

CHAPTER 2: *THE DUALISM OF ETERNAL LIFE*

"In the ordinary branches of human knowledge or enquiry, the judicious questioning of received opinions has been the sign of scientific vitality, the principle of scientific advancement, the very source and root of healthy progress and growth. If medicine had been regulated three hundred years ago by Act of Parliament; if there had been Thirty nine Articles of Physic, and every licensed practitioner had been compelled, under pains and penalties, to compound his drugs by the prescriptions of Henry the Eighth's physician, Doctor Butts, it is easy to conjecture in what state of health the people of this country would be at present." Froude's Essays.

It is the purpose of this chapter to state, illustrate, enforce, and apply the truth of the "Dualism of Eternal Life" as I find it in the word of God, especially in the New Testament.

By the above heading I mean to convey the thought, the truth, that the phrase "Eternal Life" is used in a dual or twofold sense, in the Scriptures. In the Former it designates the free gift of God to the soul that believes on Jesus Christ as the only Savior from sin. In the second sense it means, no longer the free gift, but the prize of which Paul speaks in Phil. 3:7-14. This prize is the gracious privilege granted to believers who like Joshua and Caleb, like John and Paul, wholly follow the Lord, of sharing in the glory of the first resurrection and the unspeakable blessedness of Christ's Messianic-Theocratic-Millennial Kingdom in the age to come (Matt. 19:27-30).

The gift of Eternal Life contains potentially the prize; but that potentiality may never be developed in the present period of the believer's probation; and if such be the case he will miss the Kingdom and its glory in the coming age.

Dualistic combinations run all through the Bible. They take various forms as to moral character. They may be synthetic, or antithetic. In this chapter we emphasize the former. As examples we may take Abraham and Sarah, Isaac and Rebecca. In the New Testament we have Christ and His Bride; the Spirit and the word; Baptism and the Lord's Supper. Examples of antithetic dualism are found in Abel and Cain, Isaac and Ishmael, Jacob and Esau, the Church and the World, Grace and Law.

There is one special point, under the head of synthetic dualism, where the leaders of the people both in the Jewish and Christian dispensations have, at fearful cost, failed God. This is the grand synthesis of the two advents of Christ. The Jewish outlook on the future saw but one advent of Messiah and that in glory to establish His Kingdom and deliver the children of Abraham from Gentile thralldom. They had no room for a humble, suffering Messiah preparatory to the glory of His Messianic Rule. The Levitical offerings, as well as passages like Isa. 53, ought to have saved them from this error. The Old Testament everywhere presents the Messiah as reaching His throne through suffering (Psalms 22 and 89). So also the people of God in this dispensation have no room for the thought of the same Christ still suffering for the truth's sake in the members of His mystical

body. The loss to vital Christianity has been enormous, as carnal Christians will discover to their sorrow when they stand before the judgment seat of Christ. 2 Cor. 5:10.

The Church admits the two advents but so completely disassociates them from their historical and prophetic settings as to rob them of their synthetic beauty, power, and glory; and also of their spiritual and eschatological significance.

Associated with this, and growing out of it, comes the subject of the present volume, where it seems to me the Christian Church has made the greatest mistake in her whole career. This is her failure to recognize and emphasize the "Dualism of Eternal Life" and its corollaries. When the Church lost this truth, so central and vital to both Testaments, I do not know. It is doubtful, however, if the date is later than the third century A. D.

It is perfectly clear to the mind of the writer that our exegesis of Luke 18:18-30, as presented in Chapter 1, has established the fact that the Young Ruler is not a sinner seeking salvation from the guilt of sin, and possession of the free gift of eternal life; but a real son of Abraham seeking how he may be assured of a place in Messiah's coming Kingdom. And it is equally certain that Peter's question and Christ's reply (Matt. 19:27-30) constitute an extension and amplification of the subject introduced by the Ruler. In addition to this Christ's two replies indicate that "eternal life" and the "Kingdom of God", are here synonymous expressions.

We will now examine closely the two terms in the phrase "eternal life". There are three Greek words in the New Testament all translated in A.V. and R.V. by one English word, "life". This is confusing. The three words are *bios*, *psychē* and *zōē* (with the "o" and "e" long).

[The term] *bios* occurs eleven times in the New Testament. It is especially associated with man's day, and usually refers to the material or sensuous side of human existence. Thus: He divided unto them his living" (Luke 15:12; so 2 Tim. 2:4; I John 2:16).

The word *psychē* occurs about one hundred times and is translated life, or soul. It expresses the idea of the natural life in man, and generally with the suggestion of subjection to sin and death. Thus: "If any man will save His life he shall lose it" (see Matt. 16:25; 10:38; Mark 8:37). This term is used to express the thought of the natural life of Christ as laid down in His atoning death (Matt. 20:28). The adjective *aiōnios* (usually translated "eternal" or "everlasting") is never found in association with *bios* or *psychē*. The reason is that the life expressed by these words is subject to mood, time, and circumstance. And these are the only life which man by nature can know.

The third term is *zōē*. It occurs in the N.T. about one hundred and forty times. In its Divine original it is uncreated and indestructible. It is "that eternal life which was with the Father and was manifested unto us" (I John 1:2; John 1:4). This is the life imparted in the new birth. But its latent potentiality can only be developed by the crucifixion of the self-life (*psychē*), and by continual fellowship with Christ as the despised and rejected One; and also as the Victor over sin and death and hell.

This distinction between the soul and the Spirit, and between the *psychē* and the *zōē*, both so fundamental to biblical interpretation, is ignored and virtually denied by modern theology; yes, indeed, and by historical and systematic theology generally.

As a matter of fact this distinction between *psychē* and *zōē* ought to be the primary postulate of all science and philosophy. If it were so science would keep absolutely to its own realm—the investigation of natural phenomena, never daring for a moment to step over the line of demarcation, but ever with bared and bowed head pausing at the boundary line to worship and adore that sacred, awful, personal reality without which and whom the phenomenal world could have no meaning, no purpose, and no existence. So far as Christian Theology has any life in it, and wants to give a reasonable apology for its claim to a hearing, it must contend for this distinction with all its might, and in the full consciousness of its unrivaled dignity and supreme worth. To affirm that Christian Theology has a right to the first place, at the head of every other branch of knowledge, not merely as a matter of classification, but as of organic vitality, unity and worth, is only another way of saying that Jesus Christ, the God-Man, is now *de jure* and will soon be *de facto*, King of Kings, and Lord of lords before whom every knee in Heaven and earth and hell, will yet bow in absolute subjection. Apart from this great fundamental distinction, and its ethical and spiritual implications, theology ceases to be Christian, becomes the handmaid of rationalistic philosophy and the plaything of ecclesiastical opportunists.

Apostolic Christianity has taken the word *zōē* out of its degraded associations in the literature of heathen Greece, given it a new and heavenly fellowship, infused into it divine energy and given it a central place in the galaxy of Christian verities. For what is love and joy and peace and long suffering—but so many attributes of the substance called life. This life could not be eternal if it were not consubstantial with the Son of God;—nor consubstantial with the Son of God if it were not eternal. But this is not to affirm that matter is eternal.

What I want now to prove is that the phrase, Eternal Life, is used in the Scriptures to convey two quite distinct conceptions. It is (1) the free gift of God to every sinner who sincerely and scripturally accepts Jesus Christ as the Savior from the guilt of sin; and (2) It is used to designate the blessedness of the

Millennial Reign of the Lord Jesus Christ.

