of the doom awaiting unrepentant sinners in hell. He says that in order to impress upon the boys how long they would remain in hell if they died in their sins, the minister said, "Suppose once in a billion ages a bird should come from a far distant clime and carry off in its bill one little grain of sand, the time would finally come when the last grain of sand would be carried away. Do you understand?" When they said they did, he added, "Boys, by that time it would not be sun-up in hell." It is not to be wondered at that such teaching drove Ingersoll to infidelity; it has driven many others there, too. His comment is, "And that is the Christian religion!" He is mistaken; that is not the Christian religion, neither is it a correct representation of the character of God or of the Bible. Ingersoll either did not know or preferred to ignore the Bible testimony that God "is merciful and gracious, slow to anger and plenteous in mercy; He will not always chide, neither will He keep His anger forever"; that He "desires not the death of the sinner, but rather that he should turn from his wickedness and live"; and that "God is love." It is folly to refuse to believe in God or accept the Bible as the Word of God, because of doctrines which it not only does not teach, but actually contradicts and repudiates.

Men in all ages have felt the need, in the exercise of religious faith or duty, of a superior power which they could worship—this emotional, or religious instinct being based sometimes on love, but more often, in the earliest stages, at least, upon fear. So thank offerings and sacrifices were made to forces and objects of nature, and man made for himself idol representations of the gods he worshiped. The blessings received from the power or powers of good were recognized with gifts and adoration, and an effort was made to placate the powers of evil and so ward off the curses they might inflict. This was the best that man could do in his search for God.

The world we live in and the vaster universe of which it forms a part, must have had a maker or creator. In the midst of the wonders of creation, an infidel who would ask proof of the existence of a creator would prove himself as great a simpleton as one who would ask in the brightness of noonday for proof of the existence of the sun. No wonder that the Psalmist, when looking up at the heavens and reflecting on the glory of the sun, moon, and stars, should declare, "The fool hath said in his heart, There is no God."

Just as surely as the world we see must have had a maker, so must it also have a ruler or sustainer. It would be the height of

folly to imagine that the universe came by chance, and equally foolish to believe that, once having come about by chance, it could by chance keep on with its movements so perfectly adjusted, though on so vast a scale, that it is possible for astronomers to predict with absolute accuracy, many years in advance, eclipses and other celestial phenomena. When the Psalmist was so powerfully impressed with the majesty of the heavens he could see with the naked eye only a small portion of what is visible today with the powerful telescopes in our astronomical observatories. The infidel needs far greater faith to believe in the universe without God than the Christian does to believe the first verse of the Bible, "In the beginning God created the heaven and the earth."

God is, and the Bible is the Word of God. Man by searching cannot find out God. He can find the evidence of His existence, but he cannot find Him. He can read in nature His majesty and power and see the provision He has made for man's natural needs; but he cannot fully understand, from nature, God's character, attributes, and purpose. He needs a revelation from the Creator Himself. It is reasonable to suppose that God would reveal Himself to His creatures, and the Bible is such a revelation.

"The Bible is, we plainly see; then it must have a pedigree." Yes, it must have a pedigree. It could no more come of itself, or by mere chance, than could the universe. It, too, must have had a creator and a sustainer—one who gave it in the first instance and has preserved it through many vicissitudes so that we today can read therein the will of God.

The infidel says it is not of God, but of man; that its records are myths, not accounts of actual historical occurrences; that it is a rehash of oriental superstitions; that it was not given by inspiration of God, but is the work of crafty priests; that the New Testament was compiled by the Council of Nice, some two to three hundred years after the time when it is generally supposed to have been written; that the God of the Bible does not exist; that the Christ of the Bible is a fiction; and that the promise of a life beyond the grave is an illusion. That is quite a formidable list of charges to be made against the Bible, isn't it? Infidels like Paine and Ingersoll have by such charges scoffed at and tried to demolish the Bible; but, as Dean Farrar has well said: "Demolish the Bible?—they might as well try to demolish the Himalayas. Scoff at the Bible?—they might certainly as wisely scoff at the starry heavens themselves."

Is the Bible of God or of man? It cannot be of man, for one of its internal evidences will suffice to prove such a contention un-

tenable. A distinguishing feature of the Bible is its prophecies. Of course, an infidel usually denies the Bible without understanding it. It would be folly for those of us who do not understand the mysteries of any science or art to deny them; we have not been trained to understand them; others have been trained and do understand them. The infidel cannot understand that which he has not studied; if he had studied and understood the prophecies of the Bible, he would probably have believed them. It is a fact that some infidels have been converted into believers by a study of Bible prophecy and its fulfilment in history—and then, like Saul of Tarsus, they have become preachers of that which once they persecuted. Those who have studied Bible prophecy and fulfilment can appreciate the fact that no human foresight can account for their presence in the Bible. So accurately have many of them been fulfilled that skeptics have been driven to assert that they must have been written after the events. Space does not permit us here to enter far into the field of fulfilled prophecy, but we will call attention to one fact which even an infidel who has not made a study of prophecy can hardly fail to see the force of. It is the fact that when the little nation of Israel was in a fairly prosperous condition and was surrounded by greater and more prosperous nations, the Bible prophets foretold the carrying away into captivity, first of the northern kingdom, Israel, and then of the southern kingdom, Judah; to be followed by a partial return and the rebuilding of Jerusalem and the temple; later, a dispersion among all nations of the earth (but not extinction), to be followed by a restoration to their own land, Palestine, partial at first, complete later, ultimately in a position of great power and glory as the center of a world-wide empire. When the prophecies were made, it did not seem very likely they would be fulfilled, but history has verified them, and the Jew today is a living witness to the truth of prophecy. These things came out just as predicted. We are living in the time of the partial restoration, and the time for the complete restoration is drawing nigh. These matters will be dealt with in detail in future pamphlets, but we must note here that the prophets also predicted the downfall of some of the great nations of their day and history has verified these predictions also. The Jews still survive, in exactly the condition foretold—scattered among the nations, having been for many generations a people without a land, but now gradually returning to the Holy Land preparatory to the great restoration that is soon due, according to the same prophecies. The mighty Egyptian Pharaohs, the proud kings of Babylon and Assyria, the Medes and Persians, Greeks, Romans, and Saracens, all of whom overran Israel's

land, have experienced the disasters which Israel's prophets foretold. No human foresight could have predicted events with such unerring precision.

Consisting, as the Bible does, of sixty-six separate parts, each of which is complete in itself; produced by so many persons over so long a period of time; presenting throughout details of the same story, plan, and purpose; there is but one conclusion to be drawn to account for its existence, and that is, that back of the human instrumentalities that were used for writing the book, there was a guiding and controlling power, the power of God, so that, as Peter says, "Holy men of God spake as they were moved by the Holy Spirit." It is sad to relate that not only do infidels deny that the Bible was produced by inspiration of God, but many of the higher critics, themselves preachers and professors, see no more inspiration in the prophets than comes from human zeal and foresight—zeal for righteous living and foresight based on a wise view of the political conditions of their day. Rather let us say with Cowper:

"Whence but from heaven could men, unskilled in arts,
In different ages born, in different parts,
Weave such agreeing truths, or how, or why
Should all conspire to cheat us with a lie?
Unmasked their pains, ungrateful their advice,
Starving their gains, and martyrdom their price."

The infidel, having attacked the production of the Bible, next attacks the product, declaring its historical records to be myths or a plagiaristic rehash of oriental superstitions. Here, again, he fails to consider the evidence. It used to be a favorite argument against the credibility of the Bible, that its historical records were not confirmed by outside evidence; but no such argument can be used today. The God who gave the Bible has kept in reserve against the day when infidelity should flourish, some powerful witnesses to its truth. Long buried beneath the accumulated dust of many centuries, these witnesses have recently been brought forth to confirm the Word of God. The spade of the excavator has unearthed these buried records, and the skill of the archeologist has translated their message from the long-forgotten languages of Egypt and Babylonia, and read therein the confirmation of the historical portion of the Bible. The story of nations and the life and customs of ancient peoples have been read in the clay tablets and on tombs and sculptured monuments, and have confirmed the biblical records. Every year, new finds bring additional confirmation.

In the middle of the nineteenth century nothing was known of the Hittites beyond the frequent mention of them in the Bible—even theologians cited that as an evidence of the unhistorical character of the Bible. But now, since the finding of the Tel el-Amarna tablets in 1887 and the decipherment of these and some Babylonian tablets, it is manifest that the Hittites were a powerful people who had great influence in Babylonia, Assyria, Egypt, Palestine, Syria, and Asia Minor. Their capital cities, Boghaz-Keui in Asia Minor and Carchemish on the Euphrates, have been excavated and given tangible evidence of the greatness of the people, known only by their mention in the Bible until half a century ago.

The consideration of the archeological confirmation of the Bible story would require several volumes to do it even scant justice, so we can only here just call attention to the fact that in Mesopotamia, Babylon, Assyria, Syria, Asia Minor, Palestine, and Egypt, work has been done that is very interesting and very important; and the Bible story of the relations of the Hebrew people to all these surrounding nations is abundantly confirmed—another fortress of the infidel has been stormed and taken.

The law of Moses and his historical writings in the Pentateuch, comprising the first five books of the Bible, have been specially attacked by Ingersoll in a book, entitled, "Some Mistakes of Moses," and by Bishop Colenso in a book, entitled, "The Pentateuch." The attacks display an amazing ignorance of what Moses really did write, and today the writings of Moses still maintain their position of esteem in the minds of men, but Colenso and Ingersoll are hardly known, and their writings do little more than ornament some library shelves. A powerful anti-infidel writer, H. L. Hastings, has remarked that it is all very well for a lawyer to lecture about the mistakes of Moses, for the substantial remuneration of several hundred dollars a night, but it would be distinctly refreshing to hear Moses on the mistakes of the infidel. Those who tried conclusions with him when he was alive certainly did not have the best of the argument—as witness Korah, Dathan and Abiram—and modern critics would certainly fare no better.

The fact that the law of Moses is still kept by orthodox Jews in as complete a manner as present-day conditions will permit, and that some parts of it are kept even by reformed Jews, is evidence, for instance, that the Passover had its origin in a real, historical event. Men would not voluntarily set themselves to keep such a feast as the original Passover, and they certainly would not from choice continue to subsist for a week every year on the plain and unpalatable

bread which forms part of the Passover ceremonial. That they have kept this law for more than three thousand years, and do even today keep it, is evidence that the custom must have originated, not in fancy, but in historic fact—the exodus of Israel from Egypt, as Moses records.

The miracles of the Bible have been favorite ground for attack by the infidel. Things are recorded as having been done which he considers impossible, and not having had personal experience of such things, he refuses to believe them. He will not believe what he cannot see. Well, there are things which he has seen, but which he would not have seen if he had lived a hundred years ago; his argument would have been just as weighty a hundred years ago against the things which are commonplace to him now, as it is now against the miracles of the Bible. Scientific research has proven to be possible; things that were once, and some of them not so long ago at that, thought to be impossible. Man has long been dreaming of flying through the air, and until very recently all attempts to make such a dream come true were considered fair subjects for ridicule. In the beginning of the twentieth century the Wright brothers were being laughed at in Dayton, but one day their dream came true, and from that first brief flight at Kittyhawk, in but a quarter of a century, we have seen the Atlantic Ocean spanned in a day and a half by a lone individual in a small airplane, continents that were months apart by sail-ship navigation brought within a few hours of each other by aerial flight, mountains crossed in practically no time, altitudes of about six miles attained, and giant passenger and freight planes running on regular schedules. Yet, less than forty years ago, a devout Christian smiled at the idea of man flying in the air. This is but one illustration of the seemingly miraculous having been attained by man. What shall we say of the Creator of the universe, who has all the forces of nature at His command, or of Jesus and His apostles or any others to whom the Creator is willing to grant power to draw upon those same forces? Miracles, however seemingly impossible, can no longer be scoffed at as evidence of the unreliability of the Bible.

Modern inventions, arising from scientific research, have made many things seem more reasonable than they formerly did. Men used to ask in wonder, "If there is a God, how can he know all that is going on in the universe? In particular, how can He hear and answer prayer?" The Bible records specific instances of answer to prayer, and modern Christians testify to prayers answered. It is no longer necessary to ask how such is possible. First came the telegraph, where, by wire connection, it was possible for individuals

many miles apart to communicate by code with one another. Then a cable was laid deep down in the ocean, and continents were connected. Then came the telephone, and men spoke with one another as easily as though they were face to face, and the radius of operation was gradually extended until now it is possible to carry on a conversation across a whole continent; a man in New York can talk to a friend in San Francisco as easily as if they were sitting in the same room. Then came radio, wireless communication—messages transmitted through the ether without any visible connection—shot out from one end and picked up at the other with the rapidity of light, equal to six times around the earth in one second—first by code, then by actual voice, so that it is now possible to sit at home, turn a dial, and listen to speech or music hundreds or thousands of miles away, often with greater ease than if present where the voices or the sounds originate. Yes, it has become possible by this latest and greatest result of scientific research for a conversation to be carried on between persons in New York and others on the snow-and-ice-covered wastes of Antarctica, as was done while Admiral Byrd was thousands of miles from civilization, in the southern frigid zone, in 1929. He was in daily communication with New York, just as Captain Macmillan among the Esquimos of the Arctic, and Commander Dyott in the South American jungles were in daily communication with the United States. Thus it has been demonstrated to the infidel that it is possible for God to hear and answer prayer.*

The Bible doctrine of resurrection and judgment has been ridiculed, too. How is it possible for all that has been done in all the ages of the world, to be brought to judgment? How is it possible for personality to be reproduced? Science again has shown the infidel how such things are possible. A speaker or a singer produces upon a receptive surface an impression which can be reproduced. So the phonographic or sound writing record preserves the voice of the speaker or singer, and it is a simple matter for any of us to put a record on the reproducing machine and hear the speech or the song or the orchestra just exactly as if it were being performed in our presence for the first time. The records of the voices of men and women now deceased, the songs of Caruso and Evan Williams, the speeches of kings and presidents, preachers and politicians, can all be reproduced in a moment at any time. So the impressions which are made by human words and acts, upon the divine recording instruments, are preserved against the day of judgment, when the living and the dead shall be judged according to the things written in the books.

* Written in 1932; Reprinted in 1967.

Once again, science helps us to understand the revelation which the Bible tells us God has given of Himself in the person of Jesus Christ. The Creator of the universe must be of such effulgent glory and majesty that it is not possible for mortal eye to look upon Him and live. So the Bible says that He dwells "in the light which no man can approach unto; whom no man hath seen, nor can see"; that "no man hath seen God at any time," but that the Son of God, Jesus Christ, has "declared Him." Have you ever seen a notice to keep away from an electric wire because it was charged with a high-powered electric current and to touch it would mean instant death? That same current may be passed through a transformer, wherein its power is reduced to such an extent that as it issues forth it may be used for personal or domestic purposes without any fear of death. It is the same electricity, still the same current, but brought down to the level of safe and convenient operation. So it is with the revelation of God in Jesus Christ: no mortal could look upon the glory of God and live; but in Jesus Christ, God has revealed Himself, His character and His attributes, in transformed fashion, so that while being a perfect revelation of God to man, Jesus is able to be seen and understood. Therefore Jesus is referred to by one of His apostles as "that which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled." Wonderful how science is helping us to understand the things of God, and to see that true religion, true science, and right reason all agree.

The infidel has said that the Bible is not of God, but of man—that it is the work of crafty and designing priests. While it is true that there have been priests who have imposed upon the people and by cunning craftiness have sore deceived them, it does not necessarily follow that all priests are of that character; so that, even if the Bible had been made by the priests, without divine inspiration, it would not of necessity be fraudulent or otherwise bad. But the infidel cannot have thought very far when he made such a charge against the priests, for if he had studied the laws of the priesthood as laid down in the Bible, he would have seen that they do not give the priests the favors they undoubtedly would have reserved for themselves if they had been the authors of the code. The priests were not allowed to own land, and for their sustenance they were dependent on the gifts of the people. It is characteristic of lawmakers, as a rule, to see to it that the laws conserve their special interests. For instance, the British House of Lords was able to veto any legislation by the Commons that interfered with their special privileges, and as a conse-

quence the landed estates of the titled owners had become enormously valuable and were not contributing their just proportion to the expenses of the country until quite recently the powers of the Lords were so amended as to restrict the right of veto, and they were compelled to pay a fair share to the public exchequer, for the benefit of the poorer classes. When the Bible was written the priests were no better in character than the legislators of today, so it is not reasonable to imagine that they favored a code of laws which gave men a disadvantageous social or economic position.

The charge that the New Testament was written after the Council of Nice can easily be refuted by the fact that Christian writers in the second and third centuries of the Christian Era refer to or quote from the gospels and epistles of the New Testament, and it would be a strange thing if they could quote from a book that was not written until one or two hundred years after they made the quotations.

All other arguments of the skeptic against the existence of God, the reality of Jesus Christ, or the authenticity and reliability of the Bible, the Word of God, may be as effectively disposed of as those here mentioned have been. The Bible is still triumphant over all its enemies, and is a satisfactory foundation for the Christian faith and hope. By rejecting it the infidel deprives himself of much present satisfaction and comfort, and cuts himself loose from any hope of a life beyond the grave.

"Father of mercies, in Thy Word
What endless glory shines!
Forever be Thy Name adored
For these celestial lines."

BIBLE TEACHING CONCERNING HUMAN NATURE

"As from the earth at first we came,
And entered mortal life;
So to the earth we must return
When past this worldly strife.

Whate'er we fondly call our own
Belongs to heaven's great Lord;
The blessings lent us for a day
Are soon to be restored."

"IN THE beginning God created the heaven and the earth" (Genesis 1: 1), and as the Bible narrative opens "the earth was without form and void; and darkness was upon the face of the deep" (vs. 2). But "the Spirit of God moved upon the face of the waters" (vs. 2), and order was restored. Whatever was the cataclysm which had produced the chaos we know not. The rest of the first chapter of Genesis is devoted to an account of the restoration of light, the arrangement of the ordinances of day and night and the seasons of the year, the production of vegetation and the lower forms of animal life in air and sea and on land, and at verses 26 and 27 it is recorded, "And God said, Let us make man in our image, after our likeness. . . . So God created man in his own image, in the image of God created he him; male and female created he them."

The word here translated "God" is "elohim," and is plural, because the work of creation was performed by God through the instrumentality of angels, who being representatives of the Lord God, Jehovah God, Eloah, the Powerful One, were elohim, or powerful ones. We should therefore read, "The elohim said, Let us make man in our image." When, later, angels appeared to men, as they are reported to have done on several occasions, they were mistaken for men, so that one apostle says, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares" (Hebrews 13: 2). This is proof that man was made in the image and after the likeness of the elohim.

In the second chapter of Genesis a further account of man's creation is given: "And the Lord God formed man of the dust of

the ground, and breathed into his nostrils the breath of life; and man became a living soul" (vs. 7). Here are three things: first, the man was formed of the dust—that was the "body"; second, the breath or "spirit" of life was breathed into the dust-formed body; third, the dust-formed "body," animated by the "spirit," or breath of life, became a living "soul." Here are body, spirit, and soul. In I Thessalonians 5: 23 Paul says, "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

There is not much difficulty in understanding that the body was formed from the dust; it is known to all that at death the body returns to dust. Concerning the spirit and the soul, however, there has been and still is much confusion. Yet the Scriptures are clear on the subject, as this verse from Genesis and others to be quoted presently show. They distinguish very accurately between "soul" and "spirit."

The twelfth chapter of Ecclesiastes contains a description of what may be called the reverse process of that which is recorded in Genesis 2: 7. There is first an exhortation to remember the Creator in the days of one's youth, when things are bright and rosy, before the evil days draw nigh, when age takes away the capacity for enjoying pleasures, and at last death occurs. After describing death, in highly figurative language, the writer continues, "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it" (vs. 7).

In Genesis the man is said to be formed of the dust, and God gives to him spirit or breath, bestowing upon him for a time a portion of the great fund of breath which is in His possession and power. So long as that breath remains in the body, the man lives, or is a living soul. According to Ecclesiastes 12: 7, when he dies—expires—breathes his last—he ceases to be a living soul: the dust-formed body returns to the earth from which it was created, and the spirit, or breath, returns to God who gave it—returns to that fund of spirit, or breath, from which God is constantly supplying human beings, in order that they may live.

Someone may say, "Oh, I thought the spirit was something that continued to live after the body had died and returned to dust, and that it returned to God as a never-dying, conscious entity." If that is so, since the same spirit, or breath, that animates man and causes him to be a "living soul," also animates the lower forms of animal life—does their "spirit" return to God who gave it, at their death, as a never-dying, conscious entity? It must if man's does, for the

account of their creation and the description of their death are given in exactly similar terms.

In the first chapter of Genesis, the term "living soul" (in the Hebrew, *nephesh chayiah*) is applied to the lower orders of creation before it is applied to man. "Let the waters bring forth abundantly the moving creature that hath life (*nephesh chayiah*)" (vs. 20). "And God created great whales and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind" (vs. 21); "And God said, Let the earth bring forth the living creature after his kind; cattle and creeping thing and beast of the earth after his kind" (vs. 24). Then, when man had been created, male and female, "God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (vs. 28); and further, "God said, Behold, I have given you 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. And to every beast of the earth, and to every thing that creepeth upon the earth, wherein there is life (living soul, *nephesh chayiah*) I have given every green herb for meat" (vss. 29, 30). Then in Genesis 2: 7, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath (*ruach*, spirit) of life; and man became a living soul (*nephesh chayiah*). And again, when the man, Adam, was called upon to name the various fowl of the air and beasts of the field, "whatsoever Adam called every living creature (*nephesh chayiah*), that was the name thereof" (vs. 19).

It is not surprising, therefore, to find death the opposite of life, described in Ecclesiastes 12: 7 as exactly the reverse of the origin of human life as described in Genesis 2: 7. In the one case, the dust-formed body is animated by breath or spirit of life, bestowed by God, and as a consequence there is a living soul, a living man. In the other case, the man dies, the breath which God gave him returns to God, and the body returns to the dust from which it had been created.

In Ecclesiastes 3: 18-21, this comparison of man's physical nature with that of the lower forms of animate creation is very clearly stated: "I said in mine heart concerning the estate of the sons of men, that God might manifest them, and that they might see that they themselves are beasts. For that which befalleth the sons of men, befalleth beasts; even one thing befalleth them; as the one

dieth, so dieth the other; yea, they have all one breath (*ruach*, spirit); so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust and all turn to dust again."

This is very plain. Physically, man is not on any higher plane than the beasts are: all are animated by the breath of life, supplied by God; and all die when that breath returns to God, no longer animating the body of man or beast and causing it to live. But lest any should imagine that our object is to prove that death ends all for man as well as beast, we will here remark that while man is on the same physical plane as are the animals, he is mentally and morally related to God in a way which they are not, and by virtue of this mental and moral relationship there are prospects and possibilities to which man is related and the lower animals are not. These will be elaborated in later pamphlets; therefore it will be sufficient to state here that certain promises have been made to the human race which hold out glorious and infinite prospects to those who hear and obey the will of the Creator, Jehovah God. Peter says concerning these promises and prospects and possibilities, that "His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature" (2 Peter 1: 3, 4).

It is part of the good news, or gospel, of Christ, that there is a possibility of attaining to the divine nature, which is perfect and incorruptible; and in some of our later pamphlets we shall point out in detail the divine way of such attainment. In this, our consideration is of man's present nature—what it is, and how it came to be.

When man was created he was pronounced very good, as was every other element of the divine handiwork. It is evident now that there is much in man's physical, mental, and moral nature that is not good, even man himself being the judge. How then came it that man fell from the good estate which he was in at his creation? When newly formed from the dust and animated by the God-given breath of life, he was "very good." He was alive, and his bodily organs were performing their functions perfectly—he was "very good." But what do we see now? We see that the life of the first man, Adam, and the lives of all his descendants, are terminated by death. We see that the bodily functions of many of his descendants are very far from perfectly performed, that there is much "dis-ease" in their present physical condition, that few, if any, can boast of perfect health.

As to mental and moral goodness, there was, at the time of Adam's creation, nothing to record, for mental and moral goodness can only be apparent after there has been some trial, or test, to prove it. It is evident that at present there is no more mental and moral perfection than physical. There is much sin in thought and word and deed, much mental suffering or dis-ease, and much moral corruption in individuals and in nations. How has it all come about?

