

# QUESTIONS *and* ANSWERS

VOLUME II

Gathered from the Question Department of the *Signs of the Times*

By MILTON C. WILCOX

*"Give diligence to present  
thyself approved unto  
God, a workman that  
needeth not to be ashamed,  
holding a straight course  
in the Word of truth."  
2 Timothy 2:15, A. R. V.,  
margin.*

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## PREFACE TO VOLUME II

Volume 1 of "Questions and Answers" was published in 1911. It was made up from answers to questions from the *Signs of the Times*. The book contains 270 answers. They were gathered out of about 4,000 that had been printed. Many of these, in the nature of the case, were similar. Many were of passing interest only, and some were scarcely worthy of permanent preservation. So some persons will think doubtless regarding a number of the answers that were published in the book; but not all. Not a few were interested in all of them.

The first edition of volume 1 was not exhausted before requests came for a second volume—from all parts of the field, from ministers and laymen alike—and these requests have continued up to the present. The response is volume 2, issued on the same plan, in the same style, with the same complete indexes.

The answers in the first volume were all by the writer. In this volume appear other answers, by later editors of the *Signs of the Times*; and to these credit is given by initials. A longer article appears, on an important question, by Prof. N. J. Waldorf.

The answers are not set forth as infallible nor exhaustive. Constantly increasing light from the Word of God forbids the first; and the necessity of brevity, and oftentimes pressure of time, preclude the second. Hundreds of questions have been considered and passed by, many of which are as worthy as those admitted. The design has been to make the scope of the book as general as possible. With all its imperfections, it is given to the public. The author hopes, however, that its data, its classifications, its indexes, and its suggestions to further seeking in God's great storehouse of spiritual truth, may prove of helpful worth and blessing to the Christian worker and reader.

M. C. W.



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# QUESTIONS AND ANSWERS

## Section I — The Bible

### 1. The Bible — Its Compilation

Who compiled the Bible? and at what date?

See any good introduction to the Holy Scriptures, as, for instance, the articles on the Scripture canon in the Oxford Teachers' Bible, or any good Bible dictionary or encyclopedia. In brief, the Old Testament was compiled by Ezra, Nehemiah, and by later servants of God; that is, the generally recognized writings were by them brought together. See Josephus "Against Apion," 1:8. How and where the first New Testament canon originated is uncertain. But, according to Origin, it was in existence as early as A. D. 250. A century later, Eusebius, acting under Constantine, made up a similar collection.

### 2. The Scripture Canon

When, by whom, and by what authority, whether by church or by state, were the original manuscripts collected and compiled and dedicated to the world as the Word of God? What means was used to separate the inspired from the uninspired, and to decide concerning the various parts of our Bible?

The Bible is a growth. It is not the product of one man or a council or a decree from some human authority. For instance, the Pentateuch, the five books of Moses, was accepted by God's people to the time of Christ. God's law in that book constituted the test of later prophets and their writings. One book after another was added till we come to the close of Old Testament times. After the Babylonian captivity, all the books over which there was no question, which were generally accepted, were collated and arranged by Ezra, Nehemiah, and their collaborators. These were the Holy Scriptures in the time of our Lord. They are referred to by

Josephus, "Against Apion," and are everywhere approved by Jesus. The New Testament was added in the same way, book by book, epistle by epistle, from men filled by the Spirit of God, and bearing the eternal test, "To the law and to the testimony." Before any council acted upon the Scripture canon, as early as A. D. 170, practically all the books as we now have them were accepted as according to the Scripture rule by the early church, while as many others were rejected. Clement, Polycarp, Justin Martyr, Origen, and others mention different books. The famous "Muratorian Fragment on the Canon" (A. D. 170) mentions nearly all the books of the New Testament. It mentions the Gospels of Luke and John, the Acts, the thirteen epistles of Paul, 1 and 2 John, Jude, the Revelation. It omits several that are mentioned by others. The Peshito Syriac list of about the same age includes all except 2 Peter, 2 and 3 John, Jude, and the Revelation. The old Italian version, of about the same time, the Bible used by the North African churches, contained all our New Testament books except Hebrews, 2 Peter, and James. Later church councils confirmed our present list, and added others rejected by earlier Christians. Our present books bear every test except with "higher critics."

### 3. Facts Regarding the Bible

Will you please state if you consider the whole Bible written by inspiration? Some of our teachers say that only part of it is inspired.

We have no reason to regard any part of the Bible as more inspired than any other parts. Concerning the Old Testament Scriptures, the Scriptures that were in existence in the days of the apostle Paul—for the New Testament was not written then—we read, "*All Scripture is given by inspiration of God,*"—literally, "God-breathed." 2 Tim. 3:16. We do not understand by this, however, that the translation is inspired, but the original Scriptures are inspired. The translation is simply turning the Scriptures into another language. In Acts 1:16, in referring to the Psalms, the apostle does not say that they were David's words, but, "The Holy Spirit spake be-

fore by the mouth of David." The same thought is expressed in Heb. 3:7. Peter tells us that "holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. The apostle Paul says of his own writings, "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth." 1 Cor. 2:13.

In many instances, inspiration records the words of others; and many times, the words of others recorded in the Scriptures are not inspiration. For instance, we read in Genesis 3 that Satan said so and so. Satan's words were not God-breathed, but the record that tells us about them is. So in the case of some of Job's friends. They said many good things. They made wrong application of the good things. Their words were not necessarily inspired, but the record that gives their words is inspired.

If man were to judge as to what is inspired and what is not inspired, in a little while all the Word of God would be set aside. Whatever did not agree with him, or with his judgment, or with his tastes, or with his desires, would be set aside as not of inspiration. Others would reject other parts, until nothing would be left of the Bible but the covers. Better it is, it seems to us, to regard the Word even as our Lord Jesus Christ did. He ever spoke of it reverently. He never questioned. He quoted from Isaiah and Jeremiah, from the Psalms, from Moses, but He always regarded it as the Word of God.

#### 4. The Apocrypha

Upon what authority were the books of the Apocrypha eliminated from the Scriptures and rated as secular, while the balance are rated as inspired?

1. They were not in the Jewish Scriptures that were held to be sacred, the Scriptures that Jesus learned.
2. They sprang out of that time in the Jewish church concededly after prophets had ceased; that is, after Malachi.
3. They were not written in the Hebrew language.

4. Their style, their character, their teaching, are not up to the standard of the law and the testimony. This is evident to any devout Bible reader.

5. They are considered valuable as throwing light upon the time that produced them, and the books of Maccabees are valuable as history.

### 5. Catholic Version of the Bible

I would like to know where a person can get hold of the "Vatican version" of the Bible, or how a person can find out what it says on certain scriptures. I would like especially to know how it translates Matt. 28:19.

There were numerous Latin versions of the Scriptures in the early centuries, and some of them were not considered as satisfactory reproductions of the original text; so in the latter part of the fourth century and the first part of the fifth, Jerome, who was reckoned as an accomplished scholar, undertook the careful translation of the Scriptures into the Latin. His first translations of the Old Testament were from the Septuagint; but these met with criticism, and he finally undertook the work of making a careful translation into the Latin from the original Hebrew Scriptures. Jerome's Vulgate translation came to be the standard of the Catholic Church, having been finally adopted by the Council of Trent. Some of the earliest English translations were made from this Latin text. When the Reformation was at its height, the Catholic Church concluded that it was necessary for them to make a translation of the Scriptures into the English. This was begun at the college in Douay, in Flanders. The college for a time was driven from Douay to Rheims; and while it was at Rheims, the New Testament was published; hence the name, "the Rheims New Testament." The college finally returned to Douay, and the complete Bible was published. The Douay is the authoritative Catholic version of the English Bible. It may be purchased at almost any large bookstore. The copy that we have is published with the approbation of James Cardinal Gibbons, by John Murphy Company, Baltimore and New York.

In the Douay Version, Matt. 28:19 reads, "Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." It will be seen that that text does not materially differ from the translation in our Authorized Version; and the same is true, in the main, throughout the Bible.

## 6. Difference in Versions, 1 John 5:7, 8

The Common Version renders 1 John 5:7, 8: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness, the Spirit, and the water, and the blood: and these three agree in one." But the American Revised Version reads thus: "And it is the Spirit that beareth witness, because the Spirit is the truth. For there are three who bear witness, the Soirit, and the water, and the blood: and the three agree in one." Why is the difference? Was something added in the one, or was it left out in the other?

There are a few very slight differences in the various original manuscripts that have been preserved, of the different books of the Bible; and this is one of those places where a difference occurs. Some of the best Greek manuscripts have it as translated in the King James Version, while others have it as it is given in the Revised. Boothroyd's and Rotherham's translations both omit verse 7. The Syriac retains the verse in the original, but incloses it in brackets. So also does Young's.

But the marvelous thing to the student of the Bible is that there are so few differences in these original manuscripts, and that none of these differences are really essential. Whether you follow the King James Version or the Revised, in this text or in any other, you get practically the same great truth. There is nothing in this text, in either one of these versions, but what is abundantly and clearly taught in other portions of the sacred Word.

God's great book was copied by hundreds of hands, into many languages, during the first centuries of the Christian

era. These original manuscripts, in all these various tongues, as they have been passed on to us, are in substantial agreement. There is no disagreement that amounts to a contradiction. This shows the miraculous care that God has had for His Word. No other book has passed through such an ordeal and come out with such a clear testimony. The way in which the Book has been preserved shows that it is divine.

It will be found not only profitable but intensely interesting to secure and read Dr. Gaußen's "Inspiration of the Bible." A more modern volume, that has had brought into it some of the clearest and strongest scholarship of this day, is "The Ancestry of Our English Bible," by Ira M. Price, Ph. D. The evidence that God's Word has been miraculously preserved is of the clearest character.

A. O. T.

## 7. Reading the Old Testament Scriptures

Should we not read the Old Testament?

Most certainly we should read the Old Testament Scriptures. The Master says, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5:39. When the Master made that statement, the only Scriptures in existence were the Old Testament writings. When He was on the way to Emmaus with two of His disciples, after His crucifixion and resurrection, He told them: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day." Luke 24:44-46. Christ taught the Scriptures that were written by Moses, and by the prophets, and by David, and the others who wrote the Psalms. This example and teaching of Christ were after His resurrection, and therefore unquestionably in the new dispensation. It is always safe to follow the example of the great Pattern.

### 8. Marginal References

How long ago were marginal references put in the Bible?

Marginal references were first introduced by those who translated the Bible under order of James I, in 1611. "Such quotations of places to be marginally set down as may serve for fit reference of one scripture to another." But, as says "McClintock and Strong's Biblical, Theological, and Ecclesiastical Cyclopaedia" (article "English Versions"), "Neither italics, nor references, nor readings, nor chapter headings, nor, it may be added, punctuation, are the same now as they were in the Authorized Version of 1611." The chief alterations are said to have been made first in 1683 and afterward in 1769, by Dr. Blayney, under the sanction of the Oxford delegates of the press. (*Gentlemen's Magazine*, November, 1789.) Dr. Paris did a similar work about the same time at Cambridge.

### 9. Martin Luther and the Bible

Did Martin Luther translate the whole Bible or only a part of it?

The whole Bible. He translated the New Testament in the Wartburg in 1522. The Old Testament appeared in parts in 1523 to 1532, and the Apocrypha in 1534. The latter he did not consider canonical. He lived to see ten editions of his Bible translation printed.

### 10. The End and the Beginning

Will you please explain Zech. 14: 16-21?

It is impossible to take a few passages of Scripture, especially some of the obscure prophecies of the Old Testament, and make them clear in and of themselves. In all the great promises of God, it is well for us to remember what the apostle says in Eph. 3: 3-6,—that in time past, these things were not understood as they were revealed later to the apostles

and prophets by God's Spirit; and it is only in the light of the clearer later revelations that we may read the prophecies of God to His people in the past.

Some of those prophecies were fulfilled to Israel in the restoration of Jerusalem and the return from Babylon. Some of them were dependent upon conditions. See the conditions stated in Jer. 18:7-10, and elsewhere. If Israel complied with the conditions, the promises were theirs. If they failed to comply, certainly they could not ask God to fulfill His part.

Some of the prophecies, if fulfilled at all, must be fulfilled in harmony with the conditions of the new covenant, in times when all types had passed away. The book of Zechariah contains prophecies of these types. The passage under question points to that time when God's children have gained complete victory over all their foes, and the end of sin has come, and the beginning of the reign of righteousness is inaugurated. Other passages tell us of how all the nations will come up against Jerusalem to fight.

Those who are left of all the nations will be God's remnant. He has gathered out, and they will go from year to year to worship the King, the Lord of hosts. All the families that will not come up — carrying us back just a little to the time when the invitation was abroad — upon them will not fall the latter rain of God's Spirit. They shall perish. Though they may belong to some great nation, like Egypt, and have received great light, they shall be smitten with the plagues.

On the other hand, in God's service in that future time, there will be holiness; even everything that takes part in that service will be holy. Then in the service of God that shall follow throughout eternity there shall come in no more corruption. The Canaanites had crept in among the children of Israel. See Ezra and Nehemiah to show how corruption had come into the very service of the temple. But that would be so no more in the glorious reign that lies before. The passage itself shows that the long reign of sin will end, and only those will have part in the reign of righteousness who have met God's conditions.

## 11. The Comma in Luke 23:43

Is there any reason to believe that Luke 23:43 is translated incorrectly or interpolated by some writer who copied Luke's Gospel? What is the meaning of the original? Is it that of the Authorized Version, or does it demand that the comma should be placed after "to-day"?

The literal word-for-word rendering of Hinds and Noble's Interlinear Greek-English Testament is as follows: "And said to him Jesus verily I say to thee to-day with Me thou shalt be in Paradise," more literally, "the Paradise." Punctuation is the work of men, and human wisdom is fallible. The earlier Greek copies have not only no punctuation, but no division of words. Those who punctuated the Bible, about three centuries ago, punctuated as they believed. This is how Rotherham's very literal emphasized New Testament; in his last edition, based on Westcott and Hort's Greek text, renders: "And He said unto him—Verily I say unto thee this day: With Me shalt thou be in Paradise." In his twelfth edition, 1896, he has this note: "It is left for the reader to determine whether the words 'this day' should be joined (A) with the former part of the sentence, or (B) with the latter. In favor of (A) may be urged (1) the fact that *semeron*, 'this day,' does not always stand first in the clause to which it belongs (see Luke 2:11; 5:26; 22:34; Acts 20:26; 22:3; 24:21; 26:29); (2) that being essentially a demonstrative word, it will bear any reasonable stress which may be laid upon it, whether it be placed before or after the words which it qualifies; (3) that it is far from meaningless if regarded as belonging to the opening words of asservation ('Thou dost ask Me to be remembered then: verily thou art assured now. As on this day of My weakness and shame thou hast faith to ask, I this day have authority to answer'); (4) that the latter part of the verse is thus left free to refer to the very matter of the suppliant's request ('Thou dost ask to be remembered when I come in My kingdom: thou shalt be remembered then, and with distinguished favor: thou shalt be in My kingdom: thou shalt be with Me in the very Paradise of My kingdom, in the garden of the Lord— Isa. 51:3

[Sept. *paradeisos*]; Ezek. 36:35; compare Gen. 2:8 [Sept. *paradeisos*]; 3:2 [Sept. *paradeisos*]; Rev. 2:7—in that most central and blessed part of the coming kingdom, of which thou dost believe Me to be the destined king')."

This makes clear that so far as the original is concerned, the comma may be properly placed after "to-day," thus making it limit the verb "say"—"I say to thee to-day." In further evidence, three days after this, Jesus said to Mary, "Touch Me not; for I am not yet ascended to My Father," the Father who dwells in Paradise, where are the river and tree of life. Compare Rev. 2:7 and 22:1, 2. Then, too, the children of faith enter upon their reward, not at death, but at Christ's coming. Matt. 16:27; 1 Thess. 4:16, 17; Rev. 22:12. The teachings of Christ demand the comma after "to-day," and Greek grammar and usage sanction what truth demands.

## 12. Fountains and Traditions

Please explain the following scriptures:

"For My people have committed two evils; they have forsaken Me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Jer. 2:13.

"Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle." 2 Thess. 2:15.

1. Read the context. It meant with Israel of old that they had not only forsaken God, the Living Fountain, but had gone after other gods, which could be of no more value than broken cisterns. In time of need, the gods could give no help; in time of drought, the cisterns would furnish no water. The text is just as true now concerning those who leave God's Word for the errors of men.

2. The second text teaches that the brethren in Thessalonica should hold fast to the teaching of the apostles, whether by word of mouth, or by epistle. The word from which "tradition" comes is *paradosis*, and means "delivery, handing over, transmission," "what is transmitted in the way of teaching, precept, doctrine." See 1 Cor. 11:2, where the word is translated "ordinances." The word "traditions," in 2 Thess.

2:15, refers to what Christ delivered over, or transmitted, to His apostles to teach. That we might know what was taught by spoken word, God has given us the written Word. The text does not refer to erroneous tradition which claims to be apostolic. All such should be tested by the written Word.

### 13. Apparent Contradiction Dissolved

Please harmonize 2 Sam. 24:24 and 1 Chron. 21:25 — (1) the names, and (2) the price paid for the threshing floor.

To answer the second query first: Two distinct transactions are recorded in the scriptures cited. (a) Fifty shekels of silver were paid for the actual threshing floor and the oxen. "So David bought the threshing floor and the oxen for fifty shekels of silver." 2 Sam. 24:24. And (b) six hundred shekels of gold were given for the entire place or property within which the threshing floor was located. "Grant me the place of this threshing floor, that I may build an altar therein unto the Lord: thou shalt grant it me for the full price. . . . So David gave to Ornan for the *place* six hundred shekels of gold by weight." 1 Chron. 21:22, 25.

Fifty shekels of silver (@ 72½c) amounts to \$36.25, far too low a price for the entire land. Compare the four hundred shekels of silver Abraham paid for the field of Machpelah. See Genesis 23. The six hundred shekels of gold (@ \$10.88) was equivalent to \$6,528, and was the sum paid for the entire hill on which Solomon afterward built the temple. See 2 Chron. 3:1.

As to the question concerning the difference in names, "Araunah" and "Ornan" are merely two forms of the same name.

Seeming contradictions in Holy Writ usually melt away under a close scrutiny of the exact wording and the context of the queried passages.

## Section II

### Deity—Father, Son, and Spirit

#### 14. Various Texts on the Deity

1. How are we to understand the following scriptures: Ps. 90:2; Isa. 42:8; 1 Cor. 8:6; Deut. 6:4?

2. Can we conclude, from Rev. 3:14 and Col. 1:15, that our Lord Jesus had a beginning, and there was a time when God the Father was alone?

1. Ps. 90:2 would seem to apply to our Lord. The term used is not "Jehovah," but *Adonai*, which, without question, is applied to Christ; and this is the One whom Moses is addressing. He declares, "Even from everlasting to everlasting, Thou art God." And this is in harmony with Micah 5:2. Isa. 42:8 evidently has reference to God. It is Jehovah Himself who speaks: "I am Jehovah, that is My name; and My glory will I not give to another, neither My praise unto graven images." That is the very family name of the Godhead. Sometimes our Lord is called Jehovah. This is emphatically true in Jer. 23:6. In verse 5, He is called the Branch. "In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called: Jehovah our righteousness."

1 Cor. 8:6 presents before us the agencies by which the earth is created, the relative positions of the two Persons: "To us there is one God, the Father, of whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through Him." The same thought is expressed in John 1:1-3 and in Col. 1:16—that all the creation was wrought by God through our Lord Jesus Christ.

Deut. 6:4 is simply an expression of the unity of the Godhead: "Jehovah our God is one Jehovah." Many times, when mention is made of God, it simply implies the Godhead. Of course, there is absolute unity in that, just as truly as though there were but one Person; and therefore it is spoken of as one. Our Lord's prayer in John 17 indicates the same thing:

"As Thou, Father, art in Me, and I in Thee." And then He prays that the same unity may exist among His followers.

2. Yes, some do conclude, from Rev. 3:14, that there was a time when the Son did not exist, save in the all-comprehending purpose and potency of God. Yet there are others who still hold—and there is nothing to the contrary in the text—that "the beginning of the creation of God" means the One in whom the creation began, as declared in Col. 1:17, "He is before all things, and in Him all things consist." The finite cannot grasp the infinite. Let this suffice,—that our Lord is God with the Father "from the days of eternity"; that "He is before all things, and in Him all things consist," and He brings to all those who believe in Him the plenitude of the power of the Deity according to our needs.

Of course, sometimes expressions such as in used in Col. 1:15, "the first-born," refer to preëminence rather than to priority. God calls Ephraim His first-born, although Manasseh was the first-born. He calls Israel His first-born, while Esau was the first-born of Isaac. That is, God had adopted these as such. They became preëminent because of character. So Jesus is called the first-born of the dead, and is preëminent above them all, and only by His power do all the others live.

## 15. The Preëxistence of Christ

Was Christ a personal being before He came to this earth?

Whether our Lord existed before He was born of the virgin Mary is a purely Biblical, not philosophical, question. If we depend upon our early teaching, upon human reason, upon some theological system, we shall go astray; if we take the literal teaching of the Word, there will be no difficulty. Briefly we present the following evidences of our Lord's preëxistence as a personal being:

1. When God created the heavens and the earth, He addressed not creatures, but some One His equal, possessing creative power. "Let Us make man in Our image, after Our

likeness." The very term "Elohim," from which "God" is translated, is plural.

2. There is one Being, existing at least four hundred years before Christ, whom Jehovah designates "My Fellow," who was in future to be smitten. Zech. 13:7. The context clearly shows that the term refers to Him who became Jesus, the great Shepherd of His sheep.

3. There is one Person revealed to us in the Old Testament again and again, called "*the Angel of Jehovah*," the especial representative of God in ministering to His children. Of Him the great God declares, "*My name is in Him.*" Ex. 23:21. He is called, in Isa. 63:9, "*the Angel of His presence.*" When this angel came to Abraham, it is said, "*Jehovah appeared unto him.*" Gen. 18:1. Jacob met Him by the brook Jabbok, in the night of wrestling, and said in the morning, "*I have seen God face to face.*" Gen. 32:22-31.

4. This Angel-Jehovah bore a name among the angels; namely, Michael, the meaning of which is, "*Who is like God.*" He is represented as a person, one who goes and comes, greater and mightier than Gabriel. Dan. 10:13. In fact, He is called "*Michael the Archangel,*" the chief of all the angels. Jude 9. It is His voice that raises the dead. 1 Thess. 4:16. But our Lord shows that it is His own voice that will raise the dead (John 5:28, 29); therefore the personal Michael of the Old Testament is identical with the Christ of the New.

5. Seven centuries before Christ, a prophet of God foretold our Lord's birth as a human, and His birthplace. Micah 5:2. Out of Bethlehem would come "One . . . whose goings forth are from of old, from everlasting"—language that could not refer to an abstract Word. It implies that the "One" referred to is as personal before that time as He was after it.

6. Paul, in speaking of the Son of God's love, calls Him "the image of the invisible God, the first-born of all creation," and says that "in Him were all things created," and that "He is before all things." Col. 1:13-18. Surely this language applies to a person, and fits that in Genesis, "*Let US make.*" The same thing is taught in Heb. 1:10, 11: "Thou, Lord, in the beginning didst lay the foundation of the earth, and the

heavens are the works of Thy hands: they shall perish; but Thou continuest."

7. One more evidence from among others, the words of our Lord Himself: "And now, Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was." John 17:5. "As Thou didst send Me into the world, even so sent I them." Verse 18. The apostles were persons before they were sent. Even so our Lord was a personal being.

As a member of the great Godhead, our blessed Lord stepped down to live a servant of God, an Angel among the angels, a Man among men, filled all vacancies with His fullness of life and character, and triumphed for every sinful soul. But all the mysteries, we may not, cannot understand, any more than we can understand the process of digestion or creation.

## 16. Regarding Deity

Is it right to say of the heavenly Trio, "God the Father, God the Son, and God the Holy Spirit"? Do the heavenly Trio have the same equal eternal existence?

1. It is always safe to confine ourselves to the terminology of the Word, and we never find these expressions among the Bible terms. Father, Son, and Holy Spirit are all of Deity; but why try to name Them in a way that the Bible has not? The counsel we would give is that the closer we adhere to Bible language, the better it is.

2. It would clearly seem that the Father and the Son and the Holy Spirit have existed to eternity. This is a question that is utterly and absolutely incomprehensible by man. "Who by searching can find out God?"

Of the Son it is said, in predicting His coming in the flesh, "Whose *goings forth* have been from of old, from *everlasting*." Micah 5:2. The margin reads, "*the days of eternity*."

In the first chapter of John we read: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made

that was made." Verses 1-3. Certainly no mortal or finite mind can comprehend what lies beyond that period.

The Spirit is common to both the Father and the Son; and all God's works are operated through the power of that Spirit,—the great life of God.

### 17. Michael

Could Michael have been properly called "the only-begotten Son of God" except by personification before He was born of a human mother?

We do not understand that the expression "the only-begotten Son of God" refers to our Lord as a human being. It would seem as if John 3:16 would exclude this: "God so loved the world, that He gave His only-begotten Son." The giving was not when He was born of a woman; the giving was that He might be born of woman. The giving was not when He became Michael; the giving was that He might become Michael, that He might step down, down, down, taking upon Him, first the nature of angels, next the nature of humanity, and so going clear down to the lowest step that could be taken, death, that when He ascended, He might fill all things.

If man had been the only order of creation below God, there would have been but the one step; but there were other beings involved in sin. Sin had entered in among the angels, and our "God is no respecter of persons." We know that "His mercy endureth forever," and we know that He had the same tender care and solicitude toward "the angels that sinned" as He had toward men who sinned.

But the Bible is not a revelation to the angels. If it had been, God would have given all the particulars, with all the appeal which He must have made to them, and would have told of the effort He put forth to save them; but He has given us enough of the revelation of His character that we may know that He had angels in mind, as truly as man, in the sacrifice of the Redeemer. Read Eph. 4:8-10: "Wherefore He saith, When He [Christ] ascended on high, He led captivity captive, and gave gifts unto men. (Now this, He

ascended, what is it but that He also descended into the lower parts of the earth? He that descended is the same also that ascended far above all the heavens, that He might fill all things.)" There is not one single vacancy sin has made or can make in the universe of God, but will be filled with the fullness of the Lord Jesus Christ. Consequently there was salvation held out to the angels through Christ, just as truly as to man.

We have the fact set before us again and again that Christ the Lord was the Angel of God's presence, Michael the Archangel, the Angel of Jehovah, the One who served through all the past in behalf of God's children, an example to angels both good and evil, and that this service continued until our Lord became human and took upon Himself the nature of the other class, that of man.

These suggestions we are sure will help our inquirer to understand that the great plan of salvation was full enough to include every sinner in the universe, whether that sinner be angel or man. We do not need the statement that He was made an angel, when we read that He was the Creator of the heavens and the earth, and then read that He was an angel. Certainly somewhere the transformation took place; but when He became flesh, He continued not in the nature of angels; He took upon Himself the nature of man—descended as low as death can carry one, and by right of character, ascended far above all things, that He might fill all vacancies. See Dan. 12:1; John 5:28; 1 Thess. 4:16; Jude 9; Rev. 12:7; Ex. 23:20, 21.

What is implied in "only-begotten Son of God" we do not know. We could not understand if it were told us. That is a part of the great mystery of godliness. In some way, in some sense, the Father is preëminent. This is indicated in various scriptures. Yet Jesus says, "I and My Father are one." Read also 1 Cor. 15:24-28. But this "only-begotten Son of God," who "proceeded forth and came from" the Father, was given, and given for sinners, given in the beginning, the Lamb of God "slain before the foundation of the world"; and true to that purpose, "when the fullness of the time came, God sent forth His Son, born of a woman, born

under the law," that we might receive the adoption of sons. And so the only-begotten Son of God was truly Michael, just the same as He was truly Jesus.

### 18. Has Christ Creative Power?

Did our Lord exercise creative power in the feeding of the multitude, or was all that He did done through angelic ministration?

There are repeated evidences that our Lord exercised creative power. There were doubtless times when He wrought through angels, but the only power they received was in the command that was given to them. Said the Roman centurion, "I am not worthy that Thou shouldest come under my roof: but speak the word only, and my servant shall be healed." Jesus sent His word and healed him. The poor, decaying, corrupt leper said, "Lord, if Thou wilt, Thou canst make me clean." The cleansing of that leper meant creative power, the absolute renewing of his entire being; and Jesus touched him, and said, "I will; be thou clean." There came to Jesus at another time one sick of palsy; and Jesus said, "Son, thy sins be forgiven thee." And the multitude murmured, saying that only God could forgive sins; but in order that He might demonstrate that He had the power of God to forgive sins, He said to the sick of the palsy, "Arise, and take up thy bed, and go thy way into thine house." And creative power restored the incurable of the palsy.

It was not angels that said, "Thy sins be forgiven thee," but Christ; and it was not angels that healed the sick of the palsy, but Christ. It was so when the multitude was fed. As the bread left the hands of the Master, it multiplied, and it multiplied in the hands of His disciples, through His own power. The only hope that the poor, sinful soul has is in the creative power of the Lord Jesus Christ, in the reception of His Word.

This does not mean that He did not use, at different times and on various occasions—and most occasions, in all probability—the help of angels. He does not do this because angels are necessary, but in order that there may be that

blessed and divine coöperation which will make other hearts glad as well as His own. Even so He uses human beings. He could have said to Paul: "Thy sins are forgiven thee. Arise and be baptized." But He wanted Ananias to have a part in it, and He wanted His angel to have a part in it, and so He sent an angel to Ananias, and Ananias told Paul, and both of them were blessed in Christ in the work which they did, but the power was of Christ. "If any man be in Christ, he is a new creature,"—literally, a new creation.

## 19. The Genealogy of Jesus

I would like it if you could give me any light on the genealogy of Jesus, as there is a very great difference in the records of Matthew and Luke.

There are two objects in giving the genealogies.

1. That of Matthew is to give the kingly side of the genealogy, and show that Jesus is the rightful King, the rightful Heir of Abraham. Some of the generations are omitted. The Spirit thought it wise to divide them into three groups of fourteen generations each. It may be said, however, that this is not an uncommon thing in the Bible, to omit a generation. Sometimes a grandfather is called a father, because he was the leading type, just the same as the Jews are called children of Abraham, though many generations intervened between those so called and Abraham himself. The kingship came through the male line. Joseph was the legal father of Jesus, and he therefore is given as the ancestor of our Lord. Christ received legally the kingship through him.

2. Luke, however, gives the mother's side, with a different object in view—to show that Jesus was of man, of the human family. But as it was not customary to trace the genealogy through women, the male members are mentioned instead of the female, the husband of Mary instead of Mary herself. And through this side of the family, the human side, the genealogy is traced back to Adam, the very first man, and still back of Adam,—the Son of God. So the Son of God was truly the Son of man. When the two lines are compared from David on, it will be seen that they meet in Zorobabel and

Salathiel (Matt. 1:12; Luke 3:27), so that the blood of Solomon as well as the blood of Nathan was in both Joseph and Mary.

## 20. The Brothers of Jesus

Several correspondents are puzzled over the question of the brothers of Jesus. Was Jesus the older? Or were His brothers older than He?

1. While the original word *adelphas* means brother, one born of the same mother, it is used in the New Testament in a far broader sense, for brothers in the faith or of the same nation. This is its general use, especially in the plural. See Luke 22:32; John 20:17; Acts 2:37; 7:23; 1 Cor. 8:13; 16:12. Members of the same family or household could properly be called brothers. This has led some to believe that the "brothers" of Jesus were His cousins.
2. That Jesus was the first-born of Mary is very clear from the record in Luke 1.
3. The "brothers" of Jesus seem to have been older than He. If younger, brought up with Him as they were, they would naturally believe on Him; but for some time, they did not. John 7:5.
4. Assuming to advise Him as to His duty would indicate they were older. John 7:3, 4. They felt that He needed to be controlled. Luke 8:19; Mark 3:31; Matt. 12:47.
5. That so many of the brothers of Jesus were well known, and that in the mention of them in connection with Him, He alone is designated as the son of Mary, would also indicate that they were older than He, by another mother. See Matt. 13:55; Mark 6:3. The other scriptures, such as 1 Cor. 9:5 and Gal. 1:19, are not out of harmony with this.
6. Then, too, if Mary had had other sons, would Jesus at His death have commended His mother to John? John 19:26, 27. Joseph must have died long before this, as we find no mention of his living after the early days of Jesus.

Therefore, it seems to us, the easiest solution of the problem is that the brothers of Jesus were sons of Joseph by a

former marriage. A far more important question with each of us is, Are we brothers and sisters of Jesus? We may be. See Matt. 12:50.

## 21. Jesus Before His Ministry

Can you give me Scripture evidence where Jesus was between the age of twelve years and the time He started to preach? How did He spend this time?

Practically nothing is said in the Bible about this period in the life of Christ; and since divine inspiration has passed it by in silence, there is not much to be said. But without question, He was at home helping His father in the carpenter shop. The Scripture says, "He went down with them [His parents], and came to Nazareth, and was subject unto them." Luke 2:51. He obeyed His parents in all things, and stayed at home until His heavenly Father indicated that it was time for Him to commence His work of ministry—at thirty years of age, according to the law. He was doubtless studying and becoming acquainted with the Scriptures, and preparing for His work.

## 22. Drawing All Men to Him

Will you explain the meaning of John 12:32? Will the time come when all men will be drawn to Him? It seems that Christ has been lifted up, and He says that He will draw all men to Him, and we know that all men have not as yet been drawn to Him.

How do we know that all men have not been drawn to Him? The text does not imply that all would accept Him. It does not imply that all would become Christians, but it does mean that there would be an attractive power in the Lord Jesus Christ that would turn the hearts of men toward Him; and for aught we know, every soul that has ever heard of Him has had longing for Him. But the sins of the world have crushed out the longing, and Christ has been allowed to pass, while men have hardened their hearts against Him.

The very fact of His death, His lifting up upon the cross, has drawn the attention of the world to the Lord Jesus; and even beyond this, God draws men. Those who have not heard His name at all have been moved and affected by Him. So we read in John 1:9, "That was the true Light, which lighteth every man that cometh into the world." Not one single soul in this world but has light enough to light him to God, if he will but follow it; yet it lies in his power, and in the power of every one, to snuff out the candle that God lights, and harden the heart against the appeals of His Spirit.

### 23. The Death of Jesus

Where was Jesus during the three days His body, or soul, lay in the tomb? Was His entire being there in the tomb, as totally unconscious as one of us, or did He exist with His Father in some form? The Greek of Matt. 27:50 reads, "Jesus resigned His breath"; and our Bible, "yielded up His spirit."

To refer to the last part of the question first; the spirit, or breath, simply stood for the life, the vitalizing power of God which He gives to all His children. It is not an entity of itself. There is nothing in the Scripture to indicate that it is. It may be translated "breath," and in such case is identical with "the breath of life," Gen. 2:7. But it is not a being of itself, or an entity of itself, capable of existing consciously apart from the body to which it belongs.

When Jesus yielded up His breath, or His life, He died as the Christian must die. "For ye are dead, and your life is hid with Christ in God." Col. 3:3. The fundamental fact concerning the death of our Lord is this: "Christ died for our sins according to the Scriptures." 1 Cor. 15:3. The same record tells us that He who died was buried, and that He who was buried was raised on the third day. Verse 4. The same chapter tells us that if there is no resurrection of the dead, then Christ has not been raised (verse 13), and therefore does not live; and this is the logical conclusion of verse 14: "And if Christ hath not been raised, then is our preaching

vain, your faith also is vain." The same thing is repeated for emphasis in verse 17: "And if Christ hath not been raised, your faith is vain; ye are yet in your sins."

The simplest logic would teach us that if our Lord did not die—if He was as much alive as if He had been raised from the dead—faith would not be based on the resurrection. The triumphant conclusion of the apostle is, "But now hath Christ been *raised from the dead*, the first fruits of them that are asleep." And the first fruits is the Man Christ Jésus, who is triumphant over death and the grave; and the fruits that are with Him are of the same character. Therefore Christ died as do those for whom He died.

This also is taught in the words of the glorified Christ Himself. He does not say, "I am He whose body slept in the grave, but whose real being did not die"; but to John, before whom lay a life of persecution, He said: "Fear not; I am the first and the last, and the Living One; and I was dead, and behold, I am alive forevermore, and I have the keys of death and of hades." Rev. 1:17, 18.

From these and many other passages, we must conclude that He "poured out His soul unto death" (Isa. 53:12), was unconscious in the grave until He was called again by His Father; and therein is the great sacrifice which Heaven itself made for man.

#### 24. When Was Christ Glorified?

Will you please tell us when Christ was glorified?

It depends upon what we mean by the term "glorified." Certainly glory is due to him who finishes his work and finishes it in harmony with the will of God. Just before our Lord died upon the cross, He said, "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do." On the cross, He declared, "It is finished." Character met its consummation in dying for the right. Pre-eminently, therefore, He was glorified when He ascended up on high, as recorded in Acts 1:9-11 and in the twenty-fourth psalm, foreshadowed on the mount of transfiguration. It

is to this that Eph. 1:20-22 refers,—“Which He wrought in Christ, when He raised Him from the dead, and made Him to sit at His right hand in the heavenly places, far above all rule, and authority, and power, and dominion, and every name that is named, not only in this world, but also in that which is to come: and He put all things in subjection under His feet, and gave Him to be head over all things to the church.” Then was Christ glorified. The same is taught in Philippians 2, speaking of the humiliation of our Lord Himself, giving Himself even to the death of the cross: “Wherefore also God highly exalted Him, and gave unto Him the name which is above every name.” See verses 9-11. But when He comes the second time, He will be glorified in His saints. In them, the fullness of the glory will come home to Him, when “He shall see of the travail of His soul, and shall be satisfied,” and sin shall be banished forever from God’s universe.

### 25. “Three Days and Three Nights,” Matt. 12:40

Will you kindly make clear, if possible, Matt. 12:40, “three days and three nights,” with Matt. 28:1-7; also Luke 23:56; 24:1, 2; and Mark 16:1.

In order to make plain all the various questions that arise out of this, more space must be given to it than we can possibly spare. We would like to refer our correspondent to “Questions and Answers,” volume I. If he himself does not have one, his neighbors may. Pages 28-34 of that book give a very full, detailed explanation of Matt. 12:40. It takes up in detail these questions: On what day was Christ crucified? How are we to understand the three days and three nights? Do they mean absolutely seventy-two hours? When do these days begin? On what day did Christ arise? What bearing has this time upon the Sabbath question?

We believe that in the study of the question, it will be seen that the expression “three days and three nights” was simply a common Jewish term, shown by other scriptures to have reference to parts of three days. “Day and night” was merely a common term for a day; and “three days and three

nights" would be parts of three days—that is, the whole of the middle day, and part, perhaps, of the first and the last. The text does not say that it is absolutely seventy-two hours, or the whole of three days; but, as Jonah was in the whale, so the Son of man will be in the heart of the earth. But how do we know that Jonah was in the whale that length of time? The Old Testament gives repeated illustrations of the use of the term "day" for simply part of a day.

Again: How do we know that "the heart of the earth" means the grave? Why may not "the heart of the earth" refer to the very power that controlled the earth—the Roman power, and Satan through that Roman power? When our Lord was delivered into the hands of those who came to arrest Him, He declared, "*This is your hour*, and the power of darkness." That time began when God suffered Him to be taken by those who came to arrest Him. See Luke 22:53. That was on Thursday night, or what would be the beginning of Friday, according to the Bible method of reckoning time, making the three days practically the whole of Friday, the whole of Sabbath, and a part of the first day. See also Luke 24:21, in which the two disciples said to Jesus, in the very close of that first day, "Yea and besides all this, it is now the third day since these things came to pass," which would seem unmistakably to fix the closing day as the first day of the week.

The day on which Christ arose was the first day. Mark 16:9 very clearly shows this: "Now when He was risen early on the first day of the week," etc. Rotherham's emphatic translation reads, "And rising early on the first of the week." Murdock's Syriac reads, "And in the morning of the first day of the week, He arose." Jesus arose, then, on the first day of the week. It seems to us that Matt. 27:66 ought to connect directly with the first verse of the twenty-eighth chapter. Of course, in the Greek there is no paragraph and no chapter there. It is one connected narrative. Read it in that way. "So they went, and made the sepulcher sure, sealing the stone, the guard being with them, late on the Sabbath day. Now as it began to dawn toward the first day of the week, came

Mary Magdalene and the other Mary to see the sepulcher." Greenfield suggests this, in his Greek New Testament. This would make perfect harmony. Notwithstanding their regard for the Sabbath, the Pharisees felt so anxious, they were even willing to break the Sabbath in order to see that the tomb was made secure. They did this on the Sabbath day. And the thing that came late on the Sabbath was the sealing of the stone by the Jews, the guard being with them. When it began to dawn toward the first of the week, the others came to the sepulcher. And this is in perfect harmony with both Mark and Luke.

## 26. "The Zeal of Thine House"

John 2:17 reads: "And His disciples remembered that it was written, The zeal of Thine house hath eaten me up." Will you please explain?

The verses that immediately precede John 2:17 tell of Christ's coming into the temple and finding those who were selling oxen, sheep, and doves, and who were engaged in money changing. The same incident is also spoken of in Matt. 21:12; Mark 11:15; and Luke 19:45. The Master called their attention to the fact that "it is written, My house shall be called the house of prayer; but," He added, "ye have made it a den of thieves." Matthew, Mark, and Luke each give the same statement,—that the Lord's house had been made a place of thievery.

The most sacred memories clustered around the temple of Jehovah. In the holy of holies in this temple, the divine presence was manifested. These men had so far lost sight of the sacredness of the temple and the reverence due to the great Creator, that they had come into the very courts of that sacred edifice with the most common trafficking. The Jewish people came to the temple from all parts of the world, for worship and to offer their sacrifices. Those from distant places had to bring the money of their country, and depend upon buying animals for their offerings on reaching Jerusalem. The shrewd money sharks that the Master called thieves, had taken advantage of this situation, and were

charging exorbitant rates of exchange on the money, and were also charging exorbitant prices for the animals they were selling to the worshipers for them to offer as sacrifices. The One was there who was the Author of the temple and its service; and the spectacle presented before Him was so out of harmony with the purpose for which the temple had been dedicated, and so out of harmony with the plan of His Father, that it caused the divinity of His nature to flash through His humanity in a stern rebuke that gave those desecrators of the sacred precincts a vivid though miniature idea of judgment realities. In this was fulfilled the statement in the sixty-ninth psalm, that "the zeal of Thine house hath eaten me up." The Revised Version translates the expression in John, "Zeal for Thy house shall eat me up." The prophecy in the psalm would seem to show that while the Master would patiently endure all the personal reproaches that fell upon Him, yet when it came to the question of the desecration of His Father's house and of the divinely appointed service that was for the purpose of showing the sinner the way of salvation, His zeal was all-consuming, divinity must flash forth. The eternal life of men was at stake, and the Lord could not remain indifferent.

## 27. Tempted with Doubts

Are there any statements in the Bible from which it can be gathered that Christ was doubtful about the consummation, efficiency, or success of the plan of salvation?

There are passages which would seem to indicate that His human heart and human feelings trembled in the balance; that He questioned not God, but whether He Himself was sufficient for the work. One can read Psalm 22 in this light with interest. That psalm is prophetic of Christ in His humanity. In John 12:27, 28, we read, in the prayer of Jesus: "Now is My soul troubled; and what shall I say? Father, save Me from this hour? But for this cause came I unto this hour. Father, glorify Thy name." A. R. V., margin. In other words, Jesus came to that place where seemingly

His human limitations shut from Him the knowledge of His triumph, and all He could do was to leave His case in the hand of God. The prayer in Gethsemane indicates some of the same intense feeling He had. And His words upon the cross, "My God, My God, why hast Thou forsaken Me?" show that He Himself was suffering the very agony of the lost. Heb. 5:7, 8 reads: "Who in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared; though He were a Son, yet learned He obedience by the things which He suffered." And again Heb. 2:17, 18: "Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people. For *in that* He Himself hath *suffered* being *tempted*, *He is able* to succor *them* that are *tempted*." But in all the temptations and all the doubts that harassed Him, there was no sin, no distrust of God.

## 28. The Personality of the Spirit

1. Some say the Holy Spirit is a person; others say He is a personality; and others, a power only. Till how long should this be a matter of discussion?

2. Some say that Christ was both divine and human while on earth; others say, No, He was only a man, and that miracles were performed through Him by the Holy Spirit. Which is correct?

1. The personality of the Holy Spirit will probably be a matter of discussion always. Sometimes the Spirit is mentioned as being "poured out," as in Acts 2. All through the Scriptures, the Spirit is represented as being the operating power of God. "The Spirit of God was brooding upon the face of the waters." Gen. 1:2, A. R. V., margin. Job tells us that God by His Spirit garnished the heavens. The psalmist, in speaking of the death of living creatures, and their restoration, declares that God sends forth His Spirit

and "they are created." By that same Spirit Jesus was begotten. By that same Spirit He went about doing good. By the gift of that Spirit men are begotten again, regenerated; and by the same Spirit there are bestowed upon them gifts for service.