We will take two passages from the Epistle of Paul to the Romans to illustrate the difference. In Rom. 6:23 it is expressly stated that "The wages of sin is death but the gift of God is eternal life through Jesus Christ our Lord." This is so clear that it needs no comment. In Rom. 5:20, 21, we have the following:

"Moreover the law entered that the offence might abound; but where sin abounded, grace did much more abound; that as sin has reigned unto death even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

In the former case it is a gift to be had by any sinner for the simple taking, regardless of his past record. Rom. 6:23 comprehends the simple fact that salvation is provided and freely offered. But Rom. 5:21 carries the thought farther. Sin did more than come in. It abounded. Therefore God must meet this and provide a means whereby the reign of grace will overtake and exceed the power of sin and death in every individual who so desires. At the Cross God damned (*katakrinō*) sin in the flesh; and thus Christ having spoiled principalities and powers made a show of them openly, triumphing over them in it (the Cross; Rom. 8:3; Col. 2:15). How did Christ win this victory? By grace? No, there was no grace for Him. He was made sin for us. He met the demands of the Law to the fullest extent by a life of absolute surrender to God. Thus was grace made possible for sinners? Grace for pardon, and also for deliverance. Grace must do in the individual what sin has been doing, manifesting its power to control and direct the energies of the person. As sin reigned through an unholy life (*psychē*); so must grace reign through a holy life. (*zōē*); and if it does the reward is "Eternal Life" in the coming Messianic Kingdom; but not otherwise. Can a man live a holy life till he is born again and is in possession of the free gift of eternal life? The gift is the "blade" but the prize is the full corn in the ear. This is expressed in Rom. 5:17. "For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in (Millennial life by one Jesus Christ. Did grace reign in the Galatians? No. The result then is exclusion from the Millennial Kingdom (Gal. 5:19-21). And this is the truth which is expressly taught in Rom. 5:8-10:

"But God commendeth His love toward us in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood we shall be saved from wrath through Him. For if, when we were sinners, we were reconciled to God by the death of His son, much more, being reconciled, we shall be saved by His life."

Here in the most explicit terms we have the doctrine of a twofold salvation. The believer was saved from the guilt of sin and justified the moment he believed in

Christ. The verb, were reconciled, is in the aorist tense, and indicates a past act definite in time and place: (a) judicially, when the reconciliation was effected by Christ on the Cross; and (b) actually when the believer accepted Christ as his Savior. This provides a solid basis on which grace may operate and abound subjectively. I say, "may" for there are conditions which the believer must fulfill. These being met the process of sanctification begins, and thus "we are saved by His life". As to conditions, see Luke 9:23; 11:28; 14: 25-35. "He that endureth to the end shall be saved" (Matt. 24:13). This is the path into "eternal life"; that is, the Messianic Kingdom.

The above interpretation is further confirmed by the prepositions employed in Rom. 6:23 and 5:17-21. In the former passage the words, "in Christ Jesus our Lord", the preposition is *en* (ἐν) with dative of the place, or locality, where the gift is found without any reference to the way in which it is procured, or how it is to be developed. But in the latter the preposition is *dia* (διὰ) with the genitive: "By Jesus Christ our Lord" indicating that it is not by the death of Christ merely, that the second stage of salvation is to be effected; but by His continual intercession for us at the right hand of God, and the continuous impartation of His resurrection life by the Holy Spirit. And these are conditioned by unswerving faith in the believer.

In John 3:16 we have the dualism expressed in the unity of one outward form, and on the principal that the greater includes the lesser. This verse is usually understood to speak only of the free gift of life in Christ. If God so loved the world that He made provision in Christ for the pardon and justification of sinners only, that would be wonderful; but He did far more than that. He made provision that grace might abound to, and in, and through the believer, so that once saved he might not perish but have eternal life in the Messianic Kingdom. "Then believers may perish", you say. Of course they may. But in what sense? In the sense that they are excluded from the Kingdom and have no part in the glory of the first resurrection, being still held by the power of death. But the believer does not thereby lose what he had in the first place-the gift of eternal life. Grip this thought firmly.

It is here that the respective theories of the Calvinist and the Armenian break down. They fail to explain and correlate the facts. We will resume this phase of the subject later.

But here arises a new problem: If "Eternal Life" as the prize differs from "Eternal Life" as the gift; and also, if "Eternal Life" as the prize is synonymous with the coming Messianic Kingdom, and that Kingdom is limited to 1000 years, it follows logically that the adjective *aiōnios* does not mean what it says in English. In other words, that our translations in both A.V. and R.V. are wrong. This is what we claim and desire to prove.

As, day by day, I followed up the clue given that December morning, 1913, I was convinced that those passages where *aiōnios* could be translated “eternal” were very few; and that fuller light would likely establish the conclusion that, so far as its essential meaning is concerned, it ought never to be so translated and interpreted. But as this is not necessary in order to establish our main line of argument I have decided to make no attempt to carry the discussion to its fullest limit. But inasmuch as the traditional eschatology is built almost exclusively on the assumption that “eternal” is the proper translation of *aiōnios*, it will follow that if this can be proven false, and therefore unscriptural, the generally accepted views of the churches of Christendom concerning the future state of both saved and unsaved will have to be abandoned. This is a very solemn matter and deserving of the most serious and painstaking consideration.

I am quite well aware that here we are on keenly contested ground; and, also, just as certain that in this very matter the last word has not been spoken. Right here Canon Farrar failed at his strongest point, that is, as a linguist. And as in the past, so now and in the days to come, we can count on the great enemy of truth and righteousness to still work through his favorite weapons, prejudice, custom, and gratuitous assumption, to keep out the light of God's word on this great subject. Permit just one sobering interrogation before coming to our task: Is there any room for doubt, so far as reason and observation can go, that if the traditional theory be true the Devil is going to reap a tremendously great harvest of lost souls; and Jesus Christ, notwithstanding His awful sufferings in which He tasted death for every man, is going to be compelled to be contented with a few crumbs from under the table of the World's Despotic Master and Ruler. But in the true light of the actual facts of the incarnation, life, death and resurrection of the Son of God, is this the best that God can do? Surely not! In such case can the Christ ever see of the travail of His soul and be satisfied? But let us pass from the realm of probabilities and conjectures, however plausible, to that of irrefutable facts. And we may here remark that what will most offend orthodox readers in this study is not what is said concerning the future state of the unsaved, but of the saved. Thus we have to meet the force of the orthodox view in two opposite directions.

What is the meaning of the Greek adjective *aiōnios*? As most religious people depend largely, even chiefly, on human authority rather than on what the word of God says, it may be well to note a few points in this connection by way of preliminary remark and evidence. Note the following data:

1. Rotherham, Young and others, translate *aiōnios* not by “eternal” or “everlasting”, but by some such compound as age-lasting, age-abiding, or age-enduring, all of which have the same meaning. Now it is self-evident that age-lasting means lasting while the age lasts. And as every age has clearly defined boundaries *a quo* (from which) and *ad quem* (to which); it

follows that in the Greek *aiōnios* and the English eternal we have two entirely different conceptions, one definitely limited, and the other unlimited, as to time. But both cannot be right. A limited eternity and an unlimited age are impossible conceptions. As well talk of an unlimited yard stick as an unlimited age. But these good men did not apparently see the necessary implications of their rendering. Had they done so, Young would never have rendered Isa. 9:6 by "the everlasting Father"; or "the father of eternity"; but "the Father of the age to come."

2. Trench in his work on "Greek Synonyms" admits that *aiōnios* sometimes has a limited significance.
3. Dr. Vincent in his "Word Studies in the New Testament" is most emphatic in his assertion that *aiōnios* never means eternal as English readers use the word. See his valuable note on 2 Thess. 1:9. Thus it becomes evident that in our contention for a more exact rendering of this Greek adjective we are not without the support of scholarship. But we have more conclusive evidence than this.

SOME POSITIVE FACTS

1. It is a fact that when the A. V. was made the Latin language was far better known, and more extensively used, than the Greek; and therefore the translators were greatly influenced both by the extensive use of Latin and by the Latin Versions then in use. Beza's translation and the Vulgate both translate *aiōnios* by *aeternus*, the cognate noun being *aeternitas*, whence come our English "eternal" and "eternity". This looks very suspicious. From the above it is as clear as the light of noon-day that the King James Translators instead of going back to the original Greek and translating the Greek *aiōnios* went to the Latin Vulgate and translated the Latin *aeternus*. If they had gone to the Greek, and acted as becomes scholars, they would have given us the same translation as Rotherham and Young, namely, age-lasting. Let the reader ponder the force of this argument. Make sure that you see the point.
2. It is equally a fact that the theology of the West was not that of the Greek Church, but that of Roman Catholicism. It was Latin theology.