When it was said that man became a living soul, there was nothing to indicate the duration of that life. Was it to be for a time only, or was it to be forever? Nothing was said. It is clear that God's purpose was, to be glorified by man's obedience to His will, for it is recorded that He gave to Adam specific instructions, and that upon his obedience or disobedience depended his temporary or permanent possession of the spirit of God, of his life. "And the Lord God planted a garden eastward in Eden, and there he put the man whom he had formed. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. . . . And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: 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" (Genesis 2: 8-17).

Many theories have been spun as to what might have happened if Adam had kept the commandment; but the fact is that he did not. It is therefore vain to speculate as to how and when he would have been made to realize that he was to live forever if he had been obedient: what concerns us is the effect of his disobedience upon himself and upon us as some of his descendants, and whether there is any possibility of escape from the penalty of transgression and return to the "very good" state that obtained at Adam's creation.

Adam, when tempted or tried by means of another of God's created beings, the "nachash" or "serpent," disobeyed the divine command and brought upon himself the penalty mentioned by God when He gave him the commandment. When the serpent asked Eve, the woman whom God had formed as a companion for Adam, if God had commanded them not to eat of every tree of the garden, Eve said that He had: "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." The serpent replied, "Ye shall not surely die: for

God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." So Eve partook of the fruit of the forbidden tree, and induced Adam to eat also; consequently, the sentence had to be pronounced by God, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return" (Genesis 3: 1-19).

Thus was the sentence of death pronounced. From that very day Adam's nature was a dying one. He did not die on the spot; he commenced to die. The marginal rendering of Genesis 2: 17, "for in the day that thou eatest thereof thou shalt surely die," is "dying thou shalt die." Hitherto he had been a living soul, a dust-formed body animated by the breath of life, with no indication as to whether that life would be brief or unending—but now, condemned for his transgression, there is but one thing ahead for him—"dying thou shalt die." In the process of dying, his life was to be characterized by labor and sorrow, the very ground being also cursed for his sake, so that in contrast to what it might bring forth, fruit in plenty and without toil, it should produce thorns and thistles, and Adam must labor hard to make it produce that which would be good for food.

Could there be any more accurate description of the lot of the human race as a whole than this? Does it not accurately describe the lot of the majority of human beings? I remember reading, many years ago, of a gentleman who overheard a man and wife among his servants bemoaning their hard lot and blaming Adam and Eve for it—if only Adam and Eve had not eaten of that forbidden fruit, they would not be in such hard circumstances. So the gentleman decided to see if they were better than Adam and Eve, and having had a number of dishes placed upon the table, he invited them in, telling them that he had some good things in store for them. He had invited them to a great feast and was going to leave them to enjoy it. They could eat of every dish on the table, but one—they must not touch that till he returned. Poor human nature! Their curiosity got the better of them. They very badly wanted to know what was in that special dish and could not wait till their master returned. They lifted the cover, and behold, out jumped a mouse. How frantically

they tried to catch it and replace it, but it was gone. When the master returned, he lifted the cover of that dish and discovered their sin—just like the sin of Adam and Eve, whom he had overheard them condemning—the sin of disobedience.

Adam's children have no better nature than he had, physical or moral. The apostle Paul, in the fifth chapter of Romans, says, after speaking of the love of God and of the death of Christ as the atonement, or the provision of a means of redemption from sin and death, "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: (for until the law sin was in the world: but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence 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 not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord" (Romans 5: 12-21).

Here is a wonderful contrast. On the one hand is Adam, a sinner, whose act of transgression has involved all his posterity in the same condemnation to death. Even though they have not sinned (actually transgressed) in the same way he did—yea, even though they are but infants who can neither obey nor transgress—they are subject to death just as he was. "So death passed upon all men, for that (margin, in whom) all have sinned." Though they have not sinned actually, for sin is transgression of law, yet they are "reckoned" as having sinned in him, even Adam—sin is "imputed" unto them; they are regarded as though they were actual sinners and are under the condemnation, which is rightly called

Adamic condemnation because it was brought upon the race by Adam.

On the other hand is Jesus Christ, the righteous, through whose death, as an offering for sin, eternal life has been made possible for those who believe on Him and become associated with Him through baptism into His death and prove worthy through obedience to His commands.

Adam's sin is imputed to all his natural descendants—they are reckoned or accounted as sinners, and are condemned as such—not that they have actually transgressed, or transgressed in the same manner as Adam: in Adam all die. Christ's righteousness is imputed to all true believers; it becomes a covering for their sin; they are reckoned or accounted as righteous, and as such are justified and saved—in Christ shall all be made alive. "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (vs. 19). "The judgment was by one to condemnation, but the free gift is of many offences unto justification" (vs. 16).

The apostle also speaks, in the seventh chapter of the same epistle, of the mental and moral condition of all the descendants of Adam. Like the man and woman in the story above referred to, all share the same tendency to transgression that characterized their first ancestor, and this the apostle calls sin. He speaks of a law of his mind, with which he serves the law of God, and of a law of sin in his members, in the flesh, with which he serves the law of sin. Salvation is needed by all men, not only from the physical law which brings death, but from the natural law which wars against, and is in constant conflict with, the law of the mind and the law of God.

While sin is primarily actual transgression of law, the apostle uses the term "sin" in a secondary sense as that which leads to or causes sin in the primary sense, or transgression. "When we were in the flesh, the motions (margin, passions) of sins, which were by the law, did work in our members to bring forth fruit unto death. . . . Sin, taking occasion by the commandment, wrought in me all manner of concupiscence. . . . Sin, taking occasion by the commandment, deceived me, and by it slew me. . . . That which I do I allow not: for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For 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. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin" (Romans 7: 5-25).

The effect upon the human race of the sin of Adam and Eve, its progenitors, is to place all by nature under the condemnation to death because of the imputation to them of Adam's sin, and in a condition which is described as being under the law of sin and death. An atonement has been made by the obedience and sacrifice of Jesus Christ, and through that atonement all who will may be freed from the condemnation that comes through descent from Adam—legally now, and physically hereafter, by resurrection and immortalization if they have died before the Lord's coming, and by change of nature if they are living when He appears.

Nowhere does the Bible give countenance to the present possession of immortality by man. It is a common belief that human beings are composed of two parts—the body, dust-formed and destined to return to dust, and the soul, immaterial and immortal, which at death is separated from the body and goes either straight to reward or punishment, or to an intermediate state to await the day of resurrection and judgment, with consequent reward or punishment. The soul is usually supposed to be the spirit, too, but the Bible is very explicit in distinguishing between soul and spirit. As has been shown already from Genesis 2: 7, the body, formed from the dust, was animated by spirit or breath from God, and the man became a living soul. The breath or spirit was not the soul, neither was the body, but the living being resulting from the combination of body and spirit, or dust and breath, was the soul—a living, but not an immortal, soul.

Believers in the immortality of the soul are often surprised when it is pointed out to them that nowhere in the Bible is the term "immortal soul" found. In fact, the word "immortal" is used only once, and then it refers to God: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever" (I Timothy 1: 17). The word "immortality" occurs only five times and in no case does it imply present possession of it

by man. In I Timothy 6:15,16 it is used of "the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto." In 2 Timothy 1: 10 Paul says that "Jesus Christ hath abolished death and brought life and immortality to light through the gospel," therefore it could not have been the possession of all who lived before the appearance and preaching of Jesus Christ. In Romans 2: 7 the apostle Paul says that God will render eternal life "to them who by patient continuance in well doing seek for glory and honour and immortality." If immortality is something to be sought for, it surely cannot be a present possession. In I Corinthians 15: 53-57, Paul again says, "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ." This very clearly shows that immortality is not at present possessed by the human race, and the connection in which Paul makes this statement makes it evident that it is to be put on after the resurrection and at the establishment of the kingdom of God.

So far from immortality being referred to in the Scriptures as the present possession of mankind, the very reverse is evidenced by such citations as the following: "He knoweth our frame; he remembereth that we are dust" (Psalm 103: 14); "Shall mortal man be more just than God?" (Job 4: 17); "What man is he that liveth and shall not see death? Shall he deliver his soul from the hand of the grave?" (Psalm 89: 48); "Thou hidest thy face, they are troubled: thou takest away their breath, they die, and return to their dust" (Psalm 104: 29). This last quotation is exactly in keeping with the two passages already quoted: Genesis 2: 7 in regard to the creation of man; Ecclesiastes 12: 7 in regard to man's death. God takes away the breath which He gave them, that is their spirit, and they die. A popular phrase is, that one "breathed his last," or as it is in Latin, he "expired," or "breathed out."

If the Bible is so explicit in reference to man's present mortality, how is it that the belief in the immortality of the soul is so prevalent today? It is because man has in all ages tried to penetrate the mystery of after-death. After death, what? Because nature is silent, he has evolved ideas which seemed to him to be necessary to

satisfy the inborn desire for a continuance of life. No sane human being desires death. When persons do bring death upon themselves, the usual verdict is "suicide while temporarily insane." Trouble or suffering may cause mental aberration and consequent suicide, but no sane human being will voluntarily seek death. So ideas of continued life, somewhere and somehow, have from the dawn of human history been present in men's minds. Man has longed for immortality, and has thought it must be in order to satisfy his longing. There is evidence of belief in immortality among the oldest civilized peoples. It has been said that the doctrine of the immortality of the soul originated with the Egyptians and passed from them to the Greeks and Romans, and from them to present-day Christians. As death was not considered to end life, it became necessary to find places of abode for the souls after they left the bodies, both the souls of the righteous and the souls of the wicked; so heaven and hell, and purgatory and valhalla, and hades and the western fields of Egypt, and other places, have been described as the abodes of departed souls or spirits. An English poet, referring to Plato's discussion of immortality, which was written as the result of the teachings of Socrates, has said, "It must be so, Plato; thou reasonest well. Else why this longing hope, this fond desire, this yearning after immortality?" Strange reasoning, that! One would rather think that a desire for something was proof of its non-possession than of its possession. As the Apostle Paul says, "What a man seeth, why doth he yet hope for?" If man had immortality by nature he would be more likely to rejoice in its possession than to long for it.

Another argument for the present possession of an immortal soul has been that because God loves men He will not destroy them—they must be immortal; they must live forever. This, however, would prove immortality only for the righteous, if it proved any immortality at all, because it is testified that "all the wicked will God destroy."

It has been said that the mind is the soul. This theory does not find support in the facts of human experience. If the mind is the soul, it is strange that some should be born without any evidence of mind, or any mental activity whatever. Again, mind is not a possession of human beings alone: to one degree or another, mind is possessed by some of the lower animals, for they exhibit power to reason upon things and devise means of action accordingly; not all animal action is the result of blind instinct.

The most fatal blow to the theory that the mind is the soul, that is the immortal soul, is the fact that mind may be temporarily im-

paired by an accident, and it would be strange that a mind which cannot survive a more or less trifling accident should be able to survive the far more important event of death—that after death the mind should be even better able to operate than during life. Instances have been recorded in surgical annals where, as the result of an accident, in which a small piece of bone pressed upon the brain, there has been a complete mental blank until the bone has been removed, and then the thread of conscious mentality has been taken up again just where it was broken off; the time between—hours, days, or months—was a complete blank.

The fact of death as a characteristic of present human nature is what we are considering in this pamphlet; the state of the dead, their location and future experiences, will be dealt with in later issues. We would emphasize, however, the fact that the teaching of the Bible concerning human nature is very clear, that man is at present mortal, that death is a reality. It is not as one of the poets has said: "There is no death, what seems so is transition"; or as a tombstone epitaph has it: "Death is but the birth-pangs of a better and more glorious life," or as one writer has said, "We bow our heads, on going out, we think, and enter straight another golden chamber of the King's, larger than this and lovelier." No, the Bible does not give any support to such poetical fancies as these; it proclaims death to be a grim reality, as indeed the king of terrors, from whose clutches human beings need to be delivered; but as Paul has said, "Thanks be to God which giveth us the victory through our Lord Jesus Christ."

One of the outstanding characteristics of human nature is pride. Men have thought that when God breathed into man's nostrils the breath of life, causing him to become a living soul, He imparted to him some spark of His own nature, thus making him immortal, and have declared that, in consequence, one human soul is of more value than countless worlds. That, however, is read into the text; it certainly is not there as the text stands. It was the same breath of life that He gave to the lower creation, and it gave to them the same kind of physical life as it did to man. As we have seen in Ecclesiastes 3: 19, "as the one dieth, so dieth the other; yea, they have all one breath." The Bible does not speak in such flattering terms about men as they do about themselves. Isaiah 40: 6, 7: "All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth; because the spirit of God bloweth upon it; surely the people is grass." I Peter 1: 24: "All flesh is as grass, and the glory of man as the flower of grass. The grass

withereth and the flower thereof falleth away." James 1: 10: "As the flower of the grass he shall pass away." Psalm 78: 39: "He remembereth that they were but flesh; a wind that passeth away, and cometh not again." James 4:14: "What is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away." Isaiah 40: 15, 17, 18, 22: "Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance; behold, he taketh up the isles as a very little thing; all nations before him are as nothing; and they are counted to him less than nothing, and vanity. To whom then will ye liken God? It is he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers."

These estimates of human nature are not very flattering to the pride of man; but they are the divine, and therefore the accurate, estimates of the situation. Whole nations are less in His sight than the drop that falls from an upturned bucket; or the dust one blows from an apparently empty balance. What, then, about one human soul being worth more than countless worlds? Why should the spirit of mortal be proud?

The Bible has some very interesting things to say about souls and spirits—not that they are immortal, but things that can be understood when we remember that the soul is the living being.

In the description of the flood, it is said in Genesis 7: 21, 22, that "all flesh died, that moved upon the earth, both of fowl, and of cattle, and of beast, and of every man, all in whose nostrils was the breath (spirit) of life, of all that was in the dry land, died."

In Genesis 14: 21, it is recorded that when Abram was returning from the slaughter of the kings, the King of Sodom met him and asked him for those whom he had rescued, saying, "Give me the persons (margin, souls) and take the goods to thyself"—that is, give me the living beings, the living persons—certainly not immortal souls.

In Numbers 31: 28, there are instructions to "levy a tribute unto the Lord of the men of war which went out to battle; one soul of five hundred, both of the persons and of the beeves and of the asses, and of the sheep." Seeing that they were all living beings, and that Bible souls are living beings, whether man or beast, it is easily understood—it could not mean immortal souls.

In the tenth chapter of Joshua there are accounts of the conquest of Canaanitish kings, and it is said at verse 35, "And they took it (Eglon) on that day, and smote it with the edge of the sword, and all the souls that were therein he utterly destroyed that day according to all that he had done unto Lachish." In verses

28, 30, and 31, it is said that Joshua destroyed all the souls that were in Makkedah, and Libnah, and Lachish. In verse 39, similar language is used of Debir, and in Joshua 11: 11 it is said of Hazor, "And they smote all the souls that were therein with the edge of the sword, utterly destroying them: there was not any left to breathe." How utterly unintelligible if the souls were immortal, but how easily understood if they were living beings animated by the breath of life—"there was not any left to breathe"—no, they (the souls) were all dead!

It is distinctly stated in Ezekiel 18: 4, 20, that souls die: "Behold all souls are mine: as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die."

Psalms 78: 50 says, "He made a way to his anger: he spared not their soul from death, but gave their life over to the pestilence." Psalm 30: 3: "O Lord, thou hast brought up my soul from the grave: thou hast kept me alive that I should not go down to the pit." Psalm 33: 18, 19: "The eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine."

In Numbers 23: 10, Balaam says, "Let me (margin, my soul) die the death of the righteous"—he surely could not mean an immortal soul; neither could Job, as the margin records his speech in chapter 31, verse 39, "If I have eaten the fruits thereof without money, or have caused the soul of the owners thereof to expire, or breathe out"; neither could Elihu, as recorded in Job 33: 18, 20 and 22: "He keepeth back his soul from the pit, and his life from perishing by the sword . . . so that his life abhorreth bread and his soul dainty meat . . . yea, his soul draweth near unto the grave, and his life to the destroyers."

Some things are said of the soul, and souls, that sound very strange if one thinks of an immortal soul; but if one thinks of the correct definition of a Bible soul, as a living being or a person, they are easily understood. Of the special passover sabbaths it is said, "No manner of work shall be done in them, save that which every man (margin, soul) must eat." So in Deuteronomy 14: 26: "Thou shalt bestow thy money for whatsoever thy soul desireth (or lusteth after)."

When the mixed multitude that went with the Israelites from Egypt into the wilderness remembered the good things they had to eat in Egypt and complained to Moses about the manna, they said, "Now our soul is dried away: there is nothing at all beside this manna, before our eyes" (Numbers 11: 6).

In Deuteronomy 12: 20 it is written, "When the Lord thy God shall enlarge thy border as he hath promised thee, and thou shalt say, I will eat flesh, because thy soul longeth to eat flesh; thou mayest eat flesh, whatsoever thy soul lusteth after."

A few illustrations of the recurrence of the word "spirit" will serve to make clear the distinction that has already been pointed out in the Bible use of the terms "soul" and "spirit." The spirit (Hebrew, *ruach*) is the breath, given by God to man, or rather, lent by God to man, which causes him to be a living being. When God takes back the breath, or spirit, the man dies. So we read in Psalm 104: 30: "Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth"; and in the preceding verse, "Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust." How this harmonizes with Genesis 2: 7 and Ecclesiastes 12: 7! This in Psalm 104 is said of leviathan and other things both small and great beasts; but, as we have seen, man and beast have all one breath and are on the same physical plane; so this applies to man equally as to the beasts.

In Ecclesiastes 3: 21, Solomon asks, as the Revised Version renders it, "Who knoweth the spirit of man whether it goeth upward, and the spirit of the beast whether it goeth downward to the earth?" He is evidently challenging that Egyptian philosophy (with which he doubtless was acquainted, for he married a daughter of Pharaoh) which declared that in the transmigrations after death some spirits ascended and some descended, and the very tone of the question suggests the falsity of the Egyptian theory.

In speaking of the necessity of works as well as faith, James says, "For as the body without the spirit (margin, breath) is dead, so faith without works is dead also" (James 2: 26).

Job says (33: 4), "The spirit of God hath made me and the breath of the Almighty hath given me life"; and in 27: 3, 4, "All the while my breath is in me, and the spirit of God is in my nostrils, my lips shall not speak wickedness."

There is a secondary use of the terms "soul" and "spirit," in which they are used of certain characteristics of the living being. This is in keeping with our modern use of the terms. We speak of a "generous soul," or a "noble soul," or a "soulful" piece of music, or a "whole-souled person," meaning thereby some qualities or characteristics of the individual or the music. And as mind, thought, reason, are manifestations of living persons, sometimes "spirit" is used to denote some of these characteristics or properties. So we have in biblical language, "the spirit of wisdom, the spirit of under-

standing, the spirit of counsel, the spirit of might, the spirit of knowledge, the spirit of jealousy, a humble spirit, a sad spirit, a willing spirit, a sorrowful spirit, a contrite spirit, a meek and quiet spirit." Spirit is sometimes used of the mind, but as mind is not immortal, "spirit" when used of the mind cannot be immortal.

It is important rightly to understand the Bible teaching concerning human nature, concerning body, soul and spirit, for on a correct understanding of these things depends a correct understanding of the destiny that awaits man—whether good or bad. This will be fully considered in future pamphlets in this series.

"There is an hour when I must part
With all I hold most dear;
And life with its vain hopes will then
As nothingness appear.

There is an hour when I must sink
Beneath the stroke of death;
And yield to Him who gave it first,
My fleeting vital breath.

There is an hour when I must stand
Before the judgment-seat,
And actions, thoughts, and idle words
In trying ordeal meet.

Oh, may I now be wise, while still
That hour's in future stored,
And live acceptably to Him
Who is my Judge and Lord."

WHERE ARE THE DEAD?

"How still and peaceful is the grave
Where, life's vain tumults past,
The house of rest, by heaven decreed,
Receives us at the last.

There servants, masters, small and great
Partake the same repose;
And there in peace the ashes mix
Of those who once were foes."

Where are the dead? This is a question that has exercised the minds of human beings in all ages. Having in mind the idea that man at death does not really die, but continues to live in a disembodied form, men have created, in their imaginations, all sorts of fanciful places of abode for the "departed spirits," in many cases attributing to the said "spirits" divine powers and worshiping them as gods of good or evil. Ancestor worship, the worship of genii or jinns, the belief in the possibility of communication between the living and the dead—all have their foundation in this belief in the continued conscious existence of a "spirit" or "soul" after the death of the body, and its translation, according to its merits or demerits, to heaven, or hell, or purgatory, or an intermediate "hades."

There are two possible alternatives—either the dead are dead or they are alive; and if they are dead, again there are two alternatives—either they are dead forever or there is a possibility of their living again; but while they are dead they are dead, and therefore unconscious; for if they are conscious they are not really dead.

It may seem unnecessary to emphasize so apparently simple a statement, but it is necessary to be emphatic about it, because many persons imagine that the dead are really more alive than when they were living—that, in fact, "there is no death; what seems so is transition"—that death is really the releasing of a "soul" or "spirit", the better and nobler part of man, from the trammels of an inferior "body," which has hindered it during life from the proper exercise of its highest powers.

This is not an overdrawn statement; it is a concise summary of the prevalent idea among enlightened religious people today; and it is because the writer believes this idea to be unsupported by biblical teaching that he is about to set forth what the Bible does teach concerning the state of the dead. Where are the dead? What is

their condition? Is their present condition to continue forever? Is there any prospect of deliverance from death and from the death-state? These are questions to which we shall present the biblical answers.

The exact meaning and biblical use of the terms "body," "soul," and "spirit" have been set forth in an earlier pamphlet, No. 2 of this series on "Divine Teaching." We shall not repeat the arguments there given, but simply state the conclusions arrived at as to the Bible teaching concerning human nature—that man is a dust-formed "body" animated by the breath or "spirit" of life, which causes him to be a living "soul," and that ultimately he dies, the life ceases; that is, the "soul" dies, and the "spirit" or breath returns to God, not, however, as a conscious entity, but returning to that fund of spirit from which He lends to man a portion while life lasts; and the "body" returns to the dust from which it was created.

Death is death. The poet was wrong when he said "There is no death; what seems so is transition." Death is a grim reality, an enemy and not a friend; but an enemy who is at last to be overcome by the greatest of all victors, the Lord Jesus Christ. It is declared by the Apostle Paul that "the last enemy that shall be destroyed is death" (I Corinthians 15 : 26).

Where, then, are the dead? What is their condition and what are their prospects? Does death end all? Is there a hope of life beyond the grave? To these questions the only satisfactory answers can come from the revelation which the Creator Himself has given to His creatures in His Holy Word—the Bible.

The infidel, of course, believes that death does end all. Since he does not believe in God and since he believes that all life is but the result of physical forces operating through some chance combination of atoms in a very remote past to produce a spark of life, which has ascended through untold ages and countless stages until it finds its highest expression in humanity, he cannot see anything better ahead for mankind than a final relapse into the original state of nothingness which preceded his birth. With no intelligent Creator controlling human destiny, he cannot, of course, believe in any divine revelation concerning a plan to save mankind from being at last swallowed up in complete and final oblivion.

In No. 1 of this series we considered the unreasonableness of the infidel's contention, in view of the evidences of the existence of a Creator, and the reasonableness of a divine revelation, so we shall not here do more than state that, with a Creator and a divine revelation, we are delivered from the otherwise inescapable conclusion of final oblivion and brought face to face with the possibility, at least,

of a more inviting destiny. We hope to show that in the divine revelation that possibility is made into a probability, and that ultimately, by the co-operation of human conduct with divine regulations, it may in our own cases be a glorious reality.

Where are the dead and what is their condition ? These two questions are answered together, at least in part, in some of the biblical testimonies. For instance, in Psalm 146 : 3, 4, it is written: "Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." His breath, or "spirit," goeth forth; it returns to God who gave it. He, the man, returns to the earth. The breath having left the body, the body returns to the dust. So far, however, from the spirit or breath returning to God as a conscious entity, it is distinctly stated that "in that very day his thoughts perish." There is no intimation of departed spirits going to the realms of the blest or the regions of the damned—to heaven, or hell, or purgatory, or hades. The man, having ceased to live, returns to the earth from which he was created, and his thought, his consciousness, ceases as well as his life—"In that very day his thoughts perish."