We cannot define too closely God or the Godhead. We must not try to do it, because it is beyond our limitations. We may know this,—that there is a great threefold manifestation of Deity. Jehovah is our God and Father; Christ Jesus, His only-begotten Son, is our Saviour and elder Brother, bringing to us all the potency of the Godhead; the Holy Spirit is our regenerator, and the constant companion of every soul who believes in Christ Jesus.

The reason why the Scriptures speak of the Holy Spirit as a person, it seems to us, is that it brings to us, and to every soul that believes, the personal presence of our Lord Jesus Christ. Jesus said (John 14:18), "I will not leave you desolate," or orphans. "I come unto you." He tells us in verse 16 how He will come. The Father will "give you another Comforter, that He [the Father] may be with you forever." In verse 23, He declares that the Father and He will come to the man who loves Him and keeps His word, and that They will make Their abode with him. But both the Father and the Son come by the Holy Spirit. To the Holy Spirit is given power to make the Father and the Son present to the believer.

We can get perhaps some idea of this by using the crude things of the world as an illustration. We may suppose that the president of the United States wishes to speak to the governors of the various states. He has telephone connections made with the office of every governor in the United States. They all have the receivers to their ears, listening. He speaks, and every one of them hears the same message at practically the same moment. Knowing the president, they recognize his voice. He is in a way present with every one of them. He is speaking to every one. If there could be connected with the telephone a telephote, which when perfected, it is believed, will project a picture of the one speaking, any

reasonable distance, the president would appear to each one of these who are talking with him. This is what men hope to secure. Wireless telephony furnishes us a better example still. Wireless telegraphy and wireless telephony have been known to God and practiced between Him and His children for ages.

If mortal, finite man can do such things as outlined above, what cannot the infinite God do! When Jesus was here upon the earth, His personality could be present in only one place at a time. His disciples could not comprehend any power beyond that. Even those who loved Him so intensely as did Martha and Mary, said, "Lord, if Thou hadst been here, my brother had not died." They could not grasp the idea that He could exercise power apart from His immediate personal presence. It was left for a Roman centurion to seize the truth. He said, "I am not worthy that Thou shouldest come under my roof; but only say the word, and my servant shall be healed." He could understand that Christ had power which could be exercised at a distance. And Jesus said, "I have not found so great faith, no, not in Israel."

Because of the lack of faith, it was "expedient," necessary, that He should go away; for He declared, "If I go not away, the Comforter will not come unto you; but if I go, I will send Him unto you." John 16:7. His disciples could not realize the presence of the Spirit of God as long as Christ was with them personally. In that sense, He could be with those only who were in His immediate presence. But when He went away, and the Spirit came, it could make Christ present with everyone, wherever that one was—with Paul in Athens, Peter in Jerusalem, Matthew in India, John in Patmos.

These are simply illustrations. Wherever God's children are, there is the Spirit—not an individual person, as we look upon persons, but having the power to make present the Father and the Son. That Spirit is placed upon God's messengers, the angels; but the angels are not the Spirit. That Spirit is placed upon God's servants, His human messengers; but the human messengers are not the Spirit. They are possessed by the Spirit, and used by the Spirit, and have within them the power of the Spirit; but they are not the Spirit. The Spirit

is independent of all these human or material agencies. Why not leave it here? Why not know that that Spirit, the Spirit of God, the Spirit of Christ, the Spirit of Deity, goes out into all the earth, bringing the presence of God to every heart that will receive it?

2. Our Lord, while here upon the earth, was both divine and human. He did not lose His identity. He was the Christ of God. There are various scriptures upon this. We read but one. Jesus asks His disciples, "Who say ye that I am?" "And Simon Peter answered and said, Thou art the Christ, the Son of the living God." What did Jesus say to this?—"Flesh and blood hath not revealed it unto thee, but My Father who is in heaven." See Matt. 16:15-17.

It is an utter perversion of God's truth to say that one of the Deity came down here to earth, and lost His identity, so that He was only a human being while He was here; and that when He returned to heaven, He became Deity, and lost His humanity. Read the blessed story in brief form in Philippians 2: "Have this mind in you, which was also in Christ Jesus: who, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted Him, and gave unto Him the name which is above every name." Verses 5-9.

We do not know how any one can read this little story without recognizing the same One through it all. He who existed in the form of God, yielded up all the glory and all the honors there were in heaven; He took upon Him the form of a servant; He was made in the likeness of man; He humbled Himself; He became obedient to death; He was raised from the dead. He who was Deity, first took the form of an angel, and was Michael the Archangel, chief among all the angels, because chief in service; yet He was the Son of God, of whom the Father said: "Behold, I send an Angel before thee, to keep thee by the way, and to bring

thee into the place which I have prepared. Take ye heed before Him, and hearken unto His voice; . . . for My name is in Him." Ex. 23:20, 21. He was the Angel of Jehovah of whom Isaiah speaks: "In all their affliction He was afflicted, and the Angel of His presence saved them: in His love and in His pity He redeemed them; and He bare them, and carried them all the days of old." Isa. 63:9.

He it was with whom Abraham pleaded for Sodom. Genesis 18. He it was with whom Jacob wrestled at the brook Jabbok, Genesis 32. And He it was that in the fullness of time was born of a woman, born under the law, that He might redeem them that were under the law. Gal. 4:4. He it was who died, and all creation responded to the agony in the great earthquake that took place. He it is who gives us this message from glory: "Fear not; I am the first and the last, and the Living One; and *I was dead*, and behold, *I am alive* forevermore, and I have the keys of death and of hades."

Being divine and using His divine power are two different things. Our Lord, we may believe, wrought His miracles by faith. He met temptation by His faith in God's Word. He did all His work by the power of the Spirit in response to faith. But He was still the divine Son of God.

## 29. Spiritual Bodies

Can a spiritual body be made visible to mortal eyes? See Luke 24:39; John 4:24.

There is a difference in the meaning of the various uses of the term "spirit." Sometimes it means simply the life, the life God-given; sometimes it means a spiritual being. In such a way it is used in John 4:24, "God is a spirit," or, as the margin of the Revised Version reads, "God is spirit."

Spiritual beings have the power to make themselves visible or invisible to humanity. Angels of God are around His children on every occasion. "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7. Sometimes these angels have been made visible. Generally they are not. Sometimes they appear as

men. Our Lord, as a spiritual being, walked with the disciples on their way to Emmaus, sat with them at the table, and then vanished from their sight. He returned an invisible being with them to Jerusalem, although they did not know that He was present. But shortly after they had met with the disciples at Jerusalem, He again appeared to them, and said to them, "Handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have." The evident thought implied in Luke 24:39 is that the disciples themselves thought Jesus was a ghost.

It is preëminently true of fishermen that they are superstitious; so they thought it was a ghost they saw when Jesus walked on the sea. His purpose in eating before them was to show that He was not a mere phantom; He was a real being with substance—flesh and bones. He showed them His hands and His feet that had the marks of the nails.

In fact, spiritual beings are more real than these mortal beings. They are composed of finer material, but it is not the less substantial. "The first man Adam became a living soul. The last Adam became a life-giving spirit." 1 Cor. 15:45. And so, according to the previous verse, there is the natural body and there is also a spiritual body. Flesh and blood, mortal man, corruptible man, shall not inherit the kingdom of God; but the purified spiritual beings shall enter it.

### **30. Blasphemy Against the Holy Spirit, Mark 3:29**

Please explain the meaning of blasphemy against the Holy Spirit.

God has but two agencies for saving men. These agencies are the blood of Christ for the washing away of our sins, and the eternal Spirit by which we are sanctified and made strong to serve Him. If man utterly rejects these, the Lord has no other means of reaching him. He has chosen his own doom. In other words, he has "counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." Heb. 10:29.

Read the context in Mark 3. Jesus had been among the Jews, and wrought such miracles as they had never known before. All these miracles were in harmony with their own Scriptures; yet right in the face of the blessed and divine working, these Jews, who should have been a light to the world, declared that He cast out demons by Beelzebub, the prince of demons. In other words, they attributed to the devil the work of the Spirit of God.

The Lord did not arbitrarily cut them off because of that. He does not arbitrarily cut any one off; but when man comes to that place where he will declare that the manifest working of God's Spirit is of the devil, he by that act cuts himself off from the very means which God has of reaching him. That is what sin against the Holy Spirit is. It is setting aside the work of the Spirit of God as though it were wrought by the evil one. Doubtless there have been many who have done this in ignorance, and God has accepted them, just as He did the apostle Paul (1 Tim. 1:13); but he who does that and persists in it, shuts himself off from eternal life, and commits an eternal sin.

## Section III—Angels—Good and Evil

### 31. Satan a Person

Kindly explain Matt. 4:1-11. Are we to understand that Satan was actually present?

Certainly. Jesus was really present; why was not His adversary? Satan pointed to the stones, carried our Lord to a pinnacle of the temple, took Him into an exceedingly high mountain. The devil "came" to Him there in the wilderness; and after the fierce temptation, "then the devil leaveth Him." It was a crisis in Satan's affairs, and he was personally present.

### 32. Cherubim and Seraphim, Sex Among Angels

Does the Bible represent angels as masculine and feminine, either or both?

The Bible ever represents angels as masculine. Sometimes they appear as men, never as women. The great thought which seems to underlie all these revelations concerning the angels is that they are God's messengers, those who do His will, those who comfort and strengthen His people. Therefore the general character represented by them is that of obedience, loyalty, glory, strength. They are never represented as weak or effeminate. The work of artists has seemed to combine the old idea of fairies with that of angels of God; and in consequence, they have utterly perverted the Bible idea of God's great messengers. This is not a dignifying particularly of the masculine in the human, nor the belittling of the feminine; it simply indicates the character of God's messengers. To represent them as weak, silly girls, as is many times done, is utterly unbiblical. When an angel appeared to the Roman guard at Christ's tomb, they fell as dead men. Even so did Daniel fall before the exceeding glory of one who appeared to him; and John, who had known much of the glory of God, fell down to worship the one who appeared to him on the Isle of Patmos. There is nothing in

the term "cherubim" or "seraphim" which indicates masculinity or femininity. The terms are sometimes used to indicate great bodies of angels.

### 33. Evil Angels and Their Sustenance

You say in "Questions and Answers," volume 1, that evil angels receive the current of life by secondary means, through man and animals. Will they receive it through animals during the one thousand years' desolation of the earth? If evil angels are flesh and blood, they differ from us. How can they go into animals when they assume the form of men? It would not take creative power to change their forms. Cannot these forms be so perfect as to defy detection by known scientific means? Are they not sometimes visible in the form of men among us?

Just what food evil angels or demons feed upon to sustain life, of course we do not know. That lies beyond our mortal ken. We do not understand that these evil angels are flesh and blood as man is. They are substance, but they are spiritual substance. There are various kinds of substance of which we know nothing. It is said of God, "Who maketh His angels spirits, and His ministers a flame of fire." We know that fire can enter into material substance, and still not be a part of that substance; and these evil angels may completely possess mankind, draw from them vitality. This, of course, is only conjecture, from intimations which are given in the Scriptures, and facts which have come under the observation of many.

It is commonly known that spiritualistic mediums, when possessed by their familiar spirits, suffer a tremendous drain upon their vitality. When God's servants are possessed by His Spirit, it gives them strength. According to the records which have come down to us in the Scriptures, the visits of good angels have invariably strengthened God's servants. Evil angels sap the vitality and power and intellect of those whom they possess. The one are a channel of life; the other become a death leech, so to speak, drawing life from those whom they possess.

During the thousand years, it seems clear from Isaiah 34, there will be animal life upon the earth. Not until the end of the thousand years is the earth wrapped in flame. Whether these evil spirits, or demons, depend upon the animals, or whether they have some other means of sustenance, during that period, we do not know.

Yes, we believe that these spirits can assume different forms; that notwithstanding all the deception and humbuggery there is in spiritualism, there is such a thing as materialization, by which these spirits appear as men or women. Our only hope of being saved from these deceptions is in the truth of God's Word.

#### **34. Abode of the Fallen Angels**

Where is the abode of the fallen angels at the present time?

It is said of the head of the fallen angels, that he "as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8. He is called by the apostle Paul "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2:2. From these texts, we would gather that Satan and his angels are everywhere in this world. So our Lord met them in His ministry. So the children of God meet them now. Satan of course has his headquarters and his organization, his armies, his delegations. This is indicated in Rev. 2:13, "I know where thou dwellest, even where Satan's throne is." Where that may be we do not know, but we may be assured that it is at that very spot of earth which Satan feels to be the most strategic point in attacking the cause and work of God for humanity.

One of the lines of work which Satan carries on is manifest in spiritism. These fallen spirits, working on the false belief that man survives the grave,—lives while he doesn't live,—come to the living in the guise of the spirits of the dead. We must conclude that this is the case, from the following: The Scriptures declare that "the dead know not anything." They also declare that Satan is a deceiver, and that he appears as an angel of light. Therefore, when beings appear

and claim to be the spirits of those who have died, we may know that the claim is a false one, and we are shut up to the conclusion that they are simply angels of evil in false guise, fitted to deceive. As to the prophecies of his last-day deceptions, see 2 Thess. 2:9; 1 Tim. 4:1; Rev. 13:13, 14; also chapter 16:13, 14.

### 35. Satan and His Fall

God certainly knew that Lucifer would fall. Why then was he created? Afterward He knew that Adam would fall. So why create Adam?

These are matters which, if we will stop to study them, we can see reasons for. No character can be formed without test. Otherwise it is a mere mechanism, without will; but all the characters who are worthy to persist forever are those who have chosen God's service voluntarily, without compulsion, simply and solely because they love God and desire to do His will.

On the other hand, the man who chooses to obey can choose to disobey; and the Lord saw, of course, that some would do this. Yet He does not even leave these in their misery and transgression, but calls after them, and assures them that where sin abounds, grace much more abounds, so that even though His creatures fail, He has opened a glorious way by which they may come back. And this must have been just as true regarding Lucifer and the fallen angels as it has been true of man. But they would not. They would go on in their own way; consequently the Lord will use even the perversity of those who have rebelled against Him, to mark out for the universe a glorious lesson that will last through all eternity, and all eternity will demonstrate the wonderful love and justice of God.

We may not see all these things, but God is working them out for His own glory and for His creatures' highest good. "Shall not the Judge of all the earth do right?" asks "the father of the faithful"; and the redeemed for all eternity will answer, "Just and true are Thy ways, Thou King of ages."

### 36. Why Did God Make Satan?

Why did God make Satan? Does not this make God responsible for all sin?

God did not make Satan, any more than He made alcohol, or whisky, or beer. God made Lucifer a shining angel of light, and gave him the most glorious position that a creature could possess. He was one of the beings that was closest to God's throne. Read the description of this angel in the twenty-eighth chapter of Ezekiel, where he is represented under the symbol of the king of Tyre: "Thou sealest up the sum, full of wisdom, and perfect in beauty. Thou wast in Eden, the garden of God; every precious stone was thy covering, the sardius, the topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was in thee; in the day that thou wast created they were prepared. Thou wast the anointed cherub that covereth: and I set thee, so that thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou wast created, till unrighteousness was found in thee."

But God made Lucifer, even as He makes man, and every other intelligent, rational creature in His dominion, a being of free will, and with power to choose. That must be the case in order to obtain acceptable service. It would not be acceptable, appreciated service to a king if all his subjects obeyed simply and solely because they could not do otherwise. There is excellent conduct manifested many times in the great prisons of the earth, because the men cannot do wrong. Sometimes they are bound by chains to prevent them from doing wrong. Their negative conduct is not acceptable service to the state. If Lucifer had been made a mere automaton, one who must necessarily do right, he would be no more than a mere machine. That could bring no satisfaction to God. God wants willing service, service of choice; and so He made Lucifer, as He made each of us, a free moral agent, one who could choose or refuse.

Around every moral intelligence in His universe, God places a circle sacred to that soul, and Omnipotent Power will not enter that circle to compel that soul to do right. That soul must choose. Said God to Israel, "I call heaven and earth to witness against you this day, that I have set before thee life and death, the blessing and the curse: therefore choose life, that thou mayest live." So they were set before Lucifer. Just how it was that sin came into his heart we do not know. This we do know,—that the perversion of God's blessings is sin. There was not one evil thing in the universe, as it came from the hand of God. All the evil things are the good perverted. Every faculty that Lucifer possessed could have been used to God's glory, and would have brought abundance of blessings back upon him; but he chose to use them to himself. He took glory to himself instead of giving glory to God. As expressed in the chapter in Ezekiel from which we have already quoted, "Thy heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness."

In order to have perfect service, God must take the awful risk of sin. Only so could character be formed. But with the risk of sin which the Lord saw would come, provision also was made for that. "Where sin abounded, grace did much more abound;" and in God's great plan, there was salvation for Lucifer after he became the adversary Satan, if he had accepted it. But he went on and on until every manifestation of grace was utterly rejected. The human soul may do the same thing if it choose. Or it may turn from the sin, yield all to God, and find grace sufficient for every time of need.

### **37. "Prince of the Power of the Air"**

What is the meaning of "the prince of the power of the air"? How does Satan control the elements of the atmosphere?

When Adam was created, dominion was given him over all the earth and all that pertained to it. Gen. 1:26-28. He was therefore king of the world, and prince of the power of the air, ruling according to God's perfect laws. When

Adam yielded to Satan, he yielded all under him; and the dominion, given to Adam in trust for God, passed to Satan, who is now "the god of this world," "the prince of the power of the air, the spirit that now worketh in the children of disobedience." See Eph. 2:2; 2 Cor. 4:4; Luke 4:6. Satan has perverted every law of God; and hence the discord, disease, pain, quakes, and all other disturbances of nature, earth's groaning for the coming and rule of her rightful Lord. Rom. 8:22.

### 38. Cause of Lucifer's Rebellion

Kindly state the *definite* cause for Lucifer's defection and subsequent rebellion. Is there a *specific* statement made anywhere in the Scriptures as to his casting out of the *heavenly home* with his deceived adherents? Rev. 12:4-9 seems to be allegorical. Why has he been allowed to continue in rebellion and usurpation of government in the earth to the awful detriment and destruction of God's creatures?

It is a long question, which we must answer too briefly.

1. If there were a real cause for sin, sin would be excusable. There is no cause for sin, and the beginning of sin is unexplainable. Yet the Bible presents the developments of the motives that resulted in rebellion. Under the figure of the *king of Tyre*, the Lord speaks thus to the great despoiler: "*Thine heart was lifted up* because of thy *beauty*, thou hast corrupted thy *wisdom* by reason of thy *brightness*." See Ezek. 28:11-19. This was selfishness manifest in pride. Through another prophet, the Lord speaks to Lucifer: "*Thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I . . . I . . . I will be like the Most High.*" Isa. 14:12-14. To pride is added unholy ambition, which would dethrone God to attain its object. But how it found place in his heart we know not.

2. Because of his sin, Lucifer was cast out of heaven. 2 Peter 2:4 is quite specific; and while the term "dragon" is figurative, the devil and Satan and his angels are not; nor is the earth, nor Christ, who conquered. Rev. 12:9.

3. God suffers this awful lesson of sin and its consequences to the universe, that all His intelligent creatures may learn, and learn for all eternity, that sin — the transgression of God's law — unrestrained works out inevitably misery and woe and crime and disease and death. If God had in the beginning cut off the transgressors, who then posed as accusers, Satan's falsehoods against God's justice would have seemed to be true. God's plan has been placed on trial, is on trial till the great Judgment Day shall vindicate God and prove that not might is right, not expediency is right, not deception is right, but right is everlasting might.

### **39. When Was Satan Cast out of Heaven?**

I read in your paper recently that he was not cast out until the resurrection of Jesus. Did God retain him in heaven all those four thousand years?

The Scriptures would seem to make it clear that there are several successive castings down of Satan. In the opening utterances of the divine Book, we find him in the Garden of Eden, transforming himself into the appearance of a serpent; and no doubt the serpent of that time was much more beautiful and charming than anything seen among creatures of that class to-day, for we immediately read of the curse that was pronounced upon the serpent because Satan had chosen that form through which to work.

When man was created, God gave him dominion over the whole earth. He was the head of this world. But when he sinned, he yielded the dominion to Satan, the deceiver; and so we find that when the tempter came to Christ, he claimed dominion over the kingdoms of the world, offering this dominion to Christ if the Master would only fall down and worship him. Matt. 4:8, 9. The Lord recognized him as the prince of this world, in several passages in the Gospel of John — not that he was a rightful prince, but he had usurped dominion here, and the Master was controverting it. The whole plan of salvation is for the purpose of rescuing individuals from the thralldom of Satan's snares, and restor-

ing to them the lost dominion. As the Lord was approaching His death on the cross, He said, "Now is the judgment of this world: now shall the prince of this world be cast out." John 12:31. This scripture would convey the thought that while Satan had already been cast out of heaven, and with his fallen angels, had invaded this earth, yet there was a further casting down to be done through the cross of Christ.

Previous to the time of the cross, it would seem that Satan was permitted to attend the councils of heaven. Job 1:6 and 2:1 speak of "the sons of God" coming together, and Satan appearing among them. The sons of God must have been the Adams of all the inhabited worlds; for in the genealogy of Joseph, the husband of Mary, as given in the third chapter of Luke, we find his record traced back to Seth, "which was the son of Adam, which was the son of God." Adam here has the distinction of being called "the son of God." That is, the father of the human family was the direct creation of the great Creator Himself. And since Satan overthrew Adam by leading him into sin, and since he claimed to be the prince, or ruler, of this world, and since, when the sons of God came together, as recorded in Job, he came among them, it would appear that his effrontery caused him to persist in attending the councils of heaven, to represent the earth, over which he had usurped dominion. This course was permitted because if Satan had been entirely debarred from such privileges, or had been destroyed when he first started his career of sin, the intelligences of God's universe, who could not foresee the great harvest that sin would produce, therefore could not have understood the justice of the divine procedure. But after his awful work in seeking to destroy Christ when He came here as a man among men, and in the cruelties and tortures through which he caused the Master to pass from Gethsemane to the cross, the whole universe could see the real character of Satan, and hence he had another casting down. We understand that he is now debarred from attending the great councils of the Adams of the universe as he evidently did during the

old dispensation. A further casting down awaits him, as is shown in the twentieth chapter of Revelation, when an angel is commissioned to confine him to this earth; and when that time comes, he is to remain here a prisoner until his final destruction.

So we conclude that the casting down of Satan embraces at least three distinct steps: first, when he with his angels was cast out in the beginning; second, when he had a further casting down by being exposed in his true character to the universe through the sufferings and crucifixion of Christ; and third, when he is chained to this earth at the second coming of Christ. And final disposition is made of him when he meets his doom in the lake of fire, as recorded in Revelation 20.

Those who have access to the two books "Patriarchs and Prophets" and "Desire of Ages," will find in them some helpful suggestions in the study of this subject. In "Desire of Ages," matter found on pages 490, 761, and 764 will be particularly pertinent.

A. O. T.

#### **40. Accuser of the Brethren**

Will you kindly inform me whether the word "brethren" in Rev. 12:10 is a mistranslation? Should it read "the accuser of our brother"?

No; in all the translations that we have, it is as in the Common Version. At Christ's triumph over the devil at the cross, He broke the power of Satan, and made a way by which all who have faith in Him can claim the victory through His righteousness imputed for their sin. Before Christ's death, Satan could rightfully accuse the brethren, and claim them as his captives; but the One who has paid the penalty for their sin can silence his accusations, and he can no longer accuse Christians as he accused Job before God. Christians should not carry on the devil's work.

## Section IV

### The Church—Gifts and Ordinances

#### 41. The Infallibility of the Church

I note that you deny the infallibility of the Roman Catholic Church. Do you think that the gift is possessed by your own, or any other Christian church? If not, how do you explain Matt. 16: 13-19 and John 20: 23? Was the Catholic Church in its beginning the true church spoken of in Rev. 2: 1 as the church of Ephesus?

We do not believe that there is an infallible human church, or that there ever was. Infallibility is not one of the characteristics of humanity. But we do believe that the church has an infallible Leader, our Lord Jesus Christ, and an infallible Guide, His holy Word. Just as long as God's church is following the Leader, and is loyal to His Word, that church is kept. No power on earth or under the earth, human or satanic, can pluck from the Father's hand those who are trusting in Him.

There are expressions in Scripture which show how God regards His church, in comparison with the world. In His word to Israel, He tells her how imperfect she is. He points out her sins, He brings upon her punishment. This was manifest all through the wilderness journeying. But when He looked upon that church hid in His own righteousness, Balaam declared of that church, through inspiration: "Behold, I have received commandment to bless: and He hath blessed, and I cannot reverse it. He hath not beheld iniquity in Jacob; neither hath He seen perverseness in Israel: Jehovah his God is with him, and the shout of a king is among them. God bringeth them forth out of Egypt; he hath as it were the strength of the wild ox. Surely there is no enchantment with Jacob; neither is there any divination with Israel: now shall it be said of Jacob and of Israel, What hath God wrought!" God looks to the final purpose of His church, and sees in the imperfect, fallible material now, that church as perfected when the great Master is through with His work.

If we will compare Jer. 1:10 and 18:7-10 with Matt. 16:18-20, we will have no difficulty whatever. We will see that the binding and the loosing rest in the Word, in that message which God gives that church to bear to the world. Jeremiah's tearing down and building up of kingdoms was in the word which he spoke, and this was even true of our Lord Jesus Christ Himself. "My doctrine is not Mine, but His that sent Me," He said. And again He tells us: "I can of Myself do nothing: as I hear, I judge: and My judgment is righteous; because I seek not Mine own will, but the will of Him that sent Me." And: "If any man hear My sayings, and keep them 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 sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from Myself; but the Father that sent Me, He hath given Me a commandment, what I should say, and what I should speak. And I know that His commandment is life eternal." Thus spoke the Head of the church. He did not even declare that it was *His* word which cleansed, but the word which *God gave*. And so again, He tells His disciples, "Already ye are clean because of the word which I have spoken unto you."

There is an abundance of testimony of this character. All the infallibility there is in church or in council, in apostle, in preacher, rests in the message of God that he bears to the world. The true church can be found only by the witness of that word in herself. Thus God has given for all ages the great twofold witness of His word in His Book, and of that same word manifest in the experiences of His church. Sometimes that church has wandered far from Him, but still holding to Him; yet in her very wandering she is witnessing to His word.

We could not say that the individuals who composed the Ephesian state of the church were the individuals of the Dark Ages, but we could say that that church, in her reception of human philosophy and pagan doctrines, became apostate; and when a church becomes apostate, God counts the remnant which He calls out as the true.

## 42. The Church

What is the meaning of the word "church" in the New Testament?

The word rendered "church" in the New Testament comes from the Greek word *ekklesia*, from the verb *ekkaleō*. It is defined by Liddell and Scott's Standard Greek Lexicon, "to call out or forth, to summon forth." Our "ecclesiastical" comes from the same word. *Ekklesia* is defined to mean, "an assembly of the *citizens regularly summoned*, the legislative assembly," opposed to a *sullogos*, a mere crowd or concourse, which might be "legal or riotous." The word *ekklesia* is used in the Scriptures to describe the congregation of Israel in the wilderness (Acts 7:38), the "assembly" at Ephesus (Acts 19:32, 39, 41), and the various congregations of Christians associating together, as well as the general body of Christians. In fact, the word "church" in both singular and plural, where it is used in the New Testament Scriptures, comes, with one exception, from the Greek word *ekklesia*, meaning "called out," "an assembly of *citizens regularly summoned*." The exception is Acts 19:37, rendered in the Revised Version "temples," its proper meaning. The church of God or of Christ is therefore composed of those whom God has called out, citizens of His kingdom, "regularly summoned" by His gospel call.

## 43. Jew, Gentile, Church

If "Israel" signifies church, or "church" signifies Israel, why did Paul himself make a distinction between Jews, gentiles, and church?

This is another of those "hard" questions. He who has read Paul's epistles will have no trouble in answering it. The text referred to is, "Give no occasion of stumbling, either to Jews, or to Greeks, or to the church of God." 1 Cor. 10:32. By the Jews, Paul meant the unbelieving Jews. He declares in another place, "They are not all Israel, which are of Israel." Rom. 9:6. He makes very clear distinction between the unbelieving Jews and the true Jews. The true Jew is not the one who is a Jew outwardly, but he is a Jew who is one

inwardly. Circumcision is that of the heart, in the spirit, not in the law. Rom. 2:28, 29. Now the Jews to whom he refers in 1 Cor. 10:32 are the unbelieving Jews: Ye shall give no occasion of stumbling to them, or to Greeks, or gentiles—the unbelieving gentiles. We should give no occasion of stumbling to them. And we should bring that still closer home: Give no occasion of stumbling to the church of God, composed of believers from both Jews and gentiles; but having accepted of the Lord Jesus Christ, all those believers become the true Israel of God. So the apostle declares, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. 3:29. And so, also, he declares in the second chapter of Ephesians, that those who believe in Christ "are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone." They are all then of the true Israel of God.

#### **44. Binding and Loosing, Matt. 16:19**

What is the meaning of "Whosoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven"?

This is not only God's commission and statement of fact as regards Peter, but the same words are also spoken to the other disciples. John 20:23: "Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained." See also Mark 16:15, 16, which last text is a key to the understanding of the thing. The real power to acquit or condemn, to accept or reject, is found in the word which the message bears. Peter was an approved messenger of God; so were the other disciples; so is every true minister of Jesus Christ. That minister is responsible for the word he speaks. He will have to give an account to God of the way in which he has presented it; and as he must give an account to God of the message he bears, so must every soul who hears that message give an account to God of the message he hears. That messenger may declare, with the fullest authority, that the acceptance of the gospel means

justification, forgiveness of sins, salvation. He may declare, with the fullest authority, that the rejection of that message means condemnation and loss of eternal life. And so by the very message he bears, he becomes a binder or a looser of souls.

The same truth is expressed in the commission which God gave Jeremiah: "Behold, I have put *My words* in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant." Jer. 1:9, 10. How did he do this? — By the message which he bore, as he declares in chapter 18:7-10: "At what instant I shall speak concerning a nation, and concerning a kingdom, to pluck up, and to pull down, and to destroy it; if that nation, against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them. And at what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in My sight, that it obey not My voice, then I will repent of the good, wherewith I said I would benefit them." Jeremiah established or pulled down nations, not by any power given to him as an individual, but by the message which he bore; and so God's servants, whoever they are, have power to bind or loose souls by the message which God gives them.

#### **45. How Do They Know?**

How do Seventh-day Adventists know they have the truth?

They know simply by the Word of God. Every doctrine held by Seventh-day Adventists save one is confirmed by some other one or more denominations, and by a multitude of scholars. Of course, the Bible is sufficient regardless of what men may say or hold or believe; but the fact is worthy of thought, that the Bible has spoken so plainly that men of various denominations acknowledge the truth, even though it may be contrary to their practice. All this is true concerning the Sabbath, the literal coming of Christ, the nearness

of His coming, conditional immortality, the inheritance of God's people in the earth made new, the truth concerning the millennium, and various other things. These are held by different ones, and different denominations, not because they are taught in denominational creeds, but because they are taught in the Bible. The one exception to these is what may be called the teaching concerning the sanctuary, the ministry for sin in the Old Testament dispensation pointing out by type the ministry of our Lord in the sanctuary pitched by God, not man. We have not space in this brief note to give the evidences of each or any one of these particular beliefs. They are all found in the Word.

#### 46. A Matter of a Name

As I understand, the Seventh-day Adventists take the Bible *solely* for their rule of faith, guide in worship, and pattern from the apostolic church. Then may I ask where *from the Bible* they get their sectarian name?

The Seventh-day Adventists take the Bible for their rule of faith. However, they endeavor to pattern by the one only Model, Jesus Christ. Were they to take a Bible name, what would it be? Where has the Word of God told us as to the name we should bear? We have in the Bible "the church [or congregation] of God" (Acts 20:28; 1 Cor. 1:2), and in seven other places, of which two are in the plural; "church of the living God" (1 Tim. 3:15), "churches of Christ" (Rom. 16:16), "churches of the saints," "churches of the gentiles," "the church of the Thessalonians," "of Ephesus," "of Smyrna," etc.

The word rendered "church," *ekklesia*, simply means a company called out, a regular meeting, a congregation, an assembly. See Acts 19:32, 39, 41, where the word "assembly" comes from *ekklesia*. The church of God therefore means a company or assembly of God, in contradistinction to other assemblies, used more as expressive of character than as a distinctive name. We have also the terms "Israel," "household of God," "disciples," "servants," and "Christians," the last given at first, perhaps, as a name of contempt.

All these names are used by various religious bodies as sectarian as such bodies can be. Their name seems not to alter their character; and many of their adherents admit that in such bodies as Methodist, Baptist, etc., there are Christians as worthy to bear these names as are those who arrogate them denominationally to themselves.

Seventh-day Adventists claim to be Christians, or followers of Christ. They claim to be disciples, or learners of Christ. They believe that they are *called out* by God from the world and sin wherever found, and are therefore congregations (or churches) of God; but they believe that there are many others who are Christians, disciples, etc., living according to the best light they have. But they also believe that the time has come when two great truths should be made prominent before the world—the seventh-day Sabbath, and the coming, or advent, of our Lord—around which cluster the great and vital truths of the gospel; and they adopted the name which would hold these truths before the world, unpopular though they be, elicit inquiry as to the why and wherefore, and so lead the inquirer to the truth of God's Word. This, in brief, is our reason.

#### **47. What Is Meant by a Creed?**

You speak of "a human creed." What do you mean? And have Seventh-day Adventists a creed?

The Standard Dictionary defines a creed to be "a formal summary of fundamental points of religious belief; an authoritative statement of doctrine on points held to be vital, usually representing the views of a religious body; a confession of faith."

With a mere statement of one's belief we could find no fault; any one may express that. But when such a statement is drawn and elaborated by man, and is made an authoritative standard to which all must subscribe, we have in it a human creed, which binds soul and mind, and prevents normal growth in an individual or a church. God's Word is living and expansive; how can it be confined in the dry, dead

forms of human words limited by the human understanding? Yes, Seventh-day Adventists have a creed—the Bible. Should they forsake that fountain of truth, and hew out human cisterns, they will follow the way of all the past, dry up and die.

#### 48. Some Questions from a Catholic

1. What is the numerical strength of Seventh-day Adventists?
2. Do you believe that no one will be saved who has not been baptized by immersion?
3. Do you believe that it is wrong and is sin to eat meat? If so, how do you explain Christ's use of meat, and God's commandment, "All the beasts of the earth . . . shall be meat for you"?
4. Is it not true that the Seventh-day Baptists and the Seventh-day Adventists are fast dying out, a deceasing?
5. In what do the two last named denominations differ?
6. Do you believe that all people who observe Sunday as the Sabbath in contradistinction to Saturday will go to hell?
7. Why are Adventists so bitter against Catholics, calling them harlots, and the church "the beast"?

Remember that the Bible is a fiddle upon which almost any tune can be played, and that every one believes his religion is right, and if so, all the others must be obviously wrong.

1. In round numbers, somewhat over 100,000 in the world.
2. The only water baptism there is is immersion. As to the question of salvation, it depends on light and conscience. If one sins against conscious light, he must be condemned. Our Lord states the true principle: "If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin." John 15:22. "The eyes of Jehovah run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose *heart is perfect* toward Him." 2 Chron. 16:9. Sometimes the intellect is inferior to the heart. There are times of ignorance when God seems to wink at sin, but it is because the people do not have the light.

3. No, we do not believe that it is sin to eat meat unless it is eaten not of faith; for "whatsoever is not of faith is sin." Rom. 14:23. There have been times (as immediately after the Deluge) when all that men could get to eat was flesh food. Doubtless there will yet be such times. And God suffers it. But the animal kingdom is becoming more and more diseased, and flesh foods are increasingly unwholesome and disease-breeding. We opine that the vast majority of flesh eaters eat meat because they like it, and not because it is the best food. The true Christian rule is, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. We cannot believe it is to God's glory to eat corrupt flesh foods when we can find food so much better.

4. Thirty years ago the Seventh-day Adventists numbered about eight thousand; now about one hundred thousand. About fifty years ago an aggregation of a single copy of each one of their publications could be purchased for thirty-five cents; to-day such an aggregation in cheapest binding would cost more than seven hundred dollars. At that time, they had one very small printing office; now they have forty publishing houses in the world. They now have missions in almost every country of the world. Many illustrations of their growth might be given. Surely simple statistical reports do not look like "a deceasing." To God be all the glory. Seventh-day Baptists have not increased so rapidly.

5. Chiefly regarding prophetic interpretation, immortality and life through Jesus Christ alone, our Lord's priesthood, and this world's future. This department is too limited to discuss in detail or at length the differences.

6. No, no more than we believe that honest men who have passed counterfeit bills should go to jail. We believe that many Roman Catholics will be saved, not because of their error or because of their church, but in spite of it.

7. Seventh-day Adventists are not bitter against Catholics. We have naught against men or women of any denomination. We would feed or help a Catholic in need as soon as we would any other person. But we do not believe in the Roman

Catholicism, the corrupt ecclesiasticism, of the centuries. We believe that union with the world on the part of a Christian is spiritual fornication, and we do not see why it would not be the same with the church. Any apostate, world-joined church is a harlot, whether it be Catholic or Protestant.

Men play tunes upon a fiddle by an oscillating and variable bow, and by picking the strings. It is by the manipulation of the bow of traditionalism upon the strings of truth, by the picking of those strings of truth by the fingers of prejudice, love of self, skepticism, higher criticism, and apostasy, that the many discordant tones are produced. The Bible is its own interpreter; and to the heart open to receive and the purpose to do God's will, the Bible tells the one great story, and reveals the same great Master, working harmony throughout God's universe. Eliminate the human creed makers and the human doubters, and there will be no trouble over the unity and power of the church. It will take neither anathema nor law, neither creed nor council, to hold it together.

#### **49. Darkness and Light**

I understand that the gospel as brought to view by Christ and His apostles in the first centuries and recorded in the Bible was covered up during the Dark Ages, and began again to be revealed at the commencement of the Reformation. What was the first light brought out, and when, and by whom? Was it justification by faith? And did later reformers take up the same and carry it on through with them, or did they reject it?

No, it is not true that the gospel was wholly hidden during the Dark Ages. There were faithful followers of God who kept it alive in their own hearts through all that darkened time. There were those, like the Waldenses and others, out in the wilderness and among the mountains, who were loyal to God, and who had His Word. There were those even in monks' cells, in the convents, among the priests of Rome, who had access to the Bible, and were faithful to it as far as they saw it. Of course, a mighty impulse was given to this in the time of the Reformation. Previous to that time,

men had been stirred to study the Bible. Wycliffe's translation had been made, and portions of the Bible were translated by others. When printing was invented, that gave a great impetus to the spread of the gospel. Then followed other translations.

It is quite impossible to say just when or by whom or what was the first phase of the gospel developed, when there was more or less of it developed all the way. There were numberless men in the Roman Catholic Church who stood for the truth of God. Some of them went down to martyrdom. Others remained. The great message of the Reformation in Germany especially was justification by faith. Later reformers accepted this, and went on developing other phases of the Word.

The great mistake made by many of the Protestant sects was that of trying to crystallize what they believed into a creed. It is impossible for human words to express the infinite truth of God; and just as soon as men tried to define what God's Word taught, they limited the Word, and limited the faith of those who would accept the creed. Of course, there were always those within the creed-bound church who believed out beyond the creed, and whose faith ignored man's framing of God's truth, who saw greater light in the Word of God, and consequently rebelled against the creed, separated themselves from the creed-bound body, gathered around them other followers, and sometimes made the same mistake over again — formed another creed.

That has been one of the great hindrances to Protestantism. If the Word of God had been allowed to "have free course, and be glorified," and men had rallied around that — the Word and the Word alone — union would have come instead of the discord we see at the present time. Man's hope of preventing discord and divisions has resulted in only greater confusion.

It is impossible for us to tell, as our questioner asks, the particular creed that each of the churches holds to. Sometimes churches divide on church government purely. Take the Congregationalists and the Presbyterians for instance. The Presbyterians leave the management of their church

largely to the presbytery or the elders. Each Congregational Church is independent. It has no general body of authority.

There is very little difference between the creeds of Protestants, and it is growing less and less all the time. Of course, the Baptists have one phase of truth to which they hold, some of them tenaciously and loyally; namely, baptism. Some of them are yielding that. There are books on religions which will give the various creeds of churches. It is impossible, however, even to indicate them here.

### 50. Kings and Priests

If the saints are to be kings and priests, and reign with Christ one thousand years as kings, over whom will they reign, and as priests for whom shall their ministrations be offered?

Preëminently God's children will reign over the greatest tyrant that the universe ever knew—sin, and over the awfulest consequences that the universe ever knew—death. That will be true of them all. In this world, they have been servants to sin, slaves to death, under this awful bondage, during all the time that sin has reigned. There they will be free, sons and daughters of the Most High. And He is King of kings, and Lord of lords; therefore His children will be kings, because they are His children.

As regards priests, we get an entirely wrong idea of the fullness of the word "priest." We connect with it always that of sacrifice. This is the Roman Catholic idea, that a priest must always offer a sacrifice; but that is not the essential meaning of the word, in any way. Our Lord was the great Melchizedek Priest of the universe before sin ever entered; and the head of every unfallen world is a priest to that world. Our Lord has an everlasting priesthood, which will continue beyond the reign of sin, throughout eternity. And so all His children will be priests under Him, ministering in whatever way the wisdom of God may direct. A part of that ministry may be the examination of the judgment records in heaven during the thousand years. They will be serving God; and in that service to God, they will be priests

of His, it matters not what the service may be. During that very time, they may be ministers to the visitors from other realms in God's universe. We do not know how extensive that may be. We can accept the statement which the Lord makes in His Word.

What is said of the thousand years is said of eternity as well, and of this life too; because we read in Rev. 1:6, in the Revised Version, "He made us to be a kingdom, to be priests unto His God and Father; to Him be the glory and the dominion forever and ever." See also 1 Peter 2:9, where God's children are called "a royal priesthood." Rev. 5:10 also declares that God has made them to be "a kingdom and priests," and they are to reign upon the earth, looking forward to the time when sin shall be utterly banished. Therefore are they kings, first, because they are children of the King of kings, and secondly, because they reign over sin and death. And therefore are they priests, because they are children of the great High Priest of the universe, Christ Jesus our Lord; and secondly, because they minister for and with Him. And ministry means service.

### 51. 1 Cor. 5:9-13

Will you please explain 1 Cor. 5:9-13?

The passage in question reads as follows:

"I wrote unto you in an epistle not to company with fornicators: yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? do not ye judge them that are within? But them that are without God judgeth. Therefore put away from among yourselves that wicked person."

The scripture does not refer to *individual* judgment upon *individuals*, but the united action of a church, guided by the

Spirit of the Lord, and acting in His name. All these sins must be sufficiently manifest by actual deed, that a church standing in the counsel of God may act clearly and unitedly. Covetousness is often manifested in what might not be called stealing in criminal law, but would be as wicked in the sight of God,—overreaching, grasping, oppressively exacting. A church should take cognizance of such a course. 1 Thess. 4:6. An idolater might be one who actually worshiped idols, or one who indicated his condition of heart as manifestly some other way. No child of God should refuse to come to the Lord's table on account of others' sins. It is not the one person, but the church through its divinely ordained course, that is to deal in all such matters. A church that does not do this, well deserves the reproof of 1 Cor. 5:1-6.

## 52. Various Gifts, 1 Cor. 12:9, 10

What is meant by the gifts of healing, and divers kinds of tongues, as spoken of in 1 Cor. 12:9, 10?

These gifts are special endowments of the Spirit as truly as is the gift of prophecy or the working of miracles. Upon some, God has bestowed the power to heal by the laying on of hands, by speaking, by touching, or otherwise. It is special, extraordinary, miraculous healing. The apostles spoke with tongues on the Day of Pentecost, in languages which they did not know, but which the people did know. The need demanded it, and God supplied the need. These gifts are not constantly in exercise. God bestows them to meet the need, if there are those whom He can trust with them. The consecrated skill used by doctors and nurses would fall under "helps" and the gift of "ministry." 1 Cor. 12:28; Rom. 12:6, 7. When God's children recognize and appreciate that the mightiest of all miracles to humanity is a regenerated, obedient heart, then God can trust them with other miracles. Then, knowing Christ formed within, they will give all glory to Him, and to the one through whom the miracle is wrought as His instrument.

### 53. Cutting Off the Right Hand

What are the members referred to in Matt. 18:8, 9 as the "hand," the "foot," and the "eye"? Do they refer to church membership, or to the literal body? And if the latter, should we understand that we really ought to cut off the offending hand or foot, or pluck out the eye?

In an individual sense, they would apply to anything that was as dear to us as the hand or the foot or the eye, if that thing caused us to stumble. However valuable it seemed, or however necessary to our success, if it caused us to stumble, we should cut it off, or pluck it out. If one of these members were hopelessly diseased physically, and would not obey the law of our being, we would cut it off, to save the body. The text doubtless has fuller application to the church, or body, of Christ. A member may seem to be as necessary to the church as a hand or a foot or an eye is to a man; but if that member proves a stumblingblock, if he causes others to offend, if he is so spiritually diseased that he not only will not obey the law of his Head, Christ, but will poison others, he should, after proper effort to correct and heal, be cut off, or plucked out. See verses 16, 17; 1 Cor. 5:2, 11-13.