And just as it is beyond doubt that the revisers, translators, and lexicographers, were chiefly influenced by the Latin language and Latin translations; so is it equally beyond doubt that the theologians of the Reformation were far more influenced by Latin Theology than Latin theology than by the word of God. It is admitted that the theology of Calvin was derived from Saint Augustine, modernized and extended; the same is true of

the Anglican Church's Thirty Nine Articles. From this it follows that the current eschatology is not Greek, but Latin; not Biblical but traditional; and not Christian, but pagan in some of its most essential features. In this connection the reader would do well to look into "The Church, The Churches, and The Mysteries," by Pember.

Let us for a moment examine the condition of Latin Theology at the time when the traditional eschatology was fully established. I will quote from Milman's Latin Christianity. Let it also be remembered that the first four great Church Councils refused to formulate any creedal statement on eschatological lines. Nevertheless it is to Augustine, especially, that we must trace the roots and the foundation of the system of eschatology which has prevailed in the Protestant Churches since the reformation. In this connection Milman says:

"Augustinianism was not merely the expression of the universal Christianity of the age as administering to, as being in itself the more full, fervent, continuous excitement of the religious sentiment, it was closely allied with the two great characteristic tendencies of Latin Christianity."

"Latin Christianity, in its strong sacerdotal system, in its rigid and exclusive theory of the church, at once admitted and mitigated the more repulsive parts of the Augustinian theology. Predestinarianism itself, to those at least within the pale, lost most of its awful terrors. The Church was the predestined assemblage of those to whom and to whom alone, salvation was possible; the Church scrupled not to surrender the rest of mankind to that inexorable damnation entailed upon the human race by the sin of their first parents. As the Church, by the jealous exclusion of all heretics, drew around itself a narrower circle; this startling limitation of the divine mercies was compensated by the great extension of its borders, which now comprehended all other baptized Christians. The only point in this theory at which human nature uttered a feeble remonstrance was the abandonment of infants, who never knew the distinction between good and evil, to eternal fires. The heart of Augustine wrung from his reluctant reason, which trembled at its own inconsistency, a milder damnation in their favor. But some of his more remorseless disciples disclaimed the illogical softness of their master."

"Through the Church alone, and so through the hierarchy alone, man could be secure of that direct agency of God upon his soul, after which it yearned with irrepressible solicitude. The will of man surrendered itself to the clergy, for on them depends its slavery or its emancipation, as far as it was capable of emancipation. In the clergy, divine grace, the patrimony of the Church, was vested, and through them distributed to mankind. Baptism, usually

administered by them alone, washed away original sin; the other rites and sacraments of which they were the exclusive ministers, were still conveying, and alone conveying, the influences of the Holy Ghost to the more or less passive soul. "In his objective and visible form as it were, which was assumed for the inward workings of God upon the mind and heart, by the certitude and security which it seemed to bestow, was so unspeakably consolatory, and relieved, especially the less reflective mind, from so much doubt and anxiety, that mankind was disposed to hail with gladness rather than examine with jealous suspicion these claims of the hierarchy. Thus the Augustinian theology coincided with the tendencies of the age towards the growth of the strong sacerdotal system; and the sacerdotal system reconciled Christendom with the Augustinian theology."

-Milman's Works. Vol. I, page 171.

No student of ecclesiastical history will doubt the accuracy and the literal truthfulness of the above description by Milman of the condition of Christendom in the middle Ages. And the ability of the clergy to keep the people in abject submission to their authority depended more than anything else on their boasted power over the souls of men after they had left the body. For this purpose it was essentially necessary to formulate and boldly enunciate a system of eschatology which would, if the clergy so willed fix irrevocably the future destiny of the soul. And not only so, but it was necessary to so manipulate those portions of Scripture which threatened future judgment on the believer, in case of disobedience and unbelief, as to make them apply not to Christians but to sinners. And the same necessity exists today as we shall see later.

But while Latin Christianity wielded mighty power for many centuries, it did so because the human mind during those centuries was sleeping the sleep of death; hence the arbitrary power of the clergy and at the same time their gross immorality. Falsehood and superstition can only flourish in an atmosphere of intellectual lethargy and moral paralysis. Consequently, as soon as there came, in the good providence of God, the dawn of the Renaissance in the 14th century, Latin Theology could not face the light of even a morally barren intellectual awakening. From that time Latin Christianity began to wane. Then the process of illumination received a mighty impetus from the Reformation under Luther, Calvin, Zwingli and Knox.

3. Blessed, however, as was this work of God and man, it went neither deep enough, nor far enough, with the result that many of the most pernicious features of Augustinian theology and Latin Christianity survived the Reformation, and continue to this day to darken the heavens and benumb the moral and spiritual sensibilities of God's people; and thereby prove an

inseparable barrier in the way of the progress of vital Christianity. Nevertheless, God is getting out of the world His "seven thousand who have not bowed the knee to Baal." By the grace of God we want to help on the good work. The conclusion we draw from the above is simply this:

"It was absolutely essential to Augustinian theology with its blighting emphasis on the doctrine of predestinarianism to mistranslate the Greek adjective *aiōnios*, and put on it a meaning which the Greek will not for a moment allow in its respective applications to salvation and judgment. And that which was essential to Augustinian theology was equally essential to Latin Christianity from the days of Augustine to those of Calvin, Luther and Zwingli. And the same necessity exists in the Reformed Theology from then till the present. To say nothing of other words, the Calvinist simply cannot, dare not, face an honest and truthful interpretation of the two frequently occurring words with which we are now dealing, namely, "eternal life".

Perhaps the reader will say "Amen!" before he gets to the end of the book.

4. It is a fact that *aiōnios* is derived from the noun *aiōn*. By means of this latter word and its compounds the Greeks expressed their conceptions of time, past, present and future. No language can get along without some such word, or words. F.W. Grant in his *Facts and Theories as to a Future State* says *aiōn* is sometimes used for a limited time, and sometimes for unlimited time, namely, eternity. But Dr. Vincent in his "Word Studies" emphatically denies the latter construction; and he is certainly right, as we hope to demonstrate later on. The Greek *aiōn* may designate any period of time from the duration of human life up to the full length of an age in the history of a given nation. From the Exodus of the children of Israel from Egypt to the first advent of Christ is an age covering a period of 1491 years; and the present age has already lasted 191 years. Gal. 1:4 should read "this present evil age." The Holy Spirit in Rev. 20:1-4 tells us the age to follow this one will last a thousand years. For this reason, we call it the Millennium (*mille* a thousand). The term *aiōn* appears in the following combinations: For the age; for the ages; for the age of the ages, and for the ages of the ages. It is not evident that if the idea of eternity could be expressed to the Greek mind by *aiōn* there would have been no need to make the above combinations. The tendency of language then, as now, is to eliminate superfluous words. How would it sound and look to an English reader to meet in a standard work, or, indeed, any work, such forms of expression as the following in order to express the idea of unending time: "For eternity, for the eternities, for the eternities of the eternities." The English reader would ask to be excused from wasting time on such needless superfluities. So also, and for the same reason, the Greek reader. But why do theologians and orthodox Bible students generally try so hard to get the idea of eternity into *aiōn*?

Because if they abandon that position, or rendering, the whole traditional eschatology falls to pieces. It is admitted that the adjective aiōnios is derived from the noun aiōn, and it must be admitted that aiōn always means a limited period of time, an age, with clearly cut and definitely located termini, *a quo* and *ad quem*.

QUERRY: How is it possible to derive an adjective expressive of unlimited time, or duration, from a noun which always conveys the thought of limited time?

Sometime after this thought had occurred to me I met it in Wilson's Diaglott.

