

CHAPTER 4

A REVOLUTION IN ESCHATOLOGY

"The Holy Spirit often dwells in sanctifying power where He does not dwell as an illuminating power in the deep things of God, and time embalms the errors it does not destroy, and creeds are propagated from father to son." Nathaniel West.

"Nevertheless, as Cato the Censor said, That the Romans were like sheep, for that a man were better drive a flock of them, than one of them; for in a flock if you could get some few go right the rest would follow." Bacon.

Will the "old bottles" of the traditional theology hold the new wine generated by the operation of the Holy Spirit working in and through the "new things" brought forth from the inexhaustible treasury of Holy Writ? They could not when the Son of Man taught on earth, nor can they today. But spite of this fact Luke was able to marshal in stately array his "many infallible proofs", and it is very probable that Theophilus was able to drink deeply from this new well of salvation.

It is not easy for religious people to accept and appreciate the flavor of the "new wine" when they have long been accustomed to the old wine of traditionalism. They still say, "The old is better". Viewed historically it seems to have been vastly easier and much more congenial to religious people to fight sanctifying truth than to oppose and expose the consecrated conventionalities of sanctified error.

So far as we have gone in the three chapters already covered we have come to some very important conclusions, whatever the reader may think as to their truth or falsity in relation to the tremendous subject of Biblical Eschatology, and in refutation of traditional theories.

But one object in what has already been written is to prepare the way for a new and astonishing interpretation of two well-known portions of God's word; and for a still more astonishing conclusion based on said passages. At no point in the book will the reader's intellectual, moral and spiritual resources be more severely taxed than in the present chapter. But at the same time it is equally true that in no part of the book is our position supported by a more plentiful and diversified array of unassailable Scriptural proof. But just as Luke's "many infallible proofs" (Acts 1:3) had absolutely no weight with the typical Jew; so is it almost certain that the following procession of Scriptural passages and heir organic cohesion and structural correlation will seem like just so much insufferable nonsense to the average Christian of the easy-going, self-indulgent Laodiceanism of these deeply intoxicated and hilarious days. Nevertheless, we feel sure that there will be not a few ungowned, unmitered, and unheralded lovers of truth, who, however they may be shocked at the first reading, will read a second time, and a third, and then, with bowed head as in the presence of God, exclaim, "It is true, the argument is logical, the exegesis is Scriptural, the conclusion is unassailable, and the writer's thesis is established!"

The first of the two passages referred to is as follows:

"There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day: And there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence. Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house; for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith unto him, They have Moses and the prophets, let them hear them. And he said, Nay, father Abraham; but if one went unto them from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." Luke 16:19-31.

The traditional, or orthodox interpretation of this Scripture says this Rich Man was a man of the world, a sinner among sinners, that he has gone to hell and is lost for the endless ages of eternity.

On the contrary we affirm that he was a son of Abraham, an actual member of the Jewish commonwealth, though a selfish one; that after his decease he went to the Hadean world (in the bowels of the earth) and into that part of it known in the Scriptures as Gehenna that he is there today in full possession of all his rational and moral powers; that a time will come when he shall have served out the sentence of judgment imposed on him by his Holy judge; that then he shall come forth and take his place among the redeemed in glory. Yes, yes, I hear the orthodox exclaim, "Purgatory! Purgatory!" "Away with such a fellow from the earth; for it is not fit that he should live." But invective is not argument, and the mandate of conventionality cannot silence the voice of God in the breast of any man to whom truth and righteousness are dearer than the plaudits of the crowd. We will not attempt any demonstration of the truth of our solution just at present; but we would ask the lover of traditionalism what authority he has for his bold assumption that this Rich Man is eternally lost? Does the narrative say so? Does any portion of the Bible say so? or does it warrant such a conclusion? No. Then the very best that can be said on the

orthodox side, after a careful reading is that the Word of God neither affirms nor denies in regard to the finality or non-finality of his position and state in the Hadean world.

The other portion reads thus:

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:2.