Hymnologists have sung a very different story. For instance, "I'll praise my Maker with my breath; and when my voice is lost in death, praise shall my nobler powers employ." What a contrast to the Bible declaration, "In that very day his thoughts perish" ! Here is a plain answer to the questions, Where are the dead and what is their condition ? The dead, having ceased to live, have also ceased to think. The grave is a land of unconsciousness. The Bible knows nothing of human thought apart from bodily organization—nothing of mind apart from organized matter; and the organism ceasing to live, the thought ceases as well.

There are in the Bible numerous records of the death and burial of individuals—the "in-ter-ment" or placing in the earth—but nothing whatever about the departure of "spirits" or "souls" to continue conscious existence in some other place than upon this earth—in heaven, or hell, or purgatory.

It is recorded of Abraham that the Lord informed him that his descendants should be strangers in a strange land, suffering affliction for a number of years and afterward returning to their native land; but this was to be after his death: "Thou shalt go to thy fathers in peace; thou shalt be buried in a good old age" (Genesis 15 : 15). His fathers had died and were buried; he should die and be buried with them—no intimation that his body would be buried, but himself, his soul, his spirit, would go to some other realm where he would

be conscious and know all that was happening to his descendants: "Thou shalt go to thy fathers *in peace*; thou shalt be buried in a good old age." And so he did, at the age of 175 years, for it is recorded in Genesis 25 : 8: "Then Abraham gave up the ghost (*ruach*, spirit or breath), and died in a good old age, an old man, and full of years; and was gathered to his people"—he joined them in the grave—he was buried.

So it is written of Isaac: "And Isaac gave up the ghost (he expired, or breathed out), and died, and was gathered unto his people" (Genesis 35 : 29)—as we say today, he went to join the great majority—in the city of the dead, the necropolis, the grave.

So also of Jacob: "And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yielded up the ghost (spirit, breath, *ruach*), and was gathered unto his people" (Genesis 49 : 33). And of Joseph: "So Joseph died, being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt" (Genesis 50 : 26). At a later date, when the Israelites went from Egypt to Palestine, or Canaan, they took with them Joseph in the coffin in which he had been placed after he had been embalmed: "And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you" (Exodus 13 : 19).

Of Moses it is said: "So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord, and he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day. And Moses was an hundred and twenty years old when he died" (Deuteronomy 34 : 5-7).

When Joshua was about to die he said to the elders of the people, "Behold, this day I am going the way of all the earth" (Joshua 23 : 14); and in Joshua 24 : 29, 30, it is recorded that "Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah."

Similar record is made of the death of Samuel: "And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah" (I Samuel 25 : 1).

The death of David is recorded in I Kings 2 : 1, 2, 10: "Now the days of David drew nigh that he should die; and he charged Solomon his son, saying, I go the way of all the earth; be thou strong therefore, and shew thyself a man; . . . So David slept with his fathers, and was buried in the city of David." In Acts 13 : 36

the Apostle Paul says of David that "after he had served his own generation by the will of God, (he) fell on sleep, and was laid unto his fathers, and saw corruption"; and in Acts 2:29, Peter says, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day." The New Testament account of David's death is entirely in agreement with the record in the Old Testament. He died, he was buried, he slept with his fathers.

The record says of Solomon: "And Solomon slept with his fathers and was buried in the city of David his father" (I Kings 11:43).

In none of these instances is there any mention of a continuance of consciousness or of the departure of the person or any portion of the person to some other sphere to continue to live—they all died, fell asleep, were buried in the grave.

A few citations will show that the biblical writers understood that death ended life and consciousness, at least for a time: whether life and consciousness would ever be restored is another question, the answer to which will be considered in the next pamphlet of this series, when we outline what the Bible teaches concerning immortality. Now we are considering only the location and condition of the dead.

Genesis 3:19 gives the sentence of death which was pronounced upon Adam after his transgression of the divine command: "In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." The "thou" here evidently applies to Adam, the person, the thinking, living person, whose life and thought should cease at death, and he, himself, should return to the ground; no intimation of a conscious soul or spirit going to some other sphere, and the body only returning to the dust—thou, the man, Adam, shalt "return unto the ground, for out of it wast thou taken; dust *thou* art and unto dust shalt *thou* return."

In the quotation already made from Acts in reference to David, it is said that "he is both dead and buried, and his sepulchre is with us unto this day." Peter continues with a contrast between David and Jesus Christ. Both died and were buried, but Jesus rose from the dead and David did not. His sepulchre was still with them when Peter spoke: David was still in the grave; he had seen corruption. But Jesus was not then in the grave: He had risen and also He had ascended to the right hand of God—but "David is not ascended into the heavens" (Acts 2:34). This is very definite—not only is there no intimation that David, the man after God's

own heart, had gone to heaven, but it is emphatically declared that he had not—he was still in the grave—his sepulchre was still with them and known to them in Peter's day.

The Psalms of David, as they are collected in our modern Bibles, may not all have been written by David, but many of them undoubtedly were, and those that were not are of equally inspired authorship, and they contain many very clear testimonies concerning the location and condition of the dead. Here are a few samples:

"In death there is no remembrance of thee: in the grave who shall give thee thanks ?" (Psalm 6 : 5).

"Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death" (Psalm 13 : 3).

"What profit is there in my blood, when I go down to the pit ? Shall the dust praise thee ? Shall it declare thy truth ? (Psalm 30 : 9).

"Let me not be ashamed, O Lord; for I have called upon thee; let the wicked be ashamed, and let them be silent in the grave" (Psalm 31 : 17).

"Wilt thou shew wonders to the dead ? Shall the dead arise and praise thee ? Shall thy lovingkindness be declared in the grave or thy faithfulness in destruction ? Shall thy wonders be known in the dark; and thy righteousness in the land of forgetfulness ?" (Psalm 88 : 10-12).

"The dead praise not the Lord, neither any that go down into silence" (Psalm 115 : 17).

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day *his thoughts perish*" (Psalm 146 : 3, 4).

There are several testimonies to the same effect in Ecclesiastes:

Ecclesiastes 3 : 2 says there is "a time to be born, and a time to die," and at verses 19 and 20 the similarity of the death of man to the death of the beasts is emphasized: "That which befalleth the sons of men befalleth beasts; even one thing befalleth them; as the one dieth, so dieth the other; yea, they have all one breath (*ruach*, spirit), so that a man hath no pre-eminence above a beast; for all is vanity. All go unto one place; all are of the dust, and all turn to dust again."

"Do not all go unto one place ?" (Ecclesiastes 6 : 6).

"All things come alike to all: there is one event to the righteous, and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth and to him that sacrificeth not; as is the good, so is the sinner; and he that sweareth, as he that feareth an oath. There is an evil among all things that are done under the sun, that there

is one event unto all; yea, also the heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go to the dead" (Ecclesiastes 9 :2, 3). This inspired statement is in harmony with all our experience, and some of our modern poets have given expression to the same ideas. Thus one poet has sung:

"The glories of our pomp and state
Are shadows, not substantial things;
There is no armour against fate;
Death lays his icy hand on kings.
Sceptre and crown
Must tumble down
And in the dust be equal made
With the poor crooked scythe and spade."

Nobility of birth, honor of attainment, brilliance of intellect avail nothing. In the face of death all are equal—"there is one event unto all." As an old couplet says, "If life were a thing that money could buy, the rich would live and the poor would die." It is not; health and continuance of life cannot be purchased with silver or gold. The Psalmist has also said, "They that trust in their wealth, and boast themselves in the multitude of their riches; none of them can by any means redeem his brother, nor give to God a ransom for him (for the redemption of their soul [life] is precious and it ceaseth forever:) that he should still live forever, and not see corruption. For he seeth that wise men die, likewise the fool and the brutish person perish, and leave their wealth to others. Their inward thought is that their houses shall continue for ever, and their dwelling places to all generations; they call their lands after their own names. Nevertheless man being in honour abideth not; he is like the beasts that perish. This their way is their folly; yet their posterity approve their sayings. Like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for he shall receive me. Be not thou afraid when one is made rich, when the glory of his house is increased, for when he dieth he shall carry nothing away; his glory shall not descend after him. Though while he lived he blessed his soul: and men will praise thee when thou doest well to thyself. He shall go to the generation of his fathers; they shall never see light. Man that is in honour, and understandeth not, is like the beasts that perish" (Psalm 49 :6-20).

When the late Andrew Carnegie, a very wealthy man, was congratulated by some newspaper correspondents on one of his birthdays not long before he died, he expressed what is doubtless the feeling of many of the world's money kings when he said: "If anyone has the secret of life, let him name his price." But no—life is a thing that money cannot buy: it can purchase many of the luxuries of life, but it cannot purchase its perpetuation.

To continue the quotation from Ecclesiastes: "For to him that is joined to all the living there is hope: for a living dog is better than a dead lion. For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in any thing that is done under the sun . . . Whatsoever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecclesiastes 9:4-10).

"Truly the light is sweet, and a pleasant thing it is to behold the sun: but if a man live many years, and rejoice in them all; yet let him remember the days of darkness; for they shall be many" (Ecclesiastes 11:7, 8). This biblical truism is reflected in some modern sayings. When someone remarked casually one day, "Live and learn," a cynic who heard it said, "Yes, and die and forget all"; and one often hears an exhortation to make the best of life while you have it, for "You'll be a long while dead." Experience wonderfully bears out the truth of the biblical declarations.

In the Book of Job there are several references to the state of the dead which are in harmony with the above quotations from Psalms and Ecclesiastes:

"I know that thou wilt bring me to death, and to the house appointed for all living" (Job 30:23).

"Why died I not from the womb . . . For now should I have lain still and been quiet, I should have slept; then had I been at rest, with kings and counsellors of the earth which built desolate places for themselves . . . There the wicked cease from troubling; and there the weary be at rest" (Job 3:11-17).

"As the cloud is consumed and vanisheth away; so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more" (Job 7:9, 10).

"Wherefore then hast thou brought me forth out of the womb? Oh that I had given up the ghost, and no eye had seen me! I

should have been as though I had not been: I should have been carried from the womb to the grave. Are not my days few? Cease, then, and let me alone, that I may take comfort a little, before I go whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as darkness" (Job 10 : 18-22).

"Man dieth, and wasteth away: yea, man giveth up the ghost and where is he? 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" (Job 14 : 10-12).

In Ecclesiastes and Job, the destiny of man by nature is very plainly described. Nature can hold out no promise of perpetually continued life after death. God has, however, made known in His Word a plan whereby it is possible for those who know and do His will to attain ultimately to eternity of being, as will be shown in our next pamphlet. Nature has no blessed future in store for man, but God has for those who will co-operate with Him.

In Job 14 : 21, there is a statement concerning the dead which is in harmony with the quotations already made as to their unconscious condition, and which flatly contradicts the theory which so many hold that after death the mind can operate far more successfully than during bodily life: "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." The present writer once attended an opening service of a church dedicated to a deceased lady and the bishop who delivered the sermon said how he loved to think of that lady that night looking down over the battlements of heaven and being pleased at what was going on. And one of our poets has said, "From yon blue heavens above us bent, the grand old gardener and his wife smile at the claims of long descent." Surely these imaginations are sadly out of harmony with the clear testimony as to the cessation of thought and emotion of every kind at death, and the unconscious state which supervenes.

There is a very interesting story recorded of the good king Hezekiah. It is in the 38th chapter of Isaiah. Hezekiah was "sick unto death," and the prophet Isaiah was sent to him to say, "Set thine house in order: for thou shalt die, and not live." If Hezekiah looked upon death as the beginning of a better life, he should have welcomed this as good news, but he did not. The reason he did not is that he looked upon death in its true light as an enemy, and not a friend. He "wept sore," and "turned his face toward the

wall and prayed unto the Lord." He said, "Remember now, O Lord, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy sight." It does not tell us that he asked that his life might be prolonged; perhaps he did—and perhaps he did not; but, anyway, the Lord knew what he wanted even if he didn't ask Him outright, and He sent Isaiah again to Hezekiah to say, "I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years." He even gave him a sign, for he caused the shadow in the sun dial of Ahaz to return ten degrees.

Hezekiah was glad—so glad that he has left on record his sentiments, from which we can gather the ideas he had as to the state to which death would introduce him—not to a continued existence in some other realm with brightened faculties and keener emotions—oh, no! Listen: "I said in the cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord, in the land of the living: I shall behold man no more with the inhabitants of the world. Mine age is departed, and is removed from me as a shepherd's tent: I have cut off like a weaver my life: he will cut me off with pining sickness (margin—from the thrum): from day even to night wilt thou make an end of me." Let us pause here to consider the force of the figure that the king uses. He is speaking of the weaver, and a modern weaver will see the force of the statement as rendered in the margin, "He will cut me off from the thrum." The "thrum" consists of the threads which fasten the web to the loom. When the web is completed it is cut off at those threads and rolled up. It is finished—it cannot be continued. Some other breakages in the threads may be repaired, but once the web is cut off from the thrum it is finished. So Hezekiah viewed his cutting off from life. His life would end as completely as the weaving of the web when cut off from the thrum.

To continue the king's account of his feelings at the prospect of death: "I reckoned till morning, that, as a lion, so will he break my bones; from day even to night wilt thou make an end of me. Like a crane or a swallow, so did I chatter; I did mourn as a dove; mine eyes fail with looking upward: O Lord, I am oppressed: undertake for me. . . . Behold, for peace I had great bitterness; but thou hast in love to my *soul* delivered it *from the pit of corruption*; for thou hast cast all my sins behind thy back. For the grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee as I do this day; the father to the children shall make

known thy truth. The Lord was ready to save me; therefore we will sing my songs to the stringed instruments all the days of our life in the house of the Lord." Hezekiah is strictly in agreement with the writers of Psalms and Ecclesiastes in his description of the state of the dead—one of unconsciousness, in which it was not possible for there to be thoughts or emotion and consequently not possible for the dead to praise the Lord.

Someone may say, "Yes, but that is all in the Old Testament—the New Testament doesn't set forth the same view." Yes it does. The apostle Paul sometimes refers to death as a sleep. In I Corinthians 11 : 30 he says, "For this cause many are weak and sickly among you, and many sleep," evidently referring to some who had died. In I Thessalonians 4 : 13-15, where he is speaking of the resurrection of the dead at the coming of Jesus Christ from heaven, he says, "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others, which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (or precede) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

Here it is plain that the apostle speaks of death as a sleep. In the case of those who believe in Jesus it is a sleep from which there will be an awakening at the return of Jesus. But until that return it is a sleep. This is a very intelligible figure. We know that in perfect sleep there is no consciousness. When one wakes in the morning, if there has been real sleep, through the night, undisturbed by dreams, there is no consciousness of anything that has happened in the meantime. So in the sleep of death, there will be no consciousness till the day of resurrection—a complete cessation not only of the mental powers as in ordinary sleep, but of the physical powers as well.

In like manner we have already made quotation concerning David, that he was "dead and buried" and that he "fell on sleep, and was laid unto his fathers, and saw corruption." And again in I Corinthians 15 : 51, 52, Paul, in referring to the resurrection at the coming of Jesus Christ, says, "Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be

changed." Some will be asleep in death, others will be awake in life; but the raised dead and the living will together be changed from mortal to immortal, from corruptible to incorruptible. In an earlier portion of the same chapter, Paul had said, "Now is Christ risen from the dead, and become the first fruits of them that slept" (verse 20).

Some, however, will not awaken from the sleep of death. Isaiah speaks of some who "shall lie down together, they shall not rise: they are extinct, they are quenched as tow" (Isaiah 43 : 17); and again, "O Lord our God, other lords beside thee have had dominion over us; but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise" (Isaiah 26 : 13-14); and Jeremiah says of the same gentile lords, that they shall "sleep a perpetual sleep, and not wake." The Psalmist says, "Man that is in honour and understandeth not is like the beasts that perish" (Psalm 49 : 12 and 20); and the writer of the Proverbs says, "The man that wandereth out of the way of understanding shall remain in the congregation of the dead" (Proverbs 21 : 16).

The story of Lazarus is very interesting in this connection. Lazarus lived at Bethany with his sisters Martha and Mary. The three of them were friends of Jesus, and He often visited them at their home. One time when He was some distance away, Lazarus was taken sick and the sisters, knowing Jesus to be the Mighty Healer, sent word to Him, "Lord, behold, he whom thou lovest is sick." They evidently hoped that Jesus would come quickly and heal him, but He did not. Lazarus died. When Jesus received the message that Lazarus was sick He realized that he would die, but inasmuch as He knew that He would go and restore Lazarus to life, "He said, This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." He stayed still in the place where He was for two days and then made as if to go to Jerusalem. He said to His disciples, "Let us go into Judea again." The disciples remembered how He had been treated there recently and wondered that He should wish to return. In His reply to their objection He said, "Our friend Lazarus sleepeth; but I go that I may awake him out of sleep." The disciples, thinking that Jesus was speaking of taking rest in sleep said, "Lord, if he sleep, he shall do well." Then Jesus told them plainly, "Lazarus is dead." Jesus spoke of death as sleep, just as the apostle Paul did in the passages quoted: Jesus was going to wake Lazarus, however, before the day of the general resurrection to which Paul referred, and so He set out with His disciples for Judea.

When they neared Bethany, the sisters met them and said to Jesus, that if He had been there Lazarus would not have died, and when Jesus said that he should rise again they said, yes, they knew that he should rise in the resurrection at the last day. Jesus proceeded to demonstrate His power to raise the dead, and said, "I am the resurrection and the life." He caused the stone to be removed from the mouth of the tomb, and, having prayed to His Father, called "with a loud voice, Lazarus, come forth, and he that was dead came forth."

So Shakespeare was not quite right when in that well-known soliloquy he put into the mouth of Hamlet a reference to the grave as "the undiscovered country from whose bourn no traveller returns." Here was a case of one who had died and who lived again; and Jesus on two other occasions raised to life some who had died—the daughter of Jairus and the son of the widow at Nain. There are some other records of individuals who were restored to life—the son of the widow at Zarepath, the son of the Shunamite, whom Elijah raised, one at the burial of Elisha, and several at the crucifixion of Jesus. These all, however, were raised to a restored mortal life, for they died again. Jesus is the only one who has been raised from the dead to die no more. He is the first fruits of them that slept, to be raised to unending life.

The case of Lazarus is interesting also because of its negative testimony to the state of the dead—not what is affirmed, but what is not affirmed. Wouldn't it be strange if the sisters Martha and Mary did not ask Lazarus some questions about the time that he was dead? Certainly they would differ very much from sisters of the present day if they did not exhibit any curiosity, or interest, in such circumstances. Yet nothing is said as to any information that Lazarus may have given. As Tennyson has said in "In Memoriam," a poem which he wrote to comfort himself on the death of his dear friend, Arthur Hallam,

"Behold a man raised up by Christ!
The rest remaineth unrevealed;
He told it not; or something sealed
The lips of that evangelist."

Doubtless the question that Tennyson suggests must have passed through the minds of Martha and Mary and probably was expressed in words, "Where wert thou, brother, those four days?" Yet there is no recorded answer. If a revelation was given it certainly ought to have been recorded. Its absence is strong ground for inference that there was none. Jesus rose from the dead, but He gives no

information as to the death state, as to the consciousness or unconsciousness of the dead. He tells of His powers over death, but nothing of the condition of the dead: "I am he that liveth, and was dead; and behold, I am alive forevermore, Amen; and have the keys of hell (the grave) and of death." So as Tennyson further says,

"There lives no record of reply
Which tells us what it is to die."

Man's desire to penetrate the mystery of after-death has found expression on a number of occasions in agreements between individuals that whichever died first should communicate to the survivor some details of the other world. For instance, the great American philosopher, Benjamin Franklin, tells in his "Autobiography" of such an agreement made between himself and one of the friends of his early days in Philadelphia. Benjamin Franklin was at that time a printer and Charles Osborne a conveyancer's clerk. They were interested, along with a few others, in literary, poetic and religious matters, and Franklin concludes his reference to them in the following words: "As I may not have occasion again to mention the other two, I shall just remark here, that Watson died in my arms a few years later, much lamented, being the best of our set. Osborne went to the West Indies, where he became an eminent lawyer and made money, but died young. He and I had made a serious agreement, that the one who happened first to die should, if possible, make a friendly visit to the other, and acquaint him how he found things in that separate state. But he never fulfilled his promise." There was a good reason why he never fulfilled his promise. The agreement said "if possible," and as it was not possible, it was not done. Had Franklin and Osborne thoroughly studied their Bibles they would have learned the Bible teaching concerning the state of the dead, that they are unconscious, that in the day of death one's thoughts and emotions perish, and therefore communication with those still in the land of the living is impossible, and it was useless to make such a bargain as they did. Others have done similar things, and still "there is no record of reply which tells us what it is to die."

A noted Roman writer, Cicero, in his book on "Old Age," quotes from Xenophon's account of the death of Cyrus, the following, and associates it with Plato's doctrine of the immortality of the soul: "You see that nothing so much resembles death as sleep, and it is while men sleep that their souls give the clearest manifestation of their divine origin, for when they are disengaged and free they have a foretaste of much of the future. And from this it may be

inferred in what condition they will be when they have completely emancipated themselves from the thralldom of the body." That is not a very inviting prospect, for if dreams are to be taken as a foretaste of the future—the after-death condition—the majority of them are of such an incoherent nature and often nothing but nightmares, that some of us would prefer to be delivered from any future of which they were a foretaste. Death is habitually likened to a sleep, but it is a dreamless sleep, a real sleep, not a sleep disturbed by horrid nightmares.

In recent years, with the spread of "spiritualist" teachings, and their adoption by such eminent men as Professor James, of Harvard, William T. Stead, Sir Oliver Lodge, and Sir Arthur Conan Doyle, and the uprise of almost numberless cults, mainly oriental, of theosophist type, with teachings not only of survival of souls or spirits after the death of the bodies, but of one or more re-incarnations, there has been much interest aroused, on the death of prominent spiritualists or theosophists, in the question of communication with those left behind. Relatives and friends have waited anxiously for messages from the deceased, but they have waited in vain. No really credible, clear, important message has ever been received, though it has been reported in some instances, that something has been communicated. Perhaps the most striking of these reported communications are contained in Sir Oliver Lodge's book, "Raymond." The messages, however, are strangely out of accord with any ideas one would reasonably associate with God and biblical revelation, and it is strange that such communications have to be made through some "medium" instead of directly to the person concerned. The writer of this pamphlet was present at a spiritualist meeting a number of years ago in South Wales and not long after he had entered the hall, the lady speaker made a distinct reference to the presence of a spirit near him. Not getting the attention desired, she made definite descriptive reference to the object of her delineations so that all present might know who was being talked about; and when she began to give a description of the spirit of the writer's deceased father, it bore no resemblance to him at all—the seance was a complete failure. Again a good reason why—there was no parental spirit hovering near the writer's shoulder—and the speaker was fabricating the whole thing. Similar failure met her further efforts in making attack upon another member of the audience. That was the writer's first and last experience with "spiritualism."

Dr. Isaac Watts, a very celebrated theologian and hymn-writer, in a book entitled "The World to Come," has said, "At the hour of death we are sent at once into an invisible world; we shall find

ourselves in the midst of holy or of unclean spirits; borne away at once into an unknown region, and into the midst of unknown inhabitants, the nations of the saved, or the crowds of damned souls."

What a flight of imagination that is! There is no scriptural testimony to bear out such a remarkable theory. The Bible declares that it is at the return of Jesus Christ to earth that the dead are raised and brought before His judgment seat, and that everyone so raised and judged receives according to his deeds—immortality is bestowed upon the righteous, and the wicked are consigned to the second death, as will be fully dealt with in a later pamphlet of this series.

To send souls or spirits to their reward or punishment immediately on the death of the body, and then to have a resurrection of the body and an appearance before a tribunal to decide upon the worthiness or unworthiness of the resurrected dead as well as the living at Christ's return, would be a most unreasonable procedure. Yet Dr. Watts again says, "The moment when the body falls asleep in death, the soul is more awake than ever to behold its own wretchedness. It has then such a piercing sense of its iniquities and the divine wrath that is due to them, as it never felt before. The inward senses of the soul which have been darkened and stupefied and benumbed, are all awake at once, when the veil of flesh is thrown off, and the curtains are drawn back which divided them from the world of spirits."