5. Why did the Revisers of the A.V. insert, or rather, retain the word "world" in Matt. 28:20? They make Christ say: "Lo, I am with you always, even unto the end of the world". But what He did say was: "Lo, I am with you always, unto the end of the age." In reply to Peter's question, He promised to those of His followers who were faithful to Him during His absence, He would give great reward in the age (not world) to come; plainly implying that those who were unfaithful would not share in the rewards, and, as He indicates in other passages, will not even share the blessedness of the coming age and Kingdom. I repeat the question: Why did the Revisers translate aiōn by world, instead of age? Because the Postmillennial theory of interpretation stands completely condemned before the correct rendering; and with its fall the traditional eschatology must also fall.
6. The idea is almost universal, and especially among scholars, that the primary and essential significance of aiōnios is that of time, whereas it is quality. The thought of time is not absent but it is secondary. In such expressions as the "eternal world," the "eternal Spirit", the "eternal God", this is the significance. In these cases aiōnios conveys the thought of existence, or being, which is above the limitations of time and the accident of circumstance, but says nothing about eternity past or future. Besides this, if the main idea of aiōnios was that of time the adjective would be superfluous, because eternity is one of God's attributes; and is therefore always latent and implied in the names of the Deity. It is singular that the lexicons should have been so confused in reference to the real meaning of this word. The above six lines of evidence demonstrate conclusively that the Greek aiōnios cannot be translated by the English eternal; and to do so is to give ourselves up to the darkness and delusion of the Middle Ages.

THE ARGUMENT FROM THE STANDPOINT OF EXEGETICAL NECESSITY

7. We believe that the evidence already given is unanswerable, but that which we are now about to give is even more forceful. The word *aiōnios* occurs some seventy times in the New Testament. Wherever it is found in association with the names of Deity it makes good sense to render it by "eternal", but as already noted that is not its proper meaning. We will now examine this term where it is applied otherwise than to the names of Deity.

"Therefore leaving the principles of the doctrines of Christ, let us go on unto spiritual maturity; not laying again the foundation of repentance from dead works, and of faith toward God; of the doctrines of baptisms and of laying on of hands, and resurrection of the dead, and of eternal judgment" (Heb. 6: 1, 2).

"And being made perfect He became the author of eternal salvation unto all them that obey Him" (Heb. 6:9).

Here we have the antithetical terms "Eternal Judgment" and "Eternal Salvation." Turn up what orthodox commentary you may, practical or critical, or listen to whatever orthodox preacher you may, and they will all give their united testimony that the former has reference to the eternal damnation of the unsaved, and the latter to the eternal bliss of believers.

Will the reader please pardon me if I seem presumptuous when I affirm that this is all wrong and utterly contrary to the principles of sound exegesis; and at the same time subversive of truth and righteousness. What we are about to prove is that both statements have reference to believers only, and are to be realized in the age to come; that is, within the limits of one thousand years. They have no reference to eternity except by implication. And surely it is manifest that believers cannot be eternally damned and eternally saved. The two ideas are mutually exclusive. And it is manifest that if this position can be established as scriptural the traditional eschatology, as to both the saved and the unsaved, will be undermined and must fall in irreparable ruin. Fact is the ruthless enemy of fiction. God's great instrument in religion is truth; whereas the Devil's is fiction, that is, imitation of truth. Truth is, and was, and shall be, because God is, and was, and shall be. Fiction is something manufactured for the occasion and is successful only so far as it has the appearance of reality. The traditional eschatology has a little truth and a great mass of fiction.

FIVE FACTS

1. The Bible divides all men into two classes—the saved and the unsaved.
2. It subdivides the saved into two classes—the carnal who live according to the flesh; and the spiritual who live according to the spirit (Rom. 8:13-14).
3. It presents the Kingdom of God, or of heaven, in two phases, one as in the present age when the King is absent and sin abounds in the world; the other as it shall be in the age to come, the King being present and grace abounding in the entire world. While the King is absent the Devil is present as the world's ruler; and when the King is present the Devil will be absent (Rev. 19:20; 20:1-6).
4. The Bible explicitly affirms that all believers are in the Kingdom in its present phase; but carnal believers will not be able to enter the Kingdom in glory in the age to come (Gal. 5:19-21; Matt. 5:20).
5. The state in which believers die is that in which they will come before Christ to be judged. This judicial process may issue either in eternal (age-lasting) salvation, or eternal (age-lasting) judgment, according to Heb. 5:9; and 6:2. Let the reader note that we are here using the word "eternal", not in its English sense, but as a translation of *aiōnios*, that is, age-lasting, or lasting while the age lasts.

Before coming directly to our examination of *aiōnios*, permit another remark: We have seen the teaching of the Westminster Standards and of Protestantism generally as to the future state of believers. They say that at death the believer passes immediately into the presence of God and never can know any future judgment or sorrow. This is another of these flesh-pleasing fictions of the Middle Ages devised by priestcraft.

We may affirm, as a general and universal principle, that God, as a moral necessity inheriting in his holiness, cannot bestow any gift, either external or internal, on man without holding him strictly accountable for the use he makes of it. Why should the free gift of eternal life be an exception? But as a matter of fact it is universally assumed to be so. This is a great mistake. We will take an example. Dr. Schofield's notes, in his Reference Bible, are, on the whole, excellent; but occasionally he makes a serious slip as in his note on 2 Cor. 3:10, where Paul says:

"We (Christians) must all appear before the judgment seat (*bema*) of Christ that every one may receive for the things done in his body, according to that he has done, whether it be good or bad."

On this passage Dr. Scofield comments as follows:

"The judgment of the believer's works, not sins, is in question here. These (his sins) have been atoned for and are remembered no more forever. Heb. 10:17; but every work must come into judgment (Matt. 10:12; Rom. 14:10; Gal. 6:7; Eph. 6:8; Col. 3:24, 25). The result is "reward" or "loss" (of reward), but he himself shall be saved" (1 Cor. 3:11-15).

An examination of this paragraph reveals the following. Heb. 10:17: "And their sins and iniquities will I remember no more." A mere glance at the context shows that the Holy Spirit is not here speaking of Christians, nor of this dispensation, but to the saved remnant of Israel at the second coming of Christ (see Jeremiah 31:31-40). The purpose of the Epistle to the Hebrews is to show the Christian how he MAY attain to a similar position in the present age, and at the same time to indicate that very few are going to reach the goal. Heb. 12:14. Heb. 8:12 is the same as 10:17. At the close of the Millennial dispensation the Lord will be able to say of all believers of the present dispensation what He here says of all saved Jews at the beginning of the Millennium.

The third proof text used by the Doctor is Matt. 10:12 and it has no bearing on the subject whatever. Eph. 6:8 has reference to the Christian's good deeds, but says nothing of the evil; and the other three passages affirm the very opposite of the Doctor's contention. How very emphatic is Col.3:25: "But He that doeth wrong (assuming that he has not made it right) shall receive for the wrong which he hath done, and there is no respect of persons." Surely that is plain enough. Those who hold the theory in question say it is the believer's works and not his person that is to be judged. Is it conceivable that an evil work, apart from the person who does it, can be judged, the sentence executed and justice satisfied thereby? How would the theory work in civil jurisprudence? Suppose society should say, "We will let the murderer go free, but we will judge and punish the deed." But says one of the advocates of orthodox eschatology: "the believer's sins were all judged at Calvary." Grant it. What then? Is Christ the minister of sin?

Was God's purpose in the atonement to put a premium on sinning; or was it that Christians might not sin (1 John 2:1)? The theory is essentially antinomian. Paul met it in his day as when he said, "Shall we sin then because we are not under the law but under grace?", and meets the thought with an emphatic "God forbid." Christ bore the believer's sin and sins on the cross judicially. But this will not save the believer from sinning; nor from reaping as he sows. Christ not only bore the sins of the believer at the cross, but of the whole world, but this does not secure the salvation of any man apart from repentance and faith.

God took Israel to be His people while yet in Egypt and said to Pharaoh, "Let My people go that they may hold a feast unto Me in the wilderness" (Ex. 5:1).

They all came under the blood, but on account of unbelief and disobedience they were overthrown in the wilderness and thus failed to enter the Promised Land. Paul takes up this very thought and shows that experience of Israel was typical of a like state of unbelief and disobedience among God's people in the present Church Age, and affirms that it will be followed by similar chastisement and judgment now and in the intermediate state in the age to come (1 Cor. 10:1-10; Gal. 5:19-21; Heb. 2:1-3). In the last passage the writer of the Epistle to the Hebrews dwells on the comparison, the type and the anti-type, and draws the very solemn inference:

"Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; for if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape if we neglect so great a salvation?"