### 54. Gift of Tongues

Please explain the subject of the gift of tongues, as found in 1 Corinthians 14. What does it mean by saying, "In the Spirit he speaketh mysteries"?

Among the gifts of God recorded in the twelfth chapter of 1 Corinthians are mentioned "divers kinds of tongues" and "the interpretation of tongues." A "tongue" that is a gift of the Spirit of God is an intelligible thing. It speaks intelligently, whether the individuals who are listening may understand it or not. The individual who is talking knows what he says, and is saying something in some language known to earth.

A very clear illustration of the Spirit's gift of tongues is recorded in the second chapter of Acts. There were in Jerusalem, on the Day of Pentecost — doubtless most of them

having been drawn there to attend the Jewish feast—people of all nationalities, and the holy city was stirred because of the events connected with the crucifixion of Christ. The story of the cross must be told, and must be understood by all these various nationalities; and when the Spirit was poured out on the Day of Pentecost, the text says:

"They were all amazed and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born? Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus, and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. And they were all amazed, and were in doubt, saying one to another, What meaneth this?" *Acts 2:7-12.*

Now that gift of tongues on that occasion, which is an illustration of God's plan, shows intelligence. It shows a need for that particular gift at that particular time, and it shows the people listening to the gospel, and understanding "the wonderful works of God" as they were presented.

There are people who claim to have the gift of tongues, but there is no intelligence connected with it. It is an unintelligible jargon. It is one of the deceptive counterfeits that Satan is foisting upon the world, with which to delude and destroy people. In the twelfth chapter of *1 Corinthians*, note that after enumerating the various gifts, the apostle says, "But all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." These gifts are bestowed upon individuals who will appropriately and intelligently use them, and as the need arises for such gifts. Otherwise they would not be given. They are not to be seized by individuals, and exercised upon their own authority or in harmony with their own whims.

Study closely all that God's Word says in regard to God's gifts, and you will not be led astray. God is seeking continually to reveal the mysteries of His truth; and He asks

us to base our faith upon mysteries that have actually been revealed, and not upon some mysterious something that no one can understand. God's people will ever be studying into the unfolding mysteries of His great truth; but their faith is based upon what they understand, and not upon something that is ever bewildering. There is something divinely dignified in the gifts of God, and they carry convincing power to intelligent people.

### **55. Working of Miracles**

Did others besides Christ and the twelve apostles perform such miracles as healing the sick and raising the dead? When did the practice cease?

We have the clear promise of Christ that "these signs shall follow them that believe; In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18.

The twelfth chapter of 1 Corinthians places healing and the working of miracles as among the gifts of the Spirit. James 5:14, 15 gives instruction in regard to praying for the sick, and presents a promise for their recovery when the divine specifications are complied with. The Lord is able to do the same to-day, through the consecrated work of His followers, that He did when He was here upon earth in person; and in certain cases where the occasion demands, He does work miraculous cures through faith. But in the gospel message, God has revealed, for the curing of diseases, means that are to be ministered to us by skillful physicians and those called to that line of work.

Sometimes our illness is occasioned by our own disregard of the laws of our physical being; and in such cases, the Lord may allow us to suffer the effects in order to teach us not to transgress the laws of nature. Sometimes also we are permitted to suffer to refine us and purge our characters from dross.

Not all the sick were healed in the time of Christ. And during Paul's labors, he said, "Trophimus have I left at Miletum sick." 2 Timothy 4:20. Yet we are told concerning this same Paul, that by the exercise of the miraculous gift bestowed upon him by divine power, Eutychus was raised to life. Acts 20:9-12.

God's power manifested in healing the sick has never ceased from His church. There are well authenticated instances of His mighty working in this respect all through the gospel age. But it should be understood that the individual is not called upon by the Lord to exercise the gift of healing, but rather God Himself is the power that acts through the individual, and in His wisdom He bestows this power where it will do good rather than harm.

But the healing of the sick, or the raising of the dead, great though these miracles may be, is not so important as that far greater miracle of grace acting upon the human heart, so that the individual is completely renovated under the power of the gospel, and transformed into a new creature. The transformations that bring eternal salvation are the great objective of the gospel, and not such incidental things as the healing of the sick, and other miracles of that class.

## 56. Questions on Healing

How are we to be healed? By medicine, or chiropractic, osteopathic, and other worldly doctoring? Did Christ use medicine, or drugs of any kind? He taught His disciples to heal through fasting and prayer. Now if we can be healed by prayer, what is the use of sending for a doctor, paying him \$5.00 to \$10.00 a trip, or going in debt building sanitariums?

On this question of healing, many people seem to think that the infinite God should stand as their orderly servant, and whenever anything is the matter with them, they should order Him to heal them at once, and expect Him to do so. The Bible teaches divine healing. It plainly says that "the prayer of faith shall save the sick." But when Christ was here Him-

self, having anointed the eyes of a blind man with clay, He told him to go wash in the Pool of Siloam; and he went and washed, and returned seeing. And when Naaman the leper came to Elisha to be cured of his disease, Elisha told him to go and bathe in the river Jordan.

Luke, one of the apostles of Christ, according to Col. 4:14, was also "the beloved physician." Then they had a doctor right among the early disciples, and he was commended by the apostle Paul. If a man has a broken limb, the sensible thing for him to do is to go to a reputable surgeon and have it properly set; or if he has any other ailment that the science of the physician can remedy, he should avail himself of his services; and it is the privilege of the afflicted one at the same time to pray earnestly for the blessing of God upon the remedies that the skill of the physician provides.

To be sure, there are many quacks and impostors among medical men, the same as there are in all other professions; but the true physician is working in harmony with God, the Author of nature. And without question, when it is properly understood, all healing is divine healing; for it is really a miracle of creative power, through the manifestation of God's unchangeable laws. And when an individual is out of reach of a physician, or when his case is beyond the skill of the physician, the cases are numerous where God has directly interposed, and healed the individual.

There is perhaps more fanaticism in the world to-day on this question of divine healing than on any other subject. A sample case is that of a young woman whose leg was broken. Her mother was an ardent believer in the extreme fanatical notions of divine healing, and refused to send for a physician. The young woman lay upon a bed of pain for month after month, and was left a cripple for the rest of her life, through this absurd folly of so-called divine healing.

God gives us the privilege of coming to Him, and availing ourselves of divine power to heal our diseases. He "healeth all thy diseases," and the Word is full of promises of that character. But God also gives us divine common sense, and He expects us to use that in connection with divine healing.

**57. Was Paul One of the Twelve?**

Was the apostle Paul one of the twelve apostles? or was the choosing of Matthias approved of the Lord?

To the first question, no; to the last, yes. We do not see how one can read the inspired account of Acts 1:15-26 without believing that Matthias was one of the twelve. The record declares that Matthias was numbered with the eleven apostles. In chapter 6:2, he and the eleven are called "the twelve." Paul's conversion was some time after this. In Gal. 1:19, Paul calls the twelve the apostles. Yet Paul was as truly an apostle as any of the twelve. "Apostle" means one sent. Barnabas was an apostle, so also was Epaphroditus. See Acts 14:14; Phil. 2:25. "Messenger" means apostle, and comes from the Greek word *apostolos*. Jesus also is called "the Apostle." Heb. 3:1.

**58. Apostles**

Why do not Seventh-day Adventists have the twelve apostles, as Jesus had?

In the first place, the Lord has never said that there should be just twelve apostles, and no more. He chose Him first twelve because there were twelve tribes of Israel,—one to each tribe; but the twelve apostles were not all that there were. One of the twelve failed, and still the eleven are called the twelve. Another one was chosen to take his place. In a very short time, one of those apostles, James, was killed; and in a little while from that time, others suffered martyrdom, until within a comparatively short time after our Lord's death there were few of the original twelve remaining.

There were other apostles ordained. Paul was an apostle to the gentiles; Barnabas was an apostle; Epaphroditus was an apostle, and is so called in the Scriptures. "An apostle" simply means "one sent." That implies that he has a mission and a message; and God has had such ones through all the Christian dispensation. They may not have been chosen as

the twelve were. Barnabas was not chosen as was Paul. We have no account as to how Epaphroditus was chosen.

To our mind, William Carey was an apostle to India, Ziegenbalg was another, Judson was an apostle to Burma; and every true man who goes in the spirit of the Master out to foreign fields, bearing God's saving gospel message to those fields, is an apostle of God. Of course, there may be many others sent who do not bear the seal and strength of apostleship; but God has His apostles now just as truly as He ever had. The idea of choosing just twelve, is an endeavor to carry out a form in which there is no life or power. There is no scripture to demand just twelve apostles. There were at least seventeen or eighteen in the early days of the church.

## 59. Judas

Please explain about Judas. Could he help that he sinned, when it was according to the Scripture? And will he be lost for doing so, or did he repent?

God's foreknowledge does not mean God's foreordination. God's foreordination only takes in the characters of the holy. He marks out those, predestinates those, and calls men to those characters; and so He called Judas, so He gave Judas the greatest opportunity in the world of developing a character under the instruction of the holiest teacher that earth could ever know. But Judas rejected all these things, and cherished the thought of selfishness, which molded the character that he had. It was Christ's own compassion which led Him to give Judas the opportunity; and when he killed himself out of despair and remorse, in that death he went "to his own place." Acts 1:25. It is for this reason that Jesus calls him "the son of perdition"—that is, the son of utter destruction.

That Judas might have done differently is shown in the very fact of his acknowledging it after the deed was wrought. He evidently thought that Christ would release Himself, that Christ by His mighty power would not suffer Himself to be taken; and so he used the power of Christ to trade on, in

order that he might get gain from it. Yet he had opportunity to repent of all his plans, right up to the very time, almost, of their consummation. It is often true that men who do the greatest sins against God are forced by the Spirit of God, insincere though they are, to confess at the very last, in order that God's cause may be vindicated. See Matt. 27:3-10.

### 60. The Fate of Judas

Please explain Acts 1:18, which says that Judas "burst asunder." Matthew says he "hanged himself."

Both are true. He hanged himself over one of the rocky declivities near Jerusalem, and the rope or branch broke, and he fell, and his body burst open.

### 61. The Sabbath, Baptism, etc.

Is the church of Christ divided?

The writer of the above question asks it in view of the division on the Sabbath question and the question of baptism among different religious bodies, some persons holding that the seventh day is the Sabbath, others the first day; some persons holding to immersion as baptism, others to sprinkling at the altar. Now it does not matter what church or minister made either or any claim regarding one or both of the above subjects. The only question for the Bible believer to ask is, What does God's Word say? What did Christ live in His life? The answer then is very simple.

1. What day is the Sabbath, not of man or of the church, but of the Lord? "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the *seventh* day is the Sabbath of the Lord thy God: . . . for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested *the seventh* day: wherefore the Lord blessed the Sabbath day [the rest day], and hallowed *it*." Ex. 20:8-11. That this day refers to a definite, specific day in the septenary cycle is evident from the great

fact that God guarded it by the triweekly miracle of the manna for forty years. See Ex. 16:4, 23-30, 35. That it is the seventh day of the week is shown by the fact that it came just before the first day of the week. See Matt. 28:1; Mark 16:1, 2. Furthermore, the seventh-day Sabbath was kept by our Lord Jesus Christ, our great and only perfect Example. What further testimony do we desire?

2. What is baptism? The word itself comes from the Greek root *baptō*, defined by Dr. Strong, a Methodist, as follows: "To whelm, i. e., to cover wholly with a fluid." It is translated "dip." The word as found in Matt. 3:6, 13, 16; Rom. 6:4, and everywhere else "baptize" or "baptized" occurs, is *baptizō*, defined by Dr. Strong as coming "from a derivative of *baptō*; to make whelmed, i. e., fully wet," and is used, he says, of Christian baptism. Liddell and Scott's Standard Greek Lexicon thus defines the word: "To dip in or under water." Its use and symbolism are consonant only with the idea of immersion. It symbolizes the great facts of the gospel, Christ's death, burial, and resurrection. See 1 Cor. 15:1-4. So Paul says again: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are *buried with Him by baptism* into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Rom. 6:3-5. But what likeness is there in the sprinkling of a few drops of water, to the death, burial, and resurrection of Jesus?

Now the word "baptize" means dip, immerse. The custom among the early Christians was to immerse. Jesus was baptized (immersed in the Jordan), and came up out of the water after His immersion. Mark 1:9, 10. So also the Ethiopian officer who was baptized by Philip. Acts 8:38, 39. Is not this sufficient?

That Christian men will be saved who have not been immersed we have no doubt. They walked in the light they possessed. They had the spirit of obedience. Union, however,

comes by worshiping God in both spirit and truth. Yet we should not condemn men, but teach truth — the truth of God's Word. Christ's flock is often torn and scattered, but union of all the true will come by and by. Let it be such a union as God's Word teaches.

## 62. Pre-Baptism Instruction

Why do Seventh-day Adventist ministers subject those who apply to them for baptism to a rigid and sometimes prolonged course of instructions? In New Testament times, converts were baptized immediately upon profession of faith in Christ, as for example the eunuch (Acts 8), Saul (Acts 9), Cornelius (Acts 10), and the Philippian jailer (Acts 16). Why does not your church follow the apostolic plan?

Given similar conditions, we most assuredly do; but changed circumstances naturally necessitate a modification of practice. The great apostasy which for nineteen centuries has exerted a malign, molding influence in the Christian church had not yet developed in those early times. This great perversion has since corrupted virtually every principle of apostolic faith and practice. Take, for instance, baptism. The Scriptural requirement is unmistakable — single *immersion*, in the name of the Father, the Son, and the Holy Spirit. To-day, after the passing of centuries, one finds the original practice corrupted into sprinkling, pouring, and trine immersion. Other professed followers of Christ entirely refuse any form of water baptism.

Seventh-day Adventists feel impelled to reëmphasize the neglected and forsaken truths of the early church, and to proclaim anew the apostolic teachings which have since been perverted and corrupted. Profoundly believing this, the church could not consistently baptize into the faith one whose previous belief was utterly at variance with every vital teaching of the church, without first instructing the applicant on the various tenets of the faith he is about to profess. To win men to the true involves the correction of the false, if they have previously held erroneous views. One who is already

in harmony with the teachings of the church would be baptized immediately upon profession of faith in Christ and signification of purpose to follow His recorded teachings.

In the time of the primitive church, the worshipers of the true God observed the seventh-day Sabbath. A large number of the early converts to Christianity were Jews, who of course observed the seventh day as the Sabbath; while converts from the heathen nations who were brought under conviction by the apostolic preachers of an unsullied gospel, cast away their idolatrous practices as they embraced the virile religion of Jesus Christ. Its various doctrines had not then been perverted, and the apostles were not under the necessity of correcting wrong practices and overcoming the erroneous yet dogmatic teachings of centuries.

L. E. F.

### 63. Baptism

Does God ever use the participle in giving a command? Is the word "baptizing" included in the commission? Please analyze or diagram this nineteenth verse of the twenty-eighth chapter of Matthew.

The participle is often used in the Greek. The Interlinear New Testament, by Hinds and Noble, gives the following literal rendering of the passage: "Going therefore disciple all the nations, baptizing them to the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I commanded you." It is impossible to separate the participial clause from the main sentence. In the Revised Version, there are two verbs, "go" and "make"—"Go ye therefore, and make disciples." The literal Greek implies that they are going, will go in the very nature of things, but "going, disciple all the nations," or make disciples of all the nations,—that is, from among all the nations,—and having made them, will baptize them into the name of the Father, and of the Son, and of the Holy Spirit. It is just as much a part of the command as teaching is. Baptizing them, teaching them, properly follow the making of disciples. Making disciples is the first thing, that is the essential thing, that is

precedent to the baptizing; but having made disciples, baptize them. And the teaching is all-inclusive,—“teaching them to observe all things whatsoever I commanded you.” We do not know that it needs more analysis than this.

#### **64. Baptism of the Holy Spirit**

Please explain the last part of Matt. 3:11.

This verse reads: “I indeed baptize you with water unto repentance: but He that cometh after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with fire.” The mere form of the outward baptism would not cleanse the heart. The baptism of the heart by the Holy Spirit is that which works the inner cleansing. The baptism of John was a call to repentance, but not a means of conveying spiritual grace. Thus the baptism with which Christ baptized the believers was a much greater baptism than that of John.

For those who do not yield themselves to the purifying operations of the Spirit, there remains the fate of the chaff, spoken of in verse 12, which must be “burned up” with the “unquenchable fire” that destroys all sin and incorrigible sinners. After the baptism of the apostles in the Holy Spirit on the Day of Pentecost, they preached the Word with great zeal and power, and the efficacy of that baptism is shown in the conversion of the three thousand souls in a single day. This baptism is what all true Christians should pray for to-day.

#### **65. Rebaptism**

Is there any scripture that proves it is necessary to be baptized the second time, if one fails to live a Christian life after the first baptism? or is probation closed with one who fails to live right after the first baptism?

We know of no scripture which directly says that one who has departed from the Christian life should be baptized a second time on returning to the faith. However, there are

numerous passages which very clearly teach this. In the message to the church at Ephesus, in Rev. 2:5, those who have left their first love are exhorted to repent and do their *first works*. From Acts 2:38; 8:36-38; 16:30-33, we see that the first work after repentance is baptism. Heb. 6:1, 2 admonishes the believer to leave or advance beyond the elementary principles of the doctrine of Christ, and go on to perfection, not making it necessary to lay again the foundation of repentance, of faith, of baptism, etc.; showing that in case the Christian apostatizes, he will need to go back to these things, which, as the foundation principles, are essential to the fully developed Christian character.

The object of baptism is to show death to sin, that the candidate has repudiated sin. He has forsaken the old ways and habits; and when, after baptism, he has gone back to these old practices, it is necessary to lay again the foundation from which he has departed.

God's dealings with the Israelites, during all the years of their apostasy and rebellion, show that there is repentance and salvation for those who have wandered away from Him. Although they had utterly turned away from Him, and were worshiping idols, with the heathen, still He pleaded with them to return to Him, and He would forgive and cleanse them. Read Jer. 3:6-15.

## 66. Baptized for the Dead

Please explain 1 Cor. 15:29. This text puzzles me.

Vincent, in his "Word Studies in the New Testament," has the following suggestions, which may be helpful to you: "Greek expositors regarded the words 'the dead' as equivalent to the resurrection of the dead, and the baptism as a manifestation of belief in the doctrine of the resurrection."

There is in the text this further thought, however, which some of the very best Bible students consider the correct interpretation, and that is, we are baptized into the death of Christ. "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death?" Rom. 6:3.

Then since we were baptized into His death, "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. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept." 1 Cor. 15: 16-20.

A careful study of this whole chapter, as well as the tenor of the entire New Testament teaching upon the subject of baptism, proves to us that baptism is to show faith in the death of Christ. It also shows faith in His burial and resurrection, and therefore the whole foundation of the doctrine rests upon the great truth of the cross and the victory over the tomb.

There is no warrant whatever for the belief which some have attempted to teach, and which was particularly prevalent in the Dark Ages, that a living person may be baptized for a person who has died.

### **67. The Passover Supper, or a New Supper**

As recorded in the thirteenth chapter of John, did Christ really eat the Jewish Passover with His disciples, or did He institute a new supper, to be perpetuated in this dispensation until fulfilled in the kingdom of God?

Both. Jesus not only ate the Passover, but He instituted a new supper. These are both indicated in Luke 22: 14, 15: "And when the hour was come, He sat down, and the apostles with Him. And He said unto them, With desire I have desired to eat this Passover with you before I suffer." Then follow His words at that supper. The account of the Passover continues to verse 18, inclusive. Then follows the institution of the Lord's Supper after the Passover. "And He took bread, and when He had given thanks, He brake it, and gave to them, saying, This is My body which is given for you: this do in remembrance of Me. And the cup in like manner after supper [that is, after the Passover supper], saying, This cup is the new covenant in My blood, even that

which is poured out for you." And the apostle Paul, in the eleventh chapter of 1 Corinthians, verses 23 to 26, shows us clearly that this was to be perpetuated until Christ should come again.

## 68. The Lord's Supper and Its Time

Why is it that Seventh-day Adventists [and others] meet every quarter to partake of the Lord's Supper?

There is no command for such a meeting once a quarter, or against it. The time of the Passover is expressly given in Exodus 12. So also of other yearly feasts, each year of Levitical service being a type of the whole of our Lord's work. The Passover was not only a type of "Christ our Passover" (1 Cor. 5:7), but a memorial of deliverance from Egyptian bondage (Ex. 12:14, 27). The Lord's Supper is an occasional symbol of a continuous feast on the word and life of Christ. It also looks forward to Christ's second coming. Its frequency of celebration was left to the faith, discretion, and devotion of God's people. When it is to be celebrated is thus stated: "*As oft* as ye drink it," "*as often* as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."

## 69. Pastoral Support

What is the Scriptural teaching in regard to pastoral support? Should ministers of the gospel receive wages? Some claim that because Christ did not accept pay in the form of money, therefore ministers now should not.

According to the apostle Paul, in 1 Cor. 9:7-14, the ministers should be supported by the believers in the gospel. "What soldier ever serveth at his own charges? who planteth a vineyard, and eateth not the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock?" R. V. The minister is spiritually a soldier (2 Tim. 2:3), a vinedresser (1 Cor. 3:6-8), and a shepherd (1 Peter 5:2, 4), and as such, has a right to remuneration.

In 2 Cor. 12:13, Paul shows that he had not allowed himself to be a burden to the church in Corinth; and from his admission that he had done wrong in refusing the same support from the Corinthian brethren which the others had given, we see that he regarded it as the legitimate means of sustenance. The Levitical system of support by tithe was instituted by God Himself. Lev. 27:30-32; Num. 18:21, 24.

While we have no record of Christ's receiving remuneration for His ministry, we know that He received entertainment at the hands of those who had accepted Him. In the nature of things, He could not receive direct pay, because there was as yet no organization from which to receive this. Nevertheless, the fact that Judas, the treasurer for the group of the twelve disciples and Christ, carried a moneybag from which he drew for their necessities, shows that they received help from some source.

## 70. Contributions

Is it right to solicit contributions from the unsaved to carry on God's work? "Smith's Bible Dictionary" says publicans and sinners were not allowed to put money into the alms box. If this be true, why should we do it now?

"The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein." Ps. 24:1. All are His not only by creation, but by redemption. All persons are stewards, to whom God has intrusted life, intellect, influence, talent, property, means. Whether that stewardship is acknowledged by all or not makes no difference; all are responsible. But if any person, unconverted though he be, who holds in his possession the Lord's means, gives it of his own free will to carry on the Lord's work, let him give it. It belongs to God, and may be the means of bringing light to the sinner's soul. But it is well to ask them for it in a reasonable, Christian way.

If one unfaithful steward of God's money should, however, give us money which we knew he had wrongfully taken from another steward, we should feel it our duty to restore it to

the one to whom it belonged. If we knew not, and the money was offered, we should take it as for the Lord, which His Spirit had stirred up His steward to give.

What the Pharisees did or did not permit does not make law or right. Jesus said, "The publicans and the harlots go into the kingdom of God before you." Matt. 21:31. See also Matt. 9:10, 11; Luke 19:7, 8.

The danger in accepting gifts from the unconverted is to hold back from them unpopular truth which they need, and thus, unconsciously perhaps, allow the gift to operate as a bribe.

### 71. "Ought" and "Ought"

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." John 13:14. "We ought to lay down our lives for the brethren." 1 John 3:16. Does the word "ought" have the same meaning in both cases?

Both words come from the same Greek word, and mean the same thing. We ought—are under obligation—to wash one another's feet, as Christ enjoined. We are also under obligation to lay down our lives for the brethren, if called upon so to do. In fact, the true Christian, he who gives his life to Christ and His cause, gives it also to all who are Christ's. If, then, to save the lives of our fellow men, life is necessary, lay it down. Thousands have done this in the past, and have died in various ways; thousands have done it—all true Christians do—and have lived, glorifying God by winning souls.

### 72. Fasting

Does the Word of God still uphold fasting?

That it does uphold fasting, see Matt. 9:15. Jesus there says that His disciples will fast in His absence. Matt. 6:17, 18 tells us how we should fast. In a prophecy of the last days, the Lord clearly shows that His people will proclaim fasts, and will heed them. Joel 2:12-18. He who continually eats and drinks to satiety becomes gross in mind, and cannot

keenly discern the great spiritual truths of God. As did Nadab and Abihu of old, they will put no difference between the clean and the unclean, the holy and the common. Compare Isa. 56: 10-12 with Ezek. 22: 25, 26. As one realizes his weakness and the necessity for physical food, in abstention from the same, so fasting should lead him to realize that the spiritual nature must be fed with the bread of life, the Word of God. This does not imply fanaticism, or buying God's favor by fasting. It simply should bring us where we may more clearly realize His truth, and our weakness and dependence upon Him.

### 73. Instruments of Music

Please explain Amos 6: 5; and do you think it wrong to have instrumental music in church?

This scripture in Amos is speaking of a wrong use that is made of music. There are other scriptures that speak of the wrong use made of food. Good food, if eaten at wrong times, or if eaten without restriction, is detrimental to health; and under such circumstances, to eat it is wrong. And so it is with music, and with almost every other legitimate thing. In this chapter in Amos, the Lord is reproving the people for their indifference to the prophecies which had predicted their debasement and punishment for their apostasy. Instead of repenting, and trying to avert the threatened downfall, they spent their time in reveling and self-indulgence. Instead of singing and playing on instruments, they should have been mourning and deprecating the doom that awaited them.

That it is proper to use instruments of music on appropriate occasions is shown by various scriptures that exhort the people of God to "praise the Lord with harp: sing unto Him with the psaltery and an instrument of ten strings" (Ps. 33: 2); "sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery" (Ps. 81: 1, 2). The psalmist also says that "it is a good thing to give thanks unto the Lord, and to sing praises unto Thy name, O Most High: to show forth Thy loving-kindness in the morning, and Thy

faithfulness every night, upon an instrument of ten strings, and upon the psaltery; upon the harp with a solemn sound." Ps. 92:1-3. "Sing unto the Lord with the harp; with the harp, and the voice of a psalm. With trumpets and sound of cornet make a joyful noise before the Lord, the King." Ps. 98:5, 6. The one hundred fiftieth psalm also is a psalm of praise to the Lord, exhorting His people to praise Him with the trumpet, the psaltery, the harp, the timbrel, with stringed instruments and organs, with cymbals, etc. Many other texts might be cited, which show that instruments of all sorts were used in connection with the worship of God; but these are sufficient. These scriptures certainly show that if the instruments are properly employed, God approves of their use in the church. Music, however, can be made to work harm in the church, the same as any place else; and at the same time, it is one of the greatest powers for good. A. O. T.

#### 74. Regarding Women

Will you kindly comment on 1 Cor. 11:5, 6, 10, 13, and also on 1 Cor. 14:34, 35?

1. If we could place ourselves in Corinth in the time of the apostle, we should see much reason for his instructions which does not exist now. Corinth was one of the wickedest cities, if not the wickedest, in the apostle's day. Its position and commerce brought to it every form of idolatry and corruption, and licentious men and wanton women from all the world. In the language of that time, to "Corinthianize" was to play the wanton. There were idolatrous women, priestesses, devoted religiously to lives of abandon. They appeared in public with disheveled hair and frantic actions. The best classes of women, Jewish, Roman, and Greek, appeared in public veiled.

2. It is a fact that God's Spirit rested upon women in all ages, and they prophesied, talked, witnessed, sang for Him. See Ex. 15:20, 21; Judges 4:4, 5; 5:1; 2 Kings 22:14-20; Joel 2:28, 29; Luke 2:36-38; Acts 18:26; 21:9. It was therefore perfectly right for women to speak in a proper way in public.

3. What the apostle taught was that the women in the Corinthian church should not go uncovered, like the shameless women of the world, or do anything that would not show just regard for the Lord's order. Some of them seem to have failed in this respect, and disorder was rampant. Different countries and different customs would have demanded different instruction. We may be sure that if the apostle were talking to unwise women living in a city or country where the shameless ones and wantons wore veils, and respectable women went unveiled, save in native and becoming modesty, he would give different instruction.

4. The basis of all his instruction is found just before in his letter (there were no chapters or divisions in it till modern times): "Whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. In all things, Christian women should by their modesty and deportment commend the gospel of Christ.

Regarding 1 Cor. 14:34, 35 there is help in the suggestion that the apostle is answering an objector who has uttered verses 34, 35. The apostle answers this objection: "What? came the word of God out from *you?* or came it unto *you only?*" Surely he would not forbid women to speak when he had just before given instruction as to how they should appear in public.

## Section V

### Catholic Church and Traditions

#### 75. Stone and Rock, Matt. 16: 18, 19

Will you please explain Matt. 16: 18, 19? What is the meaning of the Greek word from which "Peter" and "rock" are translated, also John 1: 42? What are the keys of the kingdom of heaven?

1. "Peter" comes from *petros*, which means a stone or a mass of rock broken off from the great original rock.

2. "Rock" comes from *petra*, invariably translated "rock" throughout the New Testament, just as *petros* invariably has reference to Peter, a stone or mass of rock from the original rock. Peter had made a confession of Christ Jesus. Our Lord told him that did not come of any wisdom which he possessed, but God had revealed it to him. And upon that rock, confession of Christ as Saviour, God would build His church. What is meant by that Rock does not depend upon a scholarly definition of a Greek word, but upon the declaration of Scripture. This is clearly shown in Deut. 32: 4 and Ps. 18: 31. "Who is God, save Jehovah? and who is a Rock, besides our God?" God only is the Rock. "His way is perfect." Again listen to the apostle Paul as to what the true foundation is: "Other foundation can no man lay than that which is laid, which is Jesus Christ." 1 Cor. 3: 11. And Peter himself tells us very explicitly that believers are but "living stones," "built up a spiritual house," "a holy priesthood," on "the foundation Stone" Christ Jesus, who is also a "Rock of offense" to those who disbelieve. The word "rock" comes from *petra*, the same as in Matt. 16: 18. See 1 Peter 2: 4-8. This is the uniform testimony of Holy Scripture. The foundation under God is Christ Jesus alone.

3. Keys are the things that open. The keys of the kingdom of heaven open the kingdom of heaven, and the kingdom of heaven is opened by faith in the gospel of the Lord Jesus Christ. This gospel was preached by Peter to the Jews on the Day of Pentecost. It was preached to gentiles — for

example, Cornelius, a Roman centurion — by Peter. See Acts 2 and Acts 10. God chose Peter to present both to the Jews and to the gentiles this wonderful gospel of which he had the keys. And so we read in Acts 15 the words of Peter himself: "Brethren, ye know that a good while ago God made choice among you, that by my mouth the gentiles should hear the word of the gospel, and believe. And God, who knoweth the heart, bare them witness, giving them the Holy Spirit, even as He did unto us." Verses 7, 8. But this did not elevate Peter above the other apostles; for at the very council in which Peter spoke these words, James himself presided. Upon the foundation of Christ Jesus, and belief in that foundation, God builds His church. It is not by any man or any men that the church is founded. It is founded by the power of God Himself, through that Son who has given His life to redeem mankind. Every one who believes in Him is as Peter was, a living stone built upon that foundation.

### 76. The Head of the Church Then

I read that in 321 A. D., Constantine signed an edict enjoining the cities of the Roman empire to refrain from work on Sunday; and in 364 A. D., at the council of Laodicea, it was decided not to Judaize, and also to keep Sunday. Kindly inform me who was at the head of the church at that time, if it is known whether there was a pope or not.

The Roman Church claims popes all the way back to Peter; but we could hardly believe that the early fathers in the church would call themselves popes of Rome, or designate the bishop of Rome as the head of the church. In fact, in the early centuries, the bishop of Rome was considered as simply one of the bishops in the church, as was the bishop of Alexandria, the bishop of Ephesus, the bishop of Jerusalem, the bishop of Constantinople, etc. According to the Roman Catholic claim, the pope of Rome from 314 to 335 was Sylvester; and in 364, Liberius. The head of the church in 321 was Constantine, who arrogated that authority to himself, and who molded the church after the model of the Roman empire to a great extent.

## 77. How and Why Is the Pope a Prisoner?

Throughout the civilized world, writers of every shade of religious and political opinion are expressing their speculative ideas as to the future relationship between the Vatican and the rest of the Christian world. Just now this subject is of intense interest, especially because so many divergent notions are abroad in reference to the future position "the prisoner in the Vatican" is to occupy in worldly politics. To the average citizen, the reason why the pope calls himself a prisoner in the Vatican is not generally known. This article aims at giving a brief but authentic history of the origin of the imprisonment of the pope in the Vatican.

### THE POPE'S TEMPORAL POWER

The temporal sovereignty of the popes, and their self-styled imprisonment, are so closely interwoven that no one can give an intelligent reason for the seclusion of the popes, without first tracing the rise and the enthronement of the pope as a temporal sovereign of the Papal States.

During the first three centuries of the Christian era, the church and the state were separate; and not until the days of Constantine was a new order of things brought about. It was he who took the first step to unite the church and the state by enforcing religious dogmas through civil laws. However, he and other emperors after him maintained their supremacy over the churches, as will be shown in the following instances.

At the second general council of Constantinople, held in the year A. D. 381, seven canons were adopted, the third of which reads as follows: "The bishop of Constantinople shall hold the first rank after the bishop of Rome, because Constantinople is new Rome."

The church at that time had no temporal power. It was subject to the state; and to enforce the authority of the council, the emperor's approbation was needed. Accordingly the bishops addressed a letter to the emperor, asking for the imperial sanction. This the emperor Theodosius gave on July 30, 381 A. D. See Hefele, "History of Church Councils," volume 2, pages 357, 369. Thus by an imperial decree, the

preëminence of Rome was established. Another emperor, Valentinian III, issued a law in the year 445, in which he said: "The primacy of the apostolic seat having been established by the merit of the apostle Peter, by the dignity of the city of Rome, and by the authority of a holy synod, no pretended power shall arrogate to itself anything against the authority of that seat. For peace can be universally preserved only when the whole church acknowledges its ruler." See Neander's "Church History," volume 3, page 246.

The next emperor who bestowed great favors upon the bishops of Rome was Justinian, who in turn reaffirmed the laws, canons, and decrees issued by councils and emperors from the time of Constantine. This emperor became the deliverer of the papacy from the Arian yoke; for from the year 486 to 538, the barbarians held sway in Rome, and no bishop of Rome could be elected without the approval of their kings. Belisarius, the general of Justinian, defeated the Ostrogoths in the year 538, thus liberating the Roman Catholic priesthood from Arian control forever. This year marks the beginning of the spiritual supremacy of the papacy as a system of religion; and according to prophecy, its duration would be for 1260 years, or to the year 1798, when the pope was taken prisoner, his spiritual supremacy thus being cut off for the time being.

#### SPIRITUAL SUPREMACY FIRST RECOGNIZED

A clear distinction must be drawn between spiritual supremacy and temporal sovereignty. Upon this point, we are emphatic and decisive. There is not a shadow of evidence that Justinian bestowed temporal power upon the pope. In harmony with his predecessors, he recognized the bishop of Rome as the head and corrector of heretics; but he preserved the right to himself to be the head and corrector of popes. The codes of Justinian, which were published between the years 528 and 535, contain the rules for the church. The learned Dean Milman has this to say about him: "Justinian is a kind of caliph of Christianity, at once in the authoritative tone and in the subjects which he comprehends under his decrees, he is a pope and an emperor. . . . His laws are divine,

and those divine laws all metropolitans, bishops, and clergy are bound to obey, and if commanded, to publish. The hierarchy is regulated by his ordinance. He enacts the superiority of metropolitans over the bishop, of the bishops over the abbot, of the abbot over the monk."—*Cod. ii, 3, 44; Milman's "Latin Christianity," volume 2, book 3, pages 4, 35.*

Some of Justinian's successors favored the popes, others opposed them; and the popes did not begin to enjoy temporal sovereignty until the reign of Pepin, the Frankish king who, after he had conquered Astolphus, the Lombard king, gave to Pope Stephen II the exarchate of Ravenna, composed of the tract of land that lies between the Apennines and the sea, from Forli in the north as far as Jesi Sinigaglia in the south. This took place in the year 754. Of this the well-known Catholic historian Dr. Duchesne, director of the Ecole Francaise at Rome, says: "From our own point of view, as well as that of the Franks, the right was unquestionable, being founded upon the basis of conquest. . . . They were thus the legitimate property of the Frankish king, who presented them to the pope, or rather to St. Peter, for this patron saint was considered capable of owning and governing them by means of his church and his successors." See "The Beginnings of the Temporal Sovereignty of the Popes," page 37.

Hitherto the popes had been the subjects and obedient vassals to the emperors; now the emperors in turn became the obedient servants and protectors of the popes. In the year 960, Otho I, king of Germany, took the oath of fidelity to Pope John XII in Italy, in which he uses these words: "I, King Otho, do make to the lord John, sovereign pontiff, promise on oath, by the Father and the Son and the Holy Ghost, and by this wood of the life-giving cross, . . . I shall not make in Rome any decree or law without thy counsel; . . . and whoever is appointed by me over the kingdom of Italy, must swear to be thy ally in defending the land of St. Peter according to the best of his power. So help me God and these holy Gospels."

This oath was taken by Otho's successors sometimes under similar circumstances. Henry II took it to Benedict VIII

in 1014. Of this oath of fidelity, the Catholic historian M. Gosselin, once director of the Seminary of St. Sulpis, Paris, says: "The most ancient document that contains this oath is the Sacramentary of St. Gregory, used in Rome and France in the ninth century." See "The Power of the Pope During the Middle Ages," volume 2, pages 167, 168.

The papal champion Cardinal Hergenröther says concerning the power of the pope, "As head of the church universal he was held in the highest veneration, and from the latter half of the eighth century he had been a sovereign in Italy."—*"Church and State," volume 1, page 273.*

From the time that the pope received the gift of the exarchate of Ravenna, 754, which was enlarged by Charlemagne, who was crowned by the pope on Christmas day in the year 800, the power of the pope grew rapidly until we reach the time of Innocent III, who occupied the chair of St. Peter when the temporal sovereignty of the popes was at its highest power. From that time, with varying vicissitudes caused by wars and revolutions, the popes were kings of the Papal States right up to the year 1870.

#### LOSS OF TEMPORAL POWER

King Victor Emmanuel had long desired to add the Papal States to the kingdom of Italy, thus making one monarchy of the peninsula; but the presence of French troops in Rome caused him to wait for a more favorable opportunity. We shall let the Catholic Church historian Dr. Alzog describe the most memorable event in the history of the popes:

"The day of the promulgation of the decree of the infallibility of the pope, July 18, coincided with the day on which France declared war against Prussia. The war was one of extraordinary magnitude, dreadful catastrophes, and alarming consequences, including the capture and dethronement of Emperor Napoleon the third, the destruction of the French army, and the temporary paralysis of France. The design of seizing Rome had been long matured, and Victor Emmanuel, who had been up to this moment restrained by the power of France, now proceeded to carry the design into execution.

After a short but gallant struggle, the small pontifical army was defeated on the twentieth of September, 1870, and Rome taken forcible possession of by the troops of the kingdom of Italy. No European power came to the aid of the pope; none offered him protection; and from that day to this he has been a *prisoner within the walls and grounds of the Vatican.*" — Alzog's "Universal Church History," volume 4, page 247.

"The destruction of the pope's temporal rule passed almost unnoticed, overshadowed by the portentous struggle in France. A new Parliament including deputies from the Papal States voted their incorporation with Italy, December 29th, and the removal of the seat of government to Rome was fixed for the following June." — Dyer's "History of Modern Europe," volume 5, page 540.

#### THE RIGHT OF CONQUEST

We have thus traced, in a few brief paragraphs, the rise and fall of the temporal sovereignty of the popes; and we find that the reason for the pope's imprisonment in the Vatican is that King Victor Emmanuel took away his temporal kingdom.

Let us analyze this position for a moment. Dr. Duchesne, who was so highly commended by Pope Leo XIII for his veracity and profound learning in church history, and who is the leading modern papal historian, lays down the maxim that King Pepin had the right to give away the exarchate of Ravenna, because that right was based upon conquest, thus averring "might is right"; for, says he: "Astolphus had conquered the imperial provinces, and they belonged to him in the same way as Liguria, Friuli, and the duchies of Spoleto and Beneventum. But Pepin had conquered Astolphus and could impose upon him what condition he chose, one of these conditions being the surrender of the provinces in question. They were thus the *legitimate property* of the Frankish king who presented them to the pope." See page 37.

Then, since the papal maxim is, that by right of conquest, all acquired property becomes legitimatized, by what law of reasoning can the pope regard himself as a prisoner, when the

king of Italy used the papal maxim, "Might is right," and conquered the Papal States by force, thus making them his legitimate property?

N. J. W.

### 78. The Confessional

When, where, and by whom was the confessional introduced?

It is almost impossible to trace these church and ecclesiastical customs in history, for the reason that they all began gradually. That is true of every perversion of truth—it has a gradual development. If you should ask Roman Catholics about the origin of the confessional, in most cases they would tell you that it is based on James 5:16; but the text does not imply that. "Confess your faults one to another" doubtless means those we have wronged, those before whom we have committed faults. Public confession has been a matter connected with God's people and work all the way through the centuries, even before Christ's time among the Jewish people.

There have been those who have felt that they had secret sins which they themselves could not overcome, and they have wanted the help and instruction and prayers of godly men, and these have made private confessions; but there was no demand for it. This in the beginning was purely voluntary. Finally it began to be taught. Pastors and priests began to advise it, to demand it, and at last to require it; but it met with more or less opposition in the beginning. Schaff-Herzog Encyclopedia, third edition, says that "private confession originated in the monastery, where only transgressions of the rules of the order were subject to public confession and penance. According to its idea, monastic life presupposes all sin impossible but sin in thought, and this was to be confessed privately to the abbot." "Outside the monastery private confession at first met with opposition from the side of the clergy. The bishops of Apulia and Campania demanded that sins confessed in private should be made publicly known to the congregation; and it was this demand which first caused Leo the Great to officially recognize and confirm private confession as a legal institution." "In the eighth and ninth cen-

turies the practice thus legalized was made compulsory. The Synod of Liege (710) decreed that every person should confess once a year to the priest of his parish; and the canon 21 of the Lateran Council of 1215 confirms the old established custom. Chrodegang's rules (Mansi XIV 313) demanded that ecclesiastics should confess twice a year; and while the synods of the sixteenth century recommended lay people to confess frequently, they made the confession of ecclesiastics weekly (Hartzheim VII 679). The Council of Trent (session 25, canon 10) decreed that nuns should confess once a month. It was also in the thirteenth century that the formula of absolution used by the priest, *Dominus absolvat* (May the Lord absolve thee), was changed to *Ego te absolvo* (I absolve thee). When the right of hearing confessions was granted to the Dominican order, conflicts arose with the parochial clergy; and in 1321 the chancellor of the University of Paris demanded that confessions made to a Dominican friar should be repeated to the priest of the parish, but Pope John XXII refused his confirmation."

Professor Gieseler, in his "Ecclesiastical History," volume 3, Edinburgh, edition of 1853, tells us, under the years 1073 to 1305, sixth chapter, section 83:

"In the beginning of this period of time, confession of secret sin was not yet required as an indispensable condition of forgiveness, but only recommended as conducive to amendment. Neither was a power of absolution attributed to the priest; and accordingly it was believed that laymen also might hear confessions. In the twelfth century, after that confession was reckoned among the sacraments, the contrary views began to gain ground, first, as opinions, and afterward got the ascendancy in the church by virtue of the decree of Innocent III, which imposed by law an annual confession to the parish priest. From that time forth the confessional began to be considered as the alone means of obtaining forgiveness for deadly sin, which the priest as the representative of God actually granted, and which he alone could grant. Thus confession to laymen died away of itself. The common people were more easily won over to these alterations in doctrine and

practice, because it was made a fundamental maxim not to impose on the person confessing, a penance that would be burdensome to him."

Dowling's "History of Romanism," chapter 10, period A. D. 1073 to 1303, section 92, says: "In this general council [fourth council of Lateran], also by the twenty-first canon, the practice of auricular confession was for the first time authoritatively enjoined upon the faithful of both sexes at least once a year."

The "Encyclopædia Britannica," under "Confession," says: "The growth of private, or auricular, confession is more difficult to trace [that is, more difficult than open confession]. Even those who would be most inclined to represent it as primitive admit that for the first three centuries little or no mention is made of any such practice." Reference is then made to the little mention of the thing by St. Augustine and the opposition to it by Chrysostom, the latter contending that confession to God is sufficient. "But the practice gradually became more common, especially in the West, and more a matter of rule and precept; till at length, in the fourth Lateran Council, held under Pope Innocent III, in 1215, it was enjoined upon all members of the Church of Rome once a year, by the famous twenty-first canon, beginning with the words *Omnis Utriusque Sexus Fidelis*. The medieval church of the West fixed the number of sacraments as seven, and insisted on auricular confession as an essential part of the sacrament of penance. Confession and absolution was reserved for the priesthood."

The whole theory of auricular confession and priestly absolution finds its basis in man's desire for self-salvation, or salvation by the human.