So far from teaching that a human being, having been born into the world, must continue to live eternally, somewhere, somehow, in weal or woe, in bliss or torment, in heaven or hell, the Bible emphatically declares that death is death, and that the death state is an unconscious sleep, a cessation of both mental and bodily functions; that the dead are in the grave, not in disembodied consciousness in heaven or hell or purgatory or hades. The Bible nowhere teaches that man is by nature immortal or that immortality can be attained and a deathless life be begun apart from the return of Jesus Christ from heaven and the resurrection, judgment, and immortalization of the righteous dead. In this and the preceding pamphlet, the teaching of the Bible concerning human nature and the location and condition of the dead has been considered in detail, and in our next we shall proceed to a discussion of the Bible doctrine of immortality.

BIBLE TEACHING CONCERNING IMMORTALITY

"The First-begotten from the dead,
Lo! Jesus risen, His people's Head,
To make their life secure:
Though they, like Him, may yield their breath,
Like Him, they'll burst the bands of death,
Their resurrection sure."

Immortality has been well defined as "life manifested in an incorruptible body." Such a life must be unending, because the vehicle of its manifestation is unending. The life that now is, is not unending, because the vehicle or medium of its manifestation, the body, is not unending. It is corruptible, or mortal, and the death of the body puts an end to the life that is manifested through it.

The Bible does not know anything of human life in bodiless manifestation—only of life manifested in a corruptible or in an incorruptible body. Speaking of the Christian hope, the apostle Paul says in Romans 8:19-23: "The earnest expectation of the creation waiteth for the revealing of the sons of God. For the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for our adoption, to wit, the redemption of our body" (Revised Version). The redemption, or buying back, of the body from mortality, to which it was sold through sin, has been made possible through the atonement by Jesus Christ, and will be consummated as the final stage in the divine plan of salvation which is apostolically declared to embrace "wisdom, and righteousness, and sanctification, and redemption" (I Corinthians 1:30).

In I Corinthians 15, that wonderful chapter in which Paul speaks at length about the resurrection, he answers the question which some might raise as to the resurrection body, by contrasting the body that now is with that which is to be. "It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural (that is, a corruptible) body, and there is a spiritual (that is, an incorruptible) body. And so it is written, The first man Adam was made a living soul (that is, a natural body); and the last Adam (meaning Jesus Christ) was made a quickening spirit (that is, a spiritual body). 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, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly" (verses 42-49).

In the 50th verse he declares that "flesh and blood (the present natural body, the body of mortality) cannot inherit the kingdom of God: neither doth corruption inherit incorruption," for those who do inherit the kingdom of God are to possess it forever and must themselves be possessed of an incorruptible nature, a life manifested through an incorruptible body. So he proceeds to show that at the resurrection the dead shall be raised to incorruptibility, and the living shall be changed without dying: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (verses 51-54).

Likewise an ancient worthy, the patriarch Job, expressed his confidence in God's purpose ultimately to change this mortal to immortality. He reflects upon the apparent hopelessness of man in death, in contrast to the sprouting again of a tree that has been cut down, if water be brought nigh: "There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the

stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant. But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" (Job 14:7-10). He asks, "If a man die, shall he live again?" and expresses his confidence thus: "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 thy hands" (verses 14, 15). Death to him would be relief from his terrible suffering, so he craved for it, knowing that afterward his righteousness would be blessed in the day of resurrection—"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!" (verse 13)—the time of his change, when this mortal should put on immortality.

The Lord Jesus Himself was no exception to the rule mentioned in I Corinthians 15:44 and 46, that there is first a natural body and afterward a spiritual body. In Hebrews 2:6, 7, quotation is made from the 8th Psalm, "What is man that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels," or as the margin better renders it, "a little while inferior to" the angels. The angels are incorruptible, or immortal. Jesus, when on earth, was not incorruptible, or immortal, or He never could have died. Therefore, as His death was necessary in the divine plan of redemption, the writer to the Hebrews continues in explanation of the quotation from the Psalms, "We see Jesus, who was made a little (or for a little while) lower than the angels for the suffering of death, crowned with glory and honor" (verse 9). First a natural, or corruptible, body—made so in order that he by the grace of God should taste death for every man" (verse 9)—but, when the epistle was written, raised from the dead, a spiritual body, made "after the power of an endless life" (Hebrews 7:16), and thus "crowned with glory and honor" as the Redeemer or Savior of men, since by His death it has been made possible for sins to be forgiven and sinners to live. His is the glory and honor as the Captain of their salvation (Heb. 2:10).

The distinction between mortality and immortality, between corruptibility and incorruptibility, between the natural body and the spiritual body, between the life that now is and that which is to come, must now be very evident to the reader. The one Jesus had, but the other He has now. The same that Jesus had, His followers now have. The same that He now has, they hope to share at last

with Him. "That was not first (either in Jesus' case or ours) which is spiritual, but that which is natural; and afterward that which is spiritual."

We will not dwell further on the life that now is, since Bible teaching concerning human nature and the location and state of the dead are fully dealt with in pamphlets 2 and 3 of this series, but will proceed to examine the Bible teaching concerning the life that is to come, even immortality.

The word "immortality" is to be found only five times in the Authorized Version of the Bible, and in the Revised Version only four times, the word "incorruption" being substituted in the other case; and the word "immortal" is found only once. This does not mean, however, that the Bible teaching on immortality is confined to these few passages, for the ideas contained in them are expressed in other words in very many places.

Two of the five occurrences of "immortality" have already been quoted from I Corinthians 15:53, 54: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." This declares immortality to be something not now possessed by human beings, but to be put on at the resurrection.

Two of the remaining three occurrences are in line with the quotation from Corinthians. The one speaks of immortality as something to be sought for, from which it is a logical inference that those who are to seek for it do not at present possess it. Paul says to the Romans, "We are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Romans 8:24, 25); and the very thing he is here referring to is this change from mortality to immortality, even, "the redemption of our body." So to these same Romans he says that God "will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life" (Romans 2:6, 7). In the other passage the same apostle speaks of immortality as being brought to light by Christ, because in His proclamation of the gospel He revealed the path whereby it may be attained: "Our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel" (II Timothy 1:10).

Jesus made known the way—He said:

"I am the way, the truth and the life" (John 14:6);

"I am the resurrection and the life" (John 11:25);

"I am come that they might have life, and that they might have it more abundantly" (John 10:10);

"God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16);

"My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life" (John 10:27, 28);

"He that believeth on the Son, hath everlasting life: and he that believeth not the Son shall not see life" (John 3:36);

"If thou wilt enter into life, keep the commandments" (Matthew 19:17).

Apostolic testimony to Jesus as the way, and the one who brought immortality to light by pointing out the way, is contained in the following testimonies:

"The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23);

"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31);

"This is the promise that he hath promised us, even eternal life" (I John 2:25);

"This is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God, hath not life" (I John 5:11, 12);

"That being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:7);

"This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:11, 12).

These citations abundantly testify that Jesus Christ did indeed bring life and immortality to light through His gospel—His preaching of the glad news of salvation. They also serve to prove that though the word "immortality" is used so seldom in the Bible, the fact of immortality is very many times referred to under such descriptions as "life," "eternal life," "everlasting life," "salvation," "redemption," and others.

The fifth occurrence of the word "immortality" is in I Timothy 6:15, 16: "The King of kings, and Lord of lords; who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen nor can see: to whom be honour and power everlasting." This refers to God the Father, undoubtedly, and declares that He alone has immortality—not in the sense that He alone has a nature that is deathless, for at that time others had deathless natures, too; but it means inherent deathlessness—the deathlessness of the others was bestowed upon them, not inherent. Thus Jesus, who though not deathless while on earth had received the gift of deathlessness a number of years before Paul wrote his letter to Timothy, said of Himself in John 5:26, "As the Father hath life in himself, so hath he given to the Son to have life in himself," referring to the power which in God's appointed time He should exercise in restoring to life those who had died. By the time Paul wrote to Timothy He had received the power of deathlessness, for as the writer to the Hebrews said, He had been "made after the power of an endless life."

So with the angels. When Paul wrote to Timothy they were deathless beings, as they were when Jesus spoke of them as an example of what they will be who shall be accounted worthy to attain to the world to come: "They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage: neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke 20:35, 36). The angels cannot die any more—they are deathless—they are immortal—they have immortality; but they must have received it at some time in the past from Him who only hath immortality inherent and underived, even from God. We know not what their history is; it has not been revealed to us; but seeing that the present saints are to be made equal unto the angels, it is a most reasonable supposition that they are similarly victors in a former state of probation, and as such have had their deathless natures bestowed upon them. God only hath immortality in Himself. As the psalmist says, "With thee is the fountain of life" (Psalm 36:9).

The only occurrence of the word "immortal" is in reference to God; it is never used in relation to man or any part of man as at present constituted. Paul says in I Timothy 1:17: "Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever."

The hope of immortality for human beings is founded upon the certainty of the resurrection from the dead—first upon the fact that Jesus Christ died and rose again; and second, upon the fact that those who are Christ's will rise again. In I Corinthians 15:13-18, Paul sets forth the extreme importance of the resurrection: "If there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ; whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." The apostle bases everything on the resurrection, the certainty of Christ having been raised in the past, and the hope of Christians being raised in the future.

Jesus died as the Savior of men. He was the Lamb of God to take away the sin of the world. Apart from His sacrifice there was no hope of redemption. "In whom we have redemption through his blood, the forgiveness of sins" (Ephesians 1:7). But a dead Christ would have availed nothing: He must live again. So having died unto sin He was raised again by the power of God to die no more, but to live forever and save to the uttermost those who come to God through Him. Paul says that if all his preaching of salvation through Christ was not founded on the certainty of Christ's resurrection, it was in vain; and if resurrection were an impossibility then Jesus could not have risen. He was certain that Christ rose from the dead. Had not he seen Him? Had not he talked with Him since? He had. So he says triumphantly in reply to those who say there is no resurrection, "But now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead" (I Corinthians 15:20, 21).

"By man came death"—"As in Adam all die"—"By man came also the resurrection of the dead"—"Even so in Christ shall all be made alive" (verses 21, 22).

Through the transgression of Adam, death came into the world and has passed upon the whole human race descended from him, and today death still reigns. Yet even when Adam sinned and was condemned to death, a promise of a redeemer was made in the words of Genesis 3:15, uttered by the Lord God to the serpent that had been instrumental in the transgression: "I will put enmity between

thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." There is quite a difference between bruising one's head and one's heel—the one is most likely to prove fatal and the other probably not. The prediction indicated the age-long conflict between sin and sinners, on the one hand, the serpent's seed, and righteousness and saints, the seed of the woman, on the other hand; with particular reference to the personal combat of a special seed of the woman, Jesus Christ, with sin, in which, though bruised in the heel by sin, He should ultimately triumph over sin to its complete destruction: though put to death through sin, His wound was healed in His resurrection, and He will at last destroy sin forever and remove all enmity from God's creation, that God may be all in all.

An immediate consequence of the transgression was the removal of the sinning pair, Adam and Eve, from proximity to the tree of life, so that mortality might not become immortality while the sin-condition remained; and in the promises to the overcomers in the apocalyptic churches, Jesus says, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Revelation 2:7). In one of the messianic Psalms, Jesus is made to say, "They that would destroy me, being mine enemies wrongfully, are mighty: then I restored that which I took not away" (Psalm 69:4). Adam through transgression took away the right to eat of the tree of life in the Edenic paradise; Jesus by righteousness has restored the right which He took not away, and says that He will give the overcomers to eat of the tree of life in the paradise of God—the paradise that is to be restored when the Lord Jesus returns to give life to those who are His.

Yes, Jesus has risen from the dead. The joyful news is celebrated every Eastertide. Still there are some who doubt the certainty of Christ's resurrection today, as there were in Paul's day, and some who declare, as did the philosophers then, that there is no resurrection from the dead. One of the sects in Jesus' day was noted for its denial of the resurrection, and on one occasion sent some of its members to endeavor to overthrow Jesus' teaching concerning the resurrection. They were the Sadducees and came with a hypothetical question about a woman who, in accordance with Mosaic law, had successively been the wife of seven brethren, each of whom had died. "Therefore," said they in fancied triumph, "in the resurrection whose wife of them is she?" But in His wisdom He confounded them as He had done others who had preceded them in endeavors to trap

Him in His words. He pointed to the testimony that Moses, the only one of the prophets they really believed in, gave to the resurrection, and He convinced them of ignorance of the power and purpose of God. "Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven. And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err" (Mark 12:24-27). When Moses wrote and when Jesus spoke, Abraham, Isaac and Jacob were dead, but inasmuch as God had made promises to them which still awaited realization, and as His word could never fail, it was necessary that they should be raised from the dead when the time for the fulfilment arrived, and so their death was to Him but a sleep—"He is not the God of the dead, but the God of the living."

The account of the resurrection of Jesus is contained in the 28th chapter of Matthew, and at the same time there is the record of the earliest attempts made to discredit it. The Roman soldiers who had been set to watch the tomb where Jesus was laid were so terrified by the angel who rolled away the stone that they went into the city to report the matter to the chief priests, and the latter, to hide their own discomfiture and to protect the soldiers, bribed them to say, "His disciples came by night, and stole him away while we slept." They promised also to save the soldiers any trouble if the governor should get to know about it. So Matthew continues, "They took the money and did as they were taught: and this saying is commonly reported among the Jews until this day" (Matthew 28:2-15). What a futile attempt to do away with the fact of Christ's resurrection! It carries its absurdity upon the face of it. It would be a most incredible thing that poor, weak, unarmed and terrified disciples, who "all forsook him and fled" when he was crucified, should suddenly muster up sufficient courage and strength to steal the body from a tomb sealed and guarded by Roman soldiers; and as for the soldiers' admission that they slept, they would be pleading guilty to such a serious breach of duty that they knew they would be answerable for with their own lives, that it must have needed "large money" to get them to confess that the theft of the body had been made while they "slept." Had such a story been true it would be difficult to

account for the boldness of the disciples a little later, as narrated in the 3rd and 4th chapters of Acts. After Peter and John had cured a man at the Beautiful Gate of the Temple, a man who had been lame from his birth, a man well known to all the people of Jerusalem, and were explaining to the people that it was through the name of the risen Christ that he had been healed, the rulers seized them and put them in jail. Both to the people and to the rulers the apostles declared that they had killed Jesus, but God had raised Him up. Having conferred privately and admitted their inability to deny the facts which the apostles declared, they threatened them and let them go and forbade them to preach again in Jesus' name. The threats did not avail, for the disciples continued to preach the risen Christ, and being again put in jail and questioned they said to their judges, "We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:29-31). By the resurrection of Jesus the apostles had been born to new courage, and by the spirit of God they had been energized to go forth and preach Him; but at the time of His crucifixion they had not courage enough to steal the body while the soldiers slept.

All other attempts to explain away the resurrection of Jesus and account for the empty tomb are equally in vain. It has been suggested that Jesus never died, but merely swooned away, and on being placed in the tomb the coolness revived Him and He arose and pushed away the stone and overcame the guard and got away. What a ridiculous idea! Would it be possible that He did not die after the agony in Gethsemane, the journey to Calvary, the nailing to and hanging on the cross, the piercing of His side with the Roman spear, and the loss of blood? Could such an one revive by the coolness of the tomb to overpower a guard of Roman soldiers? That excuse for the resurrection will no more account for it than that the disciples stole His body.

While the soldiers were going to the priests, Matthew says that two Marys went to the sepulcher and Jesus appeared to them, and John records His appearance to Mary Magdalene. It has been suggested that these were not real appearances, but hallucinations—that Mary had such vivid imagination that she fancied she saw her Lord and spread the report that she had, and that upon that report all that has been done in the name of Jesus since then has been founded—the whole fabric of Christianity has been built upon Mary's

imagination. Can it be? Is it possible that such results could have come from a fancied appearance of Jesus? Impossible! It has been said the hallucination was the outcome of Mary's great love for Jesus. If that were so, such an explanation could not explain away another recorded appearance of Jesus—an appearance not to one who loved Him so much that she fancied she saw Him, but to one who so hated Him that he endeavored to destroy all who believed in Him. Saul of Tarsus was one of the most zealous Pharisees, and the chief persecutor of the early Christians. Having worked great havoc among them at Jerusalem, he got a permit to take a large band of armed soldiers to Damascus and exterminate the Christians there. On the way, however, Jesus appeared to him, manifesting Himself in a light brighter than noonday and calling, "Saul, Saul, why persecutest thou me?" Saul was not the kind of man to be deceived by hallucinations. Nothing but a real appearance of Jesus to Saul can account for the subsequent career of one who was thereby transformed from the foremost persecutor of Jesus to His chief apostle and preacher. He was led blindfolded into Damascus and there preached the Christ he had gone to persecute. From the most zealous Pharisee of his day he became in a moment the chosen vessel to bear Christ's name to the Gentiles, and ultimately to seal his testimony with his martyr's death. No imagination, only real fact, the actual appearance of the risen Christ, could have accomplished such a remarkable conversion.

Again, it has been suggested that the body of Jesus was removed by divine power, that it might not become an object of Christian veneration, and that though Jesus lives, He lives in a disembodied state. Such does not accord with the record of His resurrection or with the hope of His followers. When He appeared after His resurrection to some of His disciples as they were gathered together discussing the news which the women who had seen Jesus at the sepulcher had brought to them, "they were terrified and supposed they had seen a spirit (*phantom*—an imaginary thing, not a real personality)." Jesus said, "Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit (*phantasma*—phantom) hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet. And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. And he took it and did eat before them" (Luke 24:37-43). His was a bodily resurrection—the body that was

buried, raised and glorified; and Paul expresses the Christian hope in Philippians 3:20-21: "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body (or as the Revised Version says, who shall fashion anew the body of our humiliation), that it may be fashioned like unto his glorious body."

The resurrection of Jesus is an assurance, an earnest, a pledge, of the resurrection of those who are His. As Paul says in I Corinthians 15:20-23: "Now is Christ risen from the dead, and become the firstfruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming." This passage reveals both who are sharers with Jesus Christ in resurrection, and the time when they will be raised. Jesus was raised from the dead three days after His crucifixion and burial. He is "the firstfruits of them that slept." He was not the first who died and was restored to life: He Himself raised three to life after they had died—the son of the widow at Nain, the daughter of Jairus, and Lazarus His friend—but they were raised to die again, raised to a restored mortal life: He is the first to be raised from the dead to die no more—"the firstfruits of them that slept." The firstfruits bespeak a harvest to follow, and the harvest consists of "those who are Christ's," who will be raised "at his coming." They are those who have believed and obeyed His gospel, those who have come unto God through Him who is the Way, the Truth, and the Life.

When Paul preached the gospel at Thessalonica he was forced to depart from the city hurriedly and was not there long enough to found the church of the believers and establish them in the faith. He had to leave many things unsaid which he would have liked to say, and many questions unanswered which those who heard and believed and obeyed his preaching would have liked to ask him. So after he had gone they let him know some of their difficulties. One was, that, since he left, some of the believers had died, had fallen asleep, and they imagined that when the Lord Jesus returned these would be at a disadvantage compared with those still living. Paul answered this fear in his first letter in words which have comforted many believers whose friends have fallen asleep since. "I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For

if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (Revised Version, precede) them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (I Thessalonians 4 : 13-17).

This is in exact agreement with the testimony already quoted from I Corinthians 15: 51-52: "Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." When Jesus returns the great majority of those who are His will be sleeping in the dust of the earth, the faithful of all ages who have believed His gospel and obeyed it; but some will still be alive and looking for His coming. Those who are asleep will first be awakened, and the living will, together with them, be called to meet their Lord—they will be changed from mortality to immortality—without dying. Jesus Himself said exactly the same at the grave of Lazarus, just before He raised him to restored mortal life. Jesus said to Martha, the sister of Lazarus, "Thy brother shall rise again. Martha saith unto Him, I know that he shall rise again in the resurrection at the last day. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead (Revised Version, though he die), yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11 : 23-26). Jesus recognized that at His coming there would be two classes of His people, those who had died and those who were still living; so He says those who died believing in Him shall live; but those who are still living and believing in Him when He comes shall never die—they will be changed, as Paul says, from mortality to immortality, without dying.

The terms "eternal" life and "everlasting" life, which are translations of the same Greek word *aionios*, occur respectively 30 and 14 times, or a total of 44 times, in the New Testament, and "everlasting life" occurs once in the Old Testament, in Daniel 12 : 2, "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

The term "endless life" occurs once, in the passage already quoted from Hebrews, where Jesus is said to be made "after the power of an endless (*akatalutos*, not loosed down) life" (Hebrews 7:16). In all these instances in the New Testament the Greek word for life is *zoe*, the same that is the root in zoölogy, protozoa, and other scientific words. This life is a physical life, and is the opposite of death. It is not a manner of living, or a moral life, but a state of existence, although a life of moral perfection is essential to a bestowal of eternal, unending, life—such a life as is the result of obedience to the gospel and precepts of the Lord Jesus. The original of eternal or everlasting is *aionios*, meaning pertaining to the age, and though intrinsically endlessness is not involved in the word, really it is; for, since the age to which it belongs is unending, the life is also unending; and, although the words "eternal" and "everlasting" do not of necessity mean unending, they are used by Jesus and the apostles in connections where they could not possibly mean anything less.

Jesus said in the promise to the overcomers, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God" (Revelation 2:7), but moral worthiness is shown to be necessary by the words of Revelation 22:14: "Blessed are they that do his commandments, that they may have right to the tree of life." So Jesus said to the young man who asked him, "Good Master, what good thing shall I do, that I may have eternal life?"—"If thou wilt enter into life, keep the commandments" (Matt. 19:17).

In Romans 5:20, 21, Paul says, "Where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord"; and in Romans 6:23, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." In his salutation to Titus he says, "In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1:2); and later in the same epistle he says, "That being justified by his grace, we should be made heirs according to the hope of eternal life" (Titus 3:7). In the salutation to Timothy he says, "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus" (II Timothy 1:1).

John says, "And this is the promise that he hath promised us, even eternal life" (I John 2:25); and Jude exhorts the believers, "Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life" (verse 21).

Jesus frequently spoke of eternal or everlasting life, though He often used the word "life" only. He said concerning His mission, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:14-16). To the woman at the Samaritan well He said, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:14). He rebuked the Jews because they searched the Scriptures, thinking that in them they had eternal life, and yet when He through whom alone that life could be obtained was speaking to them, they would not believe and come to Him (John 5:39, 40). "This is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40). "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand" (John 10:27, 28). "Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they may know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17:2, 3). "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you" (John 6:27).

It will be seen that in these passages eternal life is spoken of as a matter of hope, or promise, as something to be given to those worthy of it, and that the time of bestowal is at the last day, or at the coming of Christ. It is important to observe this, for there are a number of passages which might be misunderstood if this were not clearly understood as a fundamental fact, that the time to receive or inherit eternal life is when Jesus returns and raises and changes the faithful, dead or living. For instance, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life" (John 3:36). "This is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life: and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal

life, and that ye may believe on the name of the Son of God" (I John 5:11-14). Such passages might appear to indicate a present possession of eternal life, but the fact that such life is to be bestowed at the return of Jesus and the resurrection or change, shows that the writers must have had in mind some other meaning. It is this: the believer has the Son, by believing on Him. The life is hidden, or laid up in the Son, to be bestowed at His return. Therefore the believer has the life, not in actual possession as a physical fact, but as a prospective possession to which he has the right or title so long as he remains faithful, but which he will actually receive at the appointed time. It is as if a youth of ten years had, by his father's will, a sum of money left to him, into the actual possession of which he could not enter till he attained his majority. It is his, but till then only prospectively can he say he has it. Or as a little girl, walking along with her father, might say to her friend, "I've got a dolly, but it's in my father's pocket." So it is with the life of the saint of God. Paul says to the Colossians, "Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory" (Colossians 3:3, 4). So John says, when we properly understand him, "God hath given to us eternal life, and this life is in his Son." He also says, "Now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear we shall be like him, for we shall see him as he is" (I John 3:2).

Summed up in a few words, the Bible teaching concerning immortality is that God only has it inherent and underived, that He has already bestowed it upon Jesus and the angels, that for present mortals it is a glorious possibility to be laid hold of now by faith in Christ's gospel and obedience to His precepts, and to be entered into as a physical realization at His return either through resurrection from the dead, or by change without dying, from mortality to endless life.

BIBLE TEACHING CONCERNING JUDGMENT AND REWARD

"There is an hour when I must stand
Before the judgment-seat,
And actions, thoughts and idle words
In trying ordeal meet.