Thus we see that salvation is dual, or two-fold, first from the guilt of sin, and second from the power of sin; and these agree with and condition "eternal life" as the gift and as the prize. It is salvation in this second sense that the Holy Spirit is speaking of in Heb. 1:14; 2:3; and 5:9; and it is this that Christ has in view in Matt. 7:13, 14; 24:13; and Luke 13:24. The two classes of believers are described as to character in Matt. 7:24-27. Very few believers really hear Christ's words and do them, and thus they build on sand, while true believers dig deep and build on the rock. Luke 6:46, 49.

In Romans 11:14-24 the Holy Spirit warns Gentile believers that if they abide not in Christ they too shall be cut off. And this has been the actual state of the Church as an organization since the fourth century.

And what is it for members of the Church to be "cut off?" I am assuming the Church to be made up of people who are saved in the first degree. It is (a) to be put out of fellowship with Christ and the Divine Trinity here and now; and (b) to be excluded from the Messianic Kingdom for one thousand years. The Holy Spirit enumerates the works of the flesh, deadly personal sins, sins which have characterized the Church from the days of the Apostles to the present time, and then declares most solemnly that they which do such things shall not inherit the Kingdom of God (Gal.5:19-21). I have actually seen these words quoted by an orthodox writer as a proof text for the eternal damnation of the wicked. As has been said, "The Church delights to steal Israel's promises, leaving them all the curses." To this it may be added that whatever in the New Testament applies to her and she does not like, she applies to the sinner. What absolute folly. Christ's last word out of Heaven to the Church in this dispensation is, "Behold I come quickly; and my reward is with me to give every man according as his work shall be" (Rev. 22:12). This means judgment on carnal believers. It is the eternal

(age-lasting) judgment of Heb. 6:2. The above thoughts not only pave the way for "eternal judgment" and "eternal salvation", but they will find ample confirmation as we proceed. We are now ready to apply the principles of sound exegesis to Heb. 6:2 and 5:9.

As the truth of justification is prominent in the Epistle to the Romans; so that of sanctification is prominent in Hebrews. And, moreover, as justification paves the way to practical sanctification, so the latter qualifies for the Millennial Kingdom; and thus realizes the truth of Heb. 12:14. The believer's sins were judged judicially at Calvary and judicially put away. We may assume that all sins up to the time of acceptance were forgiven and removed from the believer at that moment as far as the East is from the West. But there are sins in every believer after justification and the new birth. These may be treated in two ways: First, they may be repented of, forgiven, and put away, washed away through the precious blood of Christ. Second, if not so dealt with they stand on record and will appear against him at the judgment seat of Christ, with the result that he will be excluded from the Messianic Kingdom and will suffer in proportion to the degree in which he has erred and sinned (2 Cor. 5:10; 1 Cor. 5:5; and Gal. 6:6-8).

The Epistle to the Hebrews not only emphasizes the importance of the doctrine of practical sanctification, but also reveals God's will for it. Christ not only died for his people, but He rose and ever liveth to make intercession for them. Christ is greater than the angels; greater than Moses; and greater than Aaron (Heb. chaps. 1, 2). But there is real danger that such riches of grace will be abused; and if so God's displeasure will surely follow as in the case of Israel (Heb. Chaps. 3, 4). "We are made partakers of Christ (now and in the age to come) if (condition) we hold the beginning of our confidence steadfast unto the end" (Heb. 3:14). "But Christ as a Son over His own house; whose house are we, if (condition) we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6). Now what is the hope? Study the word from Abraham to Paul, and Peter and John, and it is the Second Coming of Christ to found the Messianic Kingdom; to raise the faithful dead; and, on the believer's part, to have a place in the first resurrection and consequently in the Kingdom of the one thousand years. Has the Christian Church as a body any such hope? No. Since the third century God's people have been victimized by a philosophical theology which has robbed them of all of the most priceless treasures of God's Word.

Search the accepted Creeds and Confessions of Christendom and you will find that the Church knows nothing, of such a hope. And yet without this hope, and the type of character which it develops, there is nothing but exclusion for believers. "But", you say, "Does not the expression, 'There remaineth therefore a rest to the people of God' (Heb. 4:9) include all believers whether sanctified or carnal? Pardon me if I shock you by saying, No, it does not. There is a difference between the redemption of purchase and the redemption of appropriation. God can even

now say of the twelve tribes of Israel, "They are My people" by purchase; but he cannot say "They are Mine" by appropriation. "Then said God, Call his name Lo-ammi; for ye are not My people and I will not be your God (Hosea 1:9). This is exactly the position of the majority of believers in this age as is apparent from 2 Cor. 6:8-14; and Gal. 5:24. But the time shall come "that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, ye are the sons of the living God" (Hosea 1:10). This prophecy will be fulfilled at the Second Advent of the Messiah, and with it Heb.8:12 and 10:17.

"Then they that feared Jehovah (the covenant keeping God) spake often one to another; and Jehovah hearkened and heard it, and a book of remembrance was written before him for them that feared Jehovah and that thought upon His name; and the shall be mine saith Jehovah of hosts, in that day when I make up my jewels; and I will spare them as a man spares his own son that serveth him" (Malachi 3:16, 17; Matt.5:1-14; Luke 6:48; Eph. 3:17,19; Lev. 17:23).

Were the ten spies and those murmerers in the wilderness among the Lord's jewels? Were the Corinthians, the Galatians, and the Laodiceans? But in every age God has a few jewels like Enoch, Noah, Abraham, Joshua, Caleb, Samuel, David and others. It is of these that Christ Says, "Fear not little flock for it is your Father's good pleasure to give you the (Millennial) Kingdom." This is the hope, and this is the prize. Phil 3:7-14. There are many portions of the word of God which belong especially to this little company and which carnal believers cannot appropriate (see Heb. 11; Rom. 8; Matthew 5—7, and the Epistle to the Ephesians).

In Hebrews chapter five, the Holy Spirit points out the fact that notwithstanding God's rich provision (4:14-16), the people addressed were falling back and were only able to take in the simplest Gospel truth, the milk of the word (Heb.5:12-14). In chapter 6 he exhorts them to go on to perfection, that is, Christian maturity (Heb. 6:1-3). In 6:4-8 he warns them of the consequences of falling back, that is, of falling into a state where repentance becomes subjectively impossible, and in that case exclusion is inevitable. Then in 6:9-20 the writer expresses a hope of "better things"; and "things that accompany (Millennial) salvation"; and again speaks of God's rich provision for an overcoming Christian life. He speaks of God's promises and God's oath, and cites Abraham as an example of successful perseverance who "after he had patiently endured obtained the promise" of a son (Isaac is the type of Christ), and therein assurance of the Millennial inheritance (Heb. 6:15).

Let the reader turn up any orthodox commentary and it will tell you, as does Doctor Scofield, that Hebrews 6:4-8 has no reference to believers, but to mere professors and legalists who know nothing of the new birth. Here are the

Doctor's words:

"Hebrews 6:4-8 presents the case of a Jewish professed believer who turns back after advancing to the very threshold of salvation, Even "going along with" the Holy Spirit in His work of enlightenment and conviction (John 16:8-10). It is not said that he had faith. This supposed person is like the spies at Kadesh-Barnea (Deut. 1:19-26) who saw the land and had the very fruit of it in their hand, and yet turned back".

We will endeavor to prove that this is bad exegesis. The Doctor errs in interpretation and in application. Will the reader note the following considerations in opposition to the traditional view?