## 79. Candlemas Day

Please tell us the origin of Candlemas Day.

The word comes from the two words "candle" and "mass." The day occurs February 2, and is said to be kept in memory of the purification of the virgin Mary and the presentation of

Christ in the temple. The great number of candles lighted are said to represent the expression in Simeon's song, "a light to lighten the gentiles." See Luke 2:32. Its origin is ascribed by Bede to Pope Gelasius in the fifth century. It was forbidden in England in 1548. The "Schaff-Herzog Encyclopedia" says: "In all its details, however,—the lighting of candles, the consecration by the pope of all the candles to be used in the service during the year, etc.,—the Candlemas, *Festum Candelarum*, shows itself to be a mere Christianization of an old pagan feast celebrated in Rome just at the same season, by purification of the whole house, in order to make it ready for the returning sun, and by lighting of candles and torches, in memory of Ceres searching after Proserpina." Ceres was in the Roman mythology the goddess of harvests, and Proserpina was her daughter. It will be seen that sun worship creeps in, as it does into most heathen feasts.

## 80. Christmas and Its Origin

Will you kindly inform me of the meaning of the word "Christmas" and when the festival originated?

"Christmas" comes from "Christ" and "mass," Christ's mass, the latter word referring to the celebration of the Lord's Supper in the Roman Catholic Church, considered by them a sacrifice. As often as celebrated, according to this view, the sacrifice of the Lord is literally repeated—a Scripturally erroneous doctrine.

Christmas is observed by many in commemoration of the birth of Christ. But it is generally conceded now that whatever time of year Jesus was born, He was not born in December. The day or the month is not given in the Scriptures, nor are we required to observe it. The first mention made of the day of Christ's birth is by Clement, in the third century. It was then celebrated by the Eastern Church January 6, under the name *Epiphania*; but this was not long held.

Its true origin is doubtless the old pagan festival, the *Saturnalia*, which came, at that time, in December, charac-

terized by feasting, drinking, giving presents, etc. The yule log is an old remnant of Teutonic nature worship. In England, previous to 1555, an abbot of *misrule* (in Scotland, of *unreason*) in every large household was appointed, says Schaff. The backslidden church adopted the old pagan *Saturnalia*, and called it Christian in order to win the pagans. But the genuine Christian rejoices not for a day only, that Jesus is born, but every day, continually.

Feasting and gluttony, giving of gifts to those not needy, are not of Christian origin, but come from paganism. If we must give, let it be to the poor and needy (Luke 14:12-14), or to the precious work of God's gospel.

### 81. Bible Proof for Easter

Please explain where the various sects get the Bible proof or instruction for what they call Easter, Easter services; also where in the Bible can we find the word "Easter" outside of Acts 12:4?

The word "Easter" is not found in the Bible at all save in Acts 12:4. It ought not to be there. The original word is "Passover," and so it ought to be rendered. All scholars admit this. See the Revised Version. There is no Scripture whatever for Easter services. The word "Easter" itself is from the old Saxon goddess Easter, or Eostre, a pagan goddess worshiped in the spring of the year. An apostate church endeavored to unite the heathen feast with the day that some were keeping in honor of Christ's resurrection; but our Lord never gave any day to be observed either weekly or yearly in honor of His resurrection. It is purely gratuitous on man's part, and must fall under the condemnation of these words of our Saviour: "Every plant, which My heavenly Father hath not planted, shall be rooted up." Will our correspondent take hold of these truths for himself, have all charity toward those who are doing wrong, and do all in his power to lead them to the better memorial of Christ's resurrection — the renewed, regenerated life in Christ Jesus?

**82. Becoming Holy — Lent**

(1) Please give me Bible proof, if there is any, of one's becoming holy upon this earth. (2) Why do not Seventh-day Adventists observe "Lent"?

1. God has ordained that all men shall be holy. Eph. 1:4. He commands that all shall be holy, as He is holy. 1 Peter 1:15, 16. Those who will by faith yield to Him, His Spirit and His truth will sanctify, or make saints, or holy. See Acts 15:9; John 15:3; 17:17; 1 Cor. 6:11; 2 Thess. 2:13; 1 Peter 1:2. Such the Lord through the apostles calls "saints," or holy ones. Rom. 1:7; 1 Cor. 16:1. But we are holy only in Christ, holy in His holiness, or whole in His wholeness. It is a notable Bible fact that the people of God are not represented as calling themselves holy. It is God that calls His people holy. The child of God feels it joy to be called "*a servant of God and of the Lord Jesus Christ.*"

2. Because "Lent" is nowhere commanded or even mentioned in God's Word. While doubtless it is observed by many sincere souls, its observance is not of God, but a species of will worship. "Ye are My friends," says Christ, "if ye do whatsoever I command you." Is not His word sufficient?

## Section VI—The Law

### 83. Commandments Before Moses

Is there evidence which certainly shows that God gave His law to the people before the time of Moses, or that any kept the law or the commandments before that time?

Surely there is, plenty of evidence, of which we briefly give a part.

1. God is ever the same, of unchangeable, righteous character. Mal. 3:6; James 1:17. His law, His requirements, must therefore be the same in all ages.

2. He asks men in all dispensations to be like Him. When He said to Israel of old, "Ye shall be holy: for I the Lord your God am holy" (Lev. 19:2), He meant the same kind of holiness, of the same standard, as He did when He said through Peter, "Be ye holy; for I am holy" (1 Peter 1:15, 16).

When God said to Abraham, "I am the Almighty God; walk before Me, and *be thou perfect*" (Gen. 17:1); when His Word said, "Noah was a just man and *perfect* in his generations, and Noah *walked with God*" (Gen. 6:9); when it was said to Israel, "*Thou shalt be perfect* with the Lord thy God" (Deut. 18:13); when Jesus said, "*Be ye therefore perfect*, even as your Father which is in heaven is perfect" (Matt. 5:48); when Paul said, "*Be perfect*, be of good comfort, be of *one mind*" (2 Cor. 13:11),—all must have meant the same perfection, the same standard, the same kind of walking, the same mind; for how "can two walk together, except they be agreed?" All were therefore required to keep God's perfect, holy law. See Ps. 18:30; 19:7; Rom. 7:12. These scriptures clearly show that God's requirements are the same in all dispensations.

3. The negative side proves the same. "Sin is the transgression of the law." 1 John 3:4. "Nay, I had not known sin; but by the law: for I had not known lust, except the law had said, *Thou shalt not covet*." Rom. 7:7. "The wages of sin is death." Rom. 6:23. "Sin, when it is finished, bringeth

forth death." James 1:15. Therefore, wherever there is death, there is sin; and wherever there is sin, there is law. "And so death passed upon all men, for that *all have sinned*," all have transgressed the law. Rom. 5:12. "Until the law" in the next verse means until it was given at Sinai. Paul proves that the law existed before it was there given, by the very fact that men were counted sinners, and died; for "sin is not imputed when there is no law."

4. Every commandment of the Decalogue can be traced before Sinai, either by its observance or by its transgression. Note them in order: (1) Joshua 24:2; (2) Gen. 31:30, 34; (3) Jacob's family must have taken God's name in vain when they worshiped idols (Gen. 35:2, 4); (4) Ex. 16:4, 25-28; (5) Gen. 9:21-25; (6) Ex. 1:16, 17; 2:14; (7) Gen. 39:7-9; (8) Gen. 31:32; (9) Gen. 31:30; (10) Gen. 3:6; 6:2. All the law of God was broken by the antediluvians. Gen. 6:5, 11. Most of its principles were transgressed in the Garden of Eden.

5. There is one more evidence. God said of Abraham, "the father of all them that believe," "Abraham obeyed My voice, and kept My charge, My commandments, My statutes, and My laws." Gen. 26:5. See also Gen. 18:19.

Surely this evidence "certainly shows" that God gave His law to the people before it was given from Sinai.

#### **84. Is It Transgression of the Second Commandment?**

A correspondent quotes the second commandment, and suggests that illustrations in books, and pictures on the walls, are a transgression of God's law, and that when we clean and dust the pictures, we are serving them.

There may be men and women who cannot look upon pictures without adoring or worshiping them. It may be so with our querist. Some men worship their houses, some their barns, and others their automobiles, horses, and cattle. But there are others who can build comfortable houses, who can adorn the walls so as to make home pleasant, who can keep their houses clean, without worshiping anything in them. The dusting of a picture is not the serving of it, but of our friends

and loved ones, to whom home is made more pleasant; and we are "by love" to "serve one another." The second commandment forbids idolatry, false worship, which begins in the heart, and the root of which is selfishness.

The temple of the Lord was adorned with images of cherubim and of pomegranates, to beautify it, not to be worshiped. If there is any transgression of the second commandment in the way our correspondent refers to, it is generally the worship of self; but this may take place in the bare walls of a prison as well as in a moderately furnished home. Yet we do not believe in extravagance. Rather should the Christian deny self for the needs of others.

### 85. The Heathen and the Law, Rom. 2:14, 15

If the heathen have received the law in their hearts, why is the Sabbath not found, as well as other precepts? Rom. 2:14, 15.

The scripture itself reads, "For when gentiles that have not the law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith, and their thoughts one with another accusing or else excusing them."

The great principles of the law summed up in the Old Testament, and by our Saviour approved, are, supreme love to God and equal love to our fellow men. The heathen who has that to the fullest sense of his capacity certainly will be excused by his own conscience. Yet during that very time, he might have a multitude of wives. During that very time, he might be doing other things that conventionalities of this age would not permit, that greater light from the Word of God would condemn, just as did Abraham, just as did Jacob. The law written in their hearts is primarily not complete knowledge, but complete principle of doing right. God has expressed this in 2 Chron. 16:9: "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose *heart is perfect toward Him.*"

That is what God asks — the perfect affection, the perfect heart. The one dominant thing that moves the man, is his affection, his love. He may know scarcely anything. He may have seen but one ray of light from the throne of God; but that ray of light dominates his life, and the man who yields himself to that ray of light is accepted of God. But the man who has a knowledge of all the Ten Commandments of God's law, and yet yields himself to one sin, however small it may seem, turns away from the light, and will be rejected. It is not knowledge that saves us — that is, mental knowledge, intellectual knowledge; it is the life of God in the soul, which comes by our yielding ourselves absolutely to all the light we see. The heathen who has that in his heart, will yield to all the light that comes to him — to the sixth commandment, the seventh commandment, the eighth commandment, the fourth commandment. It is to him then only a matter of revelation as testing the love that is in his heart, and that love is held by the Master for obedience to God's law.

#### **86. "Thou Shalt Not Kill"**

God's Word says, "Thou shalt not kill." As war involves the taking of human life, is it any more justifiable to do wholesale killing under federal or state orders than to kill an individual? In case one should refuse to fight, he presumably would be tried and shot. Now, should we walk up bravely and be shot rather than go and shoot others?

In ancient times, God directed His people to fight; but He Himself ruled. His people were His agents. Yet there are instances in His Word which seem clearly to show that God would have interposed and preserved His people from war if they had but trusted in Him. An instance is the taking of Jericho, as recorded in the first chapters of Joshua. All that God called His children to do was to march around that city and blow trumpets. The army of heaven threw down the walls and conquered the people. When Jehoshaphat was besieged by the enemy — Moab and Ammon and others — he proclaimed a fast, and sought God; and word came from

the prophet, that they should not be afraid by reason of the great multitude that had come against them, "for the battle is not yours, but God's"—that they had no need to fight, but should simply stand still, and see the salvation of God. And thus they went forth, with singers in the forefront of the battle, praising God; and the Ammonites and the Moabites and the Edomites destroyed one another, and God's children were saved. See 2 Chronicles 20. That was in the olden times.

The one example we have for these days is Christ Jesus our Lord. He did not resist. He reproved His ardent disciple when he drew the sword. (Matt. 26: 51, 52.) He healed the wound that Peter made. (Luke 22: 51, 52.) He has told Christians that the weapons of our warfare are not carnal, yet they are mighty through God in pulling down strongholds that no earthly army can overthrow—the fortresses of sin within the heart. (2 Cor. 10: 4, 5.)

Christian nations surely ought not to be at war, and the fact that they are at war shows that Christianity is wanting. On the other hand, those who are carnal will fight; and all the nations of the earth are carnal. They will live by carnal laws. And God has ordained civil government, because He could have no other among carnal men, and because civil government cannot administer spiritual law. In these great struggles, God often overrules. He casts down one, and sets up another. He gives the kingdoms of the earth to whom He will. He makes the wrath of man to praise Him; and that which cannot be used in that way, He restrains to His own glory.

As to what the duty of an individual would be, each individual must decide for himself. If one goes to the army under the command of his king, he is not obliged to kill any one. He can act as nurse in caring for the sick and the wounded. He may be able to do a wonderful missionary work with the men around him, yet he himself cause no loss of life. The one motive which should animate the Christian should be the motive which actuated our Lord Jesus Christ,—"For the Son of man is not come to destroy men's lives, but to save them."

## 87. To What Law?

To what law does Paul refer in Gal. 3:19, 24-26? Also in chapters 2:16-21; 3:2-5, 11-13; 4:4, 5?

It is impossible, in the space which we have, to attempt a detailed explanation of all these texts. What will help our inquirers, we are sure, will be one or two preliminary considerations: First, what is the general subject of the epistle? Doubtless all will agree that it is justification by faith in Christ, with the emphasis on "*in Christ*"; not justification by doing, not justification by any law whatsoever, but justification by faith in Christ Jesus our Lord. It is the enforcing of the same truth that is taught by Romans. Second, this point also is emphasized: that law cannot justify; and in some cases, it seems to us that the apostle is talking of law in general. No law can justify the transgressor. It matters not what it is or what its nature is. Any law, given by any authority, which has been transgressed by any person subject to that authority, condemns that person. He cannot be justified except by the grace of the governor. But when the apostle brings it right down to the very sinner himself, the law which condemns must be the law which points out sin; and the only law which points out sin is the law of Ten Commandments.

In chapter 2:16, he could say to the Galatian brethren that they knew that a man is not justified by the works of the law, but by the faith of Jesus Christ; and that if a man should say, "I will be justified by works that I can do," whatever those works were, he was building again the things which he had destroyed, he was making Christ a minister of sin, and that he could not do. Righteousness could not come to the sinner by the law; it must come through Christ. In Gal. 3:19, the question is asked, "Wherefore then serveth the law?" In other words, What was purposed in speaking the law? The only trouble to our inquirers, we apprehend, is the term "added"; but that expression seems to be clearly parallel with Rom. 5:20: "Moreover the law *entered*, that the offense might abound," that sin might be exceeding sinful. The consciences of men had become so perverted that they could

not be trusted. The law which God wrote in man's very nature in the beginning had become so effaced by sin, that man's conscience must be brought to a standard which was unperverted and unpervertible. Consequently, when God brought His people out of Egypt, He gave them the great moral standard, in order that they might know what sin was; and that moral standard was the Ten Commandments. It *entered* then in its *written form*, "that the offense might abound," that sin might be seen to be exceeding sinful. It was spoken to that people. Heb. 12:19.

The Greek word rendered "added" in Gal. 3:19 is the same as that rendered "spoken" in Heb. 12:19. The law was *spoken* by God in order that sin might be more clearly seen. It was *added* because of transgressions; that is, that transgression might be known to be what it really is. It is the same Greek word in the Septuagint in Deut. 5:22, "He *added* no more," referring directly to the Ten Commandments. That Greek word is *prostithemi*. It is defined by Baxter, "To put to, or near to, lay with, or by the side of, to add, superadd, adjoin." What it refers to in these texts, is that God added the law in its written form.

It was given in written form until a certain time, designated as "till the Seed should come to whom the promise was made." The promise is that of the inheritance, or the new earth. Rom. 4:13. That is the promise which was given to Abraham. In that new earth state, there will be no prohibitive commandments. God's law will be written in the hearts of all His children. Every single precept will be an enabling act, in which they will find power, and grace, and pleasure to do God's will. But until sinners are no more, the law is needed, and needed in the form in which God has given it.

Christ has not come yet as the Seed bringing the promise. He came as our sacrifice, came to give Himself for us; He came as the way. He is coming again as the life, as the King; and then He will say, "Inherit the kingdom prepared for you from the foundation of the world." That coming is set forth in Ezek. 21:25-27. Referring to Zedekiah, whose

throne was just overturned by Babylon, the prophet says: "And thou, O deadly wounded wicked one, the prince of Israel, whose day is come, in the time of the iniquity of the end, thus saith the Lord Jehovah: Remove the miter, and take off the crown; this shall be no more the same; exalt that which is low, and abase that which is high. I will overturn, overturn, overturn it: this also shall be no more, until He come whose right it is; and I will give it Him."

After the overturning of the kingdom by Babylon came the overturning by Medo-Persia, by Grecia, by Rome; and succeeding Rome, in all its later phases, will come the Lord Jesus Christ to take the kingdom and reign forever. Until that time come, God's law will still stand in its written, largely negative form, as a reproof to all sinners. Thus in Gal. 4:4, we read that "God sent forth His Son, . . . made under the law," condemned because a human, our Representative, and yet committing no sin, that He might redeem all others who are under the law. That law prescribes all duty, forbids all sin, and is in absolute harmony with His Holy Spirit. Consequently, in him in whom the fruits of the Spirit are manifest, there is no condemnation; God's law is not against him. But if a man is doing that which is contrary to the Spirit, he is still under the law, condemned by it.

#### **88. "End of the Law for Righteousness," Rom. 10:4**

Please explain Rom. 10:4 so as to show definitely the meaning of "the end of the law."

The one who has faithfully studied the book of Romans up to Rom. 10:4 will have no question about the meaning of "the end of the law." Chapter 1 shows that the world is condemned, that the only hope is the gospel of Christ; chapter 2, that the Jews stand with the gentiles—that although they have "the form of knowledge and of the truth in the law," still they have transgressed it. Chapter 3 brings both of them together; tells us that all the world is guilty before God, condemned by the law. And that chapter closes with the great thought that only by faith can we be justified, because no law can justify its transgressor. Chapter 4 shows

how Abraham found relief by believing in God; chapter 5, that faith brings us peace and justification and hope.

Chapter 6 discusses baptism and what it ought to mean to the sinner,—that his sins are buried, but his whole life is yielded to Christ; that now he lives the new life in Christ Jesus. But the new life must be just such a life as Christ led, and Christ kept all God's commandments.

Chapter 7 is a further development of the subject, showing that not the law, but the sinner, is bad; and the law, having no salvation in itself, drives the sinner who longs to be saved, to the Lord Jesus Christ. Therefore, while the sinner has no hope in the law, he finds hope in the grace of Christ.

Chapter 8 is an amplification of that glorious freedom in Christ. It expressly tells us that the only mind that is at enmity with God and against God's law is the carnal mind, which cannot be subject to God's law. And it brings before us the acme of Christian experience,—love to God; and love is exemplified in obedience to God's law. 1 John 5:3.

Chapter 9 carries the same thought further,—that the Jews sought righteousness by their works, not by faith. And Rom. 10:4 is a climax to the argument that has been presented before,—that the very thing the Jews sought and could not find, is found in Christ Jesus our Lord; that Christ is "the end of the law for righteousness." "End" is not used to signify the limit, or the last of a thing. It does not mean that the law is no more when we come to Christ. "End" is used in the sense of object, just as James says, "Ye have heard of the patience of Job, and have seen the end of the Lord" (James 5:11)—that is, the object of the Lord in afflicting Job.

It is a sad thing, is it not, that the text should be used to justify sin,—to teach that when we reach the Lord Jesus, we may disregard His law? But the text does not say that Christ is the end of the law for transgression. The object of the law is not that we may break the law, but "Christ is the end of the law for righteousness." The law drives us to Christ, that in Him we may find the righteousness which the

law demands. To that righteousness the law witnesses, as we are told in the twenty-first verse of the third chapter. That is, the righteousness that we have through our Lord Jesus Christ is declared by the law to be perfect. The man who is made righteous will keep the righteous law.

## 89. The Law in Galatians

Will you give me a little light on two passages in Galatians,—chapter 3, verses 9 to 13, and chapter 4: 24, 25?

Gal. 3:9 declares that they who are of faith are blessed with faithful Abraham. God counts them one in His family, because they have the same faith. Verse 10: "As many as are of the works of the law are under a curse." That is, those who are depending upon the law for salvation. Why?—Because they are transgressors of the law, and the law condemns such to death. No law can save a man who is transgressing it. Consequently the justice of the conclusion in the eleventh verse: "No man is justified by the law: . . . the righteous shall live by faith." That is always true; it has always been true; it was true before sin entered, that the only way by which man could live was faith in God, with a heart open on the Godward side, receiving life and blessing from Him, and pouring it out to others. And since man has sinned, it is still true. The only hope for justification is by faith in Christ, and the only hope in right living is by the same faith.

But the man who has that faith in God will live according to God's law. That law is the reflect of God, and faith will appropriate the power of God for obedience to His law. But the law does not justify; the righteousness of God in Christ justifies. If a man could obey the law, he would live by it; but only through Christ can he obey it. Christ therefore redeemed us from the curse of the law, having become a curse for us. And He did it that upon every soul in this world, gentiles as well as Jews, might come the blessing of Abraham in Christ Jesus; and that blessing was that Abraham believed God, and God counted it to him for righteousness.

The same faith brings also the Spirit of God. Now God made a covenant with Abraham to give him all that, and the law did not take away from the covenant. The law was not designed to take away from the covenant. The covenant was given in order that the law might be established in the heart; and that covenant abides in Christ Jesus.

#### THE SEED OF ABRAHAM

Abraham had different posterities; but the blessing comes through one posterity—Christ—wholly and solely by promise. Why, then, was the law given?—That sin might be seen to be exceeding sinful, so that man might flee from the wrath, and find refuge in Christ Jesus. Paul gives a parable of Abraham's two sons—the one by Hagar, the bondwoman; the other by Sarah, a freewoman. The one was born after the flesh, through the work of man wholly; the other was born after the Spirit, through promise and power of God, and man coöperating with that promise. God promised Abraham that through his seed all should be blessed. Abraham fixed matters up in his own way; and in order to carry out his own way, he had a son by Hagar, his bondmaid. God said, "This shall not be the seed." Abraham's plan brought sorrow and trouble only to his family.

And that plan and scheme of Abraham's through Hagar was a type, or figure, of the covenant from Mount Sinai, that gendered, or bore, children to bondage. What the apostle means by the covenant at Sinai was Israel's promise to do God's will, relying upon power which they possessed of themselves: "All that the Lord hath said will we do, and be obedient." They felt that they could work it out themselves. (See Exodus 19.) They left the Lord out of the question, save in the blessings. They wanted God's blessings, but they wanted to buy those blessings, or obtain them through their own works.

But the child born to Sarah is a type of the new covenant, in which God promises, if we will but receive the promise, if we will but coöperate with Him by yielding wholly and absolutely to His plan, to save us. He brought the promised

seed to Abraham by miraculous power through Sarah. And so God brings to all His children deliverance from sin when they yield wholly to His plan. We can see what the results of the two plans are. If the first were successful, man would glory in himself. If Abraham had been successful in his scheme, he would have taken the glory to himself. But as there is no success in that, and success lies wholly through God and His power, all the glory is given to God.

Hagar stands for the religion possessed by those who would work out their own salvation, not through God working in them, but through their own power. Sarah, or Isaac, stands for the mighty power and promise of God that is able to work above all appearance, and bring out of what seems to be utterly impossible, that which is eternally true and will eternally abide. Therefore the comfort, "Now we, brethren, as Isaac was, are children of promise."

## 90. Grace and Obedience

There lies before us a letter from one who declares that he was saved by grace; and then he asks where there is one scripture in God's Word, from Genesis to Revelation, to show that God's law of commandments was ever given to gentiles. He tells us further that they were counted "dogs and strangers by the Jews, who had no dealings with the gentiles;" and he asks, "Could it be possible that the Jews and the gentiles were under the same law, and yet could have no dealings with one another?"

In the first place, there is not one single word in Scripture which shows that the Jews and the gentiles had no dealings with one another; for they had dealings with one another all the way through, even when the gentiles were in gross idolatry and the Jews were obedient to God. Of one class it is said that the Jews had no dealings with them, and that is the Samaritans (John 4:9); but the Samaritans professed to keep the same law that the Jews did. The only difficulty between the two peoples was that one held only to the books of Moses, and the other to the entire Old Testament; one held that the

holy mountain was Gerizim, and the other held that it was Zion. The Samaritans wanted to help build God's temple in the time of Ezra and Zerubbabel, but the Jews utterly refused to permit them to do so; therefore the enmity between the two factions. But these who were at enmity professed to keep the same law. See Ezra 4:1-3.

Secondly, if this inquirer will read Isaiah 56, he will there learn that the Lord gives great promises to the gentiles who will unite with His covenant and keep His Sabbath. Note that the chapter applies to the Christian dispensation, when God's "salvation is near to come," and His "righteousness to be revealed." Then He tells us, "Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." Verses 6, 7: "Also the sons of the stranger ["foreigners," A. R. V., the gentiles], that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, *every one that keepeth the Sabbath from polluting it*, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." Certainly this is very clear and definite.

Thirdly, there is not one single promise to the gentiles, in all God's Word, of hope or salvation, save only as they become of the house of Israel. Therefore Paul, writing to the Ephesian Christians, who were once gentile heathens, says: "Wherefore remember, that ye being in *time past gentiles* in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were *without Christ*, being *aliens* from the *commonwealth of Israel*, and *strangers* from the *covenants of promise*, having *no hope*, and *without God* in the world." That is the condition of all gentiles, as such; but these gentiles came to Christ, and they became a part of Israel in coming to Him. Therefore Paul says: "But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. . . . Now therefore ye are *no more strangers and foreigners*, but *fellow citizens* with the saints, and of the

household of God; and are built upon the foundation of the *apostles and prophets*, Jesus Christ Himself being the chief corner stone." Surely this is clear. There is abundance of testimony along the same line. Jesus declares, "Salvation is of the Jews" (John 4:22); and the apostle Paul declares that the true Jew is he that is one inwardly (Rom. 2:28, 29).

Fourth, the writer of this letter has an entire misapprehension of our teaching. We have never said we are saved by Sabbath keeping, or by obedience to father or mother, or by abstaining from killing or stealing, or by the keeping of any of God's commandments. No Christian who understands the Word, ever teaches any such thing as that. Salvation is in Christ, and in Christ alone. By Him only are we saved; but we would press home this question upon the heart: Are we saved to sin and sinning, or are we saved to righteousness? Did the Lord Jesus Christ leave heaven and die, did He bestow upon us His grace, did He bring home His Spirit to our heart, and give us hope, in order that we might go on in sin and disloyalty? Was that the object of Christ's death? or did He die in order to save us from sin and sinning, to make us loyal children, children that would delight in God's commandments, even as He delighted in them? This is the question that faces every Christian who is puzzled or troubled by the foolish objections which are brought up concerning the object of grace. The object of God's grace is to make men and women, obedient men and obedient women, true men and true women, loyal men and loyal women; and if the grace which we have received does not do that, we have received the grace of God in vain. Compare 2 Cor. 6:1 and Titus 2:11, 12.

Let us press home another question to the heart of our querist: Would he like to live near to neighbors who did not believe that their Christianity required them to keep God's law? Would he feel that his horse was safe in the barn, or his chickens in the chicken house, or his potatoes in the field? It seems as though some of these questions are really practical. The Hon. Wm. J. Bryan remarked one time, in one of his lectures, that he would feel it very unsafe to leave his

pocketbook around among Christians who did not believe in the authority and binding obligations of God's commandments. That was a wise and just remark. A person does not know God's grace and its purpose who cannot see that God's grace is given in order to bring us back to Him and into harmony with His holy law. Then His commandments are not a yoke of bondage, but a delight; and it is easier to observe His commandments, and walk in them, than it is to go the way of the world.

### 91. The Ministration of Death

What is "the ministration of death"? Which is the more glorious, a dispensation that condemns without mercy, or one that gives a chance for repentance and conversion?

Anything that condemns is a ministration of death, whether in the days of Moses or in our days. The children of Israel saw God's eternal law, but looked no farther than that. They said, "Let not God speak with us, lest we die." Ex. 20:19; Deut. 5:25-27; Heb. 12:19. Moses looked beyond the condemnation of that law to the justification which God gave through His Son. He passed through the glory of condemnation to the glory of righteousness, until that very glory was reflected upon his face. That was true in Moses' day; it was true in the days of Paul; it is true to-day. Men look upon God's law, and are condemned by that law. Some of them, like Israel of old, shut the law away from them, and say, "Let not God speak with us, lest we die." And then they imagine that Christ is their Saviour, when they have rejected the perfect law which points out sin. Others look beyond the law, for the law leads to Christ; and they find in Him justification, regeneration, sanctification, and that power which writes the law upon the heart, so that it no longer condemns, but witnesses to the justification that comes through Christ.

We would commend to our querist the little tract "What Is 'Done Away' in Christ?" which is a study upon 2 Corinthians 3.

## Section VII—Sabbath and Sunday

### 92. The Importance of the Sabbath

If, as Seventh-day Adventists claim, the Sabbath is of such importance, why did God wait until almost the end before calling the world's attention to it? Will not sincere Sunday keepers be saved? If so, why do Seventh-day Adventists come over here to China and stir up all this discord?

Every truth of God is important. Albert Barnes truly says, in his comments on Matt. 5:17-20, that any one who considers any command of God so unimportant as not to be obeyed is unworthy of His kingdom. There are many things that enter into the light which men have and which men have not. In this poor little world, solving the problem of sin, a great incident in God's eternal work, there are many great problems being wrought out. One of the factors in those problems is that any man who desires his own way shall be allowed to have it, in order that not only the people of this world, but the beings in other worlds, may see what it means to depart from God and His truth. Consequently God suffered the great apostasy of Christian times; but in great mercy, He foretold it, told the character of that apostasy, and what that apostasy would do, how it would think to change the times and the law of God. Dan. 7:25. He forewarned men, so that they need not fall into apostasy. Yet He permitted it to come, that men might see what iniquity would do if allowed to work itself out. But just as truly as He predicted that, He also predicted the Reformation, predicted the time when those who were among His people should take their feet from the Sabbath, from doing their pleasure on God's holy day, when they would restore the breach, build up again the wall that had been broken down by this apostate power. Isa. 58:12, 13. That is the message which is going to the world at this time.

But His people during that time of imperfect light, a time when darkness reigned because of apostasy, a time when so

many lost sight of the great truth of the Bible, God will judge accordingly. So was it when Jesus came the first time. Great and important phases of truth had been buried under the traditions of the Jews. Jesus said of them, "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin." If God did not give to the world in the last days His message concerning His Sabbath truth, He would not count as sinners those who were transgressing it, who yet with sincere souls thought they were doing God's will. But He must demonstrate to the heavenly beings and to all mankind that notwithstanding all that apostasy has done, God will restore His truth, and will gather out of the last and darkest and weakest generation a class of people who are keeping all the commandments of God and all the faith of Jesus. Rev. 14:12. To him who loves the Lord Jesus Christ, that message is a message of joy and gladness.

The everlasting gospel of which this reform is a part is the everlasting good tidings (Rev. 14:6-14); and Seventh-day Adventists, if they would be true to God, must preach this glorious, glad light which God has given them of the blessed Sabbath, the memorial that it is of a great, kind heavenly Father, and the pledge that it is of a glorious Redeemer who is able to save to the uttermost. So while sincere Sunday keepers who have been unwarned and who do not know God's truth, who are living according to the light which they have with perfect hearts, will be saved, yet God would have His children fully enlightened, and especially in these days predicted by the prophets.

### **93. Names of the Days of the Week**

How did the seventh day get the name Saturday, if it is God's Sabbath?

The present names of the days are all of pagan origin. The name Sunday is the name which sun worshipers gave to the first day of the week, the day they observed in honor of the sun. The second day of the week was dedicated to the moon; hence the name Moon's day, or Monday. The third

day was called Tuesday, after the god Tyr, another name for Mars, the god of war. The fourth day was denominated Wednesday after the god Woden. The fifth day was called Thursday after the god Thor, the Scandinavian god of thunder, war, and agriculture. The sixth day was named Friday after the goddess Frigga, another name for Venus. The seventh day was called Saturday after the god Saturn. What men have called the days does not alter their character. Jesus Christ was called a demoniac, a publican, a deceiver, and many other names, by *men*, but that did not change Him. So with the seventh day. The Lord calls it "My holy day," "the Sabbath of the Lord thy God"; and it *is* what God calls it, no matter what man may say. If man had always followed the names which God gave, he would never have forgotten the day of the Sabbath.

#### **94. The Seventh Day**

Is the world keeping the actual seventh day  
on Sunday?

In the first place, God knew which day the seventh was when the manna fell. There can be no question regarding this by a believer in the Word. Jehovah pointed out by a three-fold weekly miracle, for forty long years, just which day was the seventh day. (See Exodus 16.) No manna fell upon that day. However ignorant the Jews were, however much they might wish to pervert or tamper with God's commandment, they then knew the day of the week. The Sabbath was the seventh day of the weekly cycle, and God marked it Himself miraculously.

2. A few days after the fall of the manna began, He spoke His own law from heaven, in which He declared that "the seventh day is the Sabbath of the Lord thy God." Ex. 20:8-11. Then at the time of the commandment, there could be no question whatever regarding it, for the miracle of the manna was still current.

3. When Jesus died upon the cross, and was placed temporarily in the sepulcher, it is stated that the holy women who

followed Him returned from the sepulcher, and kept the Sabbath "according to the commandment." Luke 23:56. There certainly could be no question at that time, for inspiration declares that the day which they kept was the Sabbath day "according to the commandment." The next day was the first day of the week.

4. The day which the Jews kept at that time was the same seventh day which we have now. They have been scattered to all parts of the earth; but wherever they have gone, they have carried with them the seventh day. And that seventh day corresponds to our seventh day at the present time. Nobody disputes it who has regard for history and fact and astronomical data.

We have before us a chart of the week prepared by the late Pastor William Jones, of Miliary Church, London, assisted by his imperial highness, Prince Louis Lucien Bonaparte, the great European linguist. This chart has nine columns. The first column gives the language, and where spoken; the second column, the name of the week, or cluster, or cycle, of seven days; the next seven columns give the names of the days of the week.

This chart gives the name of the week and the days of the week in 107 ancient languages and dialects, mostly of the Eastern or Oriental world. In addition to that, it gives us the same thing in 53 languages of Europe. Of these 107 languages and dialects, 71 name the seventh day as a sacred day, most of which call it "the Sabbath"; 37 of the 53 European authorities also call it "the Sabbath." Not one of them calls the first day of the week by the term "the Sabbath." Some of them indicate that it is a holy day, but the Sabbath day is the seventh day always. Take for instance the Georgian language in the Caucasus. The week is called "seven"; the week is also called "Sabbath." The first day is called "lordly day"; the second, "day two to the Sabbath"; the third, "three to the Sabbath"; the fourth, "four to the Sabbath"; the fifth, "five to the Sabbath"; the sixth, or our Friday, "preparation day"; and the last day, "Sabbath." Many of these languages were spoken and used by nations entirely separate,

having no international communication at all with each other. It certainly is a remarkable fact, which cannot be set aside, that all have the same cycle of days, and so many of them, heathen though they are, recognize the seventh day as the sacred day of the week.

The Scripture record and history of nations; the observation and record of eclipses; the Jews scattered among all the nations of the earth and still retaining the same day, which they have always held in theory and sometimes in practice; the uniform testimony of Christianity that Sunday is the first day of the week, kept in honor of the resurrection,—all prove beyond the shadow of a doubt that our seventh day, or Saturday, corresponds as nearly as Roman reckoning can make it to the seventh day of the Scriptures and of the commandment, while Sunday corresponds to the first day of the week. The day of the death or of the resurrection of Christ does not affect the Sabbath.

## 95. The Sabbath in the Greek

Please explain Matt. 28:1. What is the original? I heard a preacher say that Matt. 28:1 was a mistranslation, and that in the Greek it stated that all the Sabbaths passed and the first-day sabbath had come.

First of all, we commend to our inquirer the little tract entitled "The Sabbath in the Greek," No. 154, "Bible Students' Library," price one cent, in which testimony is given from good scholars who keep the Sunday. The original of Matt. 28:1 is as follows: "*Opse de Sabbaton te epiphoskouse eis mian Sabbaton elthen Maria,*" etc. As rendered by the Interlinear New Testament: "Now late on Sabbath, as it was getting dusk toward the first day of the week, came Mary," etc. The following facts ought to be sufficient for any candid reader of the New Testament:

The translators of the King James Version were Sunday keepers, and presumably good Greek scholars; but they rendered this text as we have it in our Common Version. The translators of the Revised Version were eminent Greek

scholars, and they translated it similarly; so also the translators of the American Revised Version, and many other versions that might be cited. Almost invariably they have justified the rendering of "Sabbath" and "the first day of the week" by the King James Version. Only ignorance of the Greek would lead men to render as the minister suggested. It is one of the last resorts to uphold a failing cause.

Greenfield suggests this thought, which seems to us worthy of consideration,—that there should be no break whatever between the twenty-seventh chapter and the twenty-eighth chapter. Connecting those two verses, Matt. 27:66 with Matt. 28:1, it would read as follows: "So they [the chief priests and Pharisees] went, and made the sepulcher sure, sealing the stone, and setting a watch in the end of the Sabbath [or, literally, "late on the Sabbath"]. As it began to dawn toward the first day of the week came Mary Magdalene and the other Mary to see the sepulcher." This would be in perfect harmony with Mark and Luke.

## 96. Reasons for Keeping Saturday

What are your strongest reasons for keeping Saturday, or what we call Saturday, for the Sabbath? Where is all of your Scripture for doing so? Does your Sabbath begin at twelve o'clock at noon on what we call Saturday, and end at twelve o'clock noon on what we call Sunday? Do you make a distinction between the names "Sunday" and "Sabbath"?

1. We do not keep Saturday—that is, truly converted, Sabbath-keeping Christians do not. Saturday is a civil day, beginning at twelve midnight, and ending at twelve midnight. But the Sabbath begins at sunset on what is called Friday evening, and ends at sunset on what is called Saturday evening; consequently the days are not synchronous, or identical.

2. Our reasons for keeping the Sabbath are: First, the commandment of God: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it

thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and *rested the seventh day*: wherefore the Lord blessed the *Sabbath day*, and hallowed it." Secondly, the example of our Lord Jesus Christ, who kept His Father's commandments, who did no sin, who left us an example, that we should follow in His steps. John 15:10; 1 Peter 2:21, 22. He therefore observed the Sabbath. (Luke 4:16, and elsewhere.) Surely there can be no stronger reasons than the eternal law of God, sanctioned and confirmed by prophet, apostle, and Jesus Christ, and the example of our Lord Himself.

3. "Where is all of your Scripture for doing so?"—It is throughout the Bible. All that is said in the Bible regarding a weekly Sabbath applies wholly and exclusively to the seventh day. Take, for instance, the institution of the Sabbath in Gen. 2:2, 3, and connect with it Mark 2:27, 28,—"The Sabbath was made for man," and for man in the beginning, before there was a division of races, or nations, or tribes. See Ex. 20:8-11; also the whole of Exodus 16, showing how God marked it out during the falling of the manna; Isaiah 56; Isa. 58:13; 66:22, 23; Luke 23:56. Then regarding the whole law of God, of which the Sabbath is a part, see Matt. 5:17-20; Ps. 111:7, 8. The last generation of men, who will welcome the Lord Jesus Christ, keep the commandments of God and the faith of Jesus. Rev. 14:12. These are only a small portion of the scriptures there are to confirm the great Sabbath truth.

4. "Does your Sabbath begin at twelve o'clock?"—No; as before stated, it begins at sunset. "From even unto even, shall ye celebrate your sabbath." Lev. 23:32. See also Neh. 13:15-22, which clearly shows that the Sabbath began at sunset, when the heavy shadows began to creep in; and this also is intimated in Matt. 8:16; Mark 1:32; Luke 4:40. The context shows that this day was the Sabbath. The Jews would not bring their sick to be healed on the Sabbath day,

on account of their superstition; but as soon as the sun set, they came with all their sick. This shows that the Sabbath closed at sunset. This is also in harmony with the making of the days in Genesis 1,—“The evening and the morning were the first day,” “the second day,” “the third day,” and so on, giving man, wherever he may be on the earth, a sure knowledge of the beginning and the closing of the day, and also the blessed privilege of welcoming the Sabbath when it comes, and bidding farewell to it as it goes,—something which the Sunday keeper knows nothing of.

5. “Do you make a distinction between the names ‘Sunday’ and ‘Sabbath?’”—Certainly we do. “Sunday” is the purely heathen name of the first day, so called in honor of the sun, to which it was dedicated. “Sabbath” is the divine name of the seventh day, and comes from God’s rest upon that day.

For a broader study, we commend “The Lord’s Day the Test of the Ages,” a little pamphlet costing 10c, which covers the Sabbath in all dispensations.

### **97. Time of Beginning the Sabbath**

I am fully convinced that Saturday, the seventh day, is our Lord’s Sabbath, but I am not convinced as to the time of the beginning of the Sabbath. Will you please advise why Matt. 28:1, “In the end of the Sabbath, as it began to dawn,” does not mean that the Sabbath ended at day-break? And if this is the case, should the Sabbath begin at dawn?

The beginning of the day as set forth in Genesis 1, as intimated regarding the yearly sabbaths in Lev. 23:32, a comparison of Matt. 8:16; Mark 1:32; Luke 4:40; together with Neh. 13:19, clearly shows that the Sabbath began and ended with the setting of the sun. The Jews would not come to be healed during the time of the Sabbath; but as soon as the Sabbath had closed, at sunset, they came in great multitudes. Some good commentators tell us that the “began to dawn” (Matt. 28:1) simply means began to come—it was approaching. “In the end of the Sabbath, as it began to dawn toward the first day of the week,” simply meant that im-

mediately after the Sabbath closed, the next day began to draw near.

What to our mind is better than this is to read Matthew 27 in connection with Matthew 28. In the original, there is no division between chapters and verses. In fact, in the most ancient copies, there is no division between words. The Jews were very anxious that Christ's words should be made false. They went to Pilate on the Sabbath day, and said that this Man had declared that He would rise after three days, and they asked that before that time, Pilate command that the sepulcher be made sure. Pilate told them that they had a watch, or a guard; to go their way and do as they had proposed. "So they went, and made the sepulcher sure, sealing the stone, and setting a watch, in the end of the Sabbath." It was right down in the very closing part of the Sabbath day they did these things. Then when the morning dawned, "as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher;" that is, in the light part of the day, often called the day in distinction from the night. The other scriptures which we have cited show very clearly when the Sabbath day itself began.

### **98. What Is the Lord's Day?**

*The Lord's day* of the Holy Scripture must be the day which the Lord claims as His. In this, the Word of God is very explicit. In Isa. 58:13, the Lord calls the Sabbath "My holy day." Ex. 20:10 expressly says, "The seventh day is the Sabbath of the Lord thy God." Matt. 28:1 and Mark 16:1, 2 clearly show that this seventh day is the seventh day of the week, the day just before "the first day of the week." And in Mark 2:28, Jesus Christ declares, "The Son of man is Lord also of the Sabbath." What day, then, according to these scriptures, is the Lord's day? There can be but one true answer,—the seventh day of the week, the Sabbath of the Lord.

It is admitted—it could not be otherwise—that the Bible does not say that "the Lord's day" of Rev. 1:10 is the first day of the week. Why then call the first day of the week the

Lord's day?—Because, we are told, the early fathers called it that. But shall we take a "father" of an apostate church two hundred years this side of Christ, followed by other such "fathers," as of more authority than Christ and His Word? Less than forty days after Jehovah spoke with His own voice from Sinai, some of the "fathers" in Israel, Aaron among them, made an image to the Egyptian sun god Apis, and said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." And the next day, they held a feast to it, which they called "a feast to Jehovah." (See Ex. 32:1-5.) If the "fathers" of less than twoscore days' apostasy were wrong in the face of God's testimony, may it not be that the "fathers" two hundred years this side of Christ may also have been wrong? The only safe rule to follow is the Lord's Word, and the Lord's Word declares that the Lord's day is the seventh-day Sabbath.

### **99. Questions to Seventh-Day Adventists**

Where is the proof that man had ever before kept the Sabbath, except by special commandment, anterior to the proclamation of the Ten Commandments on Mount Sinai?

This is one of several questions which a correspondent sends us from Haiti. They are a revamping of a number of questions published in a tractlet several years ago, and still in circulation, entitled "Hard Nuts for Seventh-Day Adventists to Crack." The edition in Haiti seems to have been published by a minister there as if they were original with him. Most of them are mere catch phrases. They puzzle no one who understands the Word of God. The one above quoted is a fair sample of several. We have God's law proclaimed from heaven to Israel for the world, in Exodus 20. Exodus is a book of law. Genesis is not a book of law at all; it is simply a record of God's providential dealings with His children, and of the channel through which the promised Seed who would save the world was to come. It gives us records of events, but nowhere does it give us a code of laws.