The traditional view says this is the final judgment of saved and unsaved, and that the permanent state of each is here unalterably and eternally fixed. Again in the name of sound exegesis and in the interest of truth and righteousness we must dissent, and affirm that the facts of the case do not warrant any such conclusion. Sinners are not present at this judgment scene in any sense. We are here dealing with the nearer eschatological horizon, and that only. The case and doom of the sinner lies on the distant horizon in the vista of futurity.

Now for the still more astonishing conclusion based on these two interpretations. It is this:

Since the beginning of Christianity down to the present day, the vast majority of the saved (I am not including mere professors) have died in unbelief and sin, and have gone, and are still going, at death, to the same Hadean locality as the Rich Man of the narrative; and many of them to a lower depth and to a deeper darkness because of fuller light and greater sin.

I am aware that in the light of the darkness (Matt. 6:23) of historical theology this statement will seem to the majority of Church people as a senseless perversion of truth. But it will be admitted that this was the condition of things in Judaeism prior to and at the first advent of the Christ. And it is equally apparent that His blameless life and matchless teaching had no effect in arresting the downward momentum of the general mass both politically and religiously; but rather accelerated it. What veritable incarnations of malice, of hatred and general depravity were those "priests, scribes and pharisees"; and yet through devotion to conventionality the blinded masses followed them recklessly to their awful doom. The stunning words of the Master, "Except ye repent ye shall all likewise perish," only intensified their hatred and deepened their guilt. Genuine Protestantism has no doubt that what we have affirmed of Christians generally is woefully true of the Greek and Roman Catholic Churches so-called. And can any honest Bible student deny, or doubt, that the exposures and threats of the Risen Christ contained in the addresses to the "Seven Churches in Asia" are as applicable generally to Protestantism as to them. The difference is not of kind but only of degree.

We will now examine briefly Dan. 12:2. This Scripture has afforded no end of perplexity to commentators and exegetes generally. They have flustered and floundered hopelessly in an intricate maze of baseless hypotheses, refusing to dig deep enough to discover that beneath the foundations of traditionalism there were certain subtle, plausible, nevertheless gratuitous assumptions which vitiated all their learned exegetical processes. If the reader wishes to witness the muddle he can do so by a look into "Peter's Theocratic Kingdom", vol. II. pages 244-247.

Post-millenarians place this judgment at the end of the world and make it inclusive of the totality of the saved and the lost. Pre-millenarians place the first "some" at the beginning of the Millennium and the second "some" at the end of the Millennium, and regard the two as inclusive of all the saved and all the lost. But it is fatal to both hypotheses that Daniel speaks only of "many of them that sleep in the dust of the earth." This leaves a large proportion of the sleepers not accounted for; while Rev. 20:1-6 and 20:11-15, include absolutely all the sleepers.

The two "somes" of Daniel 12:2 have nothing to do with Rev. 20:11-15 which is a post-millennial event, while Rev. 20:1-6 is pre-millennial and embraces the two classes mentioned in Dan. 12:2.

The Holy Spirit, foreseeing the exegetical subtleties of post-millenarian theologians, has taken special care to guard this truth in the most unmistakable manner by indicating two resurrections of the dead and placing the first before the Millennium and the other at its close. He separates the two by a period of one thousand years, and reiterates the fact no less than five times. Postmillenarians put the whole of Dan. 12:2 at the end of the thousand years, while Pre-millenarians put part at the beginning and part at the close. Both are wrong. The scene is entirely pre-millennial, and the subjects of the judgment are believers and believers only.

Dr. S. P. Tragelles, of blessed memory, labored hard to find something in the Hebrew words and construction which would enable him to place the first "some" and the second "some" one thousand years apart, but it would not work. Peters cites Prof. Bush as making the two "somes" equivalent to "these" and "those", assuming "these" to include the totality of the "many" and reserving "those" for the rest of the dead-the wicked to be raised at the end of the thousand years. But it is transparently manifest that the "many" includes the two "some", the "these" and the "those", and we should read simply "these" and "these".