Oh, may I now be wise, while still
That hour's in future stored,
And live acceptably to Him
Who is my Judge and Lord."

Much depends upon the meaning of "resurrection," as to one's understanding of the Bible teaching concerning judgment and reward. When the Lord Jesus returns from heaven, to take to Himself those, whether living or dead, who are His, the first work before Him is to raise the dead, then to gather the living with them to His judgment-seat, and there bestow upon them the reward of their individual deeds—a glorious investiture with an immortal nature for those who are found worthy, and consignment to the second death for those found unworthy. A proper understanding of the meaning of the word "resurrection" is essential to a correct idea as to the nature of the judgment and the rewards to be bestowed thereat.

The word "resurrection" primarily denotes a rising again from the death state. From the Latin *resurgo*, a verb meaning "I rise," is derived a noun, *resurrectio*, which means "a rising again," and this is transferred to the English language as "resurrection." The Greek word akin to this and translated "resurrection" in the New Testament is *anastasis*, "a standing again." But in the New Testament the word "resurrection" is often used to embrace more than the mere act of rising again from the dead, or standing again from among the dead ones. Paul included more than this when he wrote to the Philippians, "What things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that

which is through faith in Christ, the righteousness which is from God by faith: that I may know him, and the power of his resurrection, and the fellowship of his sufferings, becoming conformed unto his death; if by any means I may attain unto the resurrection of the dead" (Philippians 3 : 7-11, Revised Version). He knew full well that whether he strove or not, whether he walked in obedience to the divine command or not, whether he subjected his flesh and its passions to the mind of Christ or not, he would "rise again," or "stand again," or be called from the ground to give an account of the use to which he had put his time and talents in the day of his probation. But he knew also that he must renounce the flesh and strive to mold his character and actions according to the pattern set before him, in order that, having been called from the tomb, he might be invested with a nature that should never decay, and be permitted to participate with the Lord Jesus in regenerating the world. All his hope and desire, the immortality that he should receive, and the glory and joy that should accompany it, he expressed by the word "resurrection."

When the Sadducees propounded to Jesus their question about the woman who had had seven husbands, "In the resurrection, whose wife shall she be?" and when the Lord Jesus answered, "They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels; and are the children of God, being the children of the resurrection" (Luke 20 : 35, 36), they both intended more than the momentary act of rising from the ground. They referred to that glorious condition of things which shall exist *after* (not during) the emergence from the tomb—the time when the saints shall have been clothed upon with immortality, and, as Jesus expresses it, shall be equal to the angels. And all this is included in the word "resurrection."

In the 20th chapter of Revelation, John says he "saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshipped not the beast, neither his image, and received not the mark upon their forehead, and upon their hand: and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first (or chief) resurrection. Blessed and holy is he that hath part in the first (or chief) resurrection: over these the second death hath no power; but they shall

be priests of God and of Christ, and shall reign with him a thousand years" (Revelation 20 :4-6). He did not even mention the act of emergence from the tomb, but the honor and glory that shall follow; and concerning these he says, "This is the first (or chief) resurrection." The word "resurrection" here expresses more than an almost instantaneous rising or standing again; though, of course, it is true that it includes the coming forth from the tomb, for, apart from that, no dead son or daughter of Adam can again have life.

In like manner, the words "raise" and "raised" are sometimes used more comprehensively than they are at others. Would anyone consider a building raised or erected if the materials for its construction had only been lifted up to their relative heights without being fitted into proper position? Certainly not, although they would have been raised in the primary and limited sense of the word: but the erection of the building requires arrangement. So it is with the word "raise" when applied to the dead who shall live again. When first they stand on the earth they are no more "raised" than would the building be when the materials were elevated to their respective heights. They are no more raised than would a field of corn be when the tender blades of green had just begun to appear above the ground—first the blade, then the ear, then the full corn in the ear. So with the resurrection of the dead—all the necessary details must have been fulfilled before the dead can be said to be "raised" in the full and comprehensive sense—until the judgment has decided whether or not those brought from the tomb are worthy or unworthy of that redemption of the body which shall make this mortal immortal; this corruptible, incorruptible; this natural, spiritual.

A correct understanding of the use of "resurrection," "raise" and "raised" will tend to clearer ideas as to who will appear at the judgment-seat of Christ, and the nature in which they will there appear, as well as a better realization of the rewards for good and evil there to be bestowed.

In the first place, it is to be observed that at the judgment there will be two classes to be judged—those who have done good and those who have done evil—the former to receive the reward of their well-doing, and the latter to receive the punishment of their evil-doing. This is evident from some of the parables which Jesus spake. There is the parable of the nobleman who went away and delivered unto his servants sums of money, with the injunction to trade therewith till he returned. It is recorded in the 19th chapter of Luke's gospel. When he returned he called his servants before him that

he might know how much each had gained by trading. He called both faithful and unfaithful, for one had gained ten pounds and received his reward; another had gained five pounds and received his reward; another, because he had not gained anything, received condemnation. Does it not show that when Jesus, the Nobleman, who is still away, returns, He will call to Him both His faithful and His unfaithful stewards, that together they may make known to Him their doings, and receive their rewards or punishments accordingly?

There is also the parable of the wheat and the tares. Both are allowed to grow together, and the tares are given over to destruction at the same time that the wheat is gathered into the garner. "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father" (Matthew 13 : 40-43).

In the same chapter is Jesus' parable of the net. "Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world; the angels shall come forth, and sever the wicked from among the just" (Matthew 13 : 47-49).

Then there is the parable of the sheep and the goats, in the 25th chapter of Matthew. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: . . . Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: . . . And these shall go into everlasting punishment: but the righteous into life eternal" (Matthew 25 : 31-46).

In all these parables it is manifest that at Christ's judgment-seat both the righteous and the unrighteous appear—the righteous to

receive the reward of their righteousness and the unrighteous to receive the punishment of their evil-doing. In like manner, it is testified in Daniel 12:2: "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."

Here it is to be observed, that not all who have ever lived will rise from the dead to judgment. Not all are responsible to the judgment-seat of Christ. Those who will appear are they who have attained to such a knowledge of the divine will as will make them responsible. There is a large class, however, who have never known the way of life, and so have never come into association with the means which God has provided for restoring them to life by raising them from the dead. This is evident from the following testimonies:

"Man being in honour abideth not: he is like the beasts that perish. . . . Like sheep they are laid in the grave: death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in the grave from their dwelling. But God will redeem my soul (life) from the power of the grave: for he shall receive me. Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away; his glory shall not descend after him. Though while he lived he blessed his soul: and men will praise thee when thou doest well to thyself. He shall go to the generation of his fathers; they shall never see light. Man that is in honour and understandeth not, is like the beasts that perish" (Psalm 49:12-20).

"The man that wandereth out of the way of understanding shall remain in the congregation of the dead" (Proverbs 21:16).

"As ye have drunk upon my holy mountain, so shall all the heathen drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been" (Obadiah 16).

"They shall lie down together, they shall not rise: they are extinct, they are quenched as tow" (Isaiah 43:17).

"In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord" (Jeremiah 51:39).

"I will make drunk her princes, and her wise men, her captains and her rulers, and her mighty men: and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is the Lord of hosts" (Jeremiah 51:57).

"O Lord our God, other lords beside thee have had dominion

over us: but by thee only will we make mention of thy name. They are dead, they shall not live; they are deceased, they shall not rise: therefore hast thou visited and destroyed them, and made all their memory to perish" (Isaiah 26 : 13, 14).

"They shall fall, and never rise up again" (Amos 8:14).

"If our gospel be hid, it is hid to them that are lost" (II Corinthians 4 : 3).

"As many as have sinned without law, shall also perish without law" (Romans 2 : 12).

The psalmist said, "The entrance of thy words giveth light" (Psalm 119 : 130). Unless the knowledge of the truth of God, the gospel of Jesus Christ, shines into the heart and mind, they are without the illumination that alone can bring life—therefore the apostle says of those who have no knowledge of the gospel, "This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart" (Ephesians 4 : 17, 18). Jesus said, "This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil" (John 3 : 19). It is evident, then, from these testimonies, that there are many who have never had the opportunity to hear or the ability to comprehend the knowledge of the gospel of God, or the gospel of Christ, and who therefore are neither in the class of those who have so done good as to be worthy of eternal life, nor in the class of those who have done things to merit the second death. They are not responsible to the judgment-seat of Christ, and so, being dead, shall sleep a perpetual sleep and not awake. That is why in the quotation from Daniel 12 : 2 it says, "Many of them that sleep in the dust of the earth shall awake," and of that **many**, some shall awake "to everlasting life," and others shall **awake** "to shame and everlasting contempt."

We will now proceed to some direct testimonies concerning the judgment-seat and the rewards and punishments there to be bestowed. Of the time of the judgment there can be no doubt. It has already been mentioned in passages quoted, as at the coming of the Son of man, the return of the Nobleman from the far country. This is confirmed by many other testimonies in the plain statements of Jesus and His apostles.

Jesus said to some who would not listen to His teaching, "If any man hear my word and believe not, I judge him not: for I came not

to judge the world, but to save the world. He that rejecteth me, and receiveth not my word, hath one that judgeth him: the word that I have spoken, the same shall judge him at the last day" (John 12 : 48). Jesus' mission when on earth was to proclaim the gospel of salvation. He came to save the world; but He is coming again, and then He will judge the world—and He says that at the last day the word that He spoke, to which they would not listen, shall judge them; it shall be the ground of their condemnation. In keeping with this is His declaration in John 9 : 39-41, where He is talking to people of the same class, those that sinned against light: "For judgment I am come into this world, that they which see might not see: and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin: but now ye say, We see; therefore your sin remaineth." The light of His preaching brought responsibility to them, and so the word that He had spoken should judge them at the last day. Jesus also said, "The Father judgeth no man, but hath committed all judgment unto the Son: . . . As the Father hath life in himself: so hath he given to the Son to have life in himself: and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this: for the hour is coming, in the which all that are in the graves (that is, all that are responsible: we have already seen that many who are not responsible shall not awake from their perpetual sleep) 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 the resurrection of damnation. I can of mine own self do nothing: as I hear, I judge; and my judgment is just: because I seek not mine own will, but the will of the Father which hath sent me" (John 5 : 22-30). Speaking of Jesus, at the house of Cornelius, Peter said, "He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead" (Acts 10 : 42). Paul said on Mars Hill at Athens, "The times of this ignorance God winked at; but now commandeth all men every where to repent; because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead" (Acts 17 : 30, 31).

It is true, as the writer to the Hebrews says, that God "is a rewarder of them that diligently seek him" (Hebrews 11 : 6), but

He hath committed the dispensation of the reward, as well as the punishment of the unfaithful, into the hands of Jesus Christ, whom He hath appointed to be the Judge of the living and the dead.

In writing to Timothy, the apostle Paul made definite reference to the time of the judgment. He says, "I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom," and feeling confident of his own approval in that day he continues, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (II Timothy 4: 1, 7, 8)

Peter says, "The time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you; who shall give account to him that is ready to judge the quick and the dead" (I Peter 4: 5); and later in the same chapter, "The time is come that judgment must begin at the house of God: and if it first begin at us, what shall be the end of them that obey not the gospel of God: and if the righteous scarcely be saved, where shall the ungodly and the sinner appear? (verses 17, 18).

Away back in Ecclesiastes, Solomon said, "I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work" (Ecclesiastes 3: 17); and in summing up the whole of his considerations he says in 12: 13, 14: "Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

Jesus said to the Pharisees, "I say unto you, that every idle (injurious, or unprofitable) word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned" (Matthew 12: 36, 37).

In John's vision of the Revelation, he saw the time of the judgment to be the time of the establishment of God's kingdom at the return of Jesus Christ. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall

reign forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth" (Revelation 11:15-18).

Jesus again said, "The Son of man shall come in the glory of his Father, with his angels: and then shall he reward every man according to his works" (Matthew 16:27); and in harmony with this, "I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: but he that denieth me before men shall be denied before the angels of God" (Luke 12: 8, 9); and "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels" (Revelation 3:5). It is evident from these testimonies that the time of the judgment and reward is the coming of Jesus to take unto Himself His great power and reign in the kingdom of which He preached when He was on earth—when He comes in the glory of His Father and accompanied by angelic hosts.

In Matthew 24, where Jesus gives to the disciples some signs of His coming and of the end of the world, he exhorts them to watch, and so live that when He comes He may find them worthy. "Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away: so shall also the coming of the Son of man be. Then shall two be in the field: the one shall be taken, and the other left. Two women shall be grinding at the mill: the one shall be taken, and the other left. Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh.

Who then is a faithful and wise servant, whom his Lord hath made ruler over his household, to give them meat in due season? Blessed is that servant whom his lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken: the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth" (Matthew 24:36-51). This is in harmony with the other testimonies quoted, that the time of judgment, with reward and punishment, is at the return of Jesus from heaven: therefore it is not true that the judgment takes place at each individual's death, but all wait the day of the return of Jesus to appear before His judgment-seat.

In harmony with this, Paul wrote to the Corinthians, "Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: Yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God" (I Corinthians 4:1-5). Again, speaking of the fiery judgment that is to try men's work, he says, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire: and the fire shall try every man's work of what sort it is" (I Corinthians 3:13).

Judgment and reward occupied a very large place in the teaching of Jesus and the apostles, and the writer to the Hebrews classes it among the fundamentals, or first principles. He says, "Therefore, leaving the principles of the doctrine of Christ, let us go on to perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment" (Hebrews 6:1, 2). Later in the epistle he says, "As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many: and unto them that

look for him shall he appear the second time without sin (or a sin offering) unto salvation" (9 : 27, 28). And again, "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people" (10: 26-30).

Jesus gave another picture of the judgment day as the time for the dispensation of rewards and punishment: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matthew 7: 21-23); and he followed it with the simile of the wise man who built his house on a rock and the foolish man who built his on the sand—in the day of storm the former stood and the latter was wrecked—a type of the reward of the righteous and the punishment of the wicked in the day of judgment—at Christ's return.

Other testimonies to the judgment are found in the writings of the apostle Paul. Having in the first chapter of his letter to the Romans described some of the sins of the wicked he says, "Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Therefore thou art inexcusable, O man, who-soever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? or despisest thou the riches of his goodness and forbearance and longsuffering: not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of

wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well doing seek for glory and honour and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile: but glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile: for there is no respect of persons with God. For as many as have sinned without law shall also perish without law: and as many as have sinned in the law shall be judged by the law; (for not the hearers of the law are just before God, but the doers of the law shall be justified. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) in the day when God shall judge the secrets of men by Jesus Christ according to my gospel" (Romans 1 : 32—2 : 16).

God is no respecter of persons—His judgment is not biased or influenced by one's social position, or mental or physical qualities—His judgment is righteous, and reward unerringly follows the doing of good and punishment the doing of evil. "God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Galatians 6 : 7, 8). It is possible for us to deceive one another, and even to deceive ourselves, but we cannot deceive God: therefore His judgment will be fair and just and the rewards and punishments will be exactly according to one's deserts. No special pleading can convince Him that right is wrong or that black is white. His judgment will be according to the facts in the case—facts which are spoken of several times as being entered in the books of record and the book of life. The records now being made will be the basis of the judgment. John had a vision of the judgment and he says, "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those

things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:11-15). The lake of fire is a symbol of destruction, and it is distinctly stated that the punishment is death; therefore it cannot be a perpetuation of life—it is a punishment which is eternal in its effect; complete destruction, not perpetuation of life. Not only are the wicked destroyed, but death itself and hell, or the grave, are destroyed as well. (The Bible teaching concerning hell will be considered in detail in a later pamphlet of this series.)

Concerning the justice of God's judgment, Elihu said, "Far be it from God that he should do wickedness, and from the Almighty that he should commit iniquity. For the work of a man shall he render unto him, and cause every man to find according to his ways. Yea, surely God will not do wickedly, neither will the Almighty pervert judgment" (Job 34:10-12).

Solomon asks concerning God, "Shall not he render to every man according to his works?" (Proverbs 24:12). And Jeremiah says on behalf of God, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jeremiah 17:10).

The confidence which Paul expressed concerning the judgment, as already quoted from II Timothy 4:1-8, is the same to which John exhorted the believers, "And now, little children, abide in him; that, when he shall appear, we may have confidence, and not be ashamed before him at his coming" (I John 2:28), and of which he again speaks in 4:17, "Herein is our love made perfect, that we may have boldness in the day of judgment."

Turning again to Paul's letter to the Romans we see a further comment on the judgment-seat of Christ: "To this end Christ both died, and rose, and revived, that he might be Lord both of the dead and the living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment-seat of Christ. For it is written, as I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more" (Romans 14:9-13).

So also in writing to the Corinthians he said, "We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (II Corinthians 5:10). To see who the "we" and the "us" of these quotations are, who shall appear before the judgment-seat of Christ, we have but to turn to the salutations of Paul to the Romans and the Corinthians, as given in the first chapters of his epistles: "To all that be in Rome, beloved of God, called to be saints" (Romans 1:7); and "Unto the church of God which is in Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours" (I Corinthians 1:2). They are those who have heard the gospel call and become responsible to resurrection and judgment. Jesus said, "Many are called, but few are chosen" (Matthew 22:14). Many who are called by the gospel, and who have obeyed the call, will not be chosen, because they have afterward failed to live up to the call; have instead become backsliders, have fallen from grace, and will be rejected in the day which is to decide between those who are worthy and those who are unworthy. Even the great apostle Paul realized that such falling away was possible and both warned others and counseled them to hold fast, and declared that he himself was ever alert to the possibility of his own falling away. He says, "Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown: but we an incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway" (I Corinthians 9:24-27). The apostle draws his simile from the games that were periodically engaged in at various Greek centers, and he likens the Christian life to a game or a contest of skill. There is this difference, however: then there was but one prize, but in the Christian race all who abide by the rules and strive lawfully will receive the prize—they will receive it in the day of judgment and reward; so that James says, "Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him" (James 1:12). A crown of life, as James says; an incorruptible crown, or a crown of righteousness, as Paul says—this is

the reward of the righteous. This mortal shall put on immortality, and this corruptible shall put on incorruptibility; and since this is the reward to be bestowed at the judgment, it must be that those who appear at the judgment-seat must be mortal when they so appear, that they may receive in body according to that they have done. In like manner, those who are unworthy, who shall receive the punishment of the second death, must be mortal when they appear at the judgment-seat, or they could not die again. Therefore, the word "raised," as applied to those who shall be raised incorruptible, cannot be limited to the rising from the ground, but must include the actual emergence from the tomb, the appearance before the judgment-seat and the bestowal of immortality after proven worthiness.

In the last message to the churches, sent to John in the island of Patmos about the end of the first century, Jesus says, "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be" (Revelation 22:12).

While immortality is the chief part of the reward to be bestowed, it is not all. When Jesus returns He is to enter into possession of the whole earth and to reign as universal King: this we shall consider in a later pamphlet. But those who are His are to share with Him in the possession and rulership in His Kingdom. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psalm 2:8) is spoken by the psalmist of the day when God sets His King upon the holy hill of Zion. In another psalm it is written, "He shall have dominion also from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba of Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him" (Psalm 72:8-11). Not only did He promise the overcomers that they should "eat of the tree of life which is in the midst of the paradise of God," but He said also, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3:21).

John had a vision of the living creatures and the elders who sang before the Lamb a song of the redeemed: "Worthy art thou to take the book and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our

God a kingdom and priests: and they reign on the earth" (Revelation 5: 9, 10, Revised Version).

Jesus is coming and His reward is with Him, to give every man according to his works. So Paul says to the Thessalonians, "It is a righteous thing with God to recompense tribulation to them that trouble you: and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfill all the good pleasure of his goodness, and the work of faith with power; that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of God and the Lord Jesus Christ" (II Thessalonians 1 :6-12).

BIBLE TEACHING CONCERNING GOD, JESUS CHRIST, THE HOLY SPIRIT AND ANGELS

Praise the Lord, ye heavens, adore Him,
Praise Him, angels, in the height;
Sun and moon, rejoice before Him,
Praise Him, all ye stars of light.

Praise the Lord, for He hath spoken.
Worlds His mighty voice obeyed.
Laws that never can be broken,
For their guidance He hath made.

Praise the Lord, for He is glorious,
Never shall His promise fail.
God will make His saints victorious.
Sin and death shall not prevail.

GOD

"The fool hath said in his heart, There is no God." Thus wrote the Psalmist in Psalm 14 : 1. In the first number of this series of pamphlets on "Divine Teaching" we considered the evidences for the existence of God and for the authenticity of the Bible as the Word of God. We shall not, therefore, stay to prove again at this time that "God is," but proceed at once to examine the Bible teaching concerning Him.

The Bible plainly teaches the unity of God, as witness the following quotations:

In Deuteronomy 6 : 4, 5, Moses says, "Hear, O Israel: the Lord our God is one Lord. And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might"—which declaration Jesus said was the first, the most important, of all the commandments: "Hear, O Israel, the Lord our God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; this is the first commandment" (Mark 12 : 29, 30).

The unity of God and His supremacy over all were declared by the prophets of Israel and the apostles of Jesus:

"I am the Lord and there is none else; there is no God beside me" (Isaiah 45 : 5).

"For I am God, and there is none else: I am God and there is none like me" (Isaiah 46 : 9).

"There is none like unto thee, O Lord" (Jeremiah 10 : 6).

"I am the Lord, your Holy One, the Creator of Israel, your King" (Isaiah 43 : 15).

"For I am God, and not man; the Holy One in the midst of thee" (Hosea 11 : 9).

"Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of Hosts: I am the first and I am the last, and beside me there is no God. . . . Is there a god beside me? Yea, there is no God; I know not any" (Isaiah 44 : 6, 8).

"And all flesh shall know that I the Lord am thy Saviour and thy Redeemer, the Mighty One of Jacob" (Isaiah 49 : 26).

"For thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy" (Isaiah 57 : 15).

"To whom will ye liken God? or what likeness will ye compare unto him? . . . To whom then will ye liken me, or shall I be equal? saith the Holy One" (Isaiah 40 : 18, 25).

"O Lord of Hosts, God of Israel, that dwellest between the cherubims, thou art God, even thou alone, of all the kingdoms of the earth" (Isaiah 37 : 16).

"Who is like unto the Lord our God, who dwelleth on high?" (Psalm 113 : 5).

"Have we not all one Father? Hath not one God created us?" (Malachi 2 : 10).

"There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Ephesians 4 : 4-6).

"For there is one God, and one Mediator between God and men, the Man Christ Jesus" (I Timothy 2 : 5).

"Now a mediator is not a mediator of one, but God is one" (Galatians 3 : 20).

"We know that an idol is nothing in the world, and that there is none other God but one. For though there be that are called gods (as there be gods many and lords many), but to us there is but one God, the Father, of whom are all things and we in him; and one Lord Jesus Christ, by whom are all things and we by him" (I Corinthians 8 : 4-6).

God is declared many times to be the Creator and Sustainer of all things:

"In the beginning God created the heaven and the earth" (Genesis 1 : 1).

"Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host; the earth, and all things that are therein, the seas, and all that is therein" (Nehemiah 9 : 6).

"Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God" (Psalm 90 : 2).

Paul and Barnabas told the idol-worshippers of Lystra, in Asia Minor, to "turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein; who in times past suffered all nations to walk in their own ways. Nevertheless he left not himself without witness, in that he did good and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness" (Acts 14 : 15-17).

Paul declared God to the wise Athenians, in that memorable address on Mars' Hill: "God that made the world and all things therein, seeing that he is Lord of heaven and earth; dwelleth not in temples made with hands; neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath, and all things: and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us; for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device" (Acts 17 : 24-29).

"Thou art worthy, O Lord, to receive glory and honour and power; for Thou hast created all things, and for thy pleasure they are and were created" (Revelation 4 : 11).

God is frequently spoken of as almighty; He is omnipotent; in fact, one of His titles is "the Almighty." He so refers to Himself, and others so refer to Him:

To Abraham He said, "I am the Almighty God; walk before me and be thou perfect" (Genesis 17 : 1).

"The Almighty shall be thy defence. . . . Then shalt thou have thy delight in the Almighty, and shalt lift up thy face unto God" (Job 22 : 25, 26).

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty" (Psalm 91 : 1).

"Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Revelation 4 : 8).

"Even so, Lord God Almighty, true and righteous are thy judgments" (Revelation 16 : 7).