1. The Epistle as we have seen is addressed to believers.
2. Its theme is holiness (*hagiasmos*, Heb. 12:14) as the condition of entering the Messianic Kingdom where God is fully revealed.
3. Up to Hebrews chapter 6, the sinner does not come once within the horizon of the writer, for he is writing exclusively to believers.
4. In Hebrews 6:1-3, and 9-20, the exhortation is very definitely to believers, containing the most solemn warnings and ins it g encouragements, and so to the end of the Epistle.
5. Is it exegetically possible that the writer could pass from the case of the unfaithful believer to that of the sinner between verses 3 and 4 and give not the slightest hint of such an abrupt transition in the unfolding of his thought? And then, again, assuming that he does, is it possible that he could jump back to the case of the believer at verse 9 without the slightest indication of any change of subject matter and without any particle of transition? Besides, if we grant that he is addressing sinners in verses 4-8, what relevancy would that have to the subject in hand (the sanctification of believers as a preparation for in the age to come)? None whatever, for he is speaking of believers going on to maturity as the condition of avoiding exclusion from the Messianic Kingdom.
6. In Hebrews 6:9,10, he says:

"But beloved, we are persuaded better things of You, and things that accompany salvation though we thus speak; for God is not unrighteous to forget your work and labour of love."

Thus we see the perfect continuity of the theme. The very ones who were in danger of falling away beyond possibility of renewal are the "beloved" of whom he is persuaded "better things and things that accompany (Millennial) salvation." In other words, two possibilities lay before the people addressed:

on the lower As that of falling back so as to come under the sentence of eternal (age-enduring) judgment; and on the upper side that of going on like true sons of Abraham to eternal (age lasting) salvation. Or, to state the case more forcefully, the believer of this age has the choice of spending the age to come (the thousand years) in Hadean shame and darkness, or in celestial glory and light. The reader will admit that this is a tremendously serious matter. But to make still more sure of our ground let us examine verses 4 to 8 internally:

- (1) They had been once enlightened.
- (2) They had tasted the heavenly gift.
- (3) They had been partakers of the Holy Ghost.
- (4) They had tasted the good word of God.
- (5) They have tasted the powers of the age to come.
- (6) They have had a taste of the coming glory.

Now I ask the reader, did ever any unregenerate man have such an experience as that? Is it not perfect and blessed as far as it goes. It is safe to say that ninety per cent of believers on the earth today can not testify to anything better than that; and the majority of them cannot come up to it. And yet orthodox writers would fain have us believe that the people addressed (in these verses) were unregenerated sinners. Nothing but the dire necessities of a false theory of interpretation handed down from the darkness of the Middle-Ages could induce any man to so pervert the word of God in the interest of carnal expediency. No doubt the Doctor is sincere, and is not to be classed with post-millenarian interpreters; but like many others was unable to fully extricate himself from the traditions of men. Indeed no man has been able to do this except in the degree that he is under the power of God's Holy Spirit.

- (7) "If they shall fall away." He does not say they will. If, however, they do fall away, to which we are all liable, the penalty is exclusion from the Messianic Kingdom; and this involves the believer in the age-lasting judgment of chapter 6:2.

If on the other hand they walk in the steps of Abraham, the Father of the faithful, they will through faith and patience inherit the promise. Hebrews 6:15. Can it be said of a mere professor, an unregenerate sinner, that if he keeps on in the path before him it will be well with his soul in the end? Surely not! And if so, then the writer is not talking to sinners but to Christians.

And was not the peril of apostasy among the Hebrews also the peril of the Corinthians and the Galatians in Paul's day; and of the Ephesians in John's day? And is it not the peril of believers all through this dispensation? Thus Israel is a perfect type of the Christian Church in her unbelief and disobedience and consequent failure to reach the land of promise and there abide (John 15:6).

Dr. Scofield cites the case of the ten spies (Deut. 1:19-26) as though they were lost sinners. On the contrary they are a type of the great mass of official believers who are yet full of unbelief in reference to the truths of prophecy and the Millennial Reign of Jesus Christ. So with the children of Israel who fell in the wilderness. An examination of Heb: 10:26-31 leads us to the same conclusion as our study of 6:4-8. And how forcefully the Holy Spirit brings the facts home to us when Paul says:

"Now these were our ensamples (warnings) to the intent that we should not lust after evil things as they also lusted (1 Cor. 10:1-10).

How could they be examples to us if they do not belong to the same class and if we are not in danger of the same judgment?

Let me here state an awfully solemn fact: From such passages of Scripture as Matt. 13:1-49; 16:21-27; 24:32-51; 25:1-30; 1 Cor.10:1-10; Rom. 11:14-44; and Rev. chaps. 2 and 3; as well as from an honest study of the history of Christendom, we are obligated to conclude that very few of the saved in this dispensation will be able to share in the glory of the first resurrection and the Messianic Kingdom; so that exclusion with its disciplinary and penal consequences is their sure inheritance. Truly it is a fearful thing (for a worldly Christian) to fall into the hands of the living God (Heb.10:31; 12:29). Personally, I confess that except as I follow Christ in the way of the Cross with its rejection by the world, especially the religious world, I have no hope of a place with Him in His Millennial Reign (Luke 9:23; 14:25-35).

Let no man say that the teaching of the Epistle to the Hebrews is not for Gentile Christians in these respects. The children of Israel held three positions and they are all typical: (1) In Egypt under the blood of the Passover Lamb—the type of Christ; (2) in the wilderness on their way to Canaan—type of the believer's utter dependence upon God as he journeys through this spiritually barren world; and also the natural dislike of the flesh in the believer for such a position; (3) and then in the land of promise. Let me put it thus: Israel in the wilderness, relative to the Promised Land, is a type of the Church in the world, relative to the coming Messianic, Millennial Kingdom. Doctrinally we have the anti-type of Israel's three positions in Rom. 6, 7, and 8.

Romans 6 gives the believer's standing and immeasurable objective riches in Christ; and also the path by which these riches are to be made subjectively real (6:3-5). But the believer has yet to learn how to walk in this path so that Christ may get His rights in him.

Romans 7 represents the believer beginning to recognize of his inheritance in Christ and reaching out after them only to find himself under the dominion of the self-life, because he does not understand the place and work of the Holy Spirit as the only one who can bring him through death to self into Canaan. He seeks to reach the goal in his own strength, though unconsciously, and fails. The flesh is stronger than the spirit.

Romans 8. Here the believer has given up his fleshly struggle, sells his all for the pearl of great price and puts on the whole armor of God and is able to say, "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death", Here he stands by faith. This, spiritually, is an earnest of the land of promise.

To suppose, with Arminian Theology, that Rom. VII is the experience of one seeking salvation by works is as contrary to sound exegesis as it is to Christian experience and observation.

Thus on grounds of exegetical necessity we have demonstrated that the adjective *aiōnios* in Heb. 6:2 and 5:9 cannot be rendered eternal or everlasting, but age-lasting; that is, lasting throughout the age referred to. At the end of that age the judgment will be lifted after that the carnal believer has got right with God, and he will then enter the Kingdom in its really eternal state. This throws some light on at least one phase of the truth of Acts 3:21. In our study of the narrative concerning the Rich Young Ruler we were obliged, on grounds of exegetical necessity, to come to the same conclusion concerning the meaning of the word *aiōnios*.

We believe that we have now established a principle which we may formulate thus: Wherever we find the adjective *aiōnios* associated with nouns other than those which are descriptive of God, or His attributes, we are to interpret it as confined to the age to come, and as falling entirely within the limits of the Millennial Kingdom. And in most cases it makes good sense and expresses the true meaning when rendered by the word Millennial.

After having come to this conclusion, I began to search in order to find if any other writer had been led in this path. I found that Samuel Minton in "The Glory of Christ" had caught the clue for a moment and then lost it.

We will now examine several other passages where *aiōnios* occurs. Let us postulate three facts: First, the personal ministry of Christ was exclusive to the Jews. He said, "I am not sent but unto the lost sheep of the house of Israel." Second, the one great, over-mastering hope of every true Israelite from Abraham to Christ was the Coming of Messiah, when the son of David and the son of Abraham (Matt. 1:1) would Reign upon David's throne and Israel would be the first nation in the world (Luke 1:67-80). Third, when Christ began His ministry among the Jews He proclaimed Himself as the Messiah of the Prophets, and claimed faith in Himself as such. Not to receive Him as Messiah was to reject Him entirely. Grant these three propositions, and we affirm that in the following passages where eternal or everlasting are found in association with life (*zōē*) the reference is not to eternity but to the coming Messianic Kingdom.