We could as well ask concerning a half dozen other of the commandments: Where is the record that God ever told us

to do this or that? Where is the commandment in Genesis that we should honor our father and mother, or that we should have no other gods before the Lord, or that we should not make any graven images, or should not covet? Of course, the record shows very clearly that all these laws were in force, and that he who transgressed them committed sin before God. That record just as conclusively, and even more strongly, shows that the Sabbath was in force during all that time. The very record of its making, as Lange points out in his commentary on Gen. 2:2, 3, shows that God must have given a command concerning that day in the sanctifying, or setting apart, of that day to His glory. And according to the sixteenth chapter of Exodus, when Israel was relieved from the slavery in Egypt, one of the first things done was to restore to them the Sabbath, spoken of not as a new institution, but as a well-known institution, which was already in vogue. And this not a month before the law was spoken. This the commandment also indicates: "*Remember* the Sabbath day, to keep it holy."

### 100. Did the Apostles Change the Sabbath?

In a publication of a Christian paper, in answer to the question, "Who changed the Sabbath?" I find the statement given: "First by the authority of the apostles, delegated them by the Lord. Matt. 16:19. They kept the first day of the week. Acts 20:7; 1 Cor. 16:1, 2. Says Neander, 'The apostles rejected the Sabbath to avoid the risk of mingling Judaism and Christianity.' And also, secondly, because on that day Christ rose from the dead and appeared no less than five times to His followers. 3. The outpouring of the Holy Ghost on the Day of Pentecost occurred on Sunday." Will you please explain this?

Regarding these statements, there is nothing in Matt. 16:19 to show that the apostles were delegated to do anything else than to teach the Word of God. That text itself ought to be explained by the great commission given in Matthew 28, in which Jesus told His disciples to teach all things He had commanded them; but He never commanded any change

of the Sabbath, and on the contrary, He declared that not "one jot or one tittle" of the law could be changed. Matt. 5:17-20; Luke 16:17. So Jeremiah was set over the nations "to pull down, and to destroy, and to throw down, to build, and to plant" (chapter 1:10); but he simply did this by proclaiming God's Word concerning those nations (chapter 18:7-10).

Secondly, we have no record that the apostles ever kept the first day of the week as a holy day. Acts 20:7 simply records a night meeting held at the beginning of the first day of the week, the rest of the day being spent in regular secular labor; and 1 Cor. 16:1, 2 does not indicate any gathering whatever, but that each man should lay by himself *at home*, on the first day of the week, as God had prospered him, the money he would send to the needy in Judea, so that it could be gathered when the apostle came.

That the apostles did not reject the Sabbath to avoid the risk of mingling Judaism and Christianity is shown again and again by the labors and teaching of the apostle Paul. In the second chapter of Romans, he declares that the Jews had "the form of knowledge and of the truth in the law." In Acts 20, he declares that he had "kept back nothing that was profitable," but had taught all things that were necessary, had not shunned to declare "the whole counsel of God"; but nowhere is there any record that he had taught the Ephesian people any change in the Sabbath. He could say, as he met the Jews in Rome, as recorded in Acts 28, that he had done nothing against the custom of the fathers; and they could say they had heard no charge against him. That is, he had nowhere transgressed the moral law, as the Jews themselves regarded it.

James tells us that we are to keep the royal law according to the Scriptures, and whoso offends in one point is guilty of all. See James 2:8-12. And Peter declares (1 Peter 2:20-22) that Christ is made our Example, who did no sin. That is, Christ kept the law. He is our Example to follow. And John tells us that he who says he knows God, and keeps not His commandments, is a liar, and the truth is not in him; and

continues by saying, "He that saith he abideth in Him ought himself also so to walk, even as He walked." See 1 John 2: 4-6.

Neander lived a good many centuries this side of Christ. He had no more knowledge of the matter than hundreds of others. The very best knowledge, and the only knowledge, of what the apostles did is found in the Scriptures themselves. Jesus did rise from the dead on the first day of the week, and did appear to His disciples several times; but in no case did He tell them that that day was a holy day. He simply appeared to them on that day in order to show them that He was alive and had risen from the dead. As to the outpouring of the Holy Spirit on Pentecost, the day of the week is not even mentioned, and some good authorities contend that it was the Sabbath day. Others think that it was Sunday. But the Lord passed over one first day in the ten days between His ascension and the outpouring of the Spirit, and that fact of itself shows that not the first day was to be honored, but the antitype of Pentecost. There is absolutely nothing in God's Word to indicate that the first day was set apart as a holy day, and very many first-day people acknowledge this. There is but one Bible Sabbath, that instituted and commanded of God and observed by our Lord Jesus Christ.

### **101. The Sabbath for Israel**

If the Sabbath is a law for the gentiles and the church, why do the Scriptures say, with precision, it is a law and a sign for Israel in the past and in the future? Ex. 31: 13-17; Ezek. 20: 12, 13. If for the church, cite Biblical passages that ordained it.

Let us say to our readers as emphatically as we can, that God has no promise for the gentiles in His Word at all, only as they become Israel. The gentile as a gentile is utterly without hope, and so God's Word repeatedly declares. For to Israel pertain "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all." Rom. 9: 4, 5.

Our Lord Jesus Christ was of the stock of Israel. So were all the prophets, and all the apostles; and Jesus Himself declares, "Salvation is of the Jews." John 4:22. The very term "Israel" is of spiritual significance. It was given to Jacob because he prevailed with God, and it means "prevailer with God." "Thy name shall be called no more Jacob [sup-planter], but Israel: for thou hast striven with God and with men, and hast prevailed." Gen. 32:28. Only those who have thus prevailed with God can ever keep God's Sabbath; for the Sabbath is holy, and only holy men can keep a thing holy. God does not declare that the Sabbath shall be sanctified by our keeping it. He has already sanctified it. We are to keep it holy as He has made it holy, and the only way we can keep it holy is by having a holy heart.

Our Lord Jesus Christ said, when a young man asked Him what he ought to do, "Keep the commandments." Matt. 19:17. The apostle Paul declares: "Do we then make void the law through faith? God forbid: yea, we establish the law." And in the book of Hebrews we are told that under the new covenant, God's law—the law which existed in Jeremiah's day, six hundred years before Christ—is written in the hearts of His children. Heb. 8:8-12; Jer. 31:31-34.

But the Lord does not leave outside the gentile, called by Him "the stranger." And here is one of the promises which the gentile may appropriate: "Also the foreigners that join themselves to Jehovah, to minister unto Him, and to love the name of Jehovah, to be His servants, every one that keepeth the Sabbath from profaning it, and holdeth fast My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isa. 56:6, 7. Without that covenant relationship with Israel, the apostle Paul declares, men have no hope, and are "without God in the world," "alienated from the commonwealth of Israel, and strangers from the covenants of the promise." Eph. 2:12.

It is only Israel that will be saved. In that glorious city which God shall give to His children, there are twelve gates, and those gates are named after the tribes of Israel; and all who pass through those gates, in God's plan, will pass in as

members of one of the tribes. For "Israel shall be saved by Jehovah with an everlasting salvation." Isa. 45:17. It is utter folly to ask a man to keep the Sabbath of the Lord who does not know the Lord. Nobody can compel one to keep the Sabbath who does not know God. What folly it is for men to attempt it!

## 102. The Sabbath and the Gentiles

Are gentiles under obligation to keep the Sabbath? Was it not given to Israel alone?

As this is a frequently raised question, a few points may be worthy of consideration.

1. The Sabbath is a memorial of creation. This is demonstrated by such texts as Gen. 2:2, 3; Ex. 20:8-11. That creation affects all who dwell upon the earth, and all are amenable to the One who created them. The Sabbath was therefore for mankind, the whole race; for "the Sabbath was made for man" (Mark 2:27), and the "God that made the world and all things therein" also "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" (Acts 17:24, 26). Among the times before appointed is that of the Sabbath, which originated at creation, and was sanctified as God's memorial; and this memorial is "throughout all generations." Ps. 135:13.

2. That the Sabbath is for all men is shown by the records of peoples who, before apostatizing, acknowledged its binding obligation, and kept it, as shown by ancient records, and by the names they have retained for the days of the week.

3. That God gave the Sabbath to Israel was true. But He did not give it to them as a people to themselves; He gave it to them as He gave all other truth, that they might give it to others. To Israel pertained "the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." Rom. 9:4. The gentile world worshiped idols, forbidden by the first two commands of the Decalogue. Shall we therefore reject the law, saying it was

for Israel? So with other precepts of that same holy law. God ever calls the seventh-day Sabbath His day, "the Sabbath of the Lord thy God," but never "the Jewish Sabbath." The latter is man's name. Which shall we choose? On the other hand, God repeatedly calls Himself the God of Abraham, Isaac, and Jacob, the God of Israel. Shall we therefore reject Him?

4. But the new covenant is to Israel; all the promises are to Israel; the inheritance is to Israel; the holy and eternal city of the everlasting kingdom is the city of Israel, for after Israel are her gates named (Rev. 21:12); and Jesus declares that "salvation is of the Jews" (John 4:22). The Bible was given through Jews; and the Saviour was a Jew, and "unto Him shall the gathering of the people be." Gen. 49:10. Shall we therefore reject all these precious riches and blessings?

5. The fact of the case is that these Jews were the depositaries of God's truth because God saw that they could best preserve it till Christ came. They rejected it, and God cast them off; but their rejection did not affect God's truth. He simply placed the flaming torch and the sacred treasure in other hands, devoted to His service, to bear the light and the blessing to the world. But those who bear them are the Israel of God. There are no covenant blessings or promises to the gentiles, except as they become Israelites—prevailers with God—by faith. But all may become such, Jew or Greek, male or female, black or white. God is no respecter of persons.

But faith, the faith of Jesus Christ, the faith of Israel, the faith which works by love, the love that keeps the commands of God,—the same faith and love are required of all; and all who have it are Israelites indeed, true Jews, of "the commonwealth of Israel," and of "the household of God." See Eph. 2:11-19. And God is one; His law is one; His Son is one; His salvation, His Sabbath, His mighty redeeming love and eternal inheritance, each and all are one and the same to all who will accept them. He who will not accept them, may remain a gentile, "having no hope, and without God in the world"; for there is no other hope, no other God. But

he who will, may embrace Christ, become a covenant heir of God, and a lover of God's Sabbath, an inheritor of His promises. See Isa. 56:2-8.

### 103. The Rest That Remains

Please explain the fourth chapter of Hebrews. Apparently there was a movement afoot at that time to change the Sabbath day.

The Sabbath day is not the question of Hebrews 4. Read chapter 3. The Lord desires to bring His people home to Him to that promised eternal rest. He emphasizes again and again, in both the third and the fourth chapter, the thought that the Hebrews of old did not enter into that rest. The eighth verse of chapter 4 reads, "For if Jesus [really, Joshua (see the American Revised Version); "Jesus" in Greek is the same as "Joshua" in Hebrew (see also the margin of our Common Version)] had given them rest, then would he not afterward have spoken of another day,"—that is, not another week day, nor another day of twenty-four hours, but another time when God would give His people rest.

The only reason why the Sabbath is brought in at all is to show that God's plan concerning the rest of His people is from the beginning of this world; for He says, "He that is entered into his rest, he also hath ceased from his own works, as God did from His." Verse 10. And verse 4 says: "For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works." That is, that finished earth, as it came from the hand of God, was designed to be the rest home of man for all eternity; but unbelief came in, and man sinned, and consequently there was no rest; for there is no peace and rest to the wicked.

But He promised them rest when they came from Egypt. If they had believed, they would have entered into it; but Joshua did not give them rest then. The entering into that rest, therefore, is yet future; it remains. Then again under Solomon and David, God would have given His people rest; but unbelief thwarted it again.

Now the Lord puts it upon each soul individually through faith. "To-day"—every day—God calls to enter that rest; and when man will give up his own strivings and strugglings and his own work and his own sins, and yield himself wholly to the righteousness of God, he will enter into the beginning of that rest. He will find rest in Christ Jesus from all his sins and strife of soul; and that rest will be completed when man enters the earth made new at the second coming of Christ.

The only reason why the Sabbath day is mentioned there at all is that it is a pledge of God's eternal rest when His plan is completed in redemption. "There remaineth therefore a rest [“a Sabbath rest,” A. R. V.] to the people of God," such a Sabbath as the Lord had when the earth was made, which includes rest from sin. See Isa. 66:22, 23.

#### 104. Traveling on the Sabbath

If Christ were here on earth, and owned a street car line, do you think He would operate it on the Sabbath? Or would He buy a passage on the car on the Sabbath? Have I, as a Sabbath keeper, a right to buy a passage on the street car, or a dish of cream, or a horse, on the Sabbath?

As our Lord engaged in no commercial enterprise whatever, when here upon the earth, we do not think He would engage in such if He were on the earth now in the same capacity. That was not His business. He has given the rule, however, that ought to affect all His followers who are in business. It is found in the fourth commandment, and in an inspired commentary on that commandment—Isa. 58: 13. There are things which may be done on the Sabbath, and things which may not be done. It is possible to conceive that work which is prohibited would under other circumstances be proper. The whole point of the matter lies in the motive and object.

No Christian would run a street car line on the Sabbath day; the commercialism and the example ought to decide that. But if one were traveling, or called, in God's work, to another place, we do not know any reason why he should not

avail himself in a proper way of the street car service, the same as missionaries must avail themselves of steamship service. If one can walk to service or worship without over-fatigue, it is better to do it. If the journey is too long for this, we do not see any reason why one cannot take a car, or other means of public conveyance; but we do not see how these things can be used for private pleasure, or amusement, or entertainment.

The one motive which should guide the Christian is clearly stated by the apostle Paul: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Seemingly a Christian may do under some circumstances that which in and of itself would seem to be a transgression of God's law, just as when Jesus and His disciples passed through a wheat field and shelled some wheat, they were thought by the Jews to be breakers of the Sabbath. In such circumstances, we should remember that other scripture by the same apostle, "Let us not therefore judge one another any more." Rom. 14:13. And the reason for this is good: "We shall all stand before the judgment seat of Christ." Verse 10.

### 105. The Word "Rest" in Ex. 5:5

There is one translation of the Bible that uses the word "Sabbatize" instead of "rest" in Ex. 5:5. Can you tell me the name of this translation? Is it in English?

We know of no translation which so renders. We have half a dozen or more at hand, but they all give the English word "rest" or "cease." The Hebrew word, however, is *Shab-bath*, the root from which "Sabbath" comes; and the thought of the word seems clearly to be, to Sabbathize, or observe the Sabbath. It is rendered "rested" in Gen. 2:2, 3; Ex. 16:30; 31:17; and "rest" in Ex. 23:12; 34:21; and Lev. 26:34, 35. It is rendered "Sabbath" in 2 Chron. 36:21. The teaching of Moses brought the minds of Israel back to the Sabbath. Of this Pharaoh complained.

**106. From One Sabbath to Another, Isa. 66:23**

This text says, "From one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." But others tell us, from Rev. 21:23 and 22:5, that there is no night there; and therefore Isaiah has no reference to the Sabbath, but one eternal rest. Please explain.

First of all, Isa. 66:23 could not have reference to one great eternal rest, because to speak of "from one eternal rest to another" would be absurd, for an eternal rest does not leave time for any successive eternal rests. Then, too, that the Sabbath is indicated, is also shown by the connection, "from one new moon," which would also stand for one month—from one month to another, and from one Sabbath to another; or from month to month and week to week; and the great day of the week then as now will be the Sabbath.

What is meant in Rev. 21:23 and 22:5 is not that there will not be a succession of day and night, or that day will not follow day. The implied contrast is with cities of this world. Cities of this world have walls and gates, or did in those days; and those gates were shut by night, to keep out robbers and marauders and hostile armies who would come in under the darkness of night. That will not be the case in that new Jerusalem. God's glory will be so great in that city, that there will be no night there, no darkness under which robbers can hide or the lawless devise or plan destruction. It will be all light. Nothing more than this is implied.

It is also spoken regarding the city itself, and not regarding the new earth. When God's children come up from all parts of the earth, where there is a difference between day and night, as indicated by Isa. 30:26, the Sabbath will be observed there just as truly as it can be here, only with perfect holiness to the Lord. The light of the moon will fall upon that earth, but it will be like the light of the sun now; and the light of the sun in the new earth will be sevenfold what it is now. Yet when God's people come into His very presence, His glory will be so great that "the moon shall be confounded, and the sun ashamed; for Jehovah of hosts will reign in

Mount Zion, and in Jerusalem; and before His elders shall be glory." Isa. 24:23. There are some parts of our cities at the present time which on some occasions are as light as the day, when under the tremendous effulgence of a number of arc lights. But it does not take away the night, nor change the succession of days; nor will God's ineffable glory, far surpassing anything artificial, or even in the natural world, take away from the earth its succession of days or months, or its Sabbath.

### 107. Kindling Fires on the Sabbath

Is fire kindling done away, or not? I understand that it is not lawful to kindle fire to cook on the Sabbath, but others do kindle for cooking purposes on that day.

When the command was given in regard to building fires on the Sabbath, the Israelites were in the wilderness, journeying from the land of their bondage to the land of their promise. They had been under the idolatrous influence of the Egyptians for several generations, and many of them had lost sight of the real significance of the Sabbath; and God placed tests upon them while they were there in the wilderness, to emphasize the importance and the great moral value of His Sabbath law. But that command in regard to making fires on the Sabbath is no part of the Sabbath law itself. Where circumstances require, the building of a fire, or any other work of mercy, is permissible on the Sabbath, as shown by the teaching of Christ Himself. Christ taught that it was right to take an ox or a sheep out of a pit on the Sabbath day. When His disciples went through a field of wheat, and they were hungry, they plucked some of the wheat, separated it from the chaff, and ate it; and then the Master uttered the conclusion, "Wherefore it is lawful to do well on the Sabbath days." Matt. 12:12.

The method used by the Israelites in kindling a fire required a great deal of work; and where this work was not necessary on the Sabbath, it was not to be performed. They were journeying in a warm climate, where fires were not

needed for warmth, and they should not build them for the mere preparing of food. But in some climates, it is necessary to have fires on the Sabbath. Only such work should be done on that day, however, as is absolutely necessary. All food should be prepared the day before; and if food must be warmed, this should be done with as little work as possible. In cases of sickness, the patient may require hot food; but in many cases, a hot meal is not required.

The man who was stoned to death for doing work on the Sabbath did it defiantly and presumptuously, to show that he did not believe in the requirements. He was in rebellion against God.

### 108. Difficulties in Sabbath Keeping

My husband is convinced that he should keep the Sabbath; but since he is working for a Sunday keeper, he would doubtless lose his position, and is afraid that he might not be able to make a living for himself and family. What should he do?

The danger lies in continuing the course that your husband is now pursuing. We are liable at any time, if we are depending merely upon the arm of flesh, to be thrown out of work; but God's promise is: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14. That promise of God has behind it all the power by which He upholds His entire universe, and that promise cannot fail. We can stand upon it, and know that we will never go down.

Another one of the great promises from this book of Isaiah says: "He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that

shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil; he shall dwell on high: his place of defense shall be the munitions of rocks: bread shall be given him; his waters shall be sure. Thine eyes shall see the King in His beauty: they shall behold the land that is very far off." Isa. 33:15-17. Such promises as this in the heart of the individual are stronger than all the difficulties that can combine to confront him. They raise him above the sporting wind of circumstances, and thrill his heart with the hope of seeing "the King in His beauty," because he is walking in the highway of the great King's commandments. One of the saddest mistakes that men can make is to fear to trust God. "Seek ye first the kingdom of God, and His righteousness; and all these things [our food, our clothing] shall be added unto you." Matt. 6:33. This is our Lord's assurance. He who plans and works for God will find the divine hand caring for him.

### 102. Old and New Style

What effect did the change from Old Style to New Style have upon the day of the Sabbath?

The change of the calendar from Old Style to New Style was made by Pope Gregory in 1582. Ten days were dropped from the calendar made by Julius Cæsar, the one then in vogue in European countries, to bring the calendar year into harmony with the solar year. By this change, October 5, 1582, was called October 15, 1582. This corrected the mistake in the calendar of Cæsar. England did not make the change until 1752, when September 3 of that year was called September 14. But these changes did *not* affect the *day of the week*. This is shown by the fact that there was no difference between the reckoning of the days of the week in Great Britain and the rest of Europe between 1582 and 1752, although the former reckoned according to the Old Style, and the latter by New Style; and the further fact that the week of Russia (where Old Style prevails) is identical with the week of the rest of Europe and America,

where New Style is in vogue. None of the changes in years or days of the month of the past have affected the days of the week.

### **110. A Question of Days**

Will you please answer in your columns a question in regard to the following texts?

"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. 14:5.

"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Gal. 4:10, 11.

"Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days." Col. 2:16.

May we not very reasonably conclude, from the reading of these texts, and from their connections, that the observance of the Sabbath is of very little importance, if not wholly unnecessary to salvation?

1. Romans 14 is not a discussion of a question of days, but a question of judging, or condemning, a brother. "To his own master he standeth or falleth;" and, despite the judgment of mortals, God is able to hold him up. Even though the text did refer to the Sabbath, it would prove nothing concerning its obligation; it would simply prove that the observer or the nonobserver was answerable to God alone. But at the bar of God, all who have known God's law will be judged by the law. Rom. 2:12; James 2:8-12. But the text and the context seem to make reference to matters which of themselves made no difference, ceremonial days of the law, for example.

If it should be said that the term "every day" of the text must include the Sabbath, it is sufficient to show that it does not in Ex. 16:4. Compare with verse 27. The "every day" meant every day of the common days given to man, of "the six working days." Ezek. 46:1. The Sabbath command is a part of God's law, of which no jot or tittle shall pass away. See Isa. 51:6, 7; Matt. 5:17-19. The eternal Spirit of God

did not contradict through Paul what it said through Isaiah and Jesus.

2. The days and times of Gal. 4:10, 11 are heathen days and times. Read the text and the context:

"Howbeit then, when ye knew not God, ye did *service* unto them which by nature *are no gods*. But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain." Verses 8-11.

Before they knew God, before the gospel came to them, whom did they worship or serve? *Answer*: "Ye did service unto them which by nature are no gods." They were therefore heathen. Compare with 1 Cor. 12:2; 1 Thess. 1:9. See also Acts 14:6-18. Lycaonia was a part of Galatia. In their backsliding, what did the Galatians do? *Answer*: "How turn ye *again* to the weak and beggarly elements, whereunto ye desire *again* to be in bondage?" What were among the heathen observances? *Answer*: "Neither shall ye use enchantment, nor observe times." Lev. 19:26. "He reared up altars for Baal [the sun god]. . . . He made his son pass through the fire, and observed times." 2 Kings 21:3-6. See also Ezek. 8:15, 16.

The oldest and most widespread heathen worship was sun worship, and the oldest heathen day is Sunday, dedicated to the worship of the sun. Besides this, there were monthly and yearly and other heathen feasts and festivals and holy days. The Saturnalia, from which came the Roman Christmas; the feast of Eostre, from which came our Easter, and the Sunday, are good illustrations of the perpetuity of heathen customs. When, therefore, the Galatians went back to their heathen gods, they doubtless returned to their old feasts and festivals. No wonder that the apostle was afraid of their conversion. This shows how early Sunday began to come into the church.

3. The context of Col. 2:16 clearly shows that the meats and drinks and fast days and sabbath days to which the

apostle had reference were those which were "a shadow of things to come; but the body is of Christ." Verse 17. These yearly days, some seven in number, are mentioned in Leviticus 23, "beside the Sabbaths of the Lord." Verse 38. All the ceremonial sabbaths pointed forward to Christ; but the eternal Sabbath of the Lord was a constant memorial and sign of Christ's power to create, uphold, and sanctify. Ex. 20:8-11; Ezek. 20:20, 12. God's moral law is unchangeable and eternal, and His weekly Sabbath is a part of that law.

Do not forget the very first expression in the scripture under question, which is the core of the whole matter: "Let no man therefore judge you." Why? — Because, as the previous verses show, we have acknowledged Jesus Christ the Lord, been buried with Him in baptism, and arisen to a new life in Him. The mere ceremonies of the past are nothing in Him. The sins that were recorded against us have been all blotted out; and those past ordinances, which call to remembrance our sins year by year, from time to time, are gone.

### 111. The Breaking of Bread

Some people infer that the breaking of bread mentioned in Luke 24:35; Acts 2:42, 46; 20:7; 27:35, and other scriptures, refers to the holding of the Lord's Supper. Does this phrase not generally refer to a common custom at a meal?

You are quite right in your conclusions regarding these texts. The principal object in trying to make it appear that such texts refer to the celebration of the Lord's Supper, is that some excuse may be had for sacredly observing Sunday. For instance, Acts 20:7 says, "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." The claim is made that this breaking of bread was the Lord's Supper, and that they had come together on the first day of the week to celebrate that ordinance, and furthermore, that they would not have been celebrating that ordinance on the first day of the week if they had not regarded that day as a sacred day.

This may sound very plausible, but the text is wanting in several important particulars. In the first place, it does not say that that breaking of bread was the Lord's Supper. In the second place, it does not say that they had come together on the first day of the week because they regarded it as a sacred day. If the breaking of bread would make a day sacred, then, according to Acts 2:46, referred to in your question, they would have observed every day as sacred, because that text says, "They, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." They continued "daily" in breaking bread. But even if this was the Lord's Supper which they celebrated, that would not necessarily indicate that it was upon a sacred day. The Lord's Supper was not instituted on either Saturday or Sunday. It could be observed on any day; and it might have been celebrated at the time indicated in Acts 20, because of Paul's departure the next day—the Christians at Troas may have wanted to celebrate it with him before he left them. But even though this meeting was held in part at least on the first day of the week, there is strong evidence that the breaking of bread did not occur until Monday morning.

The Sunday institution rests upon such a weak foundation that it has to resort to all kinds of devices to give it any semblance of support. The Sabbath of Jehovah has a very explicit command enjoining its observance. The Sunday institution rests only upon inference. And when people begin to build doctrines upon inferences, there is no end to the absurdities that may be promulgated.

## 112. The Right to Keep Sunday

Have I not a right to keep Sunday, according to Rom. 14:5, 6? Am I not justified in keeping Sunday if I keep it to the Lord, being fully persuaded in my own mind?

We quote all of the text that pertains to days, from the American Revised Version: "One man esteemeth one day above another: another esteemeth every day alike. Let each

man be fully assured in his own mind. He that regardeth the day, regardeth it unto the Lord."

Let it be noted: (1) That this chapter — and the whole epistle, for that matter — is addressed to Christians, to whom the apostle had emphatically taught the perpetuity and immutability of the law of which the Sabbath precept is a part. The Jews held the true "*form* of knowledge and of the truth" in that law, and in this they knew God's will (see chapter 2:17-23; by that law, men will be judged (2:12); by that law is the knowledge of sin, and all mankind stand condemned by it (3:19, 20; 4:15; 7:7); that law witnesses to the righteousness of God in Jesus Christ (3:21, 22); faith establishes that law in the heart (3:31); grace saves from its transgression (6:1, 2, 15, 16); the demands of the law are met by those in Christ (8:4); and only the carnal heart is at enmity with its righteous requirements (8:7). Therefore the ones who heeded this epistle were Sabbath keepers.

2. Chapter 14 cannot therefore refer to the Sabbath day, but to the immaterial days, such as the Passover and the Day of Atonement. The expression "every day" refers to the six working days of the week, as in Ex. 16:4, and does not include the Sabbath.

3. Romans 14 has for its specific purpose instructions to Christians that they should not judge one another; that all judgment rests with God, to whom each and all must give account. Verses 10-12.

4. So far as man is concerned, one has the right to keep any day or no day. One is not, cannot be, justified before God in the observance of a day contrary to God's law. God cannot justify transgression of His law. He will justify the ignorant and perfect heart despite the transgression, but not because of it.

5. It would seem that no day would be acceptable "to the Lord" that He Himself had not given. And no one could keep any day acceptable to God who was not fully persuaded in his own mind. There is no coercion in God's service; there must be the willing heart. The thought of the apostle seems to be that in immaterial things, there should be liberty. A

transgression of God's law would take one out of God's church entirely. Let us not use equivocal expressions to evade the plainest, clearest duty, emphasized by the example of our blessed Lord.

### 113. Sunday Laws and Prohibition

Please give the reasons why a law prohibiting the manufacture and sale of intoxicants is right, and one forbidding Sunday labor is wrong. Are not both class legislation?

The design of the prohibition of the manufacture and sale of intoxicants has naught to do with class. It does not prevent any one from drinking, if he has liquor. It does prohibit the manufacture and sale for public purposes. One of the chief reasons for doing this, from a political standpoint, is the enormous drain that the liquor business is upon the community. If those who manufacture and sell liquor, met all the expense and tragedy of the liquor traffic, that would be one thing. But they do not. They impose upon the community a fearful burden, which the community itself must bear, in the drunkards and paupers they make, in the widows and orphans, or worse than widows and orphans, in the crime and corruption that is fostered, in a hundred different ways, breaking down all barriers of law, of society, and loading continually heavy burdens upon the community. The saloons make necessary the great number of police in our cities and towns; they furnish a great deal of the material for the courts. The mere suggestion of these will bring to the minds of our readers very much more than we have mentioned as the result of the liquor traffic. It has to do wholly and solely with the economic problem of our cities and towns. In a long series of years, a country could better afford to pay pension to the men engaged in the liquor traffic, until they died, than to allow the traffic to go on; and this from a purely economic standpoint.

A Sunday law is altogether different. It is class legislation; it is more, it touches the rights of mankind. It touches the very highest class of those rights, the right to worship

God according to the dictates of one's own conscience, and the right to earn a living for one's family, working in what way and how long one will. It does not strike directly at evils, economic or otherwise. The fact certainly has been demonstrated that the Sunday is as well kept in communities where there is no Sunday law as in communities where there is one. Neighbors get along just as peacefully; there is just as much quiet; there is far more agreement, less trouble and prejudice in every way, than where Sunday laws exist. Their most serious effects fall, many times, upon those the most conscientious and faithful.

In nearly all cases of prohibition of the liquor traffic, time is given for the saloon man to adjust his business. Adjusting his business, he has no trouble from the law. He could not say that conscientiously he must follow that business. No saloon keeper in the world would ever make such a claim as that. Any other business equally profitable, or less, would be preferable; for few saloon keepers would actually prefer a business like that, were they not trained to that one thing. But this is not the case at all with the Sunday law. It does have to do with conscience and one's relationship to God.

#### **114. Obedience to a Sunday Law**

Ought Christian Sabbath keepers to obey Sunday laws? Is it always the duty of men to be law-abiding?

It is the duty of men always to be law-abiding unless the law conflicts with one's duty to God. The whole principle is set forth in the answer of the apostles, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Acts 4:19. "We ought to obey God rather than men." Acts 5:29. Jesus said, "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." These are the principles that ought to guide all men, whether it be regarding Sunday laws, or any other law.

There are oppressive laws which do not interfere with our duty to God. They make hardship for men. It is better for

a Christian to obey such a law than to rebel; but if a law demands homage to a false religion, to a counterfeit institution, to an ordinance of man in the place of the command of God, we can say with the apostles of old, that "we ought to obey God rather than men." Yet a Christian should not resist the law; he should simply do as Daniel did when he was commanded to pray to no other God save the king,—go about his duties the same as if the law were not in existence. No Christian is a rebel against civil government. He is simply loyal to God; and if that means disobedience to the civil government, it is because the government has set itself against God.

### 115. Pentecost

On what day did the Pentecost of Acts 2 fall,  
Sunday or Sabbath?

There is a great deal of difference of opinion regarding this. It seems to us that the preponderance of testimony is that it occurred on Sunday, but there are good scholars among Sunday keepers who contend for Sabbath. The day of the week on which the Pentecost occurred is in no sense a vital thing to the children of God; for if it had been, the Lord would have indicated clearly the day of the week.

## Section VIII

### Prophecy and Second Advent

#### 116. Were the Old Prophets Mistaken?

Were the old prophets mistaken in their predictions concerning Israel, as in Isa. 11:11-16; Jer. 16:14, 15; 31:31, and other prophecies?

There are certain principles which will help us greatly to understand the prophecies of the Old Testament concerning Israel, if we will learn and apply the principles. Otherwise all is confusion.

1. All God's promises and covenants in Old and New Testaments are to Israel. They come through the Jews to gentiles. They are not to the gentiles as such. Rom. 9:4. The gentile, the stranger, the foreigner, is blessed only as he takes hold of God's covenants. Isa. 56:1-8; Eph. 2:11-22; Rom. 11:17. "Salvation is of the Jews." John 4:22.

2. Some of these promises and prophecies of the ancient prophets were fulfilled in the restoration from Babylon.

3. Some of these predictions are what may be called double prophecies, in which the prophet's vision included events close at hand and some far off, just as in one's view of the mountains, two peaks appear as one, though when we reach them, we find them separated by miles of valley. The prophecies fulfilled before Christ were fulfilled under the typical covenant conditions then existing; those fulfilled after Christ, according to the confirmed, antitypical covenant conditions. In the times previous to Christ, the Jews as a nation occupied the center of the field; since Christ, it is the Israel by faith, God's remnant church wherever found.

4. Some of these prophecies are conditional, depending upon Israel's acceptance or rejection. These conditions are very clearly stated in Jer. 18:7-10. The prophecy of the sanctuary of Ezekiel (chapters 37 to 48) is one of these. That sanctuary will never be built.

5. He who attempts to read the ancient prophecies of God concerning Israel without taking into consideration the clearer revelations of the New Testament is bound to go astray. Read the emphatic words of Paul: "How that by revelation He made known unto me the mystery; . . . which in *other ages was not made known unto the sons of men*, as it is now revealed unto His holy apostles and prophets by the Spirit; that the *gentiles should be fellow heirs*, and of the *same body*, and *partakers of His promise in Christ by the gospel.*" Eph. 3:3-6. It therefore follows that whoever fixes up a theory that excludes God's great gospel work to the world, for all alike, in which "*there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian,*" is astray, and is bound to go farther astray.

In harmony with these principles, our inquirer will have no trouble in settling many difficulties. He may find many obscure texts. Let him abide by the principles; the texts will sooner or later fall into line. The new covenant of Jer. 31:31 was confirmed by the death of Christ upon the cross. See Heb. 8:8-10. Its blessed fruitage is forever, and all brought in by it will be of Israel.

### 117. The Seven Times

Kindly give an explanation of Lev. 26:27, 28.  
What is the meaning of the "seven times"?

The expression "seven times" is used repeatedly in this chapter. It is sometimes said to refer to seven different years, these years, of 360 days to the year, meaning 2,520 prophetic days, or literal years; but that is not the evident thought of the expression. One reading the text will see that it states not that God is going to punish seven times and then seven times more and then seven times more. It signifies sevenfold, that is, to the very fullness. Seven is the number of completion. The term in the original simply indicates seven, or sevenfold. The Hebrew word is used in the sense of sevenfold. See Gen. 4:24—Cain avenged sevenfold. It is used in most cases simply as a number. Spurrell renders "seven-

fold" in each of the four instances where the expression occurs in this chapter. The clear, evident meaning is that on account of the sins of the people, God would visit upon them full and complete punishment.

### **118. Earth Desolated**

Is the earth desolate during the millennial period? What of the wicked? Where do the saints dwell during that period?

That the earth will be desolated by the destruction of the wicked is clearly shown by such texts as Isa. 24:1-3; 34:8-15; Zeph. 1:2, 3; and other scriptures. This is declared by the prophet to occur at the presence of the Lord (Jer. 4:23-27); and by the apostle, at Christ's coming, which is the same thing (2 Thess. 2:8; Rev. 19:21). The reader will notice that those who have not been slain by plague and battle ("the remnant," those who remain) are destroyed by the presence of Christ and the words He speaks. Also in connection with Christ's coming, the righteous dead are raised, and all the righteous are changed to immortality, and are taken by Christ to the mansions He has gone to prepare, in the new Jerusalem, the city of God in heaven. See 1 Thess. 4:16; compare with John 13:36; 14:1-3.

In harmony with this, we are told that the saints "have in heaven a better and an enduring substance." Heb. 10:34. In holy vision, John saw them there before the throne of God, on the crystal sea (Rev. 14:1-3), and heard the sound of the multitude of voices praising God (Rev. 19:1). Then, as the righteous are taken to heaven and the wicked all slain, the earth must be desolate. How long it is desolate is shown by two scriptures,—"many days" (Isa. 24:21, 22), "until the thousand years were finished" (Rev. 20:5). At the end of this period, the wicked are raised from the dead; the new Jerusalem, the capital of the new earth, descends from heaven with the saints; Satan and his host strive to take the city (Rev. 20:7-9), and the devouring fire of God's presence destroys them. The earth is then restored for the eternal inheritance of the righteous. Rev. 21:1-7. Thus the righteous are

"recompensed in the earth: much more the wicked and the sinner." Prov. 11:31. A fuller setting forth of this subject is given in "Bible Students' Library," No. 6, entitled "The Great Day of the Lord." Price, including postage, 6 cents.

### 119. During the Thousand Years

Will you please explain Isa. 34:11-15? Does not the fire destroy all the animals that live at the coming of Christ, or are there animals on the earth at that time?

There seems to be no evidence that when our Lord shall come the second time, all life on the earth will be destroyed. All human life will be destroyed. Not only does Isaiah teach that, but Jer. 4:25 declares, "I beheld, and, lo, there was no man." See also Rev. 19:21. Of those left on the earth after the great wars that sweep over the inhabitable part of the globe have wrought their work, it is said, "The remnant were slain with the sword of Him that sat upon the horse." That is, they will perish in the forth-shining of Christ's presence. But there are beasts that remain.

The fire is not, then, universal. It is kindled here and there, and the whole earth becomes a desolate wilderness; but Isaiah 34, which clearly seems to use Idumea as a type of that desolate condition, would indicate that there will be wild beasts and birds of prey which will inhabit the earth during that time. It is to these that the call goes forth to come and devour the carcasses of the men upon the earth. See Rev. 19:17, 18. Doubtless the multiplication of these beasts and birds will furnish food for the wicked when they come up at the end of the thousand years in the second resurrection.

Then when the glory of God shall appear the second time, the whole sinful earth, with the exception of that place where the city stands, which has been made holy by the feet of the Son of God, will become one great lake of fire. The Scriptures do not say that the lake of fire will begin at the beginning of the thousand years, or at the beginning of the day of the Lord, but it will come in the day of the Lord. And so we read in 2 Peter 3:10, "The day of the Lord will come

as a thief in the night; *in the which* the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up."

## 120. Hephzi-bah and Beulah

Will you please explain Isa. 62: 4, 5?

The chapter looks forward to the time when the new heavens and the new earth shall be given to God's children, and the glorious new Jerusalem, or Zion, shall be the capital of that kingdom. That city is represented as the bride. Our Lord Jesus Christ is King. See in confirmation of this, Gal. 4:26, where Jerusalem that is above is called "the mother of us all"; and Rev. 21:9, 10, where Jerusalem the capital city of the new earth is called "the wife of the Lamb." All the saved ones are the children. Christ is called in Isa. 9:6 "the everlasting Father." Jerusalem above is now desolate, waiting for her children. The same thought is confirmed in Isa. 54:1-8, a portion of which Paul quotes in the fourth chapter of Galatians.

Jerusalem above, being desolate, would seem to be forsaken, and is so spoken of. But when God shall restore the earth to its pristine beauty, Jerusalem above shall "no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah." "Hephzi-bah" means "my delight shall be in her," and "Beulah" means "married"; "for Jehovah delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." As Palestine was divided by Joshua among the Israelites, so God will divide the inheritance in the new earth among His saved children. Each man will rejoice in his portion; but the greatest of all rejoicing will be that of our Lord Jesus Christ over His bride, the city of God, which shall be a joy and rejoicing forever.

**121. Fulfillment of Ezekiel 38**

When will Ezekiel 38 be fulfilled—now, or at the end of the one thousand years? The plagues seem to be brought to view in verse 22.

There are many theories regarding Ezekiel 38 and 39. Some Bible scholars contend that the prophecy will be literally fulfilled before our Lord comes, and that it must signify that the children of Israel will people Palestine, because it speaks of God's people in the land of Palestine, and of the great horde from the north that sweeps down upon the ones whom the Lord calls "My people Israel." It is thought that the only way this can be brought about is that the Jews will return to the Holy Land and build it up again, and upon them will come down the great confederacy from the north, led by Magog. There are others who believe that this will not occur until the end of the one thousand years, when Gog and Magog are raised from the dead. Rev. 20:8.

But this could not be, because there will be no such divisions of nations or aggregation of nations at the end of the one thousand years as are spoken of in Ezekiel 38 and 39. National judgments take place before Christ comes; and one has to stop and think but for a minute to know that when all the dead of all ages come up at the end of the thousand years, their national boundaries and distinctions will be completely eliminated.

There is another view which to us seems reasonable. There are conditional prophecies in the Old Testament, many of them. The conditions are stated in Jer. 18:7-10. God laid before His people wonderful blessings that would have been fulfilled to them at that time under the old covenant—that is, during the time of literal, fleshly Israel.

The sanctuary in the closing chapters of Ezekiel is an instance of that kind. Many of those who believe in the literal fulfillment of Ezekiel 38 before Christ comes, believe also that the sanctuary will be set up. But one cannot consistently believe that; because sacrifices were to be offered in that sanctuary, and he who offers sacrifices makes of no effect the offering made once for all by our Lord Jesus Christ. The

most reasonable explanation that can be made of the sanctuary prophecy in chapters 40-48 is that Israel never complied with the conditions, and consequently that sanctuary, with all its blessed fullness, was never built. The best thing they had was a shadow of it, the temple built by Zerubbabel, Ezra, and others.

It seems to us that the prophecies of Ezekiel from the thirty-sixth chapter are just as truly conditional, as a part of the last great prophecy; and if God's children had been faithful to Him, He would have brought them back upon "the mountains of Israel." The enemy, Edom and others, had said against them, "Aha," and boasted of having possession of the high places; but the Lord said, "O mountains of Israel, ye shall shoot forth your branches, and yield your fruit to My people Israel; for they are at hand to come." Verse 8. Verse 11 declares that God "will do better unto you than at your beginnings: and ye shall know that I am Jehovah." He would cleanse them from their sins. He would make them great. What He asked of them was that they should "be ashamed and confounded" for their ways. Verse 32.

If they had yielded to God, then the resurrection that is described in the thirty-seventh chapter of Ezekiel would have taken place. All the enemies that would have come down upon them from the north, as depicted in chapters 38 and 39, would have been destroyed. Plagues would have fallen upon their enemies, and Israel would have been able to build that marvelous sanctuary, and the presence of God would have dwelt among them in overpowering glory. The name of that city henceforth would have been, "Jehovah Is There." Ezek. 48: 35.

But Israel failed to meet God's requirements, and the only thing He could do for them He did in the meager restoration from the Babylonian captivity. About 40,000 of His people returned, and a sanctuary was built that was far inferior to the glory of the temple of Solomon, to say nothing about that of Ezekiel. Nevertheless, all God's promises of a glorious future will be fulfilled for His own people. This, while not stated in one passage, is given in others. Part of Ezekiel 38

and 39 will be fulfilled this side of the second coming of Christ, but in the clearer terms that are stated in the book of Revelation. Some of them will be fulfilled at the end of the thousand years, but we will understand this very much better if we take the unconditional prophecies given in the Revelation.

In reading Old Testament prophecies, it is well for us to remember what the apostle Paul says in Eph. 3:3-6. He declares there that the gospel contains a fuller revelation than had ever been given before, "which in other generations was not made known unto the sons of men, as it hath now been revealed unto His holy apostles and prophets in the Spirit; to wit, that the gentiles are fellow heirs, and fellow members of the body, and fellow partakers of the promise in Christ Jesus through the gospel." He who ignores these instructions, and attempts to make a conditional mixed prophecy like Ezekiel 38 and 39 a prophecy of those times or of later times in all its details, will certainly go far astray.

## 122. The 2,300 Days

I would like you to explain why you add 34 to 1,810 when it has been cut off from the 2,300 days with the 490 days or years.

The 2,300 prophetic days of Dan. 8:14 begin 457 B. C., and end in 1844 A. D. They are 2,300 literal years. Beginning in the autumn of 457 B. C., they would end in the autumn of 1844 A. D. 457 from 2,300 leaves 1,843 full years; but as the time began in the autumn of 457 B. C., it would extend beyond 1843 A. D. to the autumn of 1844 A. D. Seventy weeks (Dan. 9:25), or 490 years, of the 2,300 years were cut off upon the Jews. Of these years, 457 would be before Christ; 33 years would be after Christ, extending into the thirty-fourth year. This would leave 1,810 years to 1843. In other words, the 490 years that were cut off upon the Jewish people extend from the autumn of 457 B. C. to the autumn of A. D. 34. 490 from 2,300 leaves 1,810. 1,810 years from 34 A. D. carry us to 1844 A. D. It takes the two numbers, the 490 and the 1,810, to make

up the 2,300, the 490 being devoted to the Jewish people exclusively, and the rest of the time, of course, to the whole world.

### **123. The Vision of the Chariots**

Will you explain Zech. 6:1-8, especially the eighth verse?

In brief, these horsemen are God's messengers, sent out by Him to look after God's interests in the earth. They were war chariots, to wage battle and execute judgment. To each chariot is given a different field to watch over. Two go to the north, the general seat of all trouble; one to the south; and one passes over the great field to and fro. They represent God working among the powers of earth to bring deliverance to His people and help to Jerusalem. Rebellion in the provinces of Babylon and Media and war in Egypt were all quelled in order that the decree of Cyrus regarding the building of the temple might be carried out. The eighth verse shows that the trouble in the north which threatened God's work had been stayed. The book of Ezra should be read in connection with Zechariah and Haggai.