The ground and fallacy of all these bewildering expedients lies in the assumption that the saved can never appear before Christ in a judicial capacity. They say the believer's sins were all judged on the Cross and that therefore he can never come into condemnation. But we have elsewhere proven the fallacy of this kind of exegesis. In fact the Protestant Churches ever since the Reformation stand before God as the deliberate founders and defenders of a gigantic system of ecclesiastically

petrified Antinomianism. They have perniciously mis-sonstrued and perverted the doctrine of free Grace. They were so anxious to get rid of the Roman Catholic doctrine of "works" that they went to the apposite extreme and reduced Christian freedom to lawless license; and, as only one of the many evil results, have thereby divorced theology from ethics and virtually informed the people that if they keep the first table of the Moral Law they can afford to be quite indifferent to the second, forgetting that this is of the very essence of Antinomianism and Pharisaism. Matt. 5:21-26; 18:21-35; 1 John 2:8-11; 4:20, 21. We have already seen how Martin Luther erred on this point and history has not been slow to tabulate the concrete results. We may here briefly look at the teaching of the Confession of Faith along this line.

"They whom God hath accepted in His Beloved, effectually called and sanctified by His Spirit, can neither totally nor finally fall away from grace; but shall certainly persevere therein to the end, and be eternally saved". Confession of Faith, Chapter XVII.

Note:

1. Why insert that superfluous word "effectually"? Paul and Peter never use it in this connection. The Divine call in the first degree is always effectual. See Chapter 6 of this book.
2. Are there not multitudes of Christians who are called and yet know nothing of sanctification by the Spirit? It goes without saying that all "who are sanctified by His Spirit" will persevere to the end. But what of carnal Christians? 1 Cor. 3:1-15; 2 Cor. 12:19-21.
3. Since most Christians live and die in a carnal state it must follow that it is possible to fall from grace and yet not be eternally lost. There must be a middle way.

In section II of the same chapter we read:

"The perseverance of the saints depends, not on their own free will, but upon the immutability of the decree of election."

What a pity that a rational human being could be found on the face of the earth who could believe such a dogma of unblushing fatalism face to face with the concrete facts of experience, observation and revelation. 1 Cor. 10:1-10, to say nothing of thousands of similar passages of Scripture, grinds such a dogma to powder and scatters it to the winds. Yes, and the framers of the Confession of Faith as a class know it now to their own unutterable sorrow.

In the Holy Light of God's Word, written and living, there is no escape from the conclusion that the majority of believers live and die in unbelief and sin. Rev. 2, 3.

The Reformed Churches have never yet construed and taught the Pauline doctrine of justification by faith according to the Spirit of Truth. I have never met a work on justification which will bear the light of Scripture. We will endeavor to amplify and explain this statement.

We must distinguish sharply between the believer's *standing* and his *state*, and the Scriptures which deal with each. Those portions of the Word which deal with the former tell us of what Christ in life and death did for His people, and thus provided the believer with an imperishable standing in the presence of God representatively in Christ. We may quote here as to standing the following as samples: Rom. 6:6a; I Cor. 1:30; Eph. 2:14-16; Col. 2:10. Note that the believer had no part in this great work of the Saviour, and had no power to resist, or hinder, or change it one iota, for it was all done before he had any actual existence: Yea, even the wicked Jews and the Romans and the very powers of hell could not, with all their deadly opposition and cruel malignity, prevent the outflow of God's great love in the awful tragedy of the Cross of Calvary.

He who sincerely accepts Christ as his Saviour from sin is in turn accepted of God, for Christ's sake, forgiven, regenerated, and justified. This gives him from the beginning a perfect standing in Christ regardless of his past life, and also regardless of the fact that sin is still strongly entrenched in his fallen nature. This is his justification as a sinner. And we may affirm, as a general principle, that it can never be lost, because "the gifts and calling of God are without repentance". Where God grants the free gift of eternal life in response to faith He never recalls it.

We may therefore place the believer's standing in Christ at 100, that is, perfect.

Now let an imaginary line be drawn under all that we have said in reference to the matter of "standing".

Below the line write, "The Believer's State". Theoretically and relatively we may place this at 10 as soon as the new birth becomes a fact, i.e., when the free gift of eternal (not age-lasting here) life is imparted. His responsibility is now wholly with his state, which he is under the most solemn responsibility to improve to the utmost limit of his opportunity and God's grace. Growth in grace, which includes the symmetrical development of heart, mind and will, must advance his state from 10 to 20, to 30, 40, 50, 60, 70, 80, 90, and, if possible, to 100, in order that state and standing may ultimately harmonize, so that the mature believer may, in the day of judgment, stand before God and "be found of Him without spot and blameless." 2 Peter 3:14; Eph. 5:27; Song of Solomon 4:7.