Matt. 19:16,21; Mark 17:30; Luke 10:25; 18:18-30; John 3:15,36; John 14:36; 5:24,39; 6:27,40,47,54,68; 10:28; 12:25,50; 17:2,3; Acts 13:46,48; Rom. 2:7; 5:21; 6:22; Gal. 6:8; I Tim. 1:16; 6:12,19; Titus 1:2; 3:7; I John 2:25; 5:11, 13, 20; Jude 21.

Sometimes, as in John 3:16, the free gift of eternal life by implication lies behind the prize and is taken for granted; but the main idea looks forward to the full realization of Israel's most glorious hope in the Millennial Kingdom. The following expressions refer to the same period, "eternal judgment" (Heb. 6:2); "eternal redemption" (Heb. 9:12); "eternal inheritance" (Heb. 9:15); "eternal glory" (1 Peter 5:10); "the everlasting kingdom of our Lord and Savior Jesus Christ." In all the above cases *aiōnios* should be translated "age-lasting." The reader will be ready to admit that if what we have just said is true, the sub-title of the book—"A Revolution in Eschatology"—is quite appropriate.

We will enlarge briefly on a few of the above passages. Take 1 Tim. 1:16: "Howbeit for this cause I obtained mercy, that in me first Jesus Christ might show forth all long suffering, for a pattern to them (Christians) who should hereafter believe on him to life everlasting." It is evident that Paul is not here referring to the gift of "eternal life" but to the prize; and he indicates that it can only be won by living the kind of a life he lived. This agrees with Matt. 7:13, 14; Luke 13:24; Rom. 2:7.

Paul says to Timothy; "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and has confessed a good profession before many witnesses" (1 Tim. 6:12). Timothy had been converted many years before this, and was therefore in possession of the free gift of eternal life. Paul could not exhort him to contend for something he already possessed. On the other hand, eternal life in this passage cannot refer to the eternal state beyond the Millennium, for the reason that absolutely all believers are sure of that. The problem is, shall we spend the one thousand years with Christ in glory, or in the darkness of the Hadean

world? Peter urges believers thus:

"And besides this, giving all diligence add to your faith virtue; and to virtue knowledge; and to knowledge self-control; and to self-control patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity; for if these things be in you and abound, they make you that you shall be neither barren or unfruitful in the knowledge of our Lord Jesus Christ. But he (the believer) that lacketh these things (and most Christians do lack them) is blind, and cannot see afar off (to the Messianic Kingdom), and hath forgotten that he was purged from his old sins (sins committed before conversion). Wherefore the rather, brethren, give diligence to make your calling and election (to a place in the Messianic Kingdom) sure; for if ye do these things ye shall never fall (implying that if they do not do them they will fall); for so an entrance shall be ministered to you abundantly into the everlasting (age-lasting) Kingdom of our Lord and Savior Jesus Christ."

We feel sure that every honest reader now sees clearly the distinction between the free gift and the prize; and also the different methods by which each is secured; the one by faith without works, and the other by faith expressed through works. Let us listen to the Savior's talk with the woman at the well: "Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again; but whosoever shall drink of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life" (John 4:13, 14). Let us now translate the fourteenth verse correctly: "But whosoever drinketh of the water that I shall give him shall not thirst for, or in, the age (to come); but the water that I shall give him shall become (not *eimi* but *ginomai*) in him a fountain of water springing up into age-lasting life (in the Messianic Kingdom) ".

The majority of believers does not understand nothing of the ever flowing fountain within coming into expression in thought, word, and act because of the presence and effective operation of the Holy Spirit as the Spirit of the crucified but now glorified Christ. They know an inner fountain, but one of an altogether different kind (Matt. 15:18, 19, 20; Gal.5:19-21). We all know this only too well. God alone can displace it with the fountain of life (*zōē*).

On another occasion Christ made use of the following expression:

"Verily, verily, I say unto you, If a man keep my saying he shall not see death for, or in, the age (to come)" (John 8:51).

Now this cannot mean physical death, for it is appointed unto men once to die, from which even the Apostles were not exempt. The meaning then is that those

who really hear and keep the word of Christ in their hearts will be in a state of real life and fellowship with God in glorified bodies during the Millennial period; but those who do not hear and obey the word will continue in a state of death and partial alienation from God, and consequent exclusion from His presence during the same period. Christ said to the Jews:

Search the scriptures for in them ye think ye have eternal (Millennial) life; and they are they which testify of me" (John 5:39; 6:68, 69).

I would again remind the reader that the prophetic outlook of patriarchs, historians and prophets of the Old Testament, WAS NOT ON ETERNITY, but on the Messianic Kingdom. The New Testament also begins and ends with this same thought in the foreground; and rarely passes the dividing line between time and eternity. The recognition of this fact is vital to scriptural exegesis.

I wish now to call the reader's attention, in the light of the above facts, to a new interpretation of a particular portion of scripture, and request that he put more than usual energy into his powers of volition and discrimination. It is this:

"And to you who are troubled (there were many believers in that day who were not troubled, as now, because they avoided the offence of the cross (John 12:42-43; 9:22; 16:2; Gal. 5:37; Matt. 10:37-39; I Tim. 6:13), rest with us (who are kept by the power of God through faith (1 Peter 1:3-5) when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord and from the glory of His power, when He shall come to be glorified in His saints and to be admired in all them that believe, because our testimony was believed among you, in that day" (2 Thess. 1:7-10).

The universal interpretation of this passage, as to the judgment foretold, has applied it to sinners and to them only. But, astonishing as it may appear at first sight, I am convinced that its reference is to carnal believers. It was one of the fatal errors of the Jews to imagine that because they were the children of Abraham they could never by any possibility become the objects of God's displeasure; or that their beautiful City and magnificent Temple could ever be desecrated by Gentile supremacy. In this also they are a type of the Christian Church. Such is the power and folly of devotion to the traditions of men. Surely it is time that we were getting away from the shackles of Latin Theology; and especially, from its Pagan Eschatology.

Let us look for a moment at 2 Thess. 1:7-10. Note the following points:

- (a) Very few Christians have suffered for the Kingdom's sake.
- (b) Only a very small proportion of them believe in the pre-millennial coming.
- (c) Very few of them know God (1 John 2:3-6).
- (d) Very few of them obey the gospel of our Lord Jesus Christ. In this they are like Israel (1 Sam.15:22; Jer.7:23; 2 Thess. 3:14; Heb. 5:9).
- (e) There is something more serious than age-lasting destruction for sinners.
- (f) "His saints" in verse 10 does not here include all believers, but those that have really lived holy lives (Heb. 12:14 in contrast with I Cor. 3:1-15 and Gal. 5:19-21).
- (g) "To be admired in all them that believe". Here again not all believers are included but only those who believe the full gospel, and by the grace of God live it out in their lives. This interpretation agrees perfectly with Matt.7:13, 14; Luke 13:24; I Cor.10:1-10; Rom. 11:14-24; Gal. 6:7-8; Rom. 2:1-11; and Rev. 3:14-20. Paul affirms that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." One has only to examine the history of Christianity ever so superficially to see the prevalence of these sins in the Church ever since the days of the Apostles. I feel free to say with absolute assurance that I am speaking the truth, that he who accepts the Post-Millenarian interpretation of the Scriptures is holding the truth in unrighteousness. In 2 Thess. 1:9 we have the expression "everlasting destruction."

Now it is certain that no man who has in him God's free gift of eternal life can ever suffer "eternal destruction" from the presence of the Lord; but he may suffer age-lasting destruction. This is clear from Matt. 10:37-39 and John 8:51. God's ancient people, with few exceptions, are even now undergoing this kind of destruction. It has been assumed that neither *olethros* nor *apoleia* (both translated destruction) are ever applied to the believer in the scriptures; but this is a wholly gratuitous assumption which is in perfect keeping with many other unscriptural factors in the traditional eschatology. We cannot enlarge on this point at the present time. It is a sobering thought to think that of the six hundred thousand men who came out of Egypt under the power of the blood of the Passover Lamb, only two, Joshua and Caleb entered the land of promise. It is significant that not

one of the tribe of Levi, whose work it was to minister to God in the Holy things of the Tabernacle, had faith enough, and loyalty to Jehovah enough, to enter the land promised to Abraham their father. All the others, even Moses, died in the wilderness. What food for meditation and serious reflection there is in this solemn fact.