### **124. Elijah the Prophet, Mal. 4:4-6**

Will Elijah the prophet come down from heaven and preach the truth in the last days?

The prophecy of Malachi is of twofold application. One of these applications was met in John the Baptist. The angel said of John, in Luke 1:17, "He shall go before His [Christ's] face in the spirit and power of Elijah, to turn the hearts of the fathers to the children, and the disobedient to walk in the wisdom of the just; to make ready for the Lord a people prepared for Him." In Matthew 11:14, Jesus expressly says of John, "And if ye are willing to receive it, this is Elijah, that is to come." Yet John was not the actual Elijah, as he expressly tells us in John 1:21, but he was Elijah in the sense of the fulfillment of that prophecy at the first advent of our Lord.

But that which was fulfilled in a single individual then, takes a great deal wider scope in the last days. One individual could go to the Jewish nation and bring before all the people of that nation God's message concerning Christ's first coming. But there is to go to the world a message concerning His second coming. Rev. 14:6, 7. No one man can bear that message to the world; and so Elijah and John the Baptist are types of the people whom the Lord calls to bear His last message to the world.

Conditions in the world will be the same as Elijah and John the Baptist found. For instance, there was the strongest kind of union of church and state, contrary to God and His truth, in the days of Elijah. We have Jezebel, the corrupt, idolatrous, sun-worshiping queen, urging on Ahab to the persecution of the Lord's people. We have, in the days of John the Baptist, Herod, influenced by Herodias, the wicked woman whom he had married. In Elijah's day, we have the backsliding of Israel and their turning away from the true God to sun worship. So it was in the days of John the Baptist; God's people had departed from Him, and were sunken in cold, dead formalism, making void the commandments of God by their traditions.

Those are the conditions that exist to-day; and God is asking His faithful people to give to the world the great three-fold message of Rev. 14:6-12. That message meets all the conditions that are in the world, and that message will go and is going with "the spirit and power of Elijah," just as John the Baptist went. Consequently the antitype of Elijah is not some man who may call himself Elijah; it is not vested in one individual, but in the whole people that will carry God's message to the world.

Another thought: the important thing is not the messenger, but the message. This has been true in all ages. The important thing was not Elijah—the mere man; it was the message from Jehovah which he bore to Ahab. John the Baptist, as a man, was not the important thing; and when the Jews asked him who he was, he declared, I am not this, and I am not that; but when they demanded who he was, he said,

"I am the *voice* of one crying in the wilderness." The important thing was to be the voice of God. And so in the last message that shall go to the world, the important thing is the message, and not the persons that give it; but it will be given by an entire people, in the spirit and power of Elijah.

### 125. Melchizedek

Please explain how Melchizedek can be a type of Christ when a type does not pass away until it meets its antitype, nor the shadow until it reaches its substance. Melchizedek's priesthood did not reach to Christ. What proof have you that Melchizedek was a type of Christ?

By what authority can our querist say that a type does not pass away until it meets its antitype? A shadow naturally reaches to its substance; but a shadow is one figure, and a type is another. The first Adam was a type of the second Adam, but the first Adam has long passed away. So also Moses was a type of Christ. "The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me." Deut. 18:15. But Moses died nearly 1,500 years before Christ came. He was a type of Christ as regards prophet and teacher. So Joshua was a type of Christ; the words "Joshua" and "Jesus" both mean Saviour. Joshua led the children of Israel into the promised land. So Christ leads the faithful into the antitypical promised land. David was a type of Christ, in the conquering and casting out of his foes. Solomon was a type of Christ, in his reign of peace; and there are others.

So also Melchizedek was a type of Christ, as stated in Ps. 110:4: "Thou art a priest forever after the order of Melchizedek." See also Heb. 5:6; 6:20; and 7:17-21. Levi was a priest; David was a king. Each of these was a type of Christ in respect to one thing; but Melchizedek was a priest-king. So also Christ is a priest-king on His Father's throne. See Zech. 6:12, 13; 1 Cor. 15:24-28; Heb. 8:12; Rev. 3:21.

If we knew the predecessor of Melchizedek, and the one who succeeded him, he could not have been taken as a type of

Christ; but so far as the records go, his priesthood began with him and will close with him. So also with Christ; He has an age-lasting priesthood. It began with Him and closes with Him. When that priesthood is over, there will be no other. He will take to Himself His own kingdom and throne, and reign forever.

### **126. Tribulation for Ten Days**

I should like to have you explain the prophecy in Rev. 2:10. Are we living in that ten-day or ten-year prophetic period now?

This is part of the message to one of the seven churches, the church of Smyrna. These seven messages to the churches are prophetic of seven periods in the experience of the church, covering the Christian age, from the time of the apostles down to the coming of Christ. This prophecy of the ten days (or ten years, prophetic time) applies during the period of persecution under Diocletian, which continued just ten years, from A. D. 302 to 312.

While the experiences of the church in all the ages are combined in its experience during the last years of its history, and this prophecy may apply in a measure to the persecution the church will undergo just prior to the second advent of Christ, it applies in a primary and definite sense to the time above stated.

### **127. Ten Men and a Jew**

Please explain Zech. 8:23.

The verse reads, "Thus saith Jehovah of hosts: In those days it shall come to pass, that ten men shall take hold, out of all the languages of the nations, they shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you." The passage in general refers to the first coming of our Lord and Saviour, and the grace and blessing He would pour out upon the world. So far as the Jews are concerned, God's blessings were con-

fined to them. They could not see how God was going to work outside of them, but the prophet Zechariah tells them that there is coming a time when men of all nations — for we understand that the number ten is a representative number — would seek to the Jews for blessing. That would have been true throughout their history, if they had lived as God desired they should live. The nations surrounding them would have sought God in Judah.

If God's children had been obedient to Him as they should, the nations all around them would have come and said, "What great nation is there, that hath statutes and ordinances so righteous as all this law?" Deut. 4:6-8. And God would have brought many to salvation through the faithfulness of His people. That is what the prophet Zechariah predicts. So Jesus declares in John 4:22, that "salvation is of the Jews." The prophet Zechariah simply predicts that while salvation is of the Jews, and is offered through the Jews to the world, there will be those of all nations who will accept it.

### 128. Events of Rev. 6:14-17

Do the events of Rev. 6:14-17 come in the order given in those verses? What passes away when the heavens depart as a scroll? Do the wicked call upon the rocks and the mountains to hide them after the heavens have departed?

There seems to be no reason for looking upon this prophecy in any other light than as a prediction of a series of almost simultaneous events. The great earthquake foretold in verse 12 occurred in 1755; the darkening of the sun and the moon, in 1780; the falling of the stars, in 1833. The other events occur in close connection with the second coming of our Lord. Nothing in the Scriptures tells us just what the removing of the heavens as a scroll is. There are some passages that apparently throw light upon the matter. We have simply this to suggest,—that when sin entered this world, the world was veiled. Man has not been able to see God's glory. He has not been able to see the beauties of God's kingdom. He has not been able to see all that God

would reveal. God in His mercy enveloped the earth with this pall, so to speak,—this veil over His glory; but when He comes into His kingdom, then the veil will be removed, rolled back as a scroll, and His people will be changed from glory to glory, and the wicked will perish under its insufferable intensity. It is when this shall take place,—when the earth itself, in which men have had their hopes, is shaken,—that they will cry to the rocks and the mountains to fall on them.

This passing away as a scroll cannot refer to the atmospheric heavens, because then there could be no life on the earth, and it is after this that the princes and the chief captains and the mighty men pray that the rocks may fall on them, and Isaiah 34 seems clearly to show that after the desolation made by the destruction of humanity in the earth, animal life will still persist. When the dead are raised again, at the end of a thousand years, they will doubtless feed upon the animal life that has been increasing during the thousand years of earth's desolation.

### 129. The Seventh Trumpet

When did the time of the seventh trumpet begin, 1840, 1844, or is it to come yet? Is there a difference between the "time" and the sounding of the trumpet?

It is generally understood and clearly shown, that the sixth trumpet ended in 1840. That was the second woe trumpet. "The second woe is past: behold, the third woe cometh quickly." Rev. 11:14. Then comes the sounding of the seventh trumpet; and immediately on its sounding, "there followed great voices in heaven, and they said, The kingdom of the world is become the kingdom of our Lord, and of His Christ: and He shall reign forever and ever." Rev. 10:7 reads: "In the days of the voice of the seventh angel, when he is *about to sound*, then is finished the mystery of God, according to the good tidings which He declared to His servants the prophets." Good Greek scholars, like Alford, approve this rendering, which is from the American Revised

Version, rather than the King James Version, "when he shall begin to sound." From 1844 on are the days of the seventh trumpet. They are the time when that trumpet is *about* to sound; and God is holding that final sounding until the mystery of God, or the gospel work, shall be finished. That is the waiting time. That is the "little season" when God is waiting for His children to get ready, to warn the world concerning the last great catastrophe it shall meet, and to gather out a people to glorify His name. And when the trumpet sounds, then Christ the Lord will come, and will begin His glorious, eternal reign as King of kings, and Lord of lords.

### **130. Wine of Her Fornication**

Does not the wine of Babylon's fornication (Rev. 18:3) mean the delusive doctrines taught by her, such as the conscious state of the dead, sprinkling and pouring for baptism? All who believe the doctrines taught by her, have become religiously drunk.

Doubtless these help to make up the cup which Babylon holds out to the nations, but it includes more. It is the wine of her *fornication*. Fornication is unlawful union, and spiritual fornication must be union between church and state. By this baleful doctrine, the nations of the world have been blinded, besotted, stupefied; and every doctrine not from God, but of the world, has been a help in the seduction and drunkenness.

### **131. Fire Coming Down, Rev. 13:13**

Please explain Rev. 13:13. What is meant by fire coming down from heaven on the earth in the sight of man? and how shall we know when this takes place?

We do not believe that this prophecy has yet been fulfilled, nor can we say just how it will be fulfilled. This we do know,—that at one time in the history of God's work, the Lord answered by fire through His prophet. (See 1 Kings 18:22-39.) The sun prophets of Baal could not bring fire

from heaven to consume their sacrifice, but the simple prayer of God's true prophet brought from on high the fire that burned up the sacrifice and licked up the water.

Satan, by his arts and devices, will be able, in the last days, to counterfeit the miracle of Elijah. He will do this for the purpose of making the world believe that the powers of earth in the last days, all united in one great confederacy, have as much power as did Elijah in times past, and that the religious laws and the worship of the beast which they undertake to enforce, are as sacred as was the message which Elijah bore.

We have this means by which we can test all these deceptions of the enemy: If that miracle is wrought to turn people away from God's Word, or if it bears a message which turns people away from God's Word, it is not of God. If it brings souls to His Word, and leads them to honor Him and honor His Word, we may accept it as from Him. Those who are steadfast in His Word will not be deceived. See Rev. 3:10; 2 Thess. 2:9-12.

### **132. The Seven Last Plagues**

When the plagues begin to fall, can a person tell whether he will be saved or not? Will the first plague, the noisome and grievous sore, have any effect on God's people?

According to the ninety-first psalm, God's children will be saved from the fearful plagues that fall upon the earth; and this is also indicated in Revelation 14, 15, 16. Certainly when the plagues begin to fall, God's children will know that they are safe. They will suffer by seeing others suffering. They will have more or less suffering all through the time of trouble, but the plagues will not fall upon them. "Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling." Every sin will have been confessed. Every wrong thing will have gone beforehand to judgment, and the righteousness of Christ will cover all. Doubtless there will be

feelings of deep unworthiness, feelings sometimes of almost despondency. The righteous will cry, as did Jacob at the brook Jabbok, "I will not let Thee go, except Thou bless me." In the language of Jer. 30:7, "It is even the time of Jacob's trouble; but he shall be saved out of it."

### 133. Identity of the Horns

Will you kindly inform me as to whether the ten horns of Revelation 17 represent the same powers symbolized by the ten horns of Daniel 7?

Not all of them, though some doubtless are identical. The ten horns of Daniel 7 refer to the nations into which Rome was divided during the fourth and fifth centuries, three of which were plucked up to make way for the supremacy of the papacy. Never among those original ten was there unanimity of mind or coalition of effort to exalt the papacy. Three of the kingdoms were openly Arian, or anti-papal. Never did these three give either moral or military support to the papacy.

But the ten horns of Revelation 17 are contemporaneous, and are united with the beast for at least one prophetic hour, during which brief period they "have one mind, and shall give their power and strength unto the beast." Rev. 17:13. This confederacy is as yet future. These ten horns are "ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast." Verse 12.

The ten horns of Daniel 7 refer primarily to the European nations associated with the rise and reign of the papacy during the Middle Ages. The ten horns of Revelation 17 are associated with the restoration of the papacy shortly before the return of Christ. Their brief triumphal reign will end in this wise: "The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfill His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled." Rev. 17:16, 17.

European powers will yet fulfill the specifications of this prediction. Just what international changes must precede the movement, we do not know. In all probability, some of the present nations of Europe will be numbered in the great coalition.

L. E. F.

### 134. Consumed by His Glory

Please explain 2 Thess. 1:8; 2:8; and Rev. 20:5, 9. Are those who are to be consumed by the brightness of His coming, the wicked who are living at that time?

This is a large task, and we can reply but briefly.

1. The first passage (2 Thess. 1:8) doubtless refers primarily to our Lord's coming at the beginning of the one thousand years, but it includes in His just punishment upon the wicked their ultimate destruction. The apostle was writing to those who had suffered persecution. He points them forward to the time when God will justly recompense the wrongdoer. When Christ comes in all His glory, those who do not hold by faith His glory within, will perish in the presence of His glory without. At the end of the thousand years, at the execution of the just judgment of God upon those identified with sin, in His glory the very earth will melt, and sin and sinners, those who have chosen sin instead of righteousness, will perish; the everlasting punishment will be everlasting destruction.

2. The second text refers to that great antagonistic system of the ages, having its last development in Great Babylon, the last masterpiece of Satan, "that Wicked," which deceives and rules the world. But all the glory of earth will wither and perish in the forth-shining of the glory of Christ. All the armies of earth cannot stand against the sword of His Word. All the pomp and glory of earth will shrivel and burn in the insurpassable glory of Christ.

3. Rev. 20:5, 9 relates first to the second resurrection, at the end of the one thousand years, the resurrection of "the rest of the dead" in contrast to the first resurrection of the "blessed and holy." After that resurrection, the wicked, de-

ceived and led by Satan, form into armies, and finally go up to the descended city of God (Zech. 14:4; Rev. 21:10) to take it. Again the insufferable glory of God appears; in other words, God manifests Himself, and that glory sets on fire the very earth, it becomes a vast lake of fire, and the rebels against God and against all good perish forever.

### **135. Who Is Taken out of the Way?**

Please explain 2 Thess. 2:6-8. Who is he that now letteth, or is taken out of the way?

The text reads as follows: "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming."

1. When the Bible was translated, the word "let" meant to restrain, or hinder. The Revised Version renders, "restraineth."

2. To understand the text, it will be necessary to consider verses 3 and 4. The "man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." This is the development of the "falling away," the chief exponent of which is the papacy.

3. "The temple of God" is the church of God. See 1 Cor. 3:16; Eph. 2:19, 22.

4. God in Christ dwells in the church by dwelling in the hearts of the individual members by faith. Gal. 2:20; Eph. 3:17.

5. Just as long as faith abides in the church, just as long as Christ in His Word is held paramount by the church, it must be evident to all that the man of sin could not reign or exalt himself in the church. If Christ is there, there is no room for another. Christ, therefore, must be the one who "withhold-

eth," or, as the Revised Version reads, "restraineth," the revelation of the man of sin *in the temple of God*, the church. But when Christ is rejected, when an apostate church tells Him to go, then the mystery of iniquity comes in. Or when the church opens the door of her heart to bid the mystery of iniquity to enter, Christ departs as an unwelcome guest. Therefore all that can or that ever did prevent the man of sin from exalting himself *in the temple of God*, is Christ in the heart by faith.

6. In harmony with this, we suggest the following paraphrase of the Revised Version of 2 Thess. 2:6-8: "And now ye know that which restraineth [the mystery of God, Col. 1:27], to the end that he [the man of sin] may be revealed in his own season [foretold by the prophets, Dan. 7:25]. For the mystery of lawlessness doth already work [it had begun to come into the church through unconverted men, 1 Tim. 1:19, 20; 2 Tim. 2:17, 18; 1 John 2:18; Gal. 4:8-10]; only there is one [Jesus Christ] that restraineth now, until He be taken out of the way [by unbelief]. And then shall be revealed the lawless one [as during the Dark Ages and since], whom the Lord Jesus shall slay [consume] with the breath of His mouth [Rev. 19:15], and bring to naught by the manifestation [forth-shining, brightness] of His coming [personal presence]."

### 136. This Generation

Does the term "this generation" in Matt. 24:34 refer to the generation to which Christ was speaking, or to some other? The term "this" would seem to make it apply to His own day.

Let us consider these particulars: First, that which Jesus gave was a prophecy of His coming and of the signs of His coming. He was answering the threefold question of the disciples, "When shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Consequently He was not speaking for that generation alone, but for all other generations down to the time of His second coming.

Second, inasmuch as it was the Spirit of Christ that inspired all the prophets, the Master must have taken into consideration all the various prophecies that pointed forward to His second coming. The Book is one book, the prophecies all have the one object—the second coming of Christ and the fulfillment of God's promises in Him. Therefore, in this great literal prophecy that is recorded in Matthew 24, Mark 13, and Luke 21, our Lord not only gave various literal signs of His coming, but also presupposed more or less knowledge, on the part of those who would live just before His coming, of other great events pointing to the same climax.

Third, Jesus knew, because His Spirit inspired the prophets, that all the prophecies given by Daniel, and those to be given later through John, and Paul, and others, would be preached prior to His second coming; that the message of Joel would go forth, "Blow ye the trumpet in Zion, and sound an alarm in My holy mountain;" that the 2,300 days of Dan. 8:14 would reach their fulfillment in 1844; that the days foretold by the prophets, as expressed in Rev. 10:7, would be fulfilled—in fact, that all the various lines of prophecy would culminate right down in these last days in which we are now living. He knew that these things would be proclaimed by His faithful servants, in obedience to His command, so that all the world would hear the message of His coming; and these signs, therefore, that He gave, would simply be corroboration of all the other prophecies given in His Word. So "this generation" would apply not to the generation who listened to His words, but the generation in which these prophecies culminated. The term "this" does not necessarily apply to the thing then present. The present tense and the things expressing present time are often used for the future.

Take, for instance, in Ex. 12:2, "*This* month shall be unto you the beginning of months." That, of course, was at the very beginning of the first month, Abib. Instruction is then given regarding the Passover. Then note the twelfth verse, which applies fourteen days later: "For I will pass through the land of Egypt *this* night, and will smite all the first-born." The "*this* night" does not refer to the particular time at which

the Lord talked with Moses, but fourteen nights from that time. We have another expression in Ps. 2:7: "Thou art My Son; *this* day have I begotten Thee." "*This* day" does not refer to the time when the psalmist wrote, one thousand years before Christ, but to the time when the Lord was raised from the dead and took His official position at the right hand of the Father. These instances, and others that might be given, show conclusively that the term "this" is used in referring to the future, as well as to the present.

Our Lord carried His disciples down through a variety of signs, some of which would not at all indicate that His coming was near, some of which would increase in intensity as that day approached, and three of which would but little precede His coming—the darkening of the sun and of the moon, and the falling of the stars. But the darkening of the sun and of the moon, and the falling of the stars, were to be seen not merely with the physical eye, but in the light of the prophecy. There have been many darkenings of the sun and of the moon; there have been various star showers. But that to which the Master referred was to come at a particular time—"in those days, after that tribulation"—that is, after the long tribulation caused by the persecution of the Dark Ages. Just prior to the time in which the days of that persecution—the 1,260 years of Dan. 7:25 and Revelation 12 and 13—should end, came the darkening of the sun and of the moon; and a few years later came the falling of the stars.

Now those signs must be seen in the light of our Lord's prophecy, in order to be signs of the end, and they could not be seen until after the falling of the stars had taken place, November 13, 1833—the most remarkable "star shower" within the records of astronomical phenomena.

But the message which should bear to the world the tidings of the second coming of Christ, which should prepare the world for that coming, could not be said to go forth until it went forth in its fullness, at the end of the 2,300 days, beginning with 1844. That is the beginning of the time of the last great threefold message recorded in Rev. 14:6-14, a positive feature of which is, "The hour of His Judgment is come."

Therefore this generation to which our Lord referred was the generation that should bear to the world the last message of mercy, and proclaim the Lord's coming, with all the accompanying signs, given not simply in Matthew 24, Mark 13, or Luke 21, but in all the various prophecies of His Word.

Now, just as the generation to which Noah bore witness of the coming Deluge did not pass until the event foretold occurred, just as the generation to which our Lord first came heard the message of His coming, just so truly will the last generation to which is borne the message of His coming witness that coming. He delays it long in order to give the world opportunity to repent. The vision seems to tarry; but it is because of God's long-suffering, in pity for men who have not repented.

### 137. "Coming" or "Presence," Matt. 24:27

I note that in a book written by Pastor Russell, he uses the word "presence" in place of the word "coming" in Matt. 24:27. He says the Greek word *parousia* has been incorrectly translated as "coming," and should be "presence."

We would advise our correspondent to secure the little tract "The Manner of Christ's Coming," "Bible Students' Library," No. 2, published by the Pacific Press, price, including postage, 3 cents; also No. 31, "Russellism, or the Coming of a False Christ," price, including postage, 6 cents; in which all these various words that have to do with our Lord's coming are considered. Pastor Russell is right as regards the occurrence of the word, but his use of it is utterly unscriptural. That our Lord has been dwelling here upon the earth, or that His literal presence has been here upon the earth, for a number of years, is utterly contrary to the Word of God. Out of the wrong idea of *parousia* has grown what is called the view of "the secret rapture," in which it is contended that Christ comes in secret before He appears in the clouds of heaven, some contending that during this time, He gathers home to Himself His "elect," His bride, and that when He comes, He brings these with Him. But there is nothing whatever to indicate that the *parousia* is a secret coming or a

secret presence. Take, for instance, 1 Thess. 4:15, 16, where the term *parousia* is used: "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming [“presence,” *parousia*] of the Lord, shall in no wise precede them that are fallen 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."

Certainly there is in this passage nothing indicative of a secret coming. "The voice of the Archangel," the "shout," and "the trump of God" clearly show that it is not a coming in the stillness of spirit to a few only. The very heaven will resound with the trumpet, and the surpassing glory will pierce to the very tombs.

Pastor Russell and others have made the mistake of using the terms which relate to our Lord's coming, as referring to distinct events. There are three,—*parousia*, *apokalupsis*, and *epiphaneia*; but they all relate to the same event. The first word has to do with His presence—the coming of the Lord Himself. The second means "disclosure," "revelation." The world has known Christ after the flesh. They have looked upon Him as a man. He will be revealed as the Son of God when He comes. The third means "forth-shining"—the wonderful glory that will be manifest when Christ appears. He was here in humility when He came before. His glory was veiled in humanity. There was nothing about Him that men would desire. But when He comes the second time, it will be in all the glory of the Father and the holy angels with Him. His presence will be the revelation of the Son of God, the forth-shining of the eternal glory. There is a wonderful beauty in the use of all these terms as applying to Jesus at His second coming. We have two of them used in 2 Thess. 2:8, referring to the destruction of the wicked one. It says, "Whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming"—by the *forth-shining* of His *presence*. And that will be His *apokalupsis*, or disclosure. The little tracts mentioned discuss the subject quite fully.

**138. Did the Apostles Believe Christ Was Coming in Their Day?**

The writers of the New Testament speak more or less frequently of the second coming of Christ. It is held out as our only hope, the day of reward, the revelation of God's glory in us, the blessed hope, and as being at hand, at the door, etc. They wrote of the solemnity of that event and of the necessity of being prepared. Did they believe it was impending in their day? — There were some who did. But the apostles and chosen men of God did not. Let Paul speak for them. Here is what he says to those who had imbibed a wrong idea:

"Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed," etc. 2 Thess. 2:1-3.

The same truth is taught by our Lord in Matthew 24, and by every prophecy of the Revelation. The simple fact is that the apostles wrote not only for their time, but for ours, the end of the age. When the time comes that Christ's coming is near, God will see that His servants give meat in due season, according to the prophetic Word. See Matt. 24:45-47; 2 Peter 1:19.

**139. Not Taste Death till the Kingdom of God**

Please explain Mark 9:1: "There be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."

The prophecy of Jesus was fulfilled about a week later. Compare with Luke 9:27, 28. The transfiguration of our Lord was a miniature representation of His coming and kingdom. When our Lord comes, there will be first His own glorious person, and then His people, some of whom will have

been raised from the dead immortal, and others changed to immortality without tasting death. See 1 Cor. 15:51-54; 1 Thess. 4:16, 17. These two classes were represented at the transfiguration. Jesus the King was there, "transfigured before them: and His face did shine as the sun, and His raiment was white as the light." Matt. 17:2. He was not alone; for "there talked with Him two men, who were Moses and Elijah; who appeared in glory." Luke 9:30, 31. Moses stood as the representative of those who will be raised from the dead. See the reference to his resurrection when Michael, or the Son of God, raised him from the dead. Jude 9. It is the voice of Christ, the Archangel, that raises the dead. 1 Thess. 4:16; John 5:28, 29. Elijah represented those who will be translated without seeing death. 2 Kings 2:1, 11, 12. Peter, who was present, declares that this scene was a manifestation of "the power and coming of our Lord Jesus Christ." See 2 Peter 1:16-18. Each one of the Gospel writers who records the transfiguration — Matthew, Mark, and Luke — speaks of it in connection with the promise of Jesus.

## Section IX — Historical

### 140. Sodom and Gomorrah

Is it not likely that Sodom and Gomorrah were destroyed by an ordinary volcanic eruption?

Not if we believe the record. In the first place, it was known to be coming, and coming as a judgment of God. Abraham was warned concerning it, so also was Lot; and the words of the angels were, "For we will destroy this place, because the cry of them is waxed great before Jehovah; and Jehovah hath sent us to destroy it." "Then Jehovah rained upon Sodom and upon Gomorrah brimstone and fire from Jehovah out of heaven." Gen. 19: 13, 24. We have no more reason to question the record there than we have to question the record concerning the character of Sodom and Gomorrah.

### 141. The Jewish Month

Please explain by actual count the process of deducing from Genesis thirty days to a Jewish month.

If our inquirer will turn to Genesis 7, it will be quite easily seen. Verse 11: "In the *six hundredth* year of Noah's life, in the *second month*, on the *seventeenth day* of the month, on the same day were all the fountains of the great deep broken up, and the windows of heaven were opened." Verse 4 of chapter 8: "And the ark rested in the *seventh month*, on the *seventeenth day* of the month, upon the mountains of Ararat." From the second month, the seventeenth day, to the seventh month, the seventeenth day, was just five months; and we are told in verse 24 of chapter 7, "The waters prevailed upon the earth a hundred and fifty days." Again in the third verse of chapter 8, "The waters returned from off the earth continually: and after the end of a hundred and fifty days the waters decreased." Thus the five months equaled one hundred fifty days, or thirty days to the month. Compare Rev. 12:6

with Rev. 13:5, the former text giving as 1,260 days a period that the latter gives as forty-two months, which makes thirty days to the month.

#### 142. The Date of the Deluge

Will you kindly inform me why the date of the Flood in the Bible is 2348 B. C., and historical works credit the Babylonian and Egyptian dynasties with passing on down beyond that date, without any reference to the Flood, claiming that the dates were obtained from unearthed tablets?

A more exact date for the Deluge would be not a date B. C., but a date A. M. (that is, anno mundi, the year of the world). That would be 1656 A. M. According to Archbishop Usher's chronology, that was 2,348 years before Christ. The Septuagint gives a number of years more than this. There is a general agreement, however, concerning the first 1,656 years. This can be learned from the age of the patriarchs from Adam to Noah.

The dates gleaned from the tablets by archæologists are very uncertain. Some of the most learned archæologists declare that there is nothing as yet found that would in any wise upset the general Bible chronology, that is, that would carry civilization back farther than the Bible carries it. Some of these things that are found may have antedated the Deluge. We do not know anything that would forbid this. It is safe to say that we can hold in a general way to the commonly received Biblical chronology. The dates of the archæologists yet are too uncertain to be depended upon.

## Section X—Nature of Man

### 143. Evolution of Man

In the theory of the evolutionists, how does he account for the non-extinction of the particular protoplasm that man is supposed to have evolved from? Does he state why we do not continue to evolve, as do the frog, the mosquito, the moth, etc.?

The theory of the evolutionist is that after a while, these various species which evolved from the lower orders became fixed. Of course, that must be his theory, because he finds no such variations or transmigrations now. He finds no link between the fish and the bird. He has not found the link between man and the monkey. We do not know that he would hold that that particular protoplasm exists now. In fact, it is impossible for us to tell just what all the theories of the evolutionist are. It is a great deal simpler and a great deal more reasonable for us to believe the record God has given us in Genesis than to attempt to believe the changing, shifting theory of evolution. Certainly within the knowledge of man, we find that God's law of "after his kind" remains unbroken. The evolutions of the frog, the mosquito, the moth, etc., are developments. They are not the changing of one species into another.

### 144. Immortality

Was man created immortal? and did he lose immortality when he disobeyed?

Man was created neither mortal nor immortal. He was a candidate for immortality, incorruptibility. If by faith he had perfected the incorruptible character, God would have bestowed the immortal body. An immortal being could not die. If man was created mortal, he was subject to death, and therefore a sinner. God gave man a perfect physical being, with no taint of corruption in him. He gave man His own life, by the power of which, through faith, man could have developed a righteous character. But man held that eternal

life of God conditionally, not absolutely. Man yielded to sin, and became mortal. But to mortal man, Christ gives eternal life through faith (John 3:16; 1 John 5:11-13), that man may win incorruptible character, and thus immortality, or eternal deathlessness. Immortality is God's stamp of an incorruptible character.

#### 145. Soul and Spirit

Does the soul go to heaven at death? What is meant by "soul"?

The meaning of the word "soul" is summed up under three definitions:

1. The whole man, the person. This is its primary use. "Man became a living soul." Gen. 2:7. "Eight souls were saved" in the ark. 1 Peter 3:20. See Joshua 10, where persons are spoken of again and again as souls. "Every living soul died in the sea." Rev. 16:3. In the original, we read of "dead souls," rendered "bodies."

2. The soul is spoken of as the animal life, common to man and other creatures as well, that which makes man a living, conscious being; and it is sometimes spoken of as the responsible person. See Luke 12:19; Matt. 16:26. In the last text, the A. R. V. renders the word "life." This responsible soul dies. "The soul that sinneth, it shall die." Ezek. 18:4, 20.

3. It sometimes means the emotions, affections, powers, in such texts as, "Bless the Lord, O my soul." Ps. 103:1. But in no case is the soul said to be immortal, or capable of conscious existence apart from the body. It is mortal, subject to death. The spirit is the life, which came from God, and returns to Him. Compare Gen. 2:7 with Eccl. 12:7.

#### 146. Returning to God

Can an impure, unholy, and defiled soul return to God who gave it when the body dies?

We nowhere read of the soul returning to God. We do read that the spirit returns to God. Eccl. 12:7. The soul, in one sense, might be said to return to God. That depends

on the definition we give "soul." If by soul we mean person, certainly the person does not return to God defiled and unclean. If we mean simply life, why, life came from God, and it goes back to God. It could not be spoken of as defiled, in the abstract. That life God will give back at the resurrection; but we are nowhere told that that life has form, or character, or personality, apart from the body. Eccl. 12:7 seems to have reference to the ordinary, common life which man loses at dissolution, though there are some who hold that it has reference to the higher life, that which God gives to His believing children. God does not in any wise count a man a double being, or a triple being. The normal man has body and soul and spirit, but it takes the three to make the full man. When these are separated, death ensues, and the dust returns to the earth as it was, and the spirit goes back to God. It came from God as life; it goes back to God as life. It did not come from God a living, conscious entity, nor does it go back to God in that way. A simple understanding of the fundamentals will meet all these objections.

#### **147. Shall Never Die**

Will you please tell me what Jesus meant by saying, "Whosoever liveth and believeth on Me shall never die"?

The passage is found in John 11:26. To understand the text, use the context. Verse 24 reads, "Martha saith unto Him, I know that he shall rise again in the resurrection at the last day." The response of Jesus was to that remark of Martha's. Jesus said to her: "I am the resurrection, and the life: he that believeth on Me, though he die, yet shall he live [that is, at the last day]; and whosoever liveth and believeth on Me [at the last day] shall never die." He wanted to impress upon her that the resurrection and the life were in Him, and that He was the One who would bring to life then; and as He had power to bring to life then, He would have power to bring her brother to life before the last day should come. God's children fall asleep, and will so remain until death shall

"e swallowed up of life. But while they do, their life is hid with Christ in God, and "when Christ, who is our life, shall appear," then shall they also "appear with Him in glory." See Col. 3:1-4.

#### 148. Burned and Saved, 1 Cor. 3:15

What does Paul mean by saying of works being burned, but the man himself saved, "yet so as by fire"? How does the fire save the one that suffers loss?

Read the context of the scripture. First Paul tells us that as a wise master builder, he had laid the foundation, and that foundation was Christ Jesus. The foundation was good, but caution was needed in building upon it. If any man built on it gold, silver, costly stones, they would endure the fire. If any man built upon it wood, hay, and stubble, the building would be burned, for "each man's work shall be made manifest: for the day shall declare it, because it is revealed in fire; and the fire itself shall prove each man's work of what sort it is."

That fire will be kindled by the transcendent glory of Christ when He shall come the second time. A multitude of scriptures teach this. Everything that is identified with sin will be burned. Everything identified with Christ will be preserved. One minister may do faithful work, and build on the foundation Christ Jesus characters that are likened to gold and silver and precious stones. They will endure. The fires of the last day will not touch them. Like the three Hebrew children, they will pass through the fire untouched. But a minister may also gather souls that are worthless characters, that are unestablished, those who make profession of religion but do not know its inward power to cleanse and transmute. Such are likened to wood and hay and stubble, and being identified with sin when Christ comes, will be burned.

Now "if any man's work shall abide which he built thereon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss; but he himself shall be saved; yet so as through fire." Not that the fire saves him, but he will

be tested to the uttermost. The clause itself, "yet so as through fire," may apply not simply to the man's work that shall be burned, but to the man's work that shall be saved, for the great testing shall be by fire. Let the servant of God labor to the end of building on that Foundation material joined in life and character to Christ Jesus. See the tract "Tormented Forever and Ever," "Bible Students' Library," No. 22. Price by mail, 4 cents single copy.

#### **149. Without My Flesh**

In Job 19:26, the Revised Version reads, "And after my skin, even this body, is destroyed, then without my flesh shall I see God." Where is the authority for this change?

By referring to the marginal reading for the same text, it will be seen that the revisers were not clear; for the marginal reading is, "And after my skin hath been thus destroyed, yet from my flesh shall I see God." Job was in the midst of great afflictions when he uttered these words. His body was being consumed away with disease, and his words are the triumph of faith rising out of and above the conditions in which he was placed. In the twenty-fifth verse, he said, "I know that my Redeemer liveth, and at last He will stand up upon the earth." Job would thus say to us, When my Redeemer stands up to vindicate my cause, even though this flesh be completely destroyed, yet will I see Him. Resurrection power would give him the immortal body that is promised so clearly in the Word of God; and even though he would go down in death, and the body that he then possessed would be completely destroyed by the worms, yet the infinite power of the great Creator would give Job life and immortality.

If you take the reading in the text of the Revised Version in the light of other scriptures which are plain upon the subject, there is no difficulty; for Job is contending that he was not dependent for his existence upon the flesh that he then possessed, but he was dependent rather upon the power of the mighty Redeemer.

**150. The Spirit Saved, 1 Cor. 5:5**

How can the spirit be saved in the day of the Lord Jesus, if the person is delivered to Satan for the destruction of the flesh?

We gather, from the epistle itself, that there were those in the Corinthian church who were doing wrong, very wrong—some things that were disgraceful even for the heathen. But the church allowed these persons to go on in their wickedness without any discipline whatever. The sinner was still in good standing in the church. The apostle's teaching is that such ones should be disciplined, set outside of the church, so to speak.

It certainly is true that within the church of God, if that church is standing where it ought, is a sacred place, a safe place, a blessed place; but this person seems to have forfeited all right to this, and the Lord would take away this encompassing wall from him, and let him know what it meant to stand out and wrestle with Satan alone. This was to be done in order to bring the man to repentance, that he might be saved—not saved in his lustful flesh, but saved in his spiritual life. From the second epistle, it seems clear that the man repented; and Paul then asks the church to receive such a man, lest he be overwhelmed with too much sorrow. 2 Cor. 2:6-11.

**151. To the Spirits in Prison**

Please explain Christ preaching to spirits in prison.

The expression occurs in 1 Peter 3:19, "By which also He went and preached unto the spirits in prison." One can get at the meaning of the text perhaps better by questioning it:

To whom does the "He" refer?—To Christ. Verse 18 shows that.

To what does the "which" refer—"by which"?—To the Spirit. See verse 18. Christ was made alive in the Spirit.

Who were the spirits? We reply, The souls shut up in the prison house of sin, with no power to save themselves. For

this did Christ come. Compare carefully Gal. 3:22, 23 and Isa. 61:1.

What put them in prison?—Sin. See 1 Peter 3:20, “that aforetime were disobedient.”

When did Christ preach to them?—“When the long-suffering of God waited in the days of Noah, while the ark was a preparing.”

Through whom did He preach by His Spirit?—Noah, “a preacher of righteousness” “by faith.” 2 Peter 2:5; Heb. 11:7.

What was the result of the preaching?—“Few, that is, eight souls were saved.” 1 Peter 3:20. That preaching also condemned the world, those who did not believe. Heb. 11:7.

## 152. Not the God of the Dead

Please explain the scripture: “I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living.” Matt. 22:32.

This scripture is sometimes used to prove the immortality of the soul, or the conscious state of the dead; but it proves neither. Our Lord is not asked the question, Do the dead live? He is not asked if the soul is conscious between death and the resurrection. That is not the question that is before Him at all. The question is, What will be in the resurrection? Whose wife will the woman be there? Those who pervert the text would make of our Lord a marvelous logician! They would have Him start out to prove a resurrection, and end by proving that there is no need of one. Our Lord did not reason thus. His answer is: “But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living.” Mark, in giving the same conversation, says, “But as touching the dead, that they are raised; have ye not read?” etc. And Luke says: “Now that the *dead are raised*, even Moses showed at the bush,

when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not a God of the dead, but of the living: for *all live unto Him.*" That is, in God's purpose, they live. They are sleeping in the dust; but in the infinite purpose of God, they will live again. Therefore He calls Himself the God of those devoted men; because in His purpose, they do live. In other words, He calls things that are not as though they were. Rom. 4:17.

**153. "A Building of God," "Eternal in the Heavens,"  
2 Cor. 5:1**

"For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." What does this passage mean?

Read the whole context, closing with verse 9. Note that three conditions are there named:

1. "Our earthly house" and "this tabernacle" in verse 1; "in this," verse 2; "this tabernacle," verse 4; "at home in the body," verse 6.

2. The second condition is that of death: "dissolved," verse 1; "naked," verse 3; "unclothed," verse 4.

3. The third condition is that of being at home with God: "a building of God," and a "house not made with hands," verse 1; "clothed upon with our house which is from heaven," verse 2; "being clothed," verse 3; "clothed upon" and "swallowed up of life," verse 4; "present with the Lord," verse 8. There may be other expressions which have kindred meaning, but these are clear enough so that we may know what is meant.

The apostle is not looking for death, nor anxious for death. This he expresses by the terms "dissolved" and "found naked." He does not want to be in either of these conditions. He is not looking for death at all. Neither would he like to remain in this present state, for in this he groans. He is in sorrow and trouble. He is, however, longing for a third — neither death, nor to remain here, but for the building of God — for the state of life which shall swallow up

mortality. He wants "to be present with the Lord." But when will this be? The Scriptures very clearly tells us.

Rom. 8:23 tells us for what Paul groaned: "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." That will be when the saints of God are raised from the dead.

When will mortality be swallowed up of life? Let the same apostle tell us that: "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." 1 Cor. 15:51-53. Thus again it is the second coming of Christ and the resurrection to which the apostle looked.

Once more: When would he be with the Lord? Listen to the words of comfort in 1 Thess. 4:16, 17: "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.*"

For what, then, did the apostle long? — For Christ's coming, when he expected to be with the Lord, when mortality would be swallowed up of life, when the groaning would be over, and the body redeemed from the grave. Hosea 13:14. There are many other passages which teach the same thing. It was to that time that the apostle looked forward: "For we must all appear before the judgment seat of Christ." 2 Cor. 5:10.

#### **154. Moses and Elijah**

If Christ was the only man who ascended to heaven, what of Moses and Elijah?

The text to which our inquirer evidently refers is John 3:13: "No man hath ascended up to heaven, but He that came down from heaven, even the Son of man which is in

heaven." The context clearly shows that the point to which our Saviour refers is that no one has ascended up to heaven to obtain information of God's plan concerning man, and reveal it to man, but the Son of man. Christ Jesus our Lord came down from heaven to impart to us the great things of God. No other has done this. Moses and Elijah ascended into heaven; but they did not come back to bring any message with them, or salvation for men. We read of one instance in which they did come back to talk with the Saviour. They then became examples of the resurrection and translation, when Christ shall come the second time; but that is all.

### 155. Distinguishing Glories in the Resurrection

Will there be distinguishing glories in the resurrection, as indicated by the text, "One star differeth from another star in glory," or will we all be satisfied?

The psalmist says, "I shall be satisfied, when I awake, with Thy likeness." Ps. 17:15. Rev. 21:4: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying: . . . for the former things are passed away." Texts of this character—and there are many of them—show that there will be perfect joy and complete satisfaction and contentment in the world to come. But just as we have different individualities, so shall we have there. As one star differs from another in glory, so does one individual differ from another. What an endless monotony it would be if all individuals were alike, and if all the different stars and worlds were alike! This infinite diversity which God is able to give throughout His creation affords one of the keenest joys.

All who are immortalized in the world to come will have got rid of self completely. The self-serving and the self-glorification and all the other manifestations of selfishness that have come into the world are the devising of Satan. They are no part of God's plan. Hence it matters not what may be the glory or the position of an individual, where there is no selfishness there will be no disposition to envy such a

one, but, on the contrary, each individual will thoroughly enjoy all the qualifications, the attributes, and the work of every other individual in all the great realm of God. We shall learn, under the mighty power of the gospel, how to divest ourselves of self and self-serving here, so that we may enter into the undisturbed joys of a realm where there is no thought on the part of any one to manifest self. There will be no envy, no jealousy, no self-serving, in the one who has been "satisfied" through awaking in His "likeness."

A. O. T.

## Section XI

### Religion—Character—Conduct

#### 156. How to Get Religion

Will you please explain how to get religion, and make it plain as can be? I have tried for twenty-five years in all the ways I know. I believe there is a God, and that the Saviour died for our sins, and rose again. I believe He is just, and nothing is impossible with Him. I love Him with all my heart, soul, and mind. What can I do? I am just sin-sick. When I hear His Word, I tremble. Yet I am a sinner. It seems to me there is something about it I cannot understand.

It seems to us that the writer of the foregoing has more real, true religion than she is willing to acknowledge. She declares that she loves the Lord with all her heart and soul and mind. That is all that God asks of us. She declares that she believes that Jesus died for our sins. That "our" includes her, and there is life in that.

Then, having faith and having love, why not let faith and love be manifest in willing obedience to all God's precepts? God's law points out our sins. His Spirit impresses upon our heart the force and power and condemnation of that law, not to destroy us, but to show us that we are sinners. (See Rom. 7:7.) Christ Jesus died to save us from our sins, the sins which the law condemns; and all He asks us to do is to believe, whatever our feelings, whatever the sins of the past—to believe and accept Him as the Saviour from all those sins. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. If we believe that God is "faithful," if we believe that He is "just," we must believe, if we have confessed our sins, that the sins are forgiven, that the unrighteousness is cleansed away.

We know the lies which the flesh will tell, and which the devil will seek to have us believe; but God's Word is truer than all our fears, and stronger than all the powers of dark-

ness. Believe, rejoice that it is so, thank God that His Word is true. And He wants us to go on. He wants the law of "life in Christ Jesus" to make us "free from the law of sin and death" which is in our members (Rom. 8:1-4), in order that "the law might be fulfilled in us; who walk not after the flesh, but after the Spirit."