"With God all things are possible" (Mark 10 : 27).

God is eternal—He is immortal:

"Thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy" (Isaiah 57 : 15).

"I lift up my hand to heaven, and say, I live forever" (Deuteronomy 32 : 40).

"Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory forever and ever" (I Timothy 1 : 17).

God is omnipresent and omniscient—He is everywhere present by His Spirit, and all things are known unto Him:

"O Lord, thou hast searched me and known me. Thou knowest my downsitting and mine uprising. Thou understandest my thought afar off. Thou compassed my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but, lo, O Lord, thou knowest it altogether. . . . Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold, thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day; the darkness and the light are both alike to thee" (Psalm 139 : 1-4, 7-12).

"For the word of the Lord is quick and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do" (Hebrews 4 : 12, 13).

God is revealed in the Bible as the perfection of all moral attributes. He is a God of love and truth and justice, of wisdom and mercy, holiness and faithfulness; and He is jealous of His glory:

"God is love" (I John 4 : 8, 16). His love for His creatures is manifested both in the provision He has made for their natural wants, and in the plan He has revealed for their eternal salvation. The Psalms, especially, are full of testimonies to the love of God, and His providential care for all His creation; and His love for the human race is manifest in the gospel of His Son: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3 : 16).

"God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins" (I John 4 : 8-10).

"If we believe not, yet he abideth faithful; he cannot deny himself" (II Timothy 2 : 13).

"In hope of eternal life, which God, that cannot lie, promised before the world began" (Titus 1 : 2).

"God is not a man, that he should lie; neither the son of man, that he should repent: hath he said, and shall he not do it? or hath he spoken, and shall he not make it good?" (Numbers 23 : 19).

"Justice and judgment are the habitation of thy throne; mercy and truth shall go before thy face" (Psalm 104 : 24).

"The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them" (Psalm 103 : 17, 18).

"I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy" (Leviticus 11 : 44).

"The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty" (Exodus 34 : 6, 7).

"Thou shalt worship no other god; for the Lord, whose name is Jealous, is a jealous God" (Exodus 34 : 14).

Man's highest duty is to know and love and serve God:

"Fear God and keep his commandments: for this is the whole duty of man" (Ecclesiastes 12 : 13).

"He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Hebrews 11 : 6).

"God is no respecter of persons; but in every nation he that feareth him and worketh righteousness, is accepted with him" (Acts 10 : 34, 35).

JESUS CHRIST

Jesus is a personal name and Christ is a title. The meaning of "Jesus" is "Saviour," and in the announcement to Joseph concerning the birth of Jesus, the angel said, "Thou shalt call his name Jesus, for he shall save his people from their sins" (Matthew 1 : 21). At His birth an angel said to the shepherds on the plains of Bethlehem, "Unto you is born this day in the city of David a Saviour, which is Christ the Lord" (or, the Anointed Lord—Revised Version margin) (Luke 2 : 11). The Christ signifies "the Anointed," and

Jesus Christ is "Jesus the Anointed"—anointed of God to be Prophet, Priest and King, when the Holy Spirit descended on Him at His baptism, and a voice from heaven said, "Thou art my beloved Son; in thee I am well pleased" (Luke 3 : 22).

Jesus is the Son of God; He is the only begotten Son of God. "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3 : 16). He was the Son of God in a manner in which other sons of God are not. John says of those who have believed on God through Jesus Christ and become members of God's family in obedience to the gospel call, "Now are we the sons of God" (1 John 3 : 2). They are adopted into God's family, but Jesus was the only begotten Son of God; they are each the children of two human parents, but Jesus was the Son of Mary by divine begetting. When the angel announced to Mary that she had found favor with God and that she should have a Son whom she should call Jesus, and who should be great and should be called the Son of the Highest and who should reign on the throne of His father David in an unending kingdom, "Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, The Holy Spirit shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God" (Luke 1 : 26-35). Jesus was therefore Son of God and Son of Man, as both He and His disciples many times declared.

Jesus was acknowledged by God as His Son at the time of His baptism by John, as already quoted from Luke 3 : 22, "Thou art my beloved Son; in thee I am well pleased"; and at the time of His transfiguration, as recorded in Luke 9 : 35, "This is my beloved Son; hear him." In the second Psalm prophetic reference is made to this same sonship: "I will declare the decree: the Lord hath said unto me, Thou art my Son: this day have I begotten thee" (Psalm 2 : 7).

John the Baptist said, "I saw, and bare record that this is the Son of God" (John 1 : 34).

"He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3 : 18).

"Rabbi, thou art the Son of God; thou art the King of Israel" (John 1 : 49).

"He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven" (Matthew 16 : 15-17).

"Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee" (John 9 : 35-37).

When Jesus calmed the tempest on the sea, the disciples said, "Of a truth thou art the Son of God" (Matthew 14 : 33).

"Many other things truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name" (John 20 : 30, 31).

"Then was Saul (Paul) certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God" (Acts 9 : 19, 20).

"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (I John 4 : 15).

"Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?" (I John 5 : 5).

Jesus was the Son of God—the only begotten Son—because of His begetting by God, through the Holy Spirit, of the virgin Mary; and through His human mother He was also Son of Man. This title He frequently used in referring to Himself, and His apostles often spoke of Him as a Man, or the Son of Man:

"But now ye seek to kill me, a man that hath told you the truth, which I have heard of God" (John 8 : 40).

"The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head" (Matthew 8 : 20).

"The Son of Man must suffer many things, and be rejected of the elders and chief priests, and be slain, and be raised the third day" (Luke 9 : 22).

"And truly the Son of Man goeth as it was determined" (Luke 22 : 22).

"And then shall they see the Son of Man coming in the clouds with great power and glory" (Mark 13 : 26).

"Behold, I see the heavens opened, and the Son of Man standing on the right hand of God" (Acts 7 : 56).

"Jesus of Nazareth, a Man approved of God" (Acts 2 : 22).

"Since by man came death, by Man came also the resurrection of the dead" (I Corinthians 15 : 21).

In many places the distinction between God the Father, and Jesus Christ the Son of God, is very distinctly stated:

"There is one God, and one Mediator between God and men, the Man Christ Jesus" (I Timothy 2 : 5).

"He is antichrist, that denieth the Father and Son" (I John 2 : 22).

"This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17 : 3).

"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ" (Philippians 1 : 2).

"The head of every man is Christ; and the head of the woman is the man; and the head of Christ is God" (I Corinthians 11 : 3).

"Why callest thou me good? There is none good but One; that is God" (Mark 10 : 18).

"It is my Father that honoreth me; of whom ye say, that he is your God" (John 8 : 54).

"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).

"God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2 : 36).

"God anointed Jesus of Nazareth with the Holy Spirit and with power" (Acts 10 : 38).

"The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me; he doeth the works" (John 14 : 10).

"He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hands" (John 3 : 34, 35).

"If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I" (John 14 : 28).

Jesus recognized, in the last quotation, that the Father was greater than He; but it is true that on another occasion He said, "I and my Father are one" (John 10 : 30). This evidently applied, not to personality, but to unity of mind or purpose, for it was spoken in connection with God's purpose in redemption: "My Father, which gave them me is greater than all; and no man is able to pluck them out of my Father's hand. I and my Father are one." Whatever unity existed between the Father and the Son was possible also between the Son and the believers, or between the believers themselves, for Jesus said, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one" (John 17 : 20-23).

When the Jews charged Jesus with blasphemy, they did not assert that He had ever claimed to be God; they said He was worthy of death "because he made himself the Son of God" (John 19 : 7). On an earlier occasion the Jews sought "to kill him, because he

not only had broken the sabbath, but said also that God was his Father" (John 5 : 18). He never claimed to be God, but the Son of God, a distinction with a very great difference; for while He did claim divinity, He never claimed deity for Himself.

As Son of Man, Jesus was partaker of our human nature. He was raised up a second head of the human race: "The first man Adam was made a living soul; the last Adam was made a quickening spirit. . . . The first man is of the earth, earthy: the second Man is the Lord from heaven" (I Corinthians 15 : 45, 47). He was flesh and blood as we are, and was subject to temptation, sorrow and weakness as we are; but unlike all others of the human race, He sinned not. Because of His perfect character He was able "to give his life a ransom for many" (Matthew 20 : 28; Mark 10 : 45). He was the spotless "Lamb of God, which taketh away the sin of the world" (John 1 : 29). He was a fitting representative of the race He came to redeem—He was one with them, and shared with them the nature they bore—a nature that was subject to mortality, the result of Adamic transgression. From this He needed redemption as well as they, and having died unto sin, He was the first to be raised from the dead to die no more—the firstfruits of His own redemptive work. Therefore we read in the second chapter of Hebrews (Revised Version) the following beautiful description of Jesus as the Redeemer: "We behold him who hath been made for a little while (margin) lower than the angels, even Jesus, because of the suffering of death, crowned with glory and honor, that by the grace of God he should taste of death for every man. For it became him for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings. For both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren; in the midst of the congregation will I sing thy praise. And again, I will put my trust in him. And again, Behold, I and the children whom God hath given me. Since then the children are sharers in flesh and blood, he also himself in like manner partook of the same; that through death he might bring to nought him that had the power of death, that is, the devil; and might deliver all them who through fear of death were all their lifetime subject to bondage. For verily not of angels doth He take hold, but he taketh hold of the seed of Abraham (margin). Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he hath suffered being tempted, he is able to succor them that are tempted" (Hebrews 2 : 9-18).

In the purpose and plan of God, Jesus had existed as the Redeemer right from the foundation of the world; but as a person He was raised up from among His brethren some nineteen hundred years ago. He was the "seed of the woman" contemplated in the declaration in Eden that the seed of the woman should bruise the head of the serpent's seed, after the serpent's seed had bruised Him in the heel—though sin caused the death of Jesus, He rose from the dead and will ultimately abolish sin forever. He was typified in many of the ordinances of the Mosaic law, and was foretold by many of Israel's prophets; but He was begotten and born of the virgin Mary, as recorded in the gospels of Matthew and Luke. So Peter says: "Ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God" (I Peter 1 : 18-21).

Jesus grew up at Nazareth, and at the age of thirty began a mission of preaching which lasted more than three years. He fulfilled His mission as a Prophet, "teaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matthew 4 : 23). At the end of that mission He was put to death by crucifixion. "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 by the Spirit" (I Peter 3 : 18). Paul says, "Christ died for our sins according to the scriptures: and that he was buried, and that he rose again the third day" (I Corinthians 15 : 3, 4).

"Him hath God raised up, having loosed the pains of death, because it was not possible that he should be holden of it" (Acts 2 : 24).

"Though he was crucified through weakness, yet he liveth by the power of God" (II Corinthians 13 : 4).

"Christ, being raised from the dead, dieth no more: death hath no more dominion over him" (Romans 6 : 9).

"God hath glorified His Son Jesus" (Acts 3 : 13).

"He raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come" (Eph. 1 : 20, 21).

Jesus was seen by His disciples and various other brethren during a period of forty days, after which He met them at Mount Olivet and commissioned them to be His witnesses in all the earth;

and "when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? 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" (Acts 1 : 9-11).

Jesus has been at the right hand of God for nearly nineteen hundred years. The apostles began to witness to His resurrection and ascension and to preach His second coming and the kingdom that He will then establish in the earth, when the angelic declaration to Mary shall be fulfilled, that "the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1 : 32, 33). The evidence for His second coming and the work that is before Him then will be dealt with in detail in later pamphlets of this series; we will here briefly consider the work of Jesus as a Priest during the interval between His work as a Prophet when He was on earth before, and His work as a King when He comes again.

In the epistle to the Hebrews, Jesus is spoken of as a Priest after the order of Melchisedec. This is in contrast to the priests after the order of Aaron, under the Mosaic law. The two orders of priesthood are contrasted. In the Aaronic, the priests were of the tribe of Levi, with a high-priest of the line of Aaron. They began to officiate at thirty years of age and ceased at fifty. They had to offer sacrifices daily, and the high-priest went into the holy of holies once a year with the blood of the atonement. Their sacrifices could effect only a temporary putting away of sins. But the priesthood of Jesus is after the order of Melchisedec, which is a priesthood combining the offices of king and priest. His is an eternal priesthood, being bestowed by specific appointment of God, not inherited by fleshly descent; not beginning at a fixed age and ending at another fixed age, since He is a Priest forever; not needing the daily offering of blood, or even the annual offering of atonement, for His offering at the cross was all-sufficient; and "He is able to save them to the uttermost that come unto God by him" (Hebrews 7 : 28). "He ever liveth to make intercession for them" (verse 25), and through Him all believers can approach God and receive remission of sins. So the apostle says, "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Hebrews 4 : 14-16).

THE HOLY SPIRIT

The Spirit of God is the power of God, the medium by which He executes His will. By it He is present everywhere and cognizant of everything in His universe—He is omnipresent and omniscient. By it He upholds all creation and manifests His providence in relation to all created things. Sometimes "spirit" alone is used in the Scriptures; at others, "Holy Spirit." In a number of instances in the Authorized Version the translators have used the term, "Holy Ghost," but the Revised Version renders these by "Holy Spirit." The use of the term "Holy Ghost" has helped to foster a theological connotation in a way which the uniform rendering "Holy Spirit" would not have done. In all our quotations we shall follow the Revised Version rendering "Holy Spirit." The use of "Holy Spirit" is confined almost exclusively to the New Testament, but there are three instances in the Old Testament where "Holy Spirit" is used, two with a capital S and one without. Psalm 51 : 11: "Cast me not away from thy presence; and take not thy holy spirit from me; restore unto me the joy of thy salvation; and uphold me with thy free spirit." Isaiah 65 : 10, 11: "They rebelled and vexed his holy Spirit; . . . Where is he that put his holy Spirit within him?"

The Spirit of God is spoken of many times as the medium for the performance of divine operations.

In the work of creation, "the Spirit of God moved upon the face of the waters" (Genesis 1 : 2). "By his spirit he hath garnished the heavens" (Job 26 : 13). "The spirit of God is in my nostrils" (Job 27 : 3). "The spirit of God hath made me and the breath of the Almighty hath given me life" (Job 33 : 4). "If he gather unto himself his spirit and his breath, all flesh shall perish together" (Job 34 : 14).

The Spirit of God is often spoken of as being bestowed upon the prophets and others of God's servants. "I have filled him (Bezaleel) with the spirit of God in wisdom, and in understanding, and in knowledge, and in all manner of workmanship" (Exodus 31 : 3). "And the spirit of God came upon him (Balaam) and he took up his parable" (Numbers 24 : 2). "Then the Spirit of the Lord came upon Jephthah" (Judges 11 : 29). "And, behold, a young lion roared against him, and the Spirit of the Lord came mightily upon him (Samson) and he rent him as he would have rent a kid" (Judges 14 : 6).

"Behold, a company of prophets met him (Saul); and the Spirit of God came upon him, and he prophesied among them" (I Samuel 10 : 10).

"And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he prophesied in the midst of the house" (I Samuel 18 : 10).

"Thou gavest also thy good spirit to instruct them" (Nehemiah 9 : 20).

These passages clearly show that the Spirit of God was the power or the medium through which God carried out His will in regard to His servants; sometimes it was for their good—it was a good spirit; sometimes it worked their harm—it was an evil spirit; but in neither case was it a "person"; it was God's power.

In the eleventh chapter of Isaiah there is a prediction concerning Jesus, the Branch that should grow out of the roots of Jesse: "And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord" (verse 2). We have already seen that when God acknowledged Jesus as His Son at His baptism by John, the Spirit of God descended upon Jesus in the form of a dove. So John says, "He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him" (John 3 : 34); and Peter said, "God anointed Jesus of Nazareth with the Holy Spirit and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him" (Acts 10 : 38). The spirit that God gave liberally to Jesus was that wisdom and power predicted by Isaiah, which enabled Him to proclaim the gospel and perform His wonderful works of love and mercy.

This same spirit was afterward given to the apostles, to enable them to continue the work of proclaiming the gospel and also to perform works of healing. Jesus said, just as He was about to ascend from them into heaven, "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24 : 49), and again, "Ye shall be baptized with the Holy Spirit not many days hence" (Acts 1 : 5). He had a short time before promised them that He would not leave them comfortless when He departed from them into heaven, but would send them the Spirit, the Comforter. "I will pray the Father and he shall give you another Comforter that he may abide with you forever: even the Spirit of truth: . . . The Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14 : 16, 17, 26).

The record in Acts continues, that after ten days, "when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rush-

ing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance" (Acts 2 : 1-4). This had been foretold by the prophet Joel, for when the people assembled at Jerusalem wondered at the apostles speaking in other tongues, Peter explained that it was "that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy" (Acts 2 : 16-18).

The Spirit of God energized the apostles for their work, and they began at once to preach the gospel and to perform miraculous works of healing by the power of the Spirit. As Paul said in writing to the Corinthians, "I give you to understand that no man speaking by the Spirit of God calleth Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Spirit. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will" (I Corinthians 12 : 3-11).

The apostles were empowered by the Spirit of God to do whatsoever work they had to do in God's great plan. The Scriptures are the work of the Holy Spirit through prophets and apostles, as Peter said, "Holy men of God spake as they were moved by the Holy Spirit" (II Peter 1 : 21). In other words, God, by His Spirit, gave power to the apostles to preach the gospel and to support their preaching by the manifestation of powers of healing sickness, and discerning, and speaking with other tongues; sometimes it is said that God did it, and sometimes that the Holy Spirit did it, but in every case it is God through His Spirit. The fact that the Spirit is personified as the agent and spoken of as "He" or "the Comforter" does not prove the existence of the Spirit as a separate personality—it is God or Jesus who operates through the Spirit.

The quotations from both Old and New Testaments show that from the beginning God has used His Spirit to perform His will, and undoubtedly He operates through His Spirit today, as He always did, in working out His plans, though the manifestations of spirit power may not be the same today as in the days of the apostles. He gave to His servants power to do whatever He willed that they should do, and when necessary gave them gifts which were evidence of that power. But not all His servants were able to manifest the same gifts, and it is possible that at times none of the gifts were in evidence.

One other aspect of the work of the Spirit is in producing "fruits" in the life of the believer. The truth of God, or the spirit of truth, operating upon the heart and mind, produces "fruits" such as the apostle describes in the letter to the Galatians, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law" (Galatians 5 : 22, 23). And again, "He that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Galatians 6 : 9).

ANGELS

The Bible makes frequent reference to angels. The simple meaning of "angels" is "messengers," and anyone or anything that is a messenger is an angel. The Bible therefore speaks of good angels and evil angels, or good and evil messengers; and of personal angels and inanimate angels, as winds or pestilences which are messengers or angels of God. Generally, however, angels are supposed to be superhuman beings, and indeed the Bible does speak of such angels, as well as human angels.

Human beings, when used as messengers by God, are His angels, and in some cases the word ordinarily translated "angel" is translated "messenger." The priests were God's messengers, and it is written in Malachi 2 : 7: "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger (angel) of the Lord of Hosts." Again, in connection with vows which had to be confessed to the priest, it is written in Ecclesiastes 5 : 6: "Suffer not thy mouth to sin; neither say thou before the angel, that it was an error."

The plagues which God sent upon the Egyptians are referred to in Psalm 78 : 49 as angels of evil: "He cast upon them the fierceness of his anger, wrath and indignation and trouble, by sending evil angels among them." Psalm 104 : 4 (Revised Version): "Who maketh winds his messengers; flames of fire his ministers."

In the book of Revelation, the messages are sent to the angels or messengers of the churches in Asia Minor, evidently some representatives or ministers in the churches represented by the "stars": "The seven stars are the angels of the seven churches" (Revelation 1 : 20).

There are superhuman angels—superhuman now, whatever may have been their former estate; concerning this there is nothing revealed. Now they are immortal, for Jesus said of those who shall be accounted worthy to attain to the resurrection of the dead, that they cannot "die any more, for they are equal unto the angels" (Luke 20 : 36).

Jesus was made for a little while "lower than the angels, for the suffering of death" (Hebrews 2 : 9). Had He been equal to the angels He could not have died to redeem mankind.

Angels have often appeared to men, and have been mistaken for men; so that the apostle says: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares" (Hebrews 13 : 2). Angels appeared to Abraham and he thought they were men, and entertained them as he would have entertained ordinary human visitors. Angels appeared to Lot, to Hagar, to Gideon, to Balaam, to Manoah, to Daniel, and to the shepherds on the plains of Bethlehem. Sometimes they appeared gloriously, as to Daniel.

The angels were God's instruments in the work of creation and in the giving of the Mosaic law. In Hebrews 1 : 14 it is written, "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Yes, they are. It is testified in Psalm 34 : 7: "The angel of the Lord encampeth round about them that fear him, and delivereth them"; and in Psalm 91 : 11: "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." They are instruments for carrying out the providence of God in relation to His people.

The angels are intensely interested in their work and in watching the development of God's plan, for Peter says concerning salvation and the gospel, "Which things the angels desire to look into" (I Peter 1 : 10-12). Jesus said, "There is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15 : 10). When the Lord Jesus returns to accomplish the things pertaining to resurrection, the judgment and His kingdom, it is testified that "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matthew 24 : 31); and "When the Son of Man shall come in his glory and all the holy angels with him, then shall he sit upon the throne of his glory" (Matthew 25 : 31).

BIBLE TEACHING CONCERNING HELL, SATAN, THE DEVIL, AND DEMONS

"Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the way of life; thou shalt make me full of joy with thy countenance.

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption" (Acts 2: 27-31).

BIBLE TEACHING CONCERNING HELL

Since man is not by nature immortal, it cannot be that at death the sinner enters upon an eternity of misery in hell. What then is hell? The Bible frequently speaks of hell; there are four words so translated in the Scriptures—the Hebrew *sheol* in the Old Testament, and the Greek *hades*, *gehenna*, and *tartarus* in the New Testament.

Tartarus occurs only once: "For if God spared not the angels that sinned, but cast them down to *hell*, and delivered them unto chains of darkness, to be reserved unto judgment" (II Peter 2:4). The significance of *tartarus* is "dense darkness." It therefore cannot be a place of fire and brimstone. All that we know by experience concerning flames is that they are associated with light.

SHEOL

Sheol occurs 65 times in the Old Testament, and is rendered "hell" 31 times, "grave" 31 times, and "pit" 3 times. The following quotations will show its use: in the Revised Version the original word *sheol* is left untranslated; it signifies "the grave" where all the dead go.

"Let the wicked be ashamed, and let them be silent in *the grave*" (Psalm 31:17).

"Oh that thou wouldest hide me in *the grave*, that thou wouldest keep me secret until thy wrath be past" (Job 14:13).

"Like sheep that are laid in *the grave*; death shall feed on them; and the upright shall have dominion over them in the morning; and their beauty shall consume in *the grave* from their dwelling" (Psalm 49:14).

"Thy pomp is brought down to *the grave*" (Isaiah 14:11).

"For *the grave* cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth" (Isaiah 38:18).

"They shall go down to the bars of *the pit* when our rest together is in the dust" (Job 17:16).

In the passages where "hell" is given as a translation of *sheol*, "the grave" might be substituted without destroying the sense; in many cases it would even improve it:

"In the day when he went down to *the grave* I caused a mourning: . . . I made the nations to shake at the sound of his fall, when I cast him down to hell (*sheol*, the grave) with them that descend into *the pit*" (Ezekiel 31:15, 16).

"They shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to *hell* (*sheol*, the grave) with their weapons of war; and they have laid their swords under their heads" (Ezekiel 32:27).

"The wicked shall be turned into *hell* (*sheol*, the grave) and all the nations that forget God" (Psalm 9:17).

The following facts about *sheol* should be carefully noted:

1. *It is on record that material things have gone to sheol:*

"For I will go down into *the grave* unto my son mourning" (Genesis 37:35).

"Then shall ye bring down my gray hairs with sorrow to *the grave*" (Genesis 42:38).

"And the earth opened her mouth, and swallowed them up, and their houses and all the men that appertained unto Korah, and all their goods. They and all that appertained to them went down alive into *the pit* and the earth closed upon them" (Numbers 16:32, 33).

"Let not his hoar head go down to *the grave* in peace . . . But his hoar head bring thou down to *the grave* with blood" (I Kings 2:6, 9).

Like sheep they are laid in *the grave*; death shall feed on them; and the upright shall have dominion over them in the morning, and their beauty shall consume in *the grave* from their dwelling (Psalm 49:14).