We should remember that the sin of Moses was not like that of the people. He was not guilty of murmuring. Yet in the face of these most solemn warnings orthodox teachers tell us that the believer is, at the moment of his death, made perfect in glory, and this in the face of the other fact that the Holy Spirit through Paul says:

"For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense or reward; how shall we escape if we neglect so great a salvation, which at the first began to be spoken by the Lord and was confirmed unto us by them that heard Him" (Heb. 2:1-3; 5:9; 1:14; Matt. 24:13).

In reference to 2 Thess. 1:7-10, the orthodox interpreter faces a dilemma: The reference is either to believers or sinners. If to believers, then there is surely age-lasting judgment for those who disbelieve and disobey the gospel of Jesus Christ. (Heb. 6:2). On the other hand, if it belongs to sinners, then he must write himself down a restitutionist, for in this case the wicked will not suffer eternally, but only one thousand years, for we have proven that aiōnios in all references to the future is limited to the Millennial Period. Let the reader decide where he stands.

There are, as already remarked, two great motives to holy living. They are love and fear, and in the nature of things they are complimentary for the reason that God is to be loved and feared. He is to be loved for what He is, and what He does for His creatures both in creation and redemption; and He is to be feared because of His holiness, His hatred of sin, and the certainty that He will punish it. In the very nature of things the man who loves God most will fear Him most. The Scriptures say, "The secret of the Lord is with them that fear Him and He will show them (and them only) His covenant". Yes, even of the Lord of glory it is said, "He was heard in that He feared" (Heb.5:7). How blessed it would have been for the children of Israel if at Kadesh-Barnea they had feared the unbelief and disobedience of their own hearts rather than the giants and walled cities of Canaan. Compare Numbers 13 and 14 with Hebrews 3 and 4.

Before closing this chapter we will turn our attention briefly to a few of the orthodox strongholds of this plausible but delusive theory which we have been seeking to bring into the limelight of God's infallible truth; namely, that there is no judgment for believers. The first of these strongholds which we will examine is Romans 8:1: "There is therefore now no condemnation to them that are in Christ

Jesus, who walk not after the flesh, but after the Spirit."

We will take the verse just as it reads in the A.V. Examining the passage on purely grammatical grounds we see that it is composed of one independent and three dependent propositions. Thus:

"There is no condemnation (to certain persons)." There are three dependent propositions all of which qualify and limit the pronoun "them":

- (1) who are in Christ Jesus (this excludes all unsaved sinners).
- (2) who walk not after the flesh (this excludes all believers who walk after the flesh). There are few who do not.
- (3) but who walk after the Spirit (this limits the "no condemnation" to the very small number who walk in the Spirit. Thus Paul and the Master are in perfect accord (Luke 13:24).

The plain implication is that for believers who walk after the flesh there will be condemnation; and in Gal. 5:19-21 Paul positively affirms that there will.

But someone will reply, "The R.V. omits the last two dependent propositions, and reads, "There is therefore now no condemnation to them that are in Christ Jesus," and with this correction our fortress still stands, and stands firmly." We think the R.V. is correct in the omission. This being granted, we have a new problem on hand, for how are we then to reconcile Rom. 8:1 and such passages as Gal. 5:19-21; Rom. 1:17-18; and scores of others Scriptures? We lay it down as an axiomatic principle that the word of God is one and harmonious in all its parts. Therefore the first thing to do is to open our Greek testament and see if the translation of Rom. 8:1 is correct. And this is what we read: "There is therefore, now no DAMNATION to them that are in Christ Jesus". Thus viewed there is perfect harmony between Rom. 8:1 and the other passages cited. As the verse stands in A. V. and R. V. we have not a statement of God's fact, but man's fictitious interpretation of that fact. Let us look at the matter more closely.

There are in the Greek Testament four words to be examined in this connection, all nouns. They are *krima*, *krisis*, *katakrima*, and *katakrisis*. The last two are formed by prefixing the intensive preposition *kata* to the first two. Now the strongest of the four, that is, the one expressive of the severest punishment, is *katakrima*, and it is never applied to believers, while the other three are, though not exclusively. *Katakrima* occurs only three times. Thus: "Judgment was by one (Adam) to damnation" (Rom. 5:16). "Therefore by the offence of one judgment came upon all men to damnation" (Rom. 5:18). "There is therefore now no

damnation to them that are in Christ Jesus" (Rom. 8:1). I trust the reader sees clearly the significance of the proper translation. It is inexcusable on the part of the translators not to have chosen a word for *katakrima* which would have distinguished it from the other three; since they are applied to believers and it never is.

We may add that *katakrima* in its verbal form, *katakrinō*, occurs nineteen times, but it is not necessary for our present purpose to discuss these. That there is judgment for the believer we have seen in Heb. 6:1-8; 10:26-31. To these we may add Matt. 7:2; 1 Cor. 11:29-34; James 3:1. And this judgment may issue in *krima* but not in *katakrima*. *Krima* is used in the following passages: Matt. 7:2; 23:14; Mark 12:40; Luke 20:47; 23:40; 24:20; John 9:39; Acts 24:25; Rom. 2:2; 1 Cor. 11:29, 34; Gal. 5:10; 1 Tim. 5:12; Heb. 6:2; 1 Pet. 4:17, 18, and several others. We remark here in reference to 1 Pet. 4:17, 18, which the interpretation is the same as that given in 2 Thess. 1:7-10. The righteous of verse 18 only includes the really sanctified. Compare Matt. 13:49.

Another stronghold of the traditional eschatology is John 5:24:

“Verily, verily, I say unto you, He that heareth My word and believeth on Him that sent Me hath everlasting life and shall not come into condemnation (*krisin*, accusative singular of *krisis*); but is passed from death unto life.”

It really looks as though the traditionalists had a secure hiding place here. But if so, the question comes up again, “How shall we reconcile the verse with scores of other passages which affirm positively that the believer will be judged (Col. 3:24-25)?” I wrestled with this verse for some time before I found the secret and saw its harmony with other parts of the word. The Inductive Method of Bible study demands that we examine every available fact, and establish as far as possible its congruity with the whole body of facts so far as already known. The key to John 5:24 is in the clause, “and believeth on Him that sent Me.” We get light from Heb. 7:25. Our great High-Priest is “able to save them to the uttermost that come unto God by Him”. Here we see again how that the dependent proposition qualifies and limits “them”. It is possible to come to Jesus for pardon and the New Birth, and yet not go through Him to the Father. The congregation of Israel could come as a body into the outer court, but only the priests could enter the holy place; while only the high priest could enter the holiest. God the Father is found in the holiest of all. It is true that in the death of Christ the veil separating the holy place and the holiest was rent. This is a great fact, but it is objective to the believer, and must find its counterpart subjectively in the rending of the veil of his own flesh. This is the true circumcision (Rom. 2:28; compare Rom. 6:3-5). Alas! How few of us have entered into the actual experience of being really crucified with Christ. Paul gloried in this experience (Gal. 6:14); and so will every believer who through the illumination of

the Holy Spirit gets a vision of the beauty and ineffable glory of the coming Messianic Kingdom. He too shall see of the travail of His soul and shall be satisfied. Thus we see again that John 5:24 is Rom. 8:1, and Luke 13:24 in another form. Christ is able to save unto the uttermost, but only when we forsake all to follow Him, and sell all for the pearl of great price (Luke 9:23). Jesus Christ, the God-Man, is not the end, but the way to the end (John 14:6). And He is the only way (John 10:1-11). It is possible to know the Son superficially and yet not know the Father. Christ says most solemnly, "All things are delivered unto Me of My Father; and no man knoweth the Son but the Father neither knoweth any man the Father, save the Son and he to whom the Son will reveal Him. "The synthetic dualism of Eternal Life" is an established fact.