The flesh will again clamor for the mastery. It has been master in the past; it wishes to be master again. It will rise up again and again in the endeavor to lord it over us; but by simple faith, lay hold of, the scripture, "Even so reckon ye also yourselves to be dead unto sin, but alive unto God in Christ Jesus." Rom. 6:11. Take home to your heart by faith this truth: "Sin shall not have dominion over you: for ye are not under law, but under grace." God no longer condemns; He looks upon us with favor. As our members have been yielded to sin in the past, let us yield them now to righteousness. If our tongue has spoken evil words, let it speak good words. If our eyes have been wont to look upon the things that are evil, turn them, by His grace, to the things that are good and pure and lovely. If our ears have been prone to catch that which is low and base, turn them to Him; let faith attune them to the music of the voice and truth of God; let us listen to Him. If our taste has been perverted, so that we love the things which weaken, and destroy, and bring us under bondage to the power of appetite, give these up, and educate our fleshly appetite to love the things that are good.

And so with every sense and every member. We may make blunders in the doing of it; we may make mistakes; we may fail. But the kind Father who has started us in the way, has also told us that while He writes to us that we sin not, yet "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." "He knoweth our frame; He remembereth that we are dust." Pray, pray earnestly. Have times when you come before the Father, and tell Him all your needs, all your cares, all your trials, all your sorrows. He has an open, listening ear to all His children, and is never too hurried to hear your prayer.

Read His Word; feed upon it, day by day. Let the Spirit of God transmute it into your life and character. And rejoice in Him. Tell others of His goodness.

You say you tremble when you hear His Word. That is good. Know that that very thing is the evidence of God's love to you, and of your relationship to Him. Here is His own Word for it: "Heaven is My throne, and the earth is My footstool: . . . but to this man will I look, even to him that is poor and of a contrite spirit, and that *trembleth at My word.*" Isa. 66:1, 2. And then note the promise He makes, that joy will come to those who tremble, and those who oppose them shall know shame.

What our inquirer seems to need more than all else is to rest in God's promises. There are some people who do not know how to rest. They hold themselves while they are on their bed; they do not simply yield themselves to that bed. They seem to feel that the bed itself will not hold them unless they are nerved up and hold themselves tense. They need to relax. Let our correspondent rest right down on the promises of God, like a tired child in its mother's arms. Jesus is not afar off; He is near to every one that trusts Him.

### 157. Conscience and the Voice of God

Shall we not follow conscience? Is it not to us the voice of God?

To both questions, Yes and No. Conscience has not inappropriately been called the voice of God in the soul; but it is so only when it speaks God's Word, tells God's truth, brings God's message. Once God's voice was heard from heaven declaring His will. He wrote that voice with His own finger upon tables of enduring rock. That law, expressed in the ten precepts, is the one voice of God with which all pretended voices of God are to be compared. It is the one government standard by which all other standards are to be gaged. Only when our conscience speaks in harmony with this standard are we to recognize its authority. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. Do

not trust to conscience, unless back of it is a wholly obedient heart. "Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their *mind* and *conscience* is defiled. They profess that they know God; but in works they deny Him, being abominable, and *disobedient*, and unto every good work reprobate." Titus 1:15, 16. There are many voices calling; there are many deceptions of the enemy; and every heart that is not attuned to the heavenly music of God's sacred law—His voice to man—will be deceived. His Word is true. Your conscience is true if it is in harmony with that Word. Let that Word decide the matter, whatever the feeling or the education. Let that Word mold your conscience, not your conscience mold the Word and thus shape your conduct to certain ruin. The law "is good"; let the conscience be made good by being brought, through God's means, into harmony with its sacred precepts.

### 158. The Principle of Restitution

If, in the past, a person has stolen money from another, and now he wishes to restore it, but finds that the person he has wronged has since died, what shall he do?

This vital and very real problem is covered by the all-sufficient Book. The principle of restitution is given in Num. 5:8: "If the man have no kinsman to recompense the trespass unto, let the trespass be recompensed unto the Lord." Nor can any one to-day improve upon this ancient counsel. No subterfuge will exempt a man from the obligation of making reparation to the person wronged, or, if he be deceased, to his relatives; but if they cannot be found, let restitution be made to an accredited officer of the church, for the work of God on earth.

While no one is justified solely by his works of restitution, yet a repentance worthy of the name will inevitably "bring forth . . . fruits meet for repentance." Matt. 3:8. Evasion of this divine principle will lead to the loss of the soul. On the other hand, both the individual who has been wronged,

and the God of heaven, who also is wronged through the violation of His law, will forgive any one who in sincerity and candor seeks to rectify the mistakes of the past. L. E. F.

### 159. Confessing Faults

How do you explain James 5:16, "Confess your faults one to another"?

This text says to confess our faults *one to another*. We are not to confess to some person who is not concerned,— not to the priest, but one to another. The individual who has wronged another, is to go to that person and confess the wrong he has done to him. He might go to another and talk over his weaknesses and get counsel and help in gaining the mastery over these tendencies, and they could pray together for his healing. Of course, in instances where the sin has been open, and where others have been injured by it, the confession should be open. And in some cases, the confession is to be made to God only. The confession should extend as far as the wrong.

### 160. After the Flesh

Will you kindly explain 2 Cor. 5:16, particularly the latter part, which reads, "Yea, though we have known Christ after the flesh, yet now henceforth know we Him no more"? Are we never to see Christ again in the flesh as He was at His first advent?

The term "after the flesh" means after the carnal way, after the way of the unconverted man. Paul did not purpose to look upon the Lord that way any longer. He looked upon Jesus after the flesh when he was persecuting His followers. He would now look upon Him in a spiritual way. This is indicated in the next verse: "Wherefore if any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new." Jesus will not be seen again in mortal, human flesh. He bore that once for all. But 2 Cor. 5:16 does not refer to this. It may be said that those who

profess the name of Christ, but know nothing of His power, simply know Christ after the flesh. To know Him truly, we must have His life, the new life in Christ Jesus which transforms character.

### 161. Having by Asking

Will you kindly give me a little light on the following? Matt. 7:7-9; Ps. 37:3-7. What things can we have by asking for them? Can people who believe be healed of sickness and disease now as they were healed by Christ and His apostles?

There are always conditions implied, if not expressly mentioned, in connection with prayer. You will find, if you look up the kindred texts, that the following conditions are required: We must ask in faith; we must ask in the name of Jesus; we must ask according to His will. These three conditions, perhaps, embrace all; and these may all be summed up in one, for asking in the name of Christ is not merely the mention of His name in our petition. It is having the same submission that our Lord Himself had, asking in the same disposition, the same humility, as did He. We will not, in such cases, have any rebellion in our heart, or any enmity against others. Asking in faith is asking according to God's Word, believing that whatsoever He has promised, He will perform; and asking according to His will is according to what He has revealed.

There are some things very clearly revealed that we may ask for in all assurance. For instance, we read in the fourth chapter of 1 Thessalonians, "This is the will of God, even your sanctification." We read again, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is the will of God that men should come to Him, for He invites us to come,—"whoever will." Now in all these things in which God has expressly revealed His truth to men concerning every one, having to do with character (for He is no respecter of persons), we can ask with all assurance, and know that God grants it.

When it comes to the matter of healing, that may be a different thing. We may be able to learn in sickness some lessons we could not learn in health, and the Lord understands that. The psalmist says, "Before I was afflicted I went astray: but now have I kept Thy word." One has to be thrown down, sometimes, to know how weak he is. But if, on the bed of sickness, we recognize our utter helplessness, and will cast our souls on Jesus in the same way that we did to be relieved from sin, we may seek with great assurance that the Master will heal us. He is just as ready and just as willing to heal now as He ever was. The only thing that lies between His mighty healing now as compared with what He once did is our own unbelief, or our failure to give all the glory to Him. Sometimes our own sins have brought on our sickness. If we expect to be healed, we should give up the sin and the indulgence. So, in Psalm 37, we read: "Delight thyself also in the Lord; and He shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."

God may not answer our prayers in just our way, but He will answer them in a better way. Let there be with our prayer the same submission that was in the prayer of Jesus in the Garden of Gethsemane. Note the two petitions in Christ's prayer: first, "Father, . . . let this cup pass from Me"—the human cry; and secondly, "Nevertheless not as I will, but as Thou wilt"—the divine submission. There was one prayer above the human prayer, and that was that He might be in perfect harmony with the divine will. Such prayers can never return unanswered.

## 162. Faith and Sin

Does not Rom. 14:23 mean that it is sin to doubt anything God has said?

Yes. Sin literally is missing the mark. That is the root idea of the word. And the man who lives not by faith, misses God's mark. He may not sin openly, or do anything that is seemingly contrary to common morals; yet if he is dis-

obeying God, he is missing the mark. The one thing the apostle is endeavoring to emphasize in Romans 14 is that we should not judge one another. We should judge this, however,—that we should put forth every effort to serve God ourselves, and not bring a stumblingblock before our brethren; that what we do ourselves, we should not be condemned in, but that we should by faith, whatever we do, serve God, and “he that doubteth is condemned if he eat, because he eateth not of faith; and whatsoever is not of faith is sin.”

### 163. He That Is Born of God Cannot Sin

Will you please explain 1 John 3:9? I thought Paul said he was converted anew every day, and from that I get the idea that we are likely to sin at any time.

It is true that Paul was converted daily. “I die daily,” he said; and it was by being converted daily that he was kept from sin. For man in his carnal nature, sin is natural. “The natural man receiveth not the things of the Spirit of God.” But when a man crucifies the flesh, and dies to self, then the Spirit of God becomes the actuating power in his life, and for him to obey God is natural. His higher nature, as one born, or begotten, of God, does not sin; for his seed (the living Word of God, made by the Holy Spirit the seed in him of a new life, and the continual means of sanctification) abides in him, and he cannot sin. He does not willfully do anything that he knows to be sin. He does not plan to sin. He may make mistakes; but as long as it is in his heart to obey God, sin is not imputed to him. As long as the seed abides in him, he does not sin. Sin has no place in his life. The principle within his heart is at utter variance with sin. The regenerate life is incompatible with sin, and gives the believer a hatred for it in every shape, and an unceasing desire to resist it.

As expressed by Luther, “The child of God, in this conflict, receives indeed wounds daily, but never throws away his arms or makes peace with his deadly foe.” Sin is ever active, but no longer reigns. The believer’s energies are con-

stantly directed against sin, and the law of God after the inward man is the ruling principle of his true self, though the old nature, not yet fully deadened, may rebel and sin. He who has perfect faith in God, lives the victorious life constantly, hourly, and "Satan cannot overcome him whose mind is thus stayed upon God." He will hear the voice behind him saying, "This is the way, walk ye in it," when he turns to the right hand and to the left.

And while all this is true—that God has provided a plan by which we may live a victorious life—yet "He knoweth our frame; He remembereth that we are dust" (Ps. 103:14); and therefore He knows that through the weakness of the flesh, in unguarded moments, we may give way to sin. But that we might not sink in discouragement under these conditions, He has also given us these words: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." I John 2:1, 2. Our divine Father desires that we should learn to walk without stumbling; but when we do stumble and fall, He lifts us up and encourages us to press forward.

A. O. T.

#### 164. Backsliding

Does Heb. 10:26-31 mean that if we have a knowledge of the truth and backslide, there is no forgiveness?

No, it does not. Some of the strongest pleas that there are in the whole Word are made to backsliders. Read Jeremiah 2 and 3; 2 Peter 3:9; John 6:37; Ps. 147:11; Ezek. 33:11. Read the whole of Hosea, in which God pleads again and again with backsliding Ephraim. The conditions presented in the above scripture show not simply a backsliding, but an utter turning away from the only means that God has of reaching souls—His Spirit-filled Word and the Lord Jesus Christ. There is hope for the backslider. "Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgres-

sion of the remnant of His heritage? He retaineth not His anger forever, because He delighteth in mercy. He will turn again, He will have compassion upon us; He will subdue our iniquities; and Thou wilt cast all their sins into the depths of the sea." The passage in Hebrews 10 refers to the hopelessness of those who utterly reject the divine and only means of helping.

### **165. Is War Right?**

Where in the Bible is war spoken against?

1. The Lord does not speak complimentarily of one of whom it is said, "War was in his heart." Ps. 55:21.
2. Inspiration prays that God will "scatter" "the people that delight in war." Ps. 68:30.
3. Rev. 16:13, 14 certainly shows that the spirits which urge to war are not of God or good; they are "the spirits of demons" from the mouth of the dragon, sent forth by the command of the devil himself.
4. Read the reason of the prophet's lamentation in Jer. 4:19-22.
5. This is enough on the negative side. Men indulge in strife and go to war because they are carnal. James 4:1, 2. Christians cannot do this. Jesus Christ is the Prince of peace. One injunction is, "As much as lieth in you [not in the other man—in you, the Christian], live peaceably with all men." Rom. 12:18. God's gospel is, "On earth peace, good will toward men." Luke 2:14. "Peace be unto you," "Go in peace," fell like balm from the lips of Jesus upon wounded and troubled hearts. The sea was at war from winds of the devil; Jesus said to it, "Peace, be still." Every one of Paul's epistles speaks peace. Our Father is a "God of peace." A fruit of the Spirit is peace. Gal. 5:22. "Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14. "Seek peace, and ensue it." We could fill pages with the divine injunctions and promises regarding peace. "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever."

6. If we are saved in Jesus Christ, we are delivered from this evil world, and translated "into the kingdom of His dear Son." Col. 1: 13. Our King said to His ardent, sanguine follower of old, "Put up again thy sword into his place: for all they that take the sword shall perish with the sword." Matt. 26: 52. He said again in that very time: "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." John 18: 36. His subjects have weapons; but "though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds.)" 2 Cor. 10: 3, 4. The Christian's complete panoply is found in Eph. 6: 10-17.

7. In the light of all this and much more, how can Christians go to war? If Christians fight Christians, each is fighting Christ in the person of His people; for has He not said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me"? When the man who did nothing to the one in need is cast out, what will be done to the man who, with hate-filled heart, sought the life?

## 166. Dancing

Is it wrong to dance?

We presume that this is written by a Christian, and one who has conscientious scruples. Let us reason with him. Is that the right way to ask the question? Is it the better way to say, Is it wrong to do this or that or the other? Rather, is not the form of the question which the Christian ought to propound: Will this glorify God? Will this advance His cause? The question of the apostle Paul when he was stricken down on the Damascus road was, "Lord, what wilt Thou have me to do?" not, Lord, what can I get rid of doing? or, Lord, how can I please myself and yet not do wrong? The one rule which ought to guide the Christian is, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

Now there are many things against which there is no prohibition in the Bible. The Bible is not a mass of prohibitions, or a set of mere rules; it is a book of great principles, and the principles of righteousness ought to guide the Christian in all that he does. Of course, there is dancing and dancing; and we read of those who danced, in the Scriptures. The children danced; David danced before the Lord when the ark was taken up to Jerusalem. Maidens danced. But we have no example whatever, nor approval whatever, of promiscuous dancing among the sexes. The modern dance is to be condemned for the following reasons: (1) It is generally held in an ill ventilated, superheated, sometimes over-chilly ballroom, in an atmosphere more or less saturated with dust or impurities. (2) It is accompanied by more or less drinking of intoxicants, or iced drinks when the person is overheated, both of which are productive of harm. (3) It does not have in it a single normal exercise that is promotive of health. Exercise is good, but exercise perverted is evil. (4) Customs in the dress of the women are often such as to arouse base passions in male participants of the dance, however innocent the wearer. (5) Confessions of dancing masters and hundreds of others have told the same story; namely, that the initial step in a life of shame was first learned in the dance. Too many dances could well bear the title, in their relation to some soul, "The Dance of Death." We are told that one learns in the dance the grace of motion; but purity of heart and life is worth infinitely more. And this brings us back to the one great principle: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

## Section XII—Meats and Drinks

### 167. Meats and Drinks

We are receiving, from time to time, questions concerning the matter of food and drink, and we are asked often to explain such texts as the following:

"One believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him." Rom. 14:2, 3.

"Every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the Word of God and prayer." 1 Tim. 4:4, 5.

There are other texts of like import in the New Testament. What we wish to do now is to express in general principles what we believe the Word teaches concerning the food and drink question, and so answer all this class of queries.

1. God desires the physical health of His people. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. The same thought is expressed in other scriptures: "Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, *for strength*, and not for drunkenness!" Eccl. 10:17. "When thou sittest to eat with a ruler, consider diligently what is before thee; for thou wilt put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties; seeing they are deceitful meat." Prov. 23:1-3, R. V., margin. From these scriptures, we learn that God desires our physical health, and that temperate eating, in due season—regularly—of simple food, is requisite to health. This is also shown in the beautiful record of Daniel and his fellows, as found in the first chapter of his prophecy. Elsewhere still, gluttony and drunkenness are classed together as destructive sins, against which we are faithfully warned. (See Prov. 23:20, 21; Luke 21:34; Rom. 13:13, 14.)

2. Man's original bill of fare was purely vegetable. By this, we do not mean that he lived on what are now generally

termed vegetables. The diet given was fruit and grains. "And 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." Gen. 1:29. Man originally ate fruit and grain, a diet, by the way, which has always produced strong men. Would not the Lord's plan be the better one now?

3. After the Flood, flesh food was permitted, even as later God "gave them their request; but sent leanness into their soul," and their lives were also materially shortened thereby.

This permission is given in Gen. 9:3: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things."

4. Yet this permission was limited by still other instructions; the beasts, or living creatures, were divided into two classes, clean and unclean. Of the former, Noah took fourteen of each species into the ark with him; of the latter, only a single pair of each species. See Gen. 7:2. His food on coming out of the ark could not have consisted of unclean beasts without making extinct the species. While we have not the law of separation, we learn, in the division itself, the fact, clearly established, that distinction between the two classes was defined by the Lord so that Noah knew the difference between the clean and the unclean. Later this distinction was clearly revealed in law to the church of God, the depositary and conserver of God's truth. See Leviticus 11; Deut. 14:3-21.

But, some may ask, did not the permission to Noah—"every moving thing that liveth"—include all things, clean and unclean?—No, it did not. General expressions are limited by specific declarations. In Deuteronomy, chapters 12 and 14, the children of Israel are told that they may eat "whatsoever thy soul lusteth after," and "whatsoever thy soul desireth"; but this did not, of course, include the unclean animals positively forbidden in the same connection. So also the term "every day" of Ex. 16:4 did not include the Sabbath, expressly enjoined by specific command. See verses 25-27. The general expression meant everything of the kinds

and classes permitted. Under this head would come the "all things" of Rom. 14:2, and the "every creature" of 1 Tim. 4:4, 5, limited by the expression, "sanctified [set apart] by the Word of God." The clean beasts were set apart, or permitted, under direction of God's Word, as food for man.

Why did God make this distinction between clean and unclean? — Evidently for the good of His people, for the betterment of their health. Among the prohibited foods, for instance, was swine's flesh — a prohibition in which medical science, experience, and inspiration are in concord. The restrictions of the Levitical law were doubtless in part ceremonial or typical, no unclean beast, in the nature of things, being a fit symbol of our Lord Jesus Christ and His work.

5. When the Levitical priesthood expired, the law which stood in "meats and drinks, and divers washings, and carnal ordinances" (Heb. 9:10), went with it. God knew that the gospel would go to every nation, tongue, and people, living in every conceivable way. Many receiving the gospel would be slaves, or so surrounded that they could not change their environment. They would be compelled to handle and eat food ceremonially and essentially unclean, or starve; and in His love and pity, God would not place upon them such burdensome restrictions. To those who would accept the gospel, He would give His good Spirit and His Word, and instruct them in the right way.

But the expiration of the ceremonial law did not change the essential nature of the unclean beasts. That is the same. They are still as unclean, as unwholesome, and as unfit for food as when God pronounced them unclean in the beginning, and it would be better for the race if their flesh were wholly discarded as food.

More than this, it would be better for the race if man would return to his original God-given diet. Why do we believe this? — Because that was the diet given to man, and God knew best. Furthermore, flesh food is not what it once was. The brute kingdom has degraded with man. "The creature was made subject to vanity," to disease, sickness, and death, by reason of man's sin. (See Rom. 8:20.) Much of the flesh meats of the markets are from old, broken-down cows

"fattened up," or young cattle kept and fed and fattened in unnatural conditions, with unnatural food and unhealthful surroundings. Large flocks of sheep, from which come the choice mutton, are proverbially diseased more or less. Beeves have tuberculosis, abscesses, and tapeworm. Not long since, we saw a fine looking lump of suet cut open, and the cut disclosed a large, foul abscess three inches in diameter, with its more or less minute tendrils of disease ramifying to every part of the mass, yet unnoticeable without. Dogged, chased, and heated, fattened in unhealthful pens, fed unnaturally, with little exercise, what wonder that the meat of the poor brutes is unwholesome, and that disease is increased by the use of such food!

6. Of the drinking of alcohol, tea, and coffee, and the use of tobacco, we need not speak at length. Intoxicating liquors should never be used as a beverage. They are of no good, but always ill, with the danger of entailing fearful tendencies and diseases upon offspring, and landing the drinker himself in a drunkard's grave or a criminal's cell. Tea and coffee are unneeded stimulants at best, oftentimes feeders to stronger appetites. Tobacco is worse than tea and coffee in its numbing, paralyzing, health-destroying influences. More than elsewhere (though everywhere), these stimulants and narcotics are ruinous to children and youth. Indulgent parents allow them, and then mourn their effects. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile [margin, "destroy"] the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. Let no man deceive himself."

1 Cor. 3:16-18.

7. The rule of the Christian is thus stated by the apostle: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. God has given man an excellent bill of fare from the pure fruits of the earth. He has permitted flesh food under certain limitations, for certain purposes. He has positively declared other flesh food to be unclean, and hence unfit for food, which uncleanness must exist in the very nature of the creature itself. Let the child of God select from the food given by his Father that

which will enable him best to glorify his Creator and Redeemer, which gives the healthiest, strongest body, the clearest thought, the purest mind and soul; and let him use that in praise to God.

8. But in this, as regards his fellows, let him bear in mind two things: (a) Even though an article of food may be right for him, let him not use it if it will prove a stumbling-block to a weak brother. "If thy brother be grieved with thy meat [food], now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died." "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateh not of faith: for whatsoever is not of faith is sin." Rom. 14:15, 21-23. (b) If your brother does not eat as you think he should, do not stumble over that, or make that an excuse to lower your standard. "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way." "Let us therefore follow after the things which make for peace, and things wherewith one may edify [buil'd up] another." Rom. 14:13, 19. "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men." Verses 17, 18. This is not license to lust, but liberty of truth, purity, and righteousness. Let us live to God's glory and the building up of our fellow men.

#### 168. "For Whosoever Thy Soul Desireth"

Will you please explain Deut. 14:26? It seems to me as though that is a very wide opening with no restrictions whatever.

God delights in the pleasure of those who are truly His and are seeking His glory. If those mentioned in the text were truly His children, they would not desire that which would

dishonor God. They would not eat the flesh of animals forbidden in that very chapter. The strong drink mentioned was doubtless the mildest of stimulants, or would be so considered now. God emphasizes the principle which should ever control: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. That is the true motive always.

### **169. Pork Eating**

Will you please give the references in the Bible on the subject of pork eating?

Leviticus 11 and Deuteronomy 14 contain lists of the unclean animals, of which the Lord forbids His people to partake. Verses 7 and 8 of Leviticus 11 and verse 8 of Deuteronomy 14 mention the swine particularly. This prohibition is not made simply as an arbitrary law, but because, on account of the inherent filthy nature of the animal, it is unfit for food. "The Holy Bible with Commentary," by various clergymen, edited by F. C. Cook, M. A., canon of Exeter, has the following comment on this passage:

"Of all the quadrupeds of which the law forbids the flesh to be eaten, the pig seems to have been regarded as the most unclean. Isa. 65:4; 66:3, 17. Several other nations have agreed with the Hebrews in this respect. Though pigs were sacrificed by the ancient Egyptians at the yearly festival of the moon and Bacchus, and their flesh on that occasion was eaten by the people, they were regarded at all times with the utmost aversion, and swineherds were banished from society; the priests appear never to have eaten of their flesh, nor even to have taken part in sacrificing it. The Brahman is degraded immediately who intentionally tastes swine's flesh. . . . The dirty habits and uncouth form of the creature may have, no doubt, tended to bring it into disrepute. But a very general notion has prevailed that its flesh is unwholesome, especially in warm climates. . . . Lord Clyde forbade the use of swine's flesh in the Indian army on sanitary grounds. Sir Gardner Wilkinson says, 'The reason of the meat not being eaten [by

the Egyptians] was its unwholesomeness, on which account it was forbidden to the Jews and Moslems; and the prejudice naturally extended from the animal to those who kept it, as at present in India and other parts of the East, where a Hindu (that is, one of high caste) or a Moslem is, like an ancient Egyptian, defiled by the touch of a pig, and looks with horror on those who tend it and eat its flesh."

In hot climates, indulgence in swine's flesh is particularly likely to produce leprosy, scurvy, and various skin diseases. It is unwholesome for food in any climate; and the fact that there are so many better foods, and the Lord's restrictions regarding it, seem to us sufficient reasons for Christians' discarding it entirely.

### 170. Use of Wine and Strong Drink

Is not Prov. 31:6, 7 literal language? May not strong drink be used to revive the heavy-hearted and discouraged now as then?

The passage reads: "Give strong drink unto him that is ready to perish, and wine unto those that be of heavy hearts." The A. R. V. has, "wine unto the bitter in soul." Spurrell reads, "Give the intoxicating draft to the dying, and wine to the afflicted soul."

It can readily be seen that the strong drink is in contrast to the wine. The one intoxicates, while the other cheers. The former is given, as anæsthetics are given now, to relieve the suffering of the dying.

The common word for "wine" in the Old Testament is *yayin*. It is a generic term, including all sorts of wine, literally and figuratively,—wine that intoxicates, wine that cheers, wine in the wine press. The corresponding generic word in the New Testament is *oinos*. As of old, "the bitter of soul," the greatly afflicted, are inclined to fast. It is a physiological fact that eating or drinking that which is pleasant changes the life currents and raises the spirits of the despondent. Sweet wine is well fitted to do this.

Yet drinking wine, so easily fermenting, was attended with danger. Hence it was forbidden to priests and princes. It is spoken of as a blessing, a comfort, that which is good; it is also shown to be a curse. The difference between is guarded by that line indicated in Prov. 23:31: "Look not thou upon the wine when it is red, when it sparkleth in the cup, when it goeth down smoothly" [margin, "moveth itself aright"]. A. R. V. On the one side, the wine is cheering, nourishing, unintoxicating. On the other side, it is "a mocker" (Prov. 20:1), and at the last "biteth like a serpent, and stingeth like an adder" (Prov. 23:32). The glutton, the heavy drinker, was quite likely to cross the line. The tendency was in that direction; hence in some cases, as with priests, its absolute prohibition. Lev. 10:8-11; Ezek. 44:21; Luke 1:15; Prov. 31:4. God commended the abstinent Rechabites. Jeremiah 35. Timothy would not drink it, because of the danger of its leading to the love of fermented wine; and its need was therefore enjoined by the apostle. 1 Tim. 5:23. But even then, though his stomach was troubled and his infirmities "often," the wine was to be "little", in quantity. Christians are priests and kings; and of the last generation, John the Baptist is a type. (1 Peter 2:9.) Surely they ought to be abstemious, to drink no strong drink or fermented wine. All use ought to be on the hither side of the line drawn by Prov. 23:31. The whole general testimony of God's Word is against the use of intoxicating drinks. Read Prov. 20:1; 23:20, 29-35; Hab. 2:5, 15; Isa. 5:11, 22; Eph. 5:18.

## Section XIII—Tithing

### 171. The Paying of Tithes

(1) Is the tithe system one of the ceremonial laws? (2) Are Christians under obligation to pay tithe? (3) If so, have we the right to dispose of it as we choose?

1. God tests His people in two specific ways, in order to save them from covetousness: first, as regards time; secondly, as regards means. He asks, as regards time, that man shall render to Him one seventh part, and He has designated the specific day, and declares that that day is His. Man cannot truly keep the Sabbath without recognizing God's sovereignty, God's right to all time, God's goodness in giving man six sevenths of it, His wisdom in reserving one seventh for His service and worship. That does not mean that man can use six sevenths in selfish ways acceptably to God, for he cannot use the one seventh as he ought unless he uses the six sevenths as he ought.

2. God tests man in means by asking a definite portion as He prospers him, and that definite portion is the tithe. The tithe "is the Lord's" (Lev. 27:30); and no man can truly render to the Lord His tithe without recognizing God's ownership, and that he himself is but a steward. God asks man to render to Him a tithe not as a gift, but as that which belongs to the Creator, the Giver of all blessing. It is for man to *pay*, and not for man to *bestow*. A recognition of these principles will help the honest-hearted Christian better than all laws. In the doing of that, he will find blessing. Of course, it was one of the laws of Israel; but it was just as much in vogue in the days of Abraham and of Jacob. Abraham paid tithes to Melchizedek (Gen. 14:20); Jacob, as soon as he became the governor of his own time, away from his father's house, agreed that he would pay tithe to God (Gen. 28:20-22).

Our Lord shows it to be of obligation, even regarding the little things (Luke 11:42); and in the prophecy of Malachi regarding not simply the Jewish dispensation but the Chris-

tian dispensation as well—for it refers to Christ and His work and the nearness of the day of God—the Lord especially declares that it is robbery to withhold from Him the tithe, and promises great blessing in its payment (Mal. 3:7-10).

3. How should it be used? Anciently it was used for the Levites and the priests. Logically it should be used in the Christian dispensation for the ministers, those who are preaching God's gospel. The apostle Paul, in 1 Cor. 9:13, 14, referring to the priests and the Levites and their living, says: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? *Even so* [that is, in the same manner] hath the Lord ordained that they which preach the gospel should live of the gospel." We do not see how faithful members of God's remnant church could use it in any other way than for the heralding of His gospel. All other works of charity and necessity should be supported by gifts, offerings to God. Above all things else, we could not use that tithe for our own purpose.

## 172. How Supported?

Were the ministers of the apostolic church supported by the tithing system, or by voluntary contributions? In the epistolary writings, the system is not enjoined, but, "As a man purposes in his heart, so let him give."

Evidently they were supported by both, even as now new converts coming to the faith are continually donating for the work of the ministry, and those who had come into the church and were fully instructed doubtless paid tithes. That was not simply a Levitical ordinance, but it belonged to the Melchizedek priesthood as well, and Jesus is a priest after the order of Melchizedek.

The same thought is conveyed in 1 Cor. 9:13: "Know ye not that they that minister about sacred things eat of the things of the temple, and they that wait upon the altar have their portion with the altar?" This is a reference to the priests and the Levites that ministered in the temple of old;

and we know that the priests and the Levites were supported by the tithes, the Levites from the tithe of all the people, and the priests from the tithe of the Levites. The apostle continues, "Even so [that is, in like manner] did the Lord ordain that they that proclaim the gospel should live of the gospel." That is, it is the duty of the church to support the ministers of God in this dispensation, just as it was the duty of the people to support them in old times.

Our Lord's words indicate the same thing when He told the Jews that they were very careful about little things, which little things they ought to do, but were careless about the great things,—they paid tithe of mint, and rue, and anise, and cumin, which they ought to have done, and omitted the weightier matters of the law, judgment, and mercy, and faith, and the love of God. Luke 11:42. And Malachi 3 is certainly a prophecy of the Christian dispensation, and it indicates that the tithing system is as truly binding now as it ever was.

### **173. Pledges and Tithing**

If I pledge money for any purpose, or give it to the cause, should I pay tithe on it?

We do not pay tithes *on* money, but tithes *of* it. The tithe, being set apart for a particular purpose, as it is—the support of the gospel ministry—surely ought not to be used to meet special pledges, or freewill offerings. We do not *give* the tithe to the Lord; it is the Lord's already. The Lord's tithe, as we read in the Bible, should be first; after that, offerings of various kinds.

## Section XIV—Unpardonable Sin

### 174. Unpardonable Sins

Please give an example of unpardonable sins.  
Be explicit as possible.

Let us emphasize: An unpardonable sin is an unrepentable sin. Any soul that hates sin, that is sorry for his sinning, sorry that he has grieved God and the Holy Spirit, and longs to put away the sin, however deeply he has sinned, has not committed an unpardonable sin; for all these desires, feelings, emotions, longings, are begotten of the Spirit, to win him back to God.

Why ask for instances? No two cases can ever be just the same. But when King Saul turned from God, the only one who could save, to a familiar spirit, he committed the unpardonable sin, because there was rejection of the means of salvation. 1 Chron. 10:13, 14. When the chief priests said, "We have no king but Cæsar," they rejected the only One who could save them. John 19:15; Matt. 23:37, 38. When the scribes called that power—the Holy Spirit—in Christ which cast out demons, the Beelzebub, they set aside the only power that could save, and they could find no forgiveness, because they could never discern its source. Mark 3:29, 30.

It is the blood of Jesus Christ and the sanctifying power of the Spirit which saves. If we turn from these, what hope have we? Heb. 10:29. This is not to the discouraged soul, but to the sin-loving, Christ-hating soul. Here are three texts for every discouraged heart that has failed again and again: "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Ezek. 33:11. "Now the just shall live by faith: but if any man draw back, My soul shall have no pleasure in him." Heb. 10:38. "The Lord taketh pleasure in them that fear Him, *in those that hope in His mercy.*" Ps. 147:11. Read also Isa. 55:7; Micah 7:18, 19.

All forgivable sins are repentable sins; but sin which is continued under light, blessings which are used in a selfish

way contrary to the appeals of the Spirit of God, only harden the heart all the more, and render it more and more unresponsive to every true appeal. This is true in the case of the wicked. How much more does it become true of one who has truly known God and yet turns away from Him and indulges in the things that are wrong! There is always hope for every soul, always repentance for every soul, who stands where the Spirit of God can convict him of his sin. There is never repentance when one identifies himself with the sin and continues on in it despite the appeals of the Spirit.

### 175. Sinning Against the Holy Spirit

Can you tell me what sinning against the Holy Spirit is, as given in Matt. 12:31, 32; also in Luke 12:10?

Compare these two scriptures with Mark 3:28-30. It will be clearly seen, by this comparison with the words found in Mark, that the sin against the Holy Spirit on the part of the Jews was attributing to Satan the power by which Christ wrought miracles. Jesus was working miracles that only Divinity could work. It was a strong, clear manifestation of the Spirit of God in Him. His teaching was in harmony with those miracles. He taught also the things of God. To declare, as the Jews did, that He cast out demons by Beelzebub, the prince of demons, was utterly to turn away from the only power that could save them, the power of the life and Spirit of God. This is the teaching of Jesus, and this will serve to show what sinning against the Holy Spirit is.

The only reason why a sin is unforgivable is that it is unrepentable. God has but one power to save His people, one means of cleansing. He cleanses by the blood of the Lord Jesus. He gives life and power by His Holy Spirit. See Heb. 10:29.

Sin becomes unforgivable because it is unrepentable. If a soul is sinking on the sea, and a life buoy is thrown him, and he will not grasp it when he can, what help is there for him? He chooses to die. Take, for instance, the experiences of Jesus which called out these words. He had been casting

out demons, relieving poor, distressed souls that had been under the bondage of Satan. He had given manifest evidence that the power which He exercised was the mighty, loving power of God. But the Jews said, "By Beelzebub the prince of the demons casteth He out demons." They attributed the work of the Spirit of God to the spirit of evil. See Mark 3:22-30. Note especially the last verse, "Because they said, He hath an unclean spirit."

Now it is possible for one who knows nothing of the working of the Spirit of God to speak against it, or blaspheme it, and still be saved. This seems to have been the case with the apostle Paul; for he declares, "I obtained mercy, because I did it ignorantly in unbelief." 1 Tim. 1:13. But to him who does it in the face of such light as the Jews themselves had, or to one who continually rejects the Spirit of God until the heart becomes hardened; there comes a condition at last that yields no response to the pleadings of the Spirit. The danger does not lie in God's unwillingness to forgive; the danger lies in our putting ourselves in such an attitude toward God that He cannot reach us.

### **176. Those Who Fall Away**

Please explain Heb. 6:4-6.

The text referred to reads: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

Another text from the same book speaks similarly upon the same subject, and they should be studied together. It reads: "For if we sin willfully 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 underfoot 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?" Heb. 10:26-29.

Some people are troubled over these texts, thinking possibly they may have reference to the ordinary backslider, who in his heart has never rejected the Lord, and who is continually thinking that some day he will enter His service again. And oftentimes when he begins to think seriously of taking up that service without delay, then the enemy of all souls will confront him with these texts, the same as he confronted Christ Himself with texts of Scripture, and sought to give them a wrong application.

The text is speaking of individuals who have actually been enlightened. They have really tasted the heavenly gift, and know from experience what it is. They were made partakers of the Holy Spirit. They tasted the Word of God, and also the powers of the world to come. Their experience reached out to the depth of definite knowledge, so that they knew the positive grounds of the divine gift. And now these individuals break away from all this, and, according to the text quoted from the tenth chapter of Hebrews, they count the blood of the covenant, wherewith they had been sanctified, an unholy, a common thing. They have despised the Spirit of grace.

The text speaks of an actual falling away that leads a man to renounce things that he really knows are truth, and to treat with disrespect and despite the Holy Spirit, whose influences in all their blessed realities he has felt upon his own heart and life. And having fallen away after this manner, it can be readily seen that he has broken off from all the influences that would draw him to heaven, and has purposely and with determination placed himself beyond hope, and beyond the reach of God. The text shows that he has done this willfully—he has exercised his will to do the thing.

But the poor backslider, in the place of exercising any will power, has simply allowed his will to be overcome and de-

throned by the persistent attacks of Satan; and to all such, the Lord sends many gracious appeals in His Word, as: "Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause Mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger forever. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed My voice, saith the Lord. Turn, O backsliding children, saith the Lord; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion." "Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto Thee; for Thou art the Lord our God." Jer. 3:12-14, 22. Of all the blessed attributes of God, there is one He has singled out as preëminent—"He *delighteth in mercy.*" Micah 7:18.

### 177. Cannot Be Saved

Do not Prov. 16:4 and Rom. 9:15-24 teach that some persons cannot be saved?

No; God saves character; and He calls to savable character every soul. The first scripture simply teaches that all things are fitting in God's plan. The wicked will belong to the day of wrath, but God compels none to be wicked. See His oath in Ezek. 33:11.

God would have glorified His name through Pharaoh's submission if the Egyptian monarch had yielded, even as He did through Nebuchadnezzar and Cyrus. He raised him up, brought him to the Egyptian throne, for that purpose. Pharaoh would not submit, therefore God's Spirit left him to hardness of heart. Yet God got glory to Himself despite the king's stubbornness.

Study one expression in Rom. 9:15. On whom is it God's will to have mercy?—"Showing mercy unto thousands of them that love Me, and keep My commandments." Ex. 20:6. We expect that; but upon what other class is it God's will to

show compassion and mercy? "Let the *wicked* forsake his way, and the *unrighteous man* his thoughts: and let him return unto the Lord, and *He will have mercy upon him*; and to our God, for *He will abundantly pardon.*" Isa. 55:7. "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the *wicked turn from his way and live:* turn ye, turn ye from your evil ways; for why will ye die?" Ezek. 33:11. God does not tantalize in "whosoever" in John 3:16 and Rev. 22:17.

### 178. Ananias and Sapphira

Acts 5:1, 2 says, "A certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet." What was their reason for keeping back part of the price? And the fourth verse says, "Thou hast not lied unto men, but unto God." In what way did they lie to God?

Shortly after the organization of the church at Jerusalem, there were some among the believers who, on account of their faith, were cast out of their homes, and cut off from their means of support, while others had money and property of considerable value. The record says of these, in the latter part of chapter 4, that they had all things in common. Those who had possessions, sold them and put the proceeds into the common fund; and from this, distribution was made to those who were in need. The instance is cited of one, Joses, who sold his property and brought the money to the apostles. Two others, Ananias and Sapphira, under the influence of the Spirit, pledged the proceeds from the sale of certain property. Later they allowed a spirit of covetousness to come into their hearts, and concluded that they had been too hasty in making such a large pledge. They noted, however, that those who had thus sacrificed their possessions were held in high esteem by their brethren; and wishing to win for themselves this same high opinion, yet not wishing to give so large an amount, they deliberately decided to sell their property, and withhold

a large share of the proceeds for themselves, while pretending to give the full amount.

In telling Peter that they had given the full amount that they had received, they deliberately lied to the Holy Spirit. It was true, as Peter said, that the property was their own, and they were not obliged to give it up—they had made the pledge from their own free will; and in attempting to deceive the apostles, they had lied to the Almighty.

This example was given as a warning against hypocrisy, to those of all ages, and that they should beware of robbing God. It is God who intrusts men with property, and He does this that they may use it in blessing others, and He will one day call them to give an account of their stewardship. He claims a certain portion, a tenth, as His own; and aside from this, He asks that men give freewill offerings to aid in the propagation of His work in the earth.

When a man has made a pledge to God, he should consider it his highest duty to fulfill it. The warning of God's Word is, "Beware of covetousness, which is idolatry."      A. O. T.

## Section XV—Marriage and Divorce

### 179. Putting Away and Marrying

Will you please explain Matt. 5:32; 19:9?

Both scriptures are in perfect harmony, and teach practically the same thing. "Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." And the ninth verse of the nineteenth chapter reads, "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery." It seems that the exception is very clearly and definitely marked,—that if there is fornication, the guilty party could be put away, and divorce secured; and the innocent one would be free to marry again. But it does not give the guilty party the right to marry again on a Scriptural basis; and whoever marries the guilty party, partakes with that guilty party in the sin. This, it seems to us, is the teaching of the text.

We know there are those who believe that persons divorced, for whatever cause, should never marry again; but in both of these cases, the Lord has given us a very clear exception, and other texts should be understood in harmony with it.

In some instances in which persons have thus separated, the guilty party has married in harmony with the laws of the world, not knowing, or realizing, or appreciating, and perhaps not caring for, what is said in the Scripture regarding it. This course, so far as the law of the land is concerned, has been perfectly legal. Children have been born to such marriages, and afterward these souls may have embraced the gospel message of truth. What should they do? We would say that they had better remain as they are. When they came to Christ, He accepted them as they were, and did not design to break home ties, or marriage ties, or take away from the father or the mother the responsibility of caring for their offspring. What our Lord is saying here He is saying to His own children.

**180. Believing and Unbelieving, 1 Cor. 7:15**

Will you please explain the fifteenth verse of the seventh chapter of 1 Corinthians? Does it mean if they were married before she accepted Christ, and then he depart, or does it mean if both were in Christ? Would she in the first case be an adulteress?

The verse reads: "But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace."

We learn this from verse 11,—that a wife, if she cannot live in peace with her husband, and separates, should remain unmarried or else be reconciled to the husband. The next verse tells us that if a brother has a wife who does not believe, and she is pleased to dwell with him, he is not to put her away or leave her. In verse 13, similar instruction is given regarding the wife. Then verse 15 says, "If the unbelieving depart"—does not want to stay with the believer —let him go. "A brother or a sister is not under bondage in such cases." If the unbelieving departs, the believer has no right to marry again without a legal separation, and Scripturally he would have no ground for a legal separation in a mere matter of belief or unbelief. There is but one cause for separation that will permit a Scriptural remarriage while both parties are living, and our Lord states that clearly in Matt. 5:32.

**181. Is Polygamy Sin?**

God told man to be fruitful and multiply. Gen. 1:22, etc. It certainly was no evil, or sin, for a man to have more than one wife. See instructions given in Deut. 21:15-17. And there were many illustrious characters who had more than one wife. David did, and he is said to be "a man after God's own heart."

In the first place, it would seem that if God had designed that man should have more than one wife, He would have made more than one wife for Adam. The record does not say that He made them male and females, but "male and female,"

a female for a male. He gave to Adam one wife, and the divine expression is, "They twain [the two, not four nor five, nor three even] shall be one flesh." We have no more reason to gather from the Scripture that polygamy is right than that polyandry is right. Why has not the woman just as much right to two or more husbands as the man has to two or more wives? Tibet, we believe, has this law; but we would hardly want to take Tibet for an example.

Secondly, God wishes man to learn some things in the providential outworking of events, as well as by direct precept. Man had in the beginning God's plan clear and direct. He ought to have followed that plan. When males were killed off in war and strife, man began to multiply wives to himself, contrary to God's plan. And man's devices have had some sad outworkings. Good men have failed to carry out God's plan. Their hearts have been right, and God has accepted them notwithstanding their sins; but this does not excuse their sins, or their bad example, or the bad results. Abraham had many trials and much sadness on account of his two wives. He would have avoided much of his trial if he had believed God and refused to act on Sarah's suggestion. Isaac's life seems to have been a quiet and happy one; he had but the one wife. Jacob had two wives, and his life was miserable in consequence, on account of the jealousies of the wives and of the sons. David had more than one wife. He was a man after God's own heart in his sorrow for sin, in his devotion, in his faithfulness, in his willingness to receive God's reproof; but he certainly did not follow God's way in multiplying wives to himself, and went directly against the commandment of God, that the king should "not multiply wives" to himself. Deut. 17:17. But just as soon as a man has more than one wife at the same time, he multiplies wives to himself. We have only to think of the sad history of David's family, of his rebellious and wayward sons, to see the folly of his having many wives. So also with Solomon. In the teaching of Jesus, He brings us back to the original plan of Eden. "He which made them *at the beginning* made them *male* and *female*, and said, For this cause shall a man leave

father and mother, and shall cleave to his *wife* [one]: and they twain shall be one flesh." Surely it is contrary to God and His truth and His plan to have more than one wife.