"They shall not lie with the mighty that are fallen of the uncircumcised, which are gone down to hell with their weapons of war; and they have laid their swords under their heads" (Ezekiel 32:27).

This last quotation is perfectly intelligible when it is borne in mind that most savage nations have had, and some still have, a custom of burying their dead with their swords and weapons of war, believing that they would be of service in a future world as in the present. Most peoples have had hope of a future of some kind, and some whose chief pastime has been hunting have had their hounds buried with them that they might be at hand in the chase which they thought would be continued after death. The language would be very inappropriate in reference to a hell of fire and brimstone.

2. *Sheol is described as a land of forgetfulness and unconsciousness:*

"In death there is no remembrance of thee; in the grave who shall give thee thanks?" (Psalm 6: 5).

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest" (Ecclesiastes 9: 10).

"For the grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth" (Isaiah 38: 18).

3. *It is on record that righteous persons have looked forward to sheol as their resting-place:*

Jacob, one of the fathers of the faithful, one of God's most worthy servants, said, when he imagined his son Joseph was dead, "I will go down into the grave unto my son mourning" (Genesis 37: 35).

Job said, "O that thou wouldest hide me in the grave, that thou wouldest keep me in secret, until thy wrath be past, that thou wouldest appoint me a set time and remember me" (Job 14: 13).

It is prophetically said concerning Christ, "Thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption" (Psalm 16: 10).

In speaking of *sheol* as "the grave" it must be borne in mind that the word "grave" is used in a general sense. Other words are used to indicate a particular grave. *Sheol* denotes the general receptacle of the dead—the grave, whether it be on land or in water. Jonah could speak of his experience as being in *sheol*, because it seemed to him that it would be his grave. He did not know of the deliverance that was in store for him: "I cried by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice" (Jonah 2: 2).

HADES

Hades is the Greek equivalent of the Hebrew *sheol*. Therefore what is true of the one is likewise true of the other. Psalm 16:10 is quoted by Peter in his Pentecostal address, where *sheol* is rendered by *hades*: "Thou wilt not leave my soul in hell."

Hades occurs 11 times, and is translated "hell" 10 times, and "grave" once. Since *sheol* represents the grave in the general sense of the term, *hades* does as well. In every instance but one this translation, "the grave," will harmonize with the context; the only exception being in the parable of the Rich Man and Lazarus, which, however, must not contradict the plain testimony of the Word, and which is capable of explanation apart from any theory of a hell of fire and brimstone; but more concerning this later on.

The following facts about *hades* must be carefully noted:

1. *It is not a place where only sinners go.* It is said of Jesus that He was not left in *hades*. He must have been there for some time, being afterward delivered therefrom. Peter said that David made the above-quoted prophecy in reference to the resurrection of Christ, "that his soul (R. V., *he*) was not left in hell (*hades*, the grave), neither his flesh did see corruption" (Acts 2:31). This is quite intelligible when it is seen that Christ's burial in the tomb of Joseph of Arimathea, and His resurrection therefrom, are here referred to.

2. *Material things are said to have gone to *hades*.* Of Capernaum, Christ said: "And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell" (Matthew 11:23). Capernaum has been literally buried in the dust; even yet its site is a subject of dispute although many think the excavations at Tel Hum are on the site of ancient Capernaum; others favor a site at Khan Minyeh. But Capernaum has not been, and is not now, in a hell of fire and brimstone.

3. *Hades will ultimately be destroyed.* If it were a place of fire and brimstone and of conscious torment, such burning and such torment would not be eternal or unending. It is recorded that every curse shall pass away; and in the prophetic book of Revelation it is written: "And the sea gave up the dead which were in it, and death and hell (*hades*, the grave) delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire" (Revelation 20:13, 14), a symbol of complete destruction!

Other testimony to the fact that *hades* is only of temporary power is found in the early part of the same book, where Jesus says:

"I am he that liveth and was dead; and, behold, I am alive for evermore; Amen; and have the keys of hell and of death" (Revelation 1:18). And Jesus said to Peter: "Thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it" (Matthew 16:18). In both these last citations reference is made to the power of Christ to deliver from the bondage of the grave those of His church who may have died and been buried; there is no reference to a deliverance from eternal torture.

The parable of the Rich Man and Lazarus is often thought to be proof that Jesus believed in the torment of the ungodly in hell; but a little consideration will suffice to show that this is not the case. In the first place, it is a parable. Some will deny that, but almost everyone will admit it. A parable must not be taken, when it stands alone, to subvert the unanimous testimony of the entire Word. The plain teaching of the Scriptures is that *sheol* and *hades* represent the grave. This one parabolic utterance must not be held to negative an abundance of plain testimonies as to the nature of hell. Further, if this parable did represent the tortures of the wicked in hell, there are some things in it which could not possibly be harmonized. The righteous and the wicked are supposed to be in sight of each other, and the pains of those in the fire are supposed to be capable of being allayed by water. It cannot be a literal description of woes that await the ungodly. Jesus refers to a belief which had become incorporated with the Jewish tradition, but which had its origin among the surrounding nations; by such reference He teaches the lesson that if Moses and the prophets are unable to convict a sinner of the evil of his ways, neither would one be able who rose from the dead. It was the lesson that the Savior wished to impress, not the details of the parable. His reference to their false theory no more signified His belief of it in this instance than His reference on another occasion to casting out demons by Beelzebub indicated that He considered such a thing possible.

GEHENNA

Gehenna occurs 12 times, and is always translated "hell." It is the texts where *Gehenna* occurs that are held to favor the conception of hell as a place of fire and brimstone and of conscious torment. A careful examination of these passages will disprove this idea. *Gehenna* is associated with fire, but not with unending fire destined to torture the wicked.

Gehenna signifies the valley of Hinnom, and is so named after a person who was once the possessor of it. It was near Jerusalem, and there the barbarous practice of burning children to Moloch was

carried on. Of Ahaz it is recorded that "he burnt incense in the valley of the son of Hinnom, and burnt his children in the fire, after the abominations of the heathen whom the Lord had cast out before the children of Israel" (II Chronicles 28:3). When Josiah made a reformation among the people, he defiled this valley on account of the wickedness that had been practiced there, and made it the receptacle for the refuse of the city of Jerusalem. "And he defiled Topheth, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Moloch" (II Kings 23:10). In the days of Christ's preaching, the valley was still in its defiled condition, and it was the extremity of degradation to be condemned to burial in *Gehenna*. The corrupting carcasses produced devouring worms, and fires were continually kept up for the purpose of destroying them, in order to prevent any pestilential outbreak.

It is this *Gehenna* to which Jesus refers in His preaching, and Parkhurst in his Greek lexicon says: "A *Gehenna* of fire, Matthew 5:22, does, I apprehend, in its outward and primary sense, relate to that dreadful doom of being burned alive in the valley of Hinnom." And again he says: "Our Lord seems to allude to the worms which continually preyed on the dead carcasses that were cast out into the valley of Hinnom, and to the perpetual fire kept there to destroy them."

Jesus used the term either literally or symbolically. If He used it literally, it cannot refer to a hell where the wicked suffer unending torment, where unceasing fires shall perpetually agonize them; for the fires of *Gehenna* have long since ceased to be. If He used it symbolically, it cannot be a figure of unending torment. There is nothing in its nature but the presence of fire which can form any parallel. *Gehenna's* fires have long since ceased; hell's fires are supposed to be eternal. *Gehenna's* fires destroyed everything that was put into them; hell's fires are supposed to preserve their victims in endless being. *Gehenna* was a place of death; hell is supposed to be a place of eternal life in torment.

The immortality of the wicked in hell is sometimes thought to be taught by Mark 9:43, 44, but it is not so: "It is better for thee to enter into life maimed, than having two hands to go into hell (*Gehenna*), into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched." If this proves the eternal existence of anything it is of the worm and of the fire; and the eternity of the agent of destruction does not necessarily prove the eternity of the objects of destruction. From other parts of the Word it may be clearly seen that the fate of the wicked is utter

destruction, not preservation in misery. See Malachi 4:1: "For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." So also Psalm 37:20: "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." And Psalm 145:20: "The Lord preserveth all them that love Him; but all the wicked will he destroy." Many other passages testify to the same truth, that the wicked shall be completely cut off or destroyed.

Unquenchable fire does not necessarily denote unceasing fire. It is said that Sodom and Gomorrah "are set forth for an example, suffering the vengeance of eternal fire" (Jude, vs. 7). That fire has ceased, but its effects are eternal. That fire was not extinguished till it had done its work. So the Lord says in Jeremiah 17:27: "Then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched." That fire was kindled, but it has gone out. It did not cease until its work was done; there was then no further need for it, and it died away. Similar language is elsewhere used, and any fire which is kindled by God to execute vengeance upon the rebellious, cannot be stayed by any inferior power, shall never be quenched, but shall accomplish its work without let or hindrance, and then, its necessity being over, it shall cease.

It is probable that *Gehenna* will be literally the scene of the future punishment of the wicked, in the great day of judgment. It is probable also that fire will be used as an agent in their destruction, as Sodom of old was destroyed by fire. In any case, *Gehenna* of old, even if not the actual locality of future retribution, is, without any demur, its most fitting symbol.

The Bible teaching concerning hell is simple, intelligible, and rational. God has not purposed to torture for inconceivable ages the beings He has created, but intends, in merciful justice, to cut off the wicked forever from the portion of the redeemed.

The sinner is not doomed to suffer with the intensity of super-human being, unutterable anguish of body and mind without end or hope. Is it conceivable that He whom John describes as Love can intend thus to torture the creatures He has formed? Surely He has designed some more merciful punishment for sin. Human minds do not, and cannot, invent such exquisite torment for law-breakers. The murderer is usually put to death in a way which will make his sufferings of as short duration as possible. Even the horrible

cruelties which the true Christians of the middle ages were called upon to endure, when branded as heretics, cannot compare with the supposed torments of hell. Is it possible that God, who is perfection in all respects, whose loving-kindness and mercy and compassion are so great, can inflict upon His creatures more awful agonies than man would wish to? Emphatically no! Listen to the Psalmist's declaration: "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide; neither will He keep His anger forever" (Psalm 103: 8, 9).

Nor would it be just that a short life of sin should be visited with unending punishment. Why should not deprivation of blessing, and a return to original dust, be sufficient penalty? It is no wonder that many whose hearts are filled with human sympathy, have investigated the matter and have discarded the dreadful teaching of unending conscious torment in a hell of fire and brimstone. Many leaders of religious thought have even dared publicly to utter their voices and to write against it.

God's character has been greatly misrepresented by those who attribute to Him such a dreadful purpose of exquisitely tormenting poor sinning beings; and it cannot be doubted that herein is one of the most potent causes of infidelity that has ever been in operation. Men have been told that this is the intention of the Creator of mankind, and with honest indignation they have refused to believe in such a malicious being. Instead of finding out that such is not the Creator's revelation of Himself, they have refused to have anything further to do with the matter, and have drifted onto the seas of agnosticism and atheism.

The late Dean Farrar expressed his abhorrence of the doctrine in the following manner:

"I declare and call God to witness, that if the popular doctrine of hell were true, I should be ready to resign all hope, not only of a shortened, but of any immortality, if thereby I could save, not millions, but one single human soul from what fear and superstition and ignorance and inveterate hate and slavish letter worship have dreamed and thought of hell. . . . I would here and now, kneeling on my knees, ask Him that I might die as the beasts that perish, and forever cease to be, rather than that my worst enemy should endure the hell described by Tertullian, or Jonathan Edwards, or Mr. Moody, or Mr. Spurgeon, for one single year. Unless my whole nature were changed, I can imagine no immortality which would not be abhorrent to me if it were accompanied with the knowledge that millions of poor suffering wretches—some of whom on

earth I had known and loved—were writhing in agony without end or hope."

BIBLE TEACHING CONCERNING SATAN AND THE DEVIL

The word "Satan" means "adversary." It is so rendered in the following passages:

"And the angel of the Lord stood in the way for an adversary against him" (Numbers 22:22).

"What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me?" (II Samuel 19:22).

"And God stirred him up another adversary, Rezon the son of Eliadah" (I Kings 11:23).

"Let mine adversaries be clothed with shame" (Psalm 109:29).

The Hebrew is transferred to the Greek, and has the same meaning in the following passages, where it is left untranslated in the English Version:

"He rebuked Peter, saying, Get thee behind me, Satan; for thou savorest not the things that be of God, but the things that be of men" (Mark 8:33).

"Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us" (I Thessalonians 2:18).

"Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme" (I Timothy 1:20).

"To deliver such an one unto Satan for the destruction of the flesh" (I Corinthians 5:5).

Clearly "Satan" is here used to represent an adversary, but not a fallen archangel, supposed to be the greatest adversary and seducer of mankind. It would scarcely be reasonable to deliver men to such an one, to learn *not* to blaspheme. Peter could not be that individual. "Satan" is used in Scripture to denote an adversary, an opposing influence, whether personal or not, and it frequently denotes that great enemy to godliness, *sin* in its various manifestations.

Though the use of the name "Satan" seems at times to denote personality, it does not of necessity do so. Personification of abstract principles is very common in Scripture. Wisdom is spoken of as a woman standing and calling unto the children of men, and offering them great rewards if they will embrace her. So sin may legitimately be personified, without thereby necessitating actual personality. If sin is the dominant principle in anyone's character, that one may justly be designated a Satan, or an adversary.

The other appellation of Satan, "the devil," is from the Greek *diabolos*, and signifies *a false accuser*, or *a slanderer*. This is a

kindred meaning to "adversary," for an adversary frequently acts as a false accuser or a slanderer. The word *diabolos* is so rendered in the following passages:

"For men shall be . . . false accusers" (II Timothy 3:2, 3).

"The aged women, likewise, that they be in behavior as becometh holiness, not false accusers" (Titus 2:3).

"Even so must their wives be grave, not slanderers" (I Timothy 3:11).

In these places *diabolos* cannot refer to an arch-enemy of men, nor can it in John 6:70:

"Jesus answered them, Have not I chosen you twelve, and one of you is a devil?"

That *the devil* is scripturally used to denote *sin* will be manifest from the following consideration. In the epistle to the Hebrews, Christ's mission is thus spoken of: "Forasmuch, then, as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage" (Hebrews 2:14).

What is that which has the power of death? Clearly an answer to that question will decide who or what is intended by "the devil," for here he is so spoken of. The 5th chapter of the letter to the Romans gives evidence on this point: "By one man *sin* entered into the world, and *death by sin*. . . through the offense of one many be dead . . . by one man's offense death reigned by one . . . by the offense of one judgment came upon all men to condemnation . . . by one man's disobedience many were made sinners . . . *sin hath reigned unto death*" (Romans 5:12, 15, 17, 18, 19, 21).

Similar evidence is given by the following testimonies:

"The wages of *sin* is death" (Romans 6:23).

"The sting of death is *sin*" (I Corinthians 15:56).

"*Sin*, when it is finished, bringeth forth death" (James 1:15).

These quotations prove that death is the result of sin; therefore sin is the power that leads to death, and is consequently the devil which Jesus was manifested to destroy, according to Hebrews 2:14. Confirmatory testimony to the nature of Christ's work is borne by the following passages:

"What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin (R. V., as an offering for sin), condemned *sin* in the flesh" (Romans 8:3).

"Behold, the Lamb of God, which taketh away the *sin* of the world" (John 1:29).

"Who gave himself for our *sins*, that he might deliver us from this present evil world" (Galatians 1:4).

"When he had by himself purged our *sins*" (Hebrews 1:3).

"Christ was once offered to bear the *sins* of many" (Heb. 9:28).

"And ye know that he was manifested to take away our *sins*. . . . For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I John 3:5, 8).

It is intelligible that by death Jesus might destroy that which had the power of death, and deliver all death's prisoners from the house of their bondage. By dying as a holy sacrifice He was able to rise again from death and lead death captive. Having put away sin by the sacrifice of Himself, He has become possessed of death's keys, and in due time will cause death itself to die. Sin in its various forms is the devil, the false accuser of God in opposing His plans, the Satan or adversary of all righteousness.

When a personality is intended it must not be sought for in a fallen archangel who is supposed to have become an arch-fiend and man's arch-enemy, but in some person or power belonging to this earth in whom or in which sin reigns as a false accuser, or slanderer, or adversary. A few illustrations will show that such an exposition harmonizes with all Scripture and does no injustice to the particular text.

"Resist the devil and he will flee from you" (James 4:7). This is explained by another citation: "Ye have not yet resisted unto blood, striving against *sin*" (Hebrews 12:4).

Paul, in his epistles, makes no mention of continual conflict between God and the devil as a fallen archangel, but says that the dual principle which he found at work was the divine power of holiness, the law of the mind, and the carnal power of *sin*, the law of the flesh, and in his letter to the Romans deals at length with the conflict: "I know that in me (that is, in my flesh) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not; but the evil which I would not, that I do. Now if I do what I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. For I delight in the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members" (Romans 7:18-23).

The devil to be resisted was the tendency to sin, which Paul styles "the law of the flesh."

"Have not I chosen you twelve, and one of you is a devil?" (John 6:70). Judas was evidently intended by this reference. Judas was a man in whom sin reigned, and it manifested itself in the betrayal of his Master for the sake of gain. His evil disposition, sin, was the cause of his misdeeds; and this will explain another statement concerning him: "The devil having now put into the heart of Judas Iscariot, Simon's son, to betray him" (John 13:2); and also this: "And after the sop Satan (an evil spirit of revenge) entered into him" (John 13:27). It is very probable, too, that Judas desired to involve Peter in his evil doings and the punishment that would follow, and that such is referred to when Jesus said to Peter: "Satan hath desired to have you, that he may sift you as wheat" (Luke 22:31).

"Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme" (I Timothy 1:20). Satan here is something adverse to Hymenaeus and Alexander, which would have the effect of reforming them. Tribulation often has that effect. As the Psalmist says: "Before I was afflicted I went astray; but now have I kept thy word" (Psalm 119:67).

The same exposition will fit the following quotation: "To deliver such an one unto Satan for the destruction of the flesh" (I Corinthians 5:5).

"Why hath Satan filled thine heart to lie unto the Holy Spirit? . . . Why hast thou conceived this thing in thine heart?" (Acts 5:3, 4). The second part shows what is the meaning of the first. Sin was the root of the matter, an evil disposition.

"Get thee behind me, Satan" (Matthew 16:23), were words addressed to Peter because he expressed himself in terms which were adverse to God's plan.

"The devil shall cast some of you into prison" (Revelation 2:10). This refers to the persecuting Roman power which was adverse to God and those that were His, and subjected the early Christians to various kinds of suffering and often to imprisonment and death.

"Your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour" (I Peter 5:8). This refers to those agents of persecution who sought to exterminate the Christians.

It is and will continue to be an open question whether the temptation of Jesus recorded in the early part of the gospel narrative was subjective or objective—whether or not there was a personal tempter. Both views have been held; and it is unwise to bolster up a doctrine by doubtful evidence; and even if the tempter were per-

sonal it was some powerful human tempter; certainly not a fallen archangel, become an arch-fiend.

"And he laid hold of the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years" (Revelation 20:2). This refers to the binding of sin during the millennial reign of Christ. Sin shall be bound, but not destroyed, during Christ's blessed and glorious reign on earth. It shall be utterly destroyed at the end of that millennial reign, and so shall death.

"And the God of peace shall bruise Satan under your feet shortly" (Romans 16:20). This refers to the destruction of sin, however manifested. So does Christ's statement: "I beheld Satan as lightning fall from heaven" (Luke 10:18), which is prophetic of the ultimate destruction of sin and its removal from the high or exalted or heavenly places where it now holds sway. Most human institutions are characterized by iniquity, and Christ refers to their ultimate destruction.

"I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain amongst you, where Satan dwelleth" (Revelation 2:13). This refers to the presence in the ecclesia or church at Pergamos of some adverse influence, as is evident from the reference to some holding the faith pure; it cannot mean the Satan of popular belief dwelt there.

"And there was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him" (Revelation 12:7-9). This is among the visions which John saw of things to come to pass *after*, not before, John saw them. The Revelation is of things "which must shortly come to pass" (1:1), and things "which must be hereafter" (4:1). This particular vision is associated with others whose fulfilment can be historically traced between John's day and this. The vision is symbolic. It is not literal history, but symbolic prophecy. It does not refer to actual war in heaven between Michael and his angels and the devil and his angels, but represents some historical matters since John's day under that symbolism.

The whole 14th chapter of Isaiah's prophecy refers to the downfall of a Babylonian monarch, not to rebellion and expulsion from heaven of one of the archangels. "Thou shalt take up this proverb against the king of Babylon. . . . How art thou fallen from heaven,

O Lucifer, son of the morning" (vss. 4, 12). It would be wrong to wrest this from its evident application to the downfall of a proud Babylonian king from the exalted or heavenly position he occupied and apply it to a fanciful thrusting out from heaven of one of the archangels.

Any other testimonies may be harmonized in a similar manner with the rest of God's Word, which nowhere lends countenance to the awful conception which some have formed about the influence which is the adversary of God and righteousness.

BIBLE TEACHING CONCERNING DEMONS

If the Bible does not countenance the idea of an outcast archangel, who is supposed to have become the greatest enemy and tempter of mankind, it is not likely it will support the doctrine that a multitude of inferior spirits are at his bidding, abroad in the earth to seduce men and frustrate God's purposes. Demons, unclean or evil spirits, mentioned in various parts of the New Testament, are not fallen angels. Fallen angels, as we have already seen, are reserved in everlasting chains of darkness unto judgment. Christ's use of language which was current concerning *hades* in the parable of the Rich Man and Lazarus did not commit Him to the belief of that doctrine which the Jews had adopted from surrounding nations. Neither does His use of familiar language on the subject of demoniacal possession commit Him to the theory which the Jews had received from the surrounding nations with regard to demons or wicked spirits. The Zoroastrians of Persia held the doctrine which many Jews in Christ's day believed, and it is very probable that the Jews got their ideas from the Zoroastrians and from the Greeks, who held almost identical views, that there exists a dual government of the world, a good and a bad, each with a head and subordinates.

What are the demons or unclean spirits referred to? They are diseases, chiefly mental, which were attributed to the influence of wicked spirits, but which are nothing more than derangements of the normal natural condition. Lunacy, deafness, dumbness, blindness, and epilepsy were all attributed to the power of evil spirits; but there are few today who would attribute them to such a cause. It reminds one of the old-fashioned notion that evil spirits took possession of the churches when the congregations were away and needed bells to be rung for a certain time before the congregation returned in order to dispossess the churches of them.

It is thought that our Lord lends support to the doctrine of man's subjection to a possession by evil spirits in the parable recorded in Matthew 12:43-45, where He says:

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

In these three verses Jesus refers to the belief, common in His day, that unclean or evil spirits (fallen angels) dwelt in the deserts and at times took hold of human beings, or possessed them. It was supposed that when they were driven from their human habitation by any means they returned to the deserts. If they found that the human dwelling was better and returned, several would come with them. So the last state of that man would be worse than the first. Christ uses this belief to teach that if an unclean or unholy spirit of wickedness is driven from a man by any means (reference being particularly had to the then-present preaching of righteousness), and its place is not taken by the spirit of holiness or uprightness, opportunity is given for the wickedness to return and more firmly take hold of its victim. If evil habits once indulged in are broken off and afterward recommenced, it is almost sure to be in a worse form. The number seven has no more significance than to add emphasis.

Such is the general application; but there was a particular application as well: "Even so shall it be unto this wicked generation." Israel's sin waxed worse and worse. They repented not at the preaching of Jesus. At last they crucified the Son of God, and God's wrath was poured upon them more severely than ever in the end of their national existence, when they were given over to the Romans, and many of them to slavery or death.

The Bible doctrine of Satanism is that "Satan" and "the devil" are terms used to denote sin in its various manifestations, whether it be an abstract principle or incarnated in individuals or organizations; and that maladies, mental or physical, are sometimes spoken of in language which, whilst expressing the traditional belief of those to whom it was addressed, did not commit those who used it to sanctioning the doctrine of human possession by evil spirits (fallen angels), any more than one who today used the words "lunatic" and "bewitched" would thereby be committed to the ancient superstitions associated with these words.