### **182. Unequal Marriages**

Who are "the sons of God" spoken of in Genesis, chapter 6, as marrying "the daughters of men"?

Evidently the men who profess the religion of God. Division came after sin entered. This is indicated by various expressions. For instance, in Gen. 4:26 we read, "Then began men to call upon the name of Jehovah," or, as the margin reads, "to call themselves by the name of Jehovah." The children of Seth were those who had faith in God. The children of Cain became the sons of men, and looked simply to this earth life. They did not have the faith in God that was manifest in Abel, and afterward in Seth. The one class were men of the world; the other, children of God. But the children of God, with their human desires, looked upon the daughters of men, and saw that they were fair, and "took them wives of all that they chose"; and just as Solomon's heart was weaned away from God by his wives, so the sons of God became corrupted in this way. Mighty men sprang from them, but these men were corrupt and wicked at heart.

The New Testament gives clear warning against the marriage of Christians with unbelievers: "Be not unequally yoked with unbelievers: for what fellowship have righteousness and iniquity? or what communion hath light with darkness?" See 2 Cor. 6:14-18. Such marriages have always been lacking in completeness.

### **183. The Case of Esther**

Persians could not marry Jews. What about the case of Esther?

Our querist has turned the matter around. Persians were not forbidden to marry Jews, but Jews were forbidden to marry Persians. But in this case, it was not the choice of

Esther, but the choice of the king, and the Jews were captives and slaves in the land of Persia. Esther seems to have been gathered among the beautiful maidens of the kingdom from whom the king was to take his choice; and she was chosen. It was an exceptional case, and God overruled it for the good of His children. There were those exceptional cases all the way through. For instance, Rahab, of the inhabitants of Canaan, of the city of Jericho, who housed the spies, became an ancestress of our Lord, and so also did Ruth the Moabitess. But these were exceptional cases, and did not pervert the holy seed.

## Section XVI—The Jews

### 184. Were Never in Bondage

How could the Jews say, as in John 8:33, that they were never in bondage to any man, when even at that time they were under Rome, and looking for the Messiah to deliver them? They had also been in bondage before, as under Babylon, etc.

The Jews could not have made such an assertion truthfully. The men who were talking to Christ at that time had actually rejected the Messiah, who was the great Author of truth, and were seeking to find excuses to put Him out of the way. They were under the influence of the great "father of lies," and it is not at all strange that they should speak falsely. In recording conversations of that character, the Bible, in order to tell the truth, must recite things just as they were spoken. The text is authority for the fact that the Jews said that particular thing, but the text does not say that the Jews were telling the truth when they said it.

### 185. Union of Israel

Please give me an explanation of Ezek. 37: 16-20. What is meant by the sticks?

The sticks used in this parable were simply symbols of the two divisions of Israel—ten tribes and the tribe of Judah. Ezekiel was bidden to join the two together, so that they would become one, and that was a symbol of what God was going to do finally for His children.

He would have done that at the time when Cyrus made his decree of restoration of the people and temple of Israel. It was the privilege of all the tribes to return to God with all their heart. Then would have followed the building of the sanctuary which Ezekiel describes, and the division of the land as described by him in his last chapter. But these were based on condition that they repent and put away sin, and they

failed to do that. They did not heed God's call; consequently they were not united as a nation. Then the Lord Jesus Christ calls them as individuals; and though some of the tribes are broken off by unbelief, others are grafted in by faith, according to Romans 11, and in Christ all shall become one, not only of those who were born Israel after the flesh, but also those who accept of Christ by faith, including the gentiles.

In brief, this is the meaning of the scripture. Out of all the nations, God is going to gather His people. The servant David referred to in verse 24 is a symbol of David's greater Son, the Lord Jesus; and the Israel will be all the saved of God that enter in through the twelve gates of the city described in Revelation 21 and 22,—gates that are named after the tribes which enter through them.

#### 186. Typical Service of the Old Dispensation

Where in the Scriptures have we any evidence that the Israelites might understand that their sacrifices were typical, and not real? I can't find a hint anywhere that even Moses knew they were typical.

Read carefully the eighth, ninth, and tenth chapters of Hebrews; also Col. 2:16, 17. Paul understood that the meats, the drinks, the typical sabbaths, and the new moons of the old dispensation were "a shadow of things to come," and that the body was of Christ. In those chapters in Hebrews, we are informed that the ministrations of the sanctuary on earth served only as a shadow of the things in heaven, but Christ Himself was the High Priest who is set forth as the real substance of the "good things to come." Verse 8 of Hebrews 9 would seem to indicate that they did not have the full light of the gospel significance of those ceremonies, that we enjoy in this dispensation.

After receiving instruction in regard to building the earthly, or typical sanctuary, which was the center of service in the old dispensation, Moses was told to "look that thou make them after their pattern, which was showed thee in the mount." Ex. 25:40. These texts seem to make it quite clear that the

Israelites understood that their service had a great deal in it which was typical and shadowy, and that it pointed to the real substance of the Redeemer Himself, who was to be revealed in due time.

The prophet Simeon was looking for Christ to be revealed in His first advent, as will be seen by Luke 2:25 and onward. And Anna the prophetess "spake of Him [the infant Christ] to all them that looked for redemption in Jerusalem." Luke 2:38. Those who were really spiritually minded and following the Bible teaching were definitely looking for Christ in His first advent. The prophecies taught them of this, and an understanding of those prophecies was very closely interwoven with all the teaching of the service of the sanctuary. It was when David went into the sanctuary that he understood the end of the wicked. Ps. 73:17. And other texts, like Ps. 20:2; 63:2; 68:24, would indicate that there was special enlightenment in the sanctuary service itself during the old dispensation.

### **187. Jewish Laws**

Is the term "the law of God," or "the law of the Lord," ever applied to Jewish national laws?

In a very clear sense, it would seem that every law the Lord ever gave was a law of the Lord. It may not be *the* law of God, the summary of all morality, like the Decalogue; nevertheless, as God gave it to man, it would be the law of the Lord. That law might be eternal in its scope, as are the Ten Commandments—not only eternal, but universal; or it might be a limited law, given simply for a little time, and then expiring by limitation. It was a command of the Lord, or a law of the Lord, that Noah build the ark, and that he and his household enter into it. But when the Deluge was passed, that law had expired by limitation. So it was regarding the laws regulating those sacrifices. They were laws of the Lord. They, however, expired by limitation at the cross. "The law of the Lord" sometimes refers directly to the Decalogue. Sometimes it is very comprehensive, and in-

cludes all the books of Moses. The context will usually determine the meaning. For an instance where one of these temporary laws is spoken of as "the law of the Lord," see Luke 2:22-24. The offering made by Mary was given "as it is written in the law of the Lord." There are other expressions similar, which one with a concordance can easily learn.

### 188. New Moons and Sabbaths

Why were the new moons kept anciently? Why are they not now kept? And why will they be observed in the new earth? Isaiah 66.

The feasts of new moons anciently were designed to keep monthly remembrance of the Giver of all blessings, as it was from the moon that the yearly feasts were reckoned. A nation could keep such a feast much better than could individuals scattered all over the world, under all kinds of limitations, as Christians have always been. The sacrifices of that day, too, like all others, met their fulfillment in the fullness of our Lord. The Scriptures do not say that a new moon festival will be held in the new earth. There will simply be the monthly gatherings for worship marked by the new moon, when the tree of life yields its various fruits. Compare Rev. 22:2. One of the best answers for the observance of ancient feasts in the present dispensation is that nowhere does the Lord require it. Isa. 66:23 could be rendered, "From one month to another, and from one Sabbath to another."

### 189. The Scapegoat

What did the scapegoat represent? Leviticus 16.

You will note in the fifth verse that Aaron was to take of the congregation of the children of Israel two he-goats. Upon these goats, lots were to be cast (verse 8), one lot for Jehovah, and the other lot for Azazel—"scapegoat" in our Common Version. Azazel, we are told by different authorities, means "the strong one who revolted"—a type of Satan. The goat for Jehovah was a type of Christ. Upon one rested the Lord's name; upon the other was placed Azazel's name.

Satan, or the devil, the one who revolted, the Azazel of the type, was the one who led God's people into sin. Christ Jesus was the one who was to save them from their sins. The Lord's goat was slain, his blood was taken into the sanctuary, and the sanctuary was cleansed from all its sins and uncleannesses of the children of Israel. The sins due to Satan, represented by the scapegoat, were laid upon his head, and he bore them away into a land of forgetfulness, or oblivion. This is a type of Satan when upon him will rest the sins of which he is guilty, not only in his own life, but those which he has induced others to commit. That time in Satan's experience will come at the beginning of the thousand years of Revelation 20.

### 190. The Mosaic Law

Was the Mosaic law intended to be handed down to us as a law of God? And if so, why did Christ change it in a measure—that is, the law of divorces and an eye for an eye, etc.? And if not, are we bound to obey that law in regard to eating and drinking?

Of the various precepts given by the Lord through Moses, some were of a distinctly spiritual character, such as injunctions to love and obey God; some were civil ordinances for the protection of individual rights against the greed and oppression of wicked men, such as usury laws and land laws; and some were ceremonial, regulating sacrifices, offerings, etc., typical of things to come; some were for both the spiritual and the physical well-being of God's people, regulating food, leprosy, etc.

The civil ordinances expired with the Jewish state. The ceremonial ordinances expired by limitation at the cross. Then also expired technical laws, as the statutes regulating foods. But the moral principles, and the principles on which man's physical well-being depends, are eternal. No man can eat and drink to God's glory (1 Cor. 10:31), and yet ignore the plainest teaching of God's Word with reference to food and health. For instance, the law concerning the use of

swine's flesh may not be technically binding; but this does not alter the eternal fact, expressed in the law, that the swine is unclean and unfit for food, and the instructed man will desire to heed what God has "written aforetime" "for our learning" in this or any other respect. See Rom. 15:4.

### 191. The Leaven

Why was the leaven left out when the children of Israel left Egypt? It seems to be a type.

The leaven is a sign of corruption. When the children of Israel observed the Passover, they were to use unleavened bread. Everything indicating corruption in any way must be put away. They must come clean before God. The apostle uses the same figure in 1 Cor. 5:7, 8: "Purge out the old leaven, that ye may be a new lump, even as ye are unleavened. For our Passover also hath been sacrificed, even Christ: wherefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth"—without retaining in our hearts any of the old sins. Thus to Israel it meant that they were to cut loose from all the sins of Egypt and of the flesh, but worship God with sincerity of heart.

### 192. Jubilee Sabbaths

Why do we not keep the year sabbaths, which came every seven years, and the Jubilee sabbaths, which came every fifty years?

We do not keep these national sabbaths of the Jews, because they were given for a specific time and for a specific purpose, and all those local and national sabbaths were obliterated at the cross. The apostle tells us they were blotted out and nailed to the cross, being "a shadow of things to come; but the body is of Christ." Col. 2:16, 17.

The holy days and the sabbath days that were "a shadow of things to come" are no part of God's service in the Christian dispensation; but the seventh-day weekly Sabbath is in the very bosom of God's law, and Christ Himself says it was

made for man. Mark 2:27. It was given to man before he sinned, and is for the specific purpose of pointing to the great God as the Creator of all things. The Sabbath day was given to man at creation; and those who have been loyal to God, and who have at the same time had a clear knowledge of His teaching, have observed it in all the ages. The seventh-day Sabbath is in a class by itself, and is given for a distinct purpose; and those who place it along with the ceremonial observances of the old dispensation have a very narrow and limited view of God's mighty truth upon this subject.

### 193. Consecration of the First-Born

Will you kindly give some light on Ex. 13:1, 2, 11-13? The Lord tells Israel to set apart the first-born, both man and beast, and they are to continue to do this when they come into the land of Canaan. Notice the change the Lord made in about one year. Num. 3:12, 13, 41. Is there any scripture that tells why He made the change?

By an appointment made in memory of the miraculous deliverance of the Israelites from the last judgment which was visited on Egypt, on all the families of the Egyptians, but from which the first-born of Israel were exempt, all the first-born of the Israelites were consecrated to God; and this consecration brought to them distinction in three different points,—the priesthood, the double portion, and the rulership. Of course, the father, as head of the family, acted as priest of the family. But his work was the same as that of the high priest in the sanctuary service, which was instituted later, and the eldest son acted as priest under the father; and when the father grew old, or after he had died, these services were performed by the first-born. But on account of the faithfulness of the Levites to God in the affair of the golden calf (Ex. 32:26-29), the Lord specially honored the Levites by transferring the priesthood, which had formerly been committed to the first-born, to the Levites. The designation thus of a special class for this work was wise; for on their settlement in Canaan, the people would be so occupied that they might neglect the service of the sanctuary, but the appoint-

ment of an entire tribe to the divine service would insure the regular performance of the rites of religion. But even after the Levites were appointed to this work, the Israelites were required to redeem their first-born, and the proceeds from this redemption went to the Levites. See Num. 3:40-51.

#### 194. The Nethinims and the Porters

Who were the Nethinims, and what was their work? also the porters? and was their pay given from the tithes? Neh. 10:28.

The Nethinims were servants of the temple. Ezra 8:20. They were probably prisoners taken in war, and were appointed to this service on embracing the worship of Jehovah. They succeeded the Gibeonites as "hewers of wood and drawers of water for the congregation, and for the altar." Being servants of the temple, they were probably supported from the tithe; for "they which minister about holy things live of the things of the temple." 1 Cor. 9:13.

The porters were gatekeepers. Read 1 Chron. 9:21-29 for a full understanding of their work.

#### 195. The Sabbath of the Land

A friend says Lev. 25:4 is still binding. Is it, and should our land lie idle?

No, Lev. 25:4 is not binding. All the Jewish national laws expired by limitation when our Lord Himself died upon the cross. That nation then was no longer God's special people. The laws regarding the Jubilee were wholly and solely national laws, for the nation of the Jews. Of course, one could observe such a law for himself if he wished; but the Scripture law is not binding upon any one. The only laws that are binding are laws which in the very nature of the case apply to all men under all conditions. The seventh-day Sabbath is a law of that kind. It is an essential part of the Decalogue, a law which, in the nature of the case, is eternal; but these other laws, which enjoined duty for a time, passed away when our Lord came, expired by limitation.

## Section XVII—Saving the Heathen

### 196. The Millions of Heathen

What will be the final end of the millions of Chinese who for hundreds of years had no opportunity to hear of Christ? Did God do all He might have done for these people during all of those years? Had they had the living preacher, could not these have been saved, who will not now have eternal life?

There are in God's great plan many things of which we know nothing, but we cannot say that millions have lived without any knowledge of Christ. They may not have heard His name, they may not have had the theory of the gospel as we hold it; but the apostle Paul declares that they were without excuse. Rom. 1:20. And he tells us why they were without excuse,—for even though they may have been shut away from God's living human messengers and all printed messages, still "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse." And in the tenth chapter of Romans, where the same thought is suggested, of the necessity of hearing the gospel, the apostle asks: "Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world." Verse 18. But this is simply a quotation from Ps. 19:4.

We recall the striking comment which Bishop Taylor, who did such noble work in Africa among its heathen tribes, made upon Ps. 19:1-6. He commented somewhat as follows: "The heavens declare the glory of God; and the firmament showeth His handiwork"—God's great common school. "Day unto day uttereth speech"—God's great day school; "and night unto night showeth knowledge"—God's night school. "There is no speech nor language, where their voice is not heard"—God's great common school of the nations. "Their line is gone out through all the earth, and their words to the end of the

world"—God's great common, universal, day-and-night school. Then he told of natives he had found in the very heart of Africa, who had laid aside all their idols, and had reached out after the living God, the God that made all things, and had simply given themselves to Him by speaking the name which they themselves used, saying, "I am your man." Connect that with 2 Chron. 16:9: "The eyes of Jehovah run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him."

One single ray of light shining from the throne of God, cherished in the heart and dominating the life, will save. The life may be imperfect, the knowledge may be very limited; but if the dominating thought is of God and loyalty to Him, God requires no more. The Father will bring the added knowledge and the great illumination. All these things the heathen worlds have had, and there have been instances all the way through, among these heathen tribes, of those who have risen above all environments, and have thought out, through the aid of God's Spirit and heavenly angels, the salvation and peace which come through Jesus Christ our Lord.

The wickedest city that we have record of was Sodom; yet God saved Lot out of Sodom, and saving Lot, condemned the rest of Sodom, because every one in Sodom could have known, just as truly as Lot did, the way of salvation, if they had desired it.

All those teachings which demand another probation for those who are lost are certainly antibiblical, contrary to the teachings of the apostles. God has done and will do everything that He can, and that man permits, with man's free will, in order to save mankind. On the other hand, God will not do injustice to those who do not long for these things, or yield to the highest conception of good. Man has misused life; God simply takes it away from him, and man dies.

## Section XVIII—Astronomy

### 197. The Sun Standing Still, Joshua 10: 12

Joshua asked the Lord that the sun should stand still; but the astronomers claim that the sun stands still all the time, and the earth moves. How should we understand this?

It is easily understood if we will allow the same usage of language in the Bible as elsewhere. We speak of the sun's rising and setting. But when we say the sun has risen, we mean that the portion of the earth upon which we are has revolved toward the sun; and when we say the sun has set, we mean that that portion has revolved away from the sun. So it was in Joshua's day. The sun did not go down. Joshua desired that it should not go down in appearance. This could have been met in two ways. The reflection of the sun could have been cast back upon the earth just as long as God desired it, if He chose to work that way; or He could have retarded the motion of the earth, so that the day would be much longer. It was in God's power to do either.

### 198. The Sun and the Earth

I wish you would explain Eccl. 1: 5. I have always understood that the earth revolved around the sun.

The language of Eccl. 1: 5, "The sun also ariseth, and the sun goeth down," is simply the language of *appearance*. All the scientific men of the day use the same expression in speaking of "sunrise" and "sunset." The scientists of our day tell us that neither the sun nor the earth stands still, but that both are moving on through space, the sun with all its attendant planets, while relatively—that is, in their relation to each other—the sun stands still and the earth revolves around it.

Eternity will solve many problems over which science is still prattling in its infantile imaginations and imperfect calculations.

### 199. Losing and Gaining a Day

The question has been asked me, what a person would do who was traveling around the world, and in doing so would lose or gain a day, according to which way he traveled, keeping each seventh day as it came to him. When he got back, would he be keeping the same day?

A person who had a normal understanding of what going around the world means would know that if he traveled with the sun, he would be lengthening his day each day. For instance, if he travels from the east to the west across the American continent, he deducts one hour from his time for every thousand miles. If he were traveling from west to east, against the course of the sun, he would add an hour to his time, or turn his watch forward. That is, he keeps losing time with the sun, and it is necessary for him to turn his watch forward in order to keep with the time and the longitude of the place where he finds himself. The earth's circumference is practically 24,000 miles. Going around the world with the sun, he gains a day; against the sun, he loses a day. He would therefore recognize this simple fact, and drop or add a day to his reckoning.

Traveling westward from the eastern shores of Asia to the western shores of America, a person finds himself in harmony with all the nations of the world. Custom, in God's providence, has placed the "day line" in the Pacific. When the traveler crosses this, east or west, he must adjust his time in harmony with the facts. Thus doing, he will still keep in harmony with the world.

God knew, when He made this earth, that it was round, knew that these changes would necessarily have to take place when men circumnavigated the globe. And He knew also that in His providence, light and knowledge would be given to man to enable him to meet these conditions. All that He

asks of us is to trust His providence, observe His Sabbath as it comes to us, or better, perhaps, as we come to it, use our sanctified common sense in the decision of the question, as in all other questions, and go on our way rejoicing.

We would suggest to our reader that he put together two scriptures,—Acts 17:24-26, “God that made the world and all things therein, . . . made of one every nation of men to dwell on all the face of the earth, having determined their appointed seasons, and the bounds of their habitation;” and Mark 2:27, “The Sabbath was made for man.” There is no difficulty in man’s observing God’s Sabbath on God’s earth.

## Section XIX—Miscellaneous

### 200. Election

Will you kindly explain the following texts of Scripture? Do not these scriptures plainly set forth the fact that the destiny of every soul was fixed before they were born into the world, even before the foundation of the world? Rom. 9: 18-23; 8: 28-30; Eph. 1: 4, 5; 1 Cor. 1: 26, 28; 1 Peter 1: 11.

The whole question of election is not difficult to understand if we will remember certain principles. But first let us say: That the destiny of every soul is not fixed is shown clearly by 2 Peter 1:10, "Wherefore, brethren, give the more diligence to make your calling and election sure." If a person's case were irrevocably fixed, how could he be consistently exhorted to make it sure? How could we understand such scriptures as Heb. 3:14, "We are become partakers of Christ, if we hold fast the beginning of our confidence firm unto the end," and Matt. 24:13, "He that endureth to the end, the same shall be saved"?

2. The important thing which God regards is character. That is more precious to Him than all else. The names written in the Lamb's book of life from before the foundation of the world (Rev. 13:8) are names of characters. To those various characters, God calls the children of this earth. To one of those characters, God called Cain. Character stands written in the book of life from the beginning. Cain failed, however, and some one else was called in to take his place. This is quite evident from Rev. 3:11, "Hold fast that which thou hast, that no one take thy crown." Certainly God would not thus warn us unless there were danger.

3. In the light of these principles, all the texts may be harmonized; as, for instance, Rom. 9:18-23. In this scripture is set forth God's sovereign power, His right to do, His long-suffering and kindness. It does not mean that Pharaoh was born for the purpose of destruction, but God brought him to the throne in order that He might show His power

and glory through him. Pharaoh had the privilege of having the Lord's power and glory shown by his being obedient to God and helpful to God's people, just as Nebuchadnezzar did. He would not do it, and therefore he went down under the mighty hand of God. Yet equally the glory and power of God were shown.

Rom. 8:28-30 simply shows this,—that God is able to carry through to the very end all those who will yield to Him and submit to His plans and ways. Looked upon in the right way, election is a very comforting matter indeed; looked upon in the wrong way, it is discouraging.

## 201. Salvation of Children

- (1) Does the Bible teach that all children of godly parents under the age of accountability, or the age of deciding for themselves, will be saved?
- (2) If so, are they included in the 144,000 of the last generation? (3) Is it possible for a mother alone to meet outside influences and train her children aright without Sabbath school or church privileges?

1. The Bible does not deal, in its conditions, with those not responsible; but the affirmative to the first question, it seems to us, is self-evident. See Deut. 30:19; 1 Cor. 7:14. If children have not sinned against God, surely He will not hold them responsible. Jesus saves all from Adam's sin irrespective of character. Children have no sins of their own to condemn them. Will not the blood of Christ avail for them? We may safely leave all these things with God.

2. In the opinion of the writer, no. The 144,000 will have had an especial experience which children could not have. These children and others may stand with this representative company, but not be numbered with them. In other Bible numberings, women and children are not included in the numbers, yet they stand with those numbered.

3. No, it is not possible for a mother alone to train her children for God, whatever the surroundings; but united with

God, she has all power. It takes more than mortal power to save and mold the souls of children. First of all, let the mother give her children to God; then let her with Him train them for Him, prayerfully, perseveringly, hopefully.

Then if she does not have public Sabbath school and church privileges, she may have both within her home, at which she may be assured of heavenly attendants.

## 202. Cruelty of David

See 2 Sam. 12:29-31. Explain why David was so cruel. Has not the Roman Church a right to do likewise?

The American Revised Version, on verse 31, reads as follows: "And he brought forth the people that were therein, and put them under saws, and under harrows of iron, and under axes of iron, and made them pass through the brickkiln: and thus did he unto all the cities of the children of Ammon." Some commentators believe that while this was very cruel, yet it was almost justified by the cruelty and wickedness of the Ammonites. But we cannot justify ourselves by any mistakes that any one has made in the past. David did wrong when he caused the death of Uriah the Hittite, but that does not excuse us; and he did a very wrong thing when he committed adultery with Bath-sheba, but that is no excuse for us.

There are others who contend that the translation above is not a right translation, that instead of putting them "under saws," it should be translated "*to the saw*." So Young translates, "And the people who are in it he hath brought out, and setteth to the saw, and to cutting instruments of iron, and to axes of iron," etc. That is, he set them to laboring at that kind of work—made them servants, so to speak. Spurrell renders, "And he brought forth the people who were therein, and set them to serve with saws, and with harrows of iron, and with axes of iron, and caused them to pass under service in the brickkiln." Boothroyd renders, "And he brought forth the people that were therein, and put them to saws, and to harrows of iron, and under axes of iron," etc., and then de-

fends at some length this rendering, and utterly repudiates the idea of representing David as sawing and harrowing and chopping and burning the Ammonites. He contends that here, as in 1 Chron. 20:3, the words imply that David put them *to* the saw, and sentenced them to other hard works of slavery; and he refers to the Latin translation as a justification of this.

The "Companion Bible," in a note on verse 31, tells us that "under" is "equivalent to 'with,' especially to 'work with.' The Hebrew letter 'beth,' prefixed as a preposition, is equivalent to 'in,' 'within,' 'with.' When the preposition 'under' is equivalent to 'beneath,' then it is either a part of a verb, or one of four distinct words. . . . 'Beth,' when translated 'under,' is only in the sense of 'within,' as 'under (or within the shelter of) the wing,' or 'under (or within) the earth.' Otherwise, used with a tool, or weapon, or instrument, it always means 'with.' See 'with an ax' (Deut. 19:5; Jer. 10:3); 'with axes' (Jer. 46:22; Ezek. 26:9; Ps. 74:6); 'with nails and with hammers' (Jer. 10:4); etc. On "pass through the brickkiln," he says: "Pass through," equivalent to 'pass by,' or 'before,' the Hebrew *abar*, as in Ezek. 37:2; 46:21; Deut. 2:30; Ex. 33:19; 1 Sam. 16:8, 9, 10, etc. 'Brickkiln,' equivalent to brick work; hence, brick pavement or paved area (Revised Version, margin). Not brickkiln; no brickkilns in Palestine. All bricks there are sun-dried. Only once spoken of as burnt—as being a strange thing (Gen. 11:3 and margin). Hebrew *malben* occurs only here, Jer. 43:9, and Nahum 3:14, the former at 'entry' of royal palace, the latter said to be 'fortified.' Both out of the question, and quite incongruous for a brickkiln. The very paved area of Jer. 43:9 was discovered at Tahpanhes by Flinders Petrie in 1886, where Nebuchadnezzar did exactly what David did here and in chapter 8:2 and in 1 Chron. 20:3. 'Thus did he,' that is, as in 2 Sam. 8:2, with Moab, so here; he caused the captives to pass by before him, he seated on a pavement of brick work, or paved area, where he appointed them to the various departments of labor for which they were suited. Compare Jer. 43:9-11. These were the 'strangers' (that is, foreigners) and

the 'abundance of workmen' referred to in 1 Chron. 22: 2, 15." This will certainly show that David was not cruel, but rather kind, to a nation that had been so wicked as had Ammon. But even if David had been so, that certainly would be no excuse for the Roman Church, or for any church, to do likewise. David was engaged in regular civil warfare with a cruel nation; but religious persecutions have almost invariably been for conscience' sake, against an utterly inoffending class, who were simply doing what they believed God wanted them to do in the way of teaching and believing. And God has not committed that judgment to man. See John 12: 47, 48.

### 203. Gifts and Invitation Without Repentance

What is meant by Rom. 11: 29: "The gifts and calling of God are without repentance"?

Simply this,—that God is never sorry for doing any good thing. He calls every sinner to come to Him. He bestows His gifts upon the good and the bad. Some of these gifts are slighted, neglected, rejected, even by His own children; but God is not sorry that He gave them. Men repent of their gifts many times. We hear a man saying he is sorry he did something for such a one, or that he did something else for another one, because they have never been even grateful for it. You hear women regretting that they ever invited, or "called" some one who slighted their invitation. But that is not the true spirit of giving, after all. The soul who gives rightly, who has the true spirit of giving, is more blessed than the receiver, however he regards it; for it is the Master Himself who said, "It is more blessed to give than to receive."

### 204. "The Kingdom of Heaven Suffereth Violence,"

**Matt. 11: 12**

Please explain Matt. 11: 12—"And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force."

The teaching is clearly this,—that when John came and began to preach his tremendous gospel of repentance, there

was mighty earnestness manifested by those who heard. Men were strenuous in their effort to make things right and enter the kingdom. Some evidently were feeling that unless such effort was put forth, they would not be saved. "The kingdom of heaven suffereth violence," or, as the margin reads, "is gotten by force"—not that men were slain, or that this violence was put forth against men. It was not manifested in strife. Those who accepted the Lord Jesus had calmer, sweeter rest in place of strife.

### **205. Sin and Crime**

What is the difference between sin and crime?  
Is not a criminal a sinner?

There is a vast difference between sin and crime. A crime may or may not be sinful, and a sin may or may not be criminal. "Sin is the transgression of the law," says the inspired Word; that is, it is the transgression of God's law, and pertains not alone to outward deed or act, but to the spirit, thought, motive, intent of the sinner. "The law is spiritual," says the apostle, and therefore may be transgressed in the realm of thought and motive. Not only is he a murderer who kills his brother, but he is a murderer who *hates* his brother. (See 1 John 3:15.) Adultery includes cherished lust. (See Matt. 5:27, 28.) This is sin.

*Crime* is transgression of civil law. If there were no law in this country against murder, to kill would not be a crime; but it would be a grievous sin, even as hatred is, which the civil law cannot prohibit. God's law says, "Thou shalt not covet." To transgress it is sin; but civil law could not prevent coveting. Civil law cannot, therefore, make sin a crime; it can only regulate the outward act.

It was a crime for the three Hebrew young men to refuse to bow down to the golden image set up by Nebuchadnezzar (see Daniel 3), but it was not sin; in fact, for them to bow down would have been sin. It was not sin for Daniel to pray to God, but the law of Persia made it a crime. (See Daniel 6.) Jesus Christ died a criminal, so did Paul, so has the

great host of martyrs; but they were not counted sinners in God's sight. It is never good to be a sinner. It is always better to be a criminal, when the choice lies between sin and crime.

### 206. "Caught Away Philip"

Will you please give the correct rendering of the original word or words, "caught away Philip"? Acts 8:39.

This expression is rendered by various commentators, "The angel of the Lord snatched away Philip." "The Critical and Explanatory Commentary" remarks: "To deny the miraculous nature of Philip's disappearance is vain. It stands out on the face of the words, as just a repetition of what we read of the ancient prophets, in 1 Kings 18:12; 2 Kings 2:16. And the same word (as Bengel remarks) is employed to express a similar idea in 2 Cor. 12:2, 4; 1 Thess. 4:17. . . . Philip was found at Azotus—'found himself,' 'made his appearance,' an expression confirming the miraculous manner of his transportation." "The Bible Commentary" says: "The work of conversion having been completed by baptism, this miraculous withdrawal of the evangelist confirmed the Ethiopian's assurance of the divine mission of his teacher. . . . The Alexandrian MS. subjoins, 'And the Spirit of the Lord fell upon the eunuch, but the angel of the Lord snatched away Philip.' "

### 207. The Word "Worlds"

Does not Heb. 1:1, 2 show that there are other worlds?

The Greek word from which "worlds" comes in Heb. 1:1, 2 and 11:3 is *aion*, meaning "age." If you will trace the word by means of a concordance, you will find it could be rendered thus in every instance of its occurrence in the New Testament. It is found in Matt. 13:39, "The harvest is the end of the world," or "age," and Matt. 28:20, "Lo, I am with you alway, even unto the end of the world"—"age."

Of course, we know that the end of the world, or earth, does not come in either of these cases. What is meant is that we come to that period of earth's history where a great change takes place. And so it was through Christ that God constituted the ages, and by faith we understand that those ages have been marked out, or designated, or constituted. There is other very strong inferential proof which amounts almost to a demonstration that there are other worlds in the universe, but that fact is not stated in so many words. There is a wonderful amount of truth which will come to those who study the plan of God in the light of the ages.

#### **208. Did They Have a "Chance" for Eternal Life?**

Is it not taught that millions of the race have died without God and without hope in the world? that they have never heard the gospel, or heard of the name of Jesus? How can their condemnation be just, if they have never had a chance for eternal life?

Not one single intelligent soul has lived upon this earth since time began but that has had sufficient to save him if he would but grasp it. The nineteenth psalm and the tenth chapter of Romans are clear proof of this, as well as the first chapter of Romans. Millions have died without hope and without God; but it was because they put God far away, and would not cherish the hope. The invisible things of God are seen in the visible.

The fact that God is a God of infinite power and wisdom, as revealed in His works, to the logical, thoughtful mind, demonstrates that He is a God of power and of love. Jesus Christ is the true light that "lighteth every man that cometh into the world." To every soul there comes some ray of light. This is shown in the experience of missionaries who have found heathen in the darkest lands living up to all the light they had. It is not knowledge that saves; it is love and loyalty. "The eyes of Jehovah run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." They may be

heathen who are guilty of many sins of ignorance; but if their heart is perfect toward the little light they have, that light is sufficient to save.

One ray of light followed leads to the center of light. One ray of light from the throne of God followed will lead to God and His salvation. Our English name of Jesus may not be known. The thought is not the name, but the character. We know what Russell's plan of the ages indicates; it is a soothing song to the men who are in wickedness so to continue. It utterly rejects the universality of God's law, and leads men to trample it underfoot. That man who has truly grasped the government of God, who sees the bearing of the law of God in the gospel of Jesus Christ, who knows the love of God, knows that the Lord will and has left all without excuse. The idiots, the irresponsible, will die; but the responsible ones will have to give an account of the light which they have had; and every Christian ought to do all in his power to let the light, more light, shine.

## 209. Voice and Sound

Compare Acts 9:7 with Acts 22:9. Both passages relate to the same event, namely, the conversion of Saul. In the latter, Saul is relating the events leading to his conversion as mentioned in Acts 9:7, and says, "They heard not the voice"; while the passage in Acts 9:7 reads, "hearing a voice."

This is one of the apparently contradictory passages of the Bible which are not contradictory at all if we but take into consideration the widely diversified use of words. "Voice" is used simply of the sound, and also of what it utters. The men who journeyed with Paul heard the sound, but did not understand anything the voice said. The margin of the Revised Version renders "sound" instead of "voice" in Acts 9:7. The "voice" was to them a mere "sound." In Acts 22:9, Paul is speaking of what the voice said. Those who were with him "beheld indeed the light, but they heard not the voice;" that is, they did not understand it, they did

not grasp the words. Paul heard not only the sound, but he heard what the voice said. The "sound" was to Paul a clear "voice."

This is well illustrated by John 12:28, 29: "There came therefore a voice out of heaven, saying, I have both glorified it, and will glorify it again. The multitude therefore, that stood by, and heard it, said that it had thundered: others said, An angel hath spoken to Him." Some of them heard only an indistinct sound, like thunder; others knew that words were spoken. Jesus Himself heard the very words that were said. Looking upon them in this way, we see there is no contradiction between the two accounts of Saul's experience. Rotherham also renders "sound" in the margin of Acts 9:7. Boothroyd renders Acts 9:7, "And the men who journeyed with him remained silent, hearing a sound, but seeing no man;" and Acts 22:9, "And those that were with me saw indeed the light, and were afraid, but they heard not the words of Him that spoke to me."

## **210. The Wicked—the Narrow Way**

(1) What will become of all earth's billions of ignorant wicked? (2) Why did God create the "narrow way" (difficult way) so obscure that few find it, and of the few who do, but a small proportion run to "the end of the race" for the prize?

1. Those who are "willingly ignorant," who are satisfied with themselves, will perish with that which they have chosen. Prov. 1:24-33. Those who receive the light, and follow the light, with all the heart, even though it is but the faintest ray, will have a part in "the inheritance of the saints in light." Col. 1:12. God gives light enough to every man to lead him to salvation. He "lighteth every man that cometh into the world." John 1:9. It is not the amount of light that saves, it is how man uses or treats that light.

2. God has not created the "narrow way" obscure to those who wish to know. Here is an infallible test: "*If any man will do His will, he shall know of the doctrine.*" John 7:17. "The secret of the Lord is with them that fear Him; and

He will show them His covenant." Ps. 25:14. "The meek will He guide in judgment: and the meek will He teach His way." Verse 9. But man cannot walk this way in his own strength; and the majority, in their pride, will not accept God's power. If they would but do it, there is no such thing as fail; for "there is nothing too hard" for God. Jer. 32:17. All rests in the choice, the submission, the trust of the sinner. To the true follower of Christ, the narrow way is the delightful way.

### **211. "Man Proposes; God Disposes"**

Ex. 10:29 says that Moses said to Pharaoh, "Thou hast spoken well; I will see thy face again no more;" and Ex. 12:31 says that Pharaoh called for Moses and Aaron by night, and they came to him. Is not this a plain contradiction?

No; Moses meant that he would not call upon Pharaoh or seek an interview with him again. Again and again Moses had gone to Pharaoh himself to ask him to let God's people go. Pharaoh dismissed him abruptly, and told him not to come again, and Moses said that he would not. That is all that is implied in his words. Moses simply meant that so far as he was concerned, he would not again seek the face of Pharaoh. Moses was not giving a prophecy of the future; he was simply stating his purpose as God's servant. There is a possibility, of course, of his being mistaken; but so far as his own will was concerned, and his own choice, he would not see Pharaoh again. When he did see the king again, it was because he was especially sent for by the king. The king sought Moses, and not Moses the king. When Moses said, "I will see thy face again no more," God's work for Pharaoh in those respects was over.

### **212. Abolishing the Commandments**

Please explain Eph. 2:15, abolishing the enmity.

The thing which Jesus abolishes is "the enmity," and the place where He abolishes it is in His "flesh." He took upon Himself the flesh of those whom He saves (Heb. 2:14; Gal.

4:4, 5; Rom. 1:3); and therefore the flesh that He took was the flesh that possessed all the tendencies toward sin, just the same as the flesh which the children bear. If our Lord had followed those tendencies, He would have been led into sin, as every human being has been; but by the power of the Spirit of God dwelling in Him by faith, He overthrew that enmity, abolished it.

Man lets his mind run in harmony with his flesh, and it becomes the carnal mind, and "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. 8:7. The mind therefore is in bondage to sin. Jesus began His work where man failed, in the mind; and there He abolished the enmity in the flesh, even "the law of commandments contained in ordinances."

Out of that very idea of the carnal mind have come all of the ordinances that men have devised to enable them to live better. All the various stated fasts and the crucifixions of the flesh have arisen out of human effort to earn salvation; but all these passed away in the work of our Lord Jesus Christ. In a way, there may be involved in the expression, "the law of commandments contained in ordinances," some of the typical services of the Jews, the Jew looking to them for salvation rather than as mere types and forms to express faith. Jesus abolished them, and made "in Himself of twain one new man, so making peace;" and He invites both Jew and gentile to let that "new man" come into the heart, that sin may be forgiven and overcome, and that they may be one in Christ Jesus.

### **213. The Third Heaven**

What is the third heaven spoken of in 2 Cor. 12:2? I had always supposed that there was but one heaven. What are the other two?

2 Cor. 12:2-4 makes clear that the third heaven is the place where God dwells. The apostle was caught up to the third heaven; and giving further explanation of it, he says that he was caught up to Paradise, and heard words which

it is not possible (margin) for a man to utter. In Rev. 2:7, we are told the tree of life is in the midst of the Paradise of God; and in the twenty-second chapter of Revelation, we are told that the river of life proceeds from the throne of God, and that on either side of the river is the tree of life. Putting these texts together, we learn that Paradise is where the tree of life is, and that the tree of life is on either side of the river of life, which proceeds from the throne of God. So it would seem very plain, from these scriptures, that the third heaven, or the Paradise of God, is the place where God Himself dwells.

There have been a great many speculations concerning the heavens. The Jews had a list of seven heavens; the Mohammedans also have the same. The Scriptures, as shown in the foregoing, are quite clear in telling that the third heaven is where the throne of God is, but they make no mention of anything beyond that. Nor do they make mention of a first and a second heaven, and therefore they do not specifically tell what God regards the first and the second heaven to be. But in the first chapter of Genesis, it is stated that "in the beginning God created the heaven and the earth," also that He made the firmament. It has been usually considered, by Bible students, that passages of this character refer to the first and the second heaven, or to the atmosphere that surrounds this earth, as the first heaven, and then the planets of our system, and possibly the nearer stars, as forming the second heaven, while the third heaven is the place in His great universe where God Himself dwells. This distinction, however, cannot be based upon definite Scripture statements which say in just so many words what the first and the second heaven are; but we do have the foregoing clear Scripture teaching as to what the third heaven is. What God has so clearly revealed, is the thing that we should accept and dwell upon, and there may not be particular value in speculating upon what He has not revealed.

Men have brought endless and useless discussions and strifes into the Christian world by trying to teach doctrines which could not be found plainly revealed in the sacred Book.

**214. "Sabaoth"**

Why is "sabaoth" spelled in this way in James 5:4? Does it mean the same as "Sabbath"?

No; this is a different word from "Sabbath." "Sabaoth" means *hosts*, and the expression here conveys the thought that the Lord of all the hosts in heaven and earth is the guardian and avenger of the poor who are oppressed by the grasping rich.

**215. Jacob and Esau**

I cannot understand why God should love Jacob better than Esau, for Jacob and his mother were deceitful, and told a lie. Why should God bless him more than Esau?

We do not know how many lies Esau told. The Lord does not tell us that. It has been Satan's special object to get God's people to commit sin. This has ever been true; and the devil must have planned preëminently to destroy Jacob, the one through whom the promised Seed should come.

But it is worth while to know that in the great choice which the two brothers made—an eternal choice, a choice involving eternal character—unconverted though Jacob was, he stood for God's plan. The birthright was everything. Esau was willing to sell it for a mess of pottage. Jacob longed for it above everything else; and being unconverted, he was willing to use any worldly means he could to secure it. We find, however, his humble and heartfelt repentance following. As he returned from Syria and met Esau, he could tell the Lord that he was unworthy of the least of all His mercies. In his wrestling with the angel at the ford Jabbok, the heart of Jacob was emptied and yielded to God forever; and as a result, we find the change of his name, indicative of the change of character. No longer should his name be called Jacob, the supplanter, but Israel, the prevailer with God. See Gen. 32:22-30.

It is character, then, to which God refers in saying, "Jacob I have loved, but Esau have I hated." The passage is first

found in Mal. 1:2, 3. But we can readily see, by reading the context, that it has reference not to Jacob as an individual, but to Jacob as a people, and Esau as a people. The reason why God loved the one was because the one sought Him and followed Him. The other not only turned away from God, but turned their hands against every man.

Neither does it mean, by "hate," that God cherished evil feelings against Esau. The Lord, through His own prophet, Isaiah, pleads, "Look unto Me, and be ye saved, all the ends of the earth." And Esau is included among those whom the Lord would save.

It is well for us to remember that these persons who stand out in the Old Testament are frequently taken for types of character, as for instance, Cain and Abel, Esau and Jacob, Ishmael and Isaac, Jezebel and Elijah. To remember this will help us to understand some of the references made to them in later scriptures.

## 216. What Is Usury?

What is usury? Nowadays I understand that it is unlawful interest; but does not the Bible teach us, in Ex. 22:25; Ps. 15:5; Ezek. 18:8, and parallel passages, that it is increase?

The word itself means compensation for use. When God gave His people the land of Canaan, all had sufficient. They were dependent for their existence upon the land, not upon loaning money. They were therefore forbidden to loan money to their poor brethren and charge for the use of it. But when a person is dependent upon his money for his living, and has but a limited amount of it, it seems to us perfectly proper that those who borrow his money in order to get increase should pay the owner of the money a reasonable interest. Conditions now are vastly different from those in Palestine under the Lord's rule. Yet, according to God's Word, a well-to-do or rich man should never charge a poor and worthy brother interest, nor should he charge any one exorbitant interest. The same principle of just and generous dealings exists now as then.

**217. Cain and His Wife, Gen. 4:16, 17**

Will you please explain for me Gen. 4:16, 17?  
And who was Cain's wife?

Cain deserved to die, but the Lord reserved to Himself the execution of that punishment. Therefore God "appointed a sign for Cain, lest any finding him should smite him." Verse 15, A. R. V. Then Cain became a wanderer, for "the land of Nod" means "the land of wandering." His wife was his own sister, one of Adam's daughters. Many years may have elapsed between verses 16 and 17.

**218. "Accursed from Christ"**

Kindly explain to me what Paul meant in Rom. 9:3. Did he really mean he wished that he did not know Christ, because his brethren did not know Him?

This scripture reads as follows: "I could wish that myself were accursed from Christ for [or in behalf of] my brethren, my kinsmen according to the flesh." Paul's longing for the salvation of his brethren was so intense that he would be willing to lose eternal life himself, if by so doing he could accomplish the salvation of his people—not that he was desirous of being cut off himself from Christ, unless his brethren would be benefited thereby. He felt his whole being swallowed up in the salvation of his people. Moses manifested a similar spirit when, in his deep remorse for the sin of the children of Israel, he said, "Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Ex. 32:32.

THE END

# SCRIPTURAL INDEX

Not all the following texts are explained by any means. Some are used as proof texts, some as illustrations, some as parallel passages to those quoted. Very many have been omitted. The reference is to the page of the book.

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