THE KINGDOM OF GOD

The word "kingdom" signifies the power, rule or authority of a king, from the Old English *cyning*, "king," and *dom*, "rule" or "jurisdiction." It can refer either to the state or condition of being a king, to the territory or country over which a king rules, or to the collective body of those who are under his dominion. Therefore the phrase, "the kingdom of God," refers to the rule or government of God, or to the territory or people under His jurisdiction. The phrase occurs many times in the New Testament, as does also the equivalent phrase, "the kingdom of heaven." Since God is in heaven and rules from heaven, His kingdom is spoken of as the kingdom of God or the kingdom of heaven.

In the Old Testament the exact phrase does not occur, but the same ideas are expressed in other terms. The rule or throne of the Lord is used for the kingdom of God. Thus, in the fourth chapter of Daniel, where the account is given of that strange malady which incapacitated King Nebuchadnezzar for seven years from performing his functions at Babylon, the purpose of that experience is thus expressed in verses 7, 25 and 32: "To the intent that the living may know that the Most High ruleth in the kingdom of men and giveth it to whomsoever he will"; "Till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will"; and the same thought is expressed in verse 26, "Thy kingdom shall be sure unto thee, after that thou shalt have known that *the heavens* do rule." Belshazzar referred to Nebuchadnezzar's experience and said it was "till he knew that the Most High ruled in the kingdom of men, and that he appointed over it whomsoever he will" (Daniel 5:21). When Nebuchadnezzar had recovered from his sickness he said, "Now I, Nebuchadnezzar, praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase" (Daniel 4:37).

The first element of Bible teaching concerning the kingdom of God to which we would call attention is, that God, as Creator and Sustainer of all things, is the King, or Ruler, or Governor over all, as expressed in the quotations made from Daniel and also in the following:

"For the kingdom is the Lord's and he is the Governor among the nations" (Psalm 22:28).

"O clap your hands, all ye people; shout unto God with the voice of triumph. For the Lord Most High is terrible; he is a

great King over all the earth. . . . Sing praises to God, sing praises; sing praises unto our King, sing praises. For God is the King of all the earth; sing ye praises with understanding. God reigneth over the heathen: God sitteth upon the throne of his holiness" (Psalm 47:2, 6-8).

"The Lord hath prepared his throne in the heavens: and his kingdom ruleth over all . . . Bless the Lord, all his works, in all places of his dominion" (Psalm 103:19, 22).

In I Chronicles 29:10, 11, David blessed the Lord before all the congregation and said, "Blessed be thou, Lord God of Israel our father, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head over all."

As the Creator and Sustainer of all things connected with this earth, God should be recognized by all His creatures as their Ruler, or Lord, or King, as the above quotations from the Psalms enjoin. His kingdom is over all.

The second element of Bible teaching concerning the kingdom of God to which we would call attention is that, in His rule over all, He specially rules in the kingdoms of men, that the kings and rulers of the kingdoms of men hold their positions by His appointment and permission. The British king recognizes this when he claims that "by the grace of God" he is king of Great Britain and Ireland, and emperor of India and the dominions beyond the seas. Nebuchadnezzar was forced to recognize that "the Most High ruleth in the kingdom of men and giveth it to whomsoever he will." It is testified in Proverbs 21:1 that "the king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will." The nations of the earth may seem to be working out their own plans, and relatively few of them recognize the hand of God in their affairs; but God still rules among the kingdoms of men and permits them to perform their functions and play their parts in His program.

The third important element of Bible teaching concerning the kingdom of God is that, in addition to His general rule over all nations, He has singled out one people to be specially His own, and to this people the term, "the kingdom of God," can be applied as distinctive from "the kingdom of men." The vicissitudes of this special kingdom of God form the basis of the history and prophecy recorded in the Bible—the history of God's dealings with them and with other nations in relation to them, in the past; prophecy concerning His purpose with them, part fulfilled in the past, part being fulfilled in the present, and part yet to be fulfilled. This special people, this special kingdom of God, is the people of Israel, whom

we frequently speak of as Israelites, Hebrews or Jews, the descendants of Abraham, Isaac and Jacob. Let us now proceed to an examination of the biblical account of their past history, present condition and future prospects, of which, however, we will first give a very brief outline.

Nearly four thousand years ago God called Abram from Ur of the Chaldees to the land of Canaan, making to him specific promises (which will be considered in detail in a later pamphlet). These promises were repeated in substance to Isaac and Jacob, the son and grandson of Abraham (his name being changed from Abram to Abraham by God). In addition to promises which have not been realized in full, as yet, but which will ultimately be completely fulfilled, prediction was made to Abraham that his immediate descendants should be strangers in a strange land, and after about four hundred years should return to the land of Canaan. This came to pass just as predicted. Jacob and his family went to Egypt, and after they had multiplied into a numerous people and had endured affliction as Pharaoh's slaves, the people were brought back to the land of Canaan, with marvelous manifestations of the power of God, in the infliction upon the Egyptians of the remarkable series of plagues recorded in the early chapters of Exodus, and deliverance of the Israelites by the hands of Moses and Aaron.

On the way to Canaan, Moses gave the people a code of laws which he received direct from God, and worship of God was organized, with a priesthood headed by Aaron. God formed the people into a nation, and ruled them as an invisible King, bringing them after forty years of wandering, with many remarkable experiences, to the land of Canaan, the promised land. Here their civil government was placed in the hands of specially appointed judges, and their religious government remained with the priests.

As time went on, the people grew tired of being ruled by an invisible King, and asked Samuel, the last of the judges, that a king should be given to them like the kings of the surrounding nations, who should personally and visibly be at their head in all their activities. God appointed them a king, Saul, whose character proved to be out of accord with the divine will, and then He appointed another king, David, whom He calls "a man after mine own heart."

The Canaanite nations were gradually subdued, and the kingdom was consolidated under David. His son and successor, Solomon, during a peaceful reign, built a temple at Jerusalem for the worship of God; but later he himself fell into the worship of the idols of the surrounding nations. In the next reign, that of Solomon's son, Rehoboam, a revolt resulted in the division of the kingdom into the southern kingdom of Judah, with two of the twelve tribes of the

people, and the northern kingdom of Israel, with the remaining ten tribes.

For a time these kingdoms continued, though frequently at war with each other and with the kingdoms around, which we speak of as "gentile" kingdoms; and ultimately, on account of both Israel and Judah forsaking their covenant with God, and breaking His law, He permitted them to be overcome by gentile enemies and the people of both to be carried away into captivity—the people of Israel to Assyria and the people of Judah about a century and a half later to Babylon.

There is no record of the people of Israel ever returning to their own land, but about seventy years after the deportation of the people of Judah by Nebuchadnezzar, the Babylonian empire was overthrown by the Medes and Persians, and Cyrus the Persian allowed the captives to return and rebuild the temple at Jerusalem; but not to re-establish the kingdom. It had been said to the last king of Judah, by the prophet Ezekiel, that the kingdom should be overturned until one should come whose right it was to rule. This was prophetic of Jesus Christ.

In due time Jesus appeared among men and preached the gospel of the kingdom of God, gathering to Himself a few faithful followers, the disciples and some others, who believed and obeyed His preaching. The word preached was attended by the working of miracles of healing in attestation of His divine mission, but the rulers of the people, instead of heeding His preaching of the kingdom and obeying His exhortations to seek an entrance therein, eventually crucified Him. This, however, did not frustrate God's plan for Jesus to reign as King in God's kingdom, for God raised Him from the dead and exalted Him to His own right hand to await the set time in God's program for the restoration of the kingdom.

It is essential that Jesus shall return from heaven, as He said both in plain language and by parable that He would, and then the kingdom that was overturned will be re-established, Jesus will be enthroned as universal King in God's kingdom, and the whole world will be blessed in His beneficent reign. Israel, scattered among the nations of the earth since their dispersion when Jerusalem was destroyed shortly after Jesus preached the gospel of the kingdom of God, will be regathered to their own land—a greater exodus from all nations than the exodus from Egypt—and the chosen nation who rejected Jesus when on earth before will recognize Him as their divinely appointed and prophetically revealed Messiah.

Having thus briefly reviewed the divine program in relation to the kingdom, let us now examine the evidence for it step by step. Future pamphlets will be devoted to more detailed exposition of the

Bible teaching concerning separate items of the divine plan: the relation of the kingdom of God to the promises made to the patriarchs; the kingdom of God in relation to redemption; Christ as the King in that kingdom; the relation of the kingdom of God to a covenant God made with David; the second coming of Christ; and the relation of the kingdom of God to the hope of Israel.

God made choice of Abraham to be the head of a special people for Himself. The call of Abraham is recorded in Genesis 12:1-7: "Now the Lord had said unto Abraham, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him: and Lot went with him: and Abram was seventy and five years old when he departed out of Haran. And Abraham took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan: and into the land of Canaan they came. And Abram passed through the land unto the place of Sichem, unto the plain of Moreh. And the Canaanite was then in the land. And the Lord appeared unto Abram, and said, Unto thy seed will I give this land." Here God promised to make a great nation of Abraham's descendants. He also promised to give the land to Abraham's seed.

In the fifteenth chapter, Abraham talked with God concerning his seed; he was then childless and one of his servants was his only heir. God told him that he should have a son for his heir, and that his seed should be very numerous: "Look now toward heaven, and tell the stars if thou be able to number them: and he said unto him, So shall thy seed be. And be believed in the Lord; and he counted it to him for righteousness. And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it" (verses 5-7). Then God gave a sign to Abraham, and in a dream appeared to him and said, "Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years; and also that nation, whom they shall serve, will I judge: and afterward shall they come out with great substance. And thou shalt go to thy fathers in peace: thou shalt be buried in a good old age. But in the fourth generation they shall come hither again" (verses 13-16). Here the promise is made that Abraham is to inherit the land as well as his seed; but the deep sleep into which he fell was a sign that he should sleep in death before the promise should be fulfilled:

"Thou shalt go to thy fathers in peace: thou shalt be buried in a good old age."

Abraham died. His son Isaac and his grandson Jacob were also promised the multiplicity of seed and the possession of the land. God said to Isaac: "Dwell in the land which I shall tell thee of: sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed" (Genesis 26:2-4). To Jacob He said, "I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the families of the earth be blessed" (Genesis 28:13, 14).

Jacob went into Egypt with his family of seventy men and their wives and children, and dwelt in the land of Goshen, first under the protection of Pharaoh, and later under another Pharaoh, as slaves put to hard labor. From this they were delivered by God, through the medium of Moses and Aaron, who led them through the wilderness of Sinai to the land of promise. The judgments of God had been visited on the persecuting Egyptians, and with many evidences of divine protection and leading the Israelites were delivered from thirst and famine and personal enemies, until they were led into the land by Joshua. After many conflicts with the Canaanites they eventually settled down to the possession of the land under a law which God gave them through Moses during their wilderness wanderings. It was declared that if they kept the law of God they should remain in the land: if not, they should be driven out and scattered among the gentile nations.

When they left Egypt, God said to them through Moses, "Ye have seen what I did unto the Egyptians, and how I bore you on eagles' wings, and brought you unto myself. Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests and an holy nation" (Exodus 19:4-8). Moses again said to the people just before his death: "Thou art an holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth. The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people:

but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a mighty hand, and redeemed you out of the house of bondmen, from the hand of Pharaoh, king of Egypt. Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations; and repayeth them that hate him to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face. Thou shalt therefore keep the commandments, and the statutes, and the judgments, which I command thee this day, to do them" (Deuteronomy 7:6-11).

The people renewed their covenant with Joshua, after they had entered the land, that they would serve God. They said, "God forbid that we should forsake the Lord, to serve other gods; for the Lord our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed. And the Lord drave out from before us all the people, even the Amorites which dwelt in the land; therefore we will also serve the Lord; for he is our God" (Joshua 24:16-18).

It was not long, however, before they did fall to the worship of the gods of the Canaanites, and their enemies were allowed by God to overcome them. Then they returned to Him and in their distress besought His help. He sent them deliverers time after time, who saved them from their enemies and then judged the people for God. The last of the judges was Samuel, and to him the people said, "Make us a king to judge us like all the nations" (I Samuel 8:5). Samuel was much upset about it and laid the matter before God, who answered, "Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods, so do they also unto thee. Now therefore hearken unto their voice: howbeit yet protest solemnly unto them, and shew them the manner of the king that shall reign over them" (verses 7-9). Samuel tried to persuade them against having a king, but they insisted. "And they said, Nay; but we will have a king over us; that we may be like all the nations; and that our king may judge us, and go out before us, and fight our battles. And Samuel heard all the words of the people, and he rehearsed them in the ears of the Lord. And the Lord said

unto Samuel, Hearken unto their voice, and make them a king" (verses 19-22).

Saul was chosen as the first king, but because he disobeyed a special command from God through Samuel, he was rejected, and the kingdom was taken from his family. David was selected by God to succeed Saul. Samuel said to Saul, "Thou hast done foolishly: thou hast not kept the commandment of the Lord thy God, which he commanded thee: for now would the Lord have established thy kingdom upon Israel forever. But now thy kingdom shall not continue: the Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou hast not kept that which the Lord commanded thee" (I Samuel 13:13, 14).

After Saul's death in the battle with the Philistines on Mount Gilboa, David became king and after reigning seven and a half years at Hebron, having taken Jerusalem from the Canaanites, he made that his capital for the rest of his reign and resided on Mount Zion. He recognized that he was ruling for God, that the kingdom was really God's kingdom, and that he was only appointed by God to rule for Him; and in his rule he was a man after God's own heart. He knew that Solomon would succeed him in the kingdom, and said, "The Lord God of Israel chose me before all the house of my father to be king over Israel forever; for he hath chosen Judah to be the ruler; and of the house of Judah, the house of my father; and among the sons of my father he liked me to make me king over all Israel; and of all my sons (for the Lord hath given me many sons), he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel" (I Chronicles 28:4, 5).

Concerning the making of Solomon king it is written, "Then Solomon sat on the throne of the Lord as king instead of David his father, and prospered; and all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of King David, submitted themselves unto Solomon the king. And the Lord magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him such royal majesty as had not been on any king before him in Israel" (I Chronicles 29:23-25).

Solomon fell from the worship of God to offer incense to the gods of the Canaanites, and his son Rehoboam treated the people with cruelty and disdain, so that a revolt took place under the leadership of Jeroboam. Ten tribes left Rehoboam and formed the separate kingdom of Israel, with Jeroboam as king, leaving only the two tribes for the kingdom of Judah. Abijah, the son of Rehoboam, conspired with Jeroboam and said, "Now ye think to withstand

the kingdom of the Lord in the hands of the sons of David" (II Chronicles 13:8).

The two kingdoms existed side by side for about a century and a half, at times being at war with each other and with the surrounding nations. Both Israel and Judah forsook the law of the Lord, though occasional reforms took place in Judah under some of the good kings. Eventually the Assyrians captured Samaria, the capital of Israel, and Nebuchadnezzar, king of Babylon, took Jerusalem and led the people captive to his capital. The deportation of Judah was about six hundred years before Christ. The Israelites are not recorded as returning to their land, but after the Medo-Persians had conquered Babylon Cyrus granted permission to the captives of Judah to return to Jerusalem. "Thus saith Cyrus, king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of his people? His God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (he is the God), which is in Jerusalem" (Ezra 1:2, 3).

Many of the captives returned and the temple was rebuilt for the worship of God, but the kingdom was never restored. God had said through Ezekiel to Zedekiah, the last king of Judah, "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end, thus saith the Lord God; Remove the diadem, and take off the crown: this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it: and it shall be no more, until he come whose right it is; and I will give it him" (Ezekiel 21:25-27).

Six hundred years later the angel Gabriel, in announcing to Mary that she should be the mother of Jesus, said, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:32, 33). This is in keeping with the prophecy of Isaiah concerning the Prince of Peace: "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it; and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this" (Isaiah 9:6, 7). Jesus is also referred to in the promise to David of a Son who shall sit upon his throne: "I will establish his kingdom. He shall build an house for my name, and I will stablish the throne of his kingdom forever. . . . My mercy shall not depart from him, as I took it away from Saul, whom I put away before thee. And thine house

and thy kingdom shall be established forever before thee: thy throne shall be established forever" (II Samuel 7:12-16).

Throughout His ministry of preaching, Jesus spoke of the kingdom of God, or the kingdom of heaven; it was the central theme of His gospel. He sent His disciples on missions of preaching, the same gospel of the kingdom of God being their theme; and He commissioned them to preach the gospel after His resurrection and ascension: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned" (Mark 16:15, 16). After His ascension to heaven, the preaching of the gospel of the kingdom of God was continued by His apostles. Both Jesus and the apostles exhorted their hearers to make the kingdom of God their main objective.

"And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people" (Matthew 4:23).

"Now after that John was put in prison, 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: repent ye, and believe the gospel" (Mark 1:14, 15).

"He went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God, and the twelve were with him" (Luke 8:1).

"Then he called his twelve disciples together, and gave them power and authority over all devils and to cure diseases, and he sent them to preach the kingdom of God, and to heal the sick" (Luke 9:1, 2).

The disciples of Jesus were Jews, and as such were looking for the fulfillment of the promises made by God unto the patriarchs, and the later promises, made through the prophets, of the restoration of the overturned kingdom. They believed the preaching of Jesus, in which He made them to understand that He is to be the King in the restored kingdom—this, however, the priests and rulers did not accept. After Jesus had risen from the dead, He appeared to two of His followers, though they did not recognize Him as their risen Lord, and in talking with Him they referred to His death and said, "We trusted that it had been he which should have redeemed Israel" (Luke 24:21).

A few days later, when Jesus was with His disciples just before His ascension to heaven, they, having been convinced of His resurrection from the dead, and having had their hopes of His restoring the kingdom rekindled, said to Him, "Lord, wilt thou at this time

restore again the kingdom to Israel?" He answered them, "It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Spirit is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth" (Acts 1:6-8). Their hope of the restoration of the kingdom was not wrong, but they were not to know in detail the times or seasons arranged in the divine program. Before the restoration of the kingdom there was a work for them to do in preaching the gospel and bringing men and women to a saving knowledge of the truth.

The apostles waited until they had received the promised power of the Spirit, ten days after the ascension of Jesus, namely, on the day of Pentecost, as recorded in the second chapter of Acts. Then they began their proclamation. They were witnesses to the truth. They proclaimed the gospel of the kingdom, beginning at Jerusalem, and ultimately reaching the limits of the then known world—and the proclamation of the gospel has gone on by word of mouth and by the printed word ever since. The restoration of the kingdom to Israel, the giving of the kingdom to the One whose right it is, the ruling on the throne of David and over the house of Jacob forever, the blessing of all nations under this beneficent rule, still await the return of Jesus from heaven, as Peter said: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until 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).

We read concerning Philip: "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12).

It is written of Paul at Ephesus: "He went into the synagogue, and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God" (Acts 19:8); and again of his stay in Rome: "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him" (Acts 28:30, 31).

Let us now consider a few facts concerning the gospel of the kingdom of God as preached by Jesus and the apostles and foretold by the prophets.

1. *Jesus is to be the King.* The angel Gabriel said to Mary concerning Jesus, "He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end" (Luke 1:32, 33).

Peter, on the day of Pentecost, said of David, that "being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before spake of the resurrection of Christ" (Acts 2:30, 31).

When the Jews brought Jesus before Pilate and charged him with treason in claiming to be a king, Pilate asked him, "Art thou the King of the Jews?" He did not deny his kingship, but He said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:33-37).

In response to Peter's question, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" Jesus said, "Verily I say unto you, That ye which have followed me, 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" (Matthew 19:27, 28).

Zechariah prophesied of Jesus, "Behold the man whose name is The Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne: and he shall be a priest upon his throne; and the counsel of peace shall be between them both" (Zechariah 6:12, 13).

Again, Zechariah prophesied of Jesus with special reference to His entry into Jerusalem, just before His crucifixion: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass" (Zechariah 9:9).

Isaiah said, "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever" (Isaiah 9:7).

2. *Jerusalem will be the capital of the kingdom.* The prophets make many references to Jerusalem in connection with the promises

of the restoration of the kingdom. Micah says, "The Lord shall reign over them in Mount Zion from henceforth, even forever. And thou, O tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem" (Micah 4:7, 8).

"At that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered unto it, to the name of the Lord to Jerusalem" (Jeremiah 3:17).

"Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously" (Isaiah 24:23).

"Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness. Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north, the city of the great King" (Psalm 48:1, 2).

"Swear not at all; neither by heaven; for it is God's throne: nor by the earth; for it is his footstool; neither by Jerusalem; for it is the city of the great King" (Matthew 5:34, 35).

"Yet have I set my king upon my holy hill of Zion" (Psalm 2:6).

3. *The kingdom is to be a worldwide dominion.* Continuing the quotation from Zechariah, about Christ's entry into Jerusalem, "He shall speak peace unto the heathen (the gentiles, the nations); and his dominion shall be from sea even to sea, and from the river unto the ends of the earth" (Zechariah 9:10).

Again, Zechariah says, "It shall yet come to pass, that there shall come people, and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord" (Zechariah 8:20-22).

"It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2:2-4).

"He shall have dominion from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents: the kings of Sheba

and Seba shall offer gifts. Yea, all kings shall fall down before him: all nations shall serve him" (Psalm 32: 8-11).

Daniel in vision saw that Christ's kingdom would be of universal extent: "I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Daniel 7: 13, 14).

4. *The King will have associate rulers.* These will be those who have been redeemed by His blood—His saints.

The promise made by Jesus to His disciples has already been quoted: "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" (Matthew 19: 28).

"I appoint unto you a kingdom, as my Father hath appointed unto me: that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel" (Luke 22: 29, 30).

"Seek ye the kingdom of God; and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12: 31, 32).

"He that overcometh, and keepeth my works unto the end, to him will I give power over the nations" (Revelation 2: 26).

"To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne" (Revelation 3: 21).

"Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men out of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth" (Revelation 5: 9, 10, Revised Version).

"Behold, a king shall reign in righteousness, and princes shall rule in judgment" (Isaiah 32: 1).

"And the time came that the saints possessed the kingdom . . . And 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, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him" (Daniel 7: 22, 27).

"If we suffer, we shall also reign with him" (II Timothy 2: 12).

"He is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Revelation 17: 14).

5. *The kingdom of God will supersede the kingdom of men.* The present patchwork system of human government will give way

to one universal empire. There have been numerous attempts in the past to found universal empires, but they have all failed. God's kingdom will be universal and will subdue all others. This has been shown under section 3, but additional evidence is here submitted.

In the second chapter of Daniel the history of several great empires of the past is symbolized, followed by a divided or broken-up condition, and it says, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Daniel 2:44).

In the Revelation, John foretells the same thing in connection with the sounding of the seventh trumpet: "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever" (Revelation 11:15).

"And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one" (Zechariah 14:9).

6. *The kingdom will have universal law and universal worship.* With a universal empire it follows that there will be one law and one religion. Isaiah says, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem" (Isaiah 2:3). There will not be one law for the rich and another for the poor, neither will there be injustice in the enforcement of the law. The Psalmist says, "Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness and thy poor with judgment" (Psalm 72:1, 2).

Jerusalem will be the center, not only of government, but of worship. Zechariah says concerning the kingdom that is to be established at the restoration of Israel, "It shall come to pass that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles" (Zechariah 14:16).

In the Revelation John saw the establishment of the kingdom of God under the symbol of the glorious city, New Jerusalem, coming down from God out of heaven, and he said, "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it, and the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honor of the nations into it" (Revelation 21:23-26).

7. *The kingdom of God will be a source of blessing to the whole earth.* The result of the righteous rule, with universal law and universal religion, will be universal peace. The King is styled the Prince of Peace, and Zechariah says, "He shall speak peace to the heathen (gentiles or nations)" (Zechariah 9:10). The Psalmist says, "In his days shall the righteous flourish, and abundance of peace so long as the moon endureth." . . . His name shall endure forever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed" (Psalm 72: 7, 17).

Isaiah says, "Behold a king shall reign in righteousness, and princes shall rule in judgment . . . and the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever" (Isaiah 32: 1, 17).

Jesus taught His disciples to pray, "Thy kingdom come. Thy will be done in earth as it is in heaven" (Matthew 6: 10); and the angels prophesied of Christ's reign when on Bethlehem's plain they sang, "Glory to God in the highest, and on earth peace, good will toward men" (Luke 2: 14).

Isaiah gives many beautiful pictures of Christ's reign, with one of which we will close this very brief survey of Bible teaching concerning the kingdom of God. "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: and shall make him of quick understanding in the fear of the Lord; and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11: 1-9).