This is the most tremendous task that any man ever faced, and the conflict increases as the process of sanctification advances into deeper, and still deeper depths, in the fellowship of the Cross of the Christ. The Christian ideal is unrelenting

and imperious in its holy and just demands: "Be ye therefore perfect even as your Father which is in heaven is perfect." "So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." "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 salvation." "It is a fearful thing to fall into the hands of the living God." Matt. 5:48; 18:34; Heb. 2:1-3; 10:31. Truly and with deep emotion may we ask with Paul, "Who is sufficient for these things"? and God's response is, "My Grace is sufficient for thee; for My strength is made perfect in weakness. 2 Cor. 12:9. It is this fact, the full salvation of believers, that explains the deep solicitude and tremendous earnestness of the great "Apostle of the Gentiles." To Timothy he says, Fight the good fight of faith, lay hold on Messianic-Millennial life. To the Thessalonians and with profound satisfaction he says, "But we are bound to give thanks always to God for you, beloved brethren in the Lord, because God hath from the beginning chosen you to (Messianic-Millennial) Salvation through sanctification of the Spirit and belief of the truth (concerning the Messianic Kingdom)." 2 Thess. 2:13; 1 Pet. 1:1,22 Pet. 1:4; Acts 20:32; 26:18; Heb. 10:19-21; 12:22,23. By way of contrast see 1 Cor. 3:1-15; 2 Cor. 12:19-21; Gal. 5:4; 6:6-8; Heb. 6:4-8.

Now nothing is more common in the history of religion than for fresh converts to go on with the Lord for a while and then go back to the world. Col. 4:14; 2 Tim. 4:10; Gal. 3:1-3; Rev. 2, 3. Others never feel any real sense of obligation to try to go on. There are two classes of backsliders; those who repent and return, as Peter, David, John Mark; and those who do not return, do not repent, but go on in the "broad way" and die in unbelief and sin. The point is this: In neither case is the standing of the believer affected; but the state is, and consequently the Scriptures use the words "justify" and "justification" with references to the "state" of believers as distinct from their standing. Every believer must, as regards his state, be, at any given moment, either justified or condemned. If justified he is designated by the term "just" or "righteous". If in sin and under condemnation he is "unjust", "unrighteous", "wicked". Pro. 4:18; 2 Pet. 2:9. Acts 13:39 has special reference to the believer's state. David said, "Blessed is the man to whom the Lord will not impute sin." He, himself, was that man. After his great sin, through repentance and forgiveness, he stood before God justified. But the believer who dies in his sin, condemned, must go to the Hadean prison house and there, now and in the Millennial age, reap as he has sowed. Matt. 5:21-26; Gal. 6:7; Col. 3:25. But they are prisoners of hope. Zech. 9:12; Psalms 69:33; 79:11. Many a believer on reading these words will be moved to anger, and will say, "This is awful. What! a child of God, redeemed by the blood of Christ, possessing the free gift of eternal life, and having his name on the role of such and such a Christian Church; is it possible that such an one can live and die a believer and with a true standing in Christ, and yet go where the Rich man went? Such teaching terrifies me. It can't be scriptural." It had been well with the Rich Man if the truth of God's word had smitten him with terror a little sooner.

Well, is it not better to be terrified now than, like Dives, to postpone the crisis till the word of God passes from warning to actual realization. Read Matt. 18. again; Rev. 2:20-23.

Typical orthodox believers, like the framers of the Westminster Standards and their lineal descendants, have no hesitation in consigning all but a small percentage of the human race to a literally eternal hell, and yet will be horrified at the thought that they, dyed with sins of which many sinners have never been guilty, should find their abode in hell even for one thousand years. Will it-not do them good to take at least a taste of their own medicine? Matt. 7:1-5, 21-23; Heb. 6:4-8; 10:26-31.

I admit that this teaching forms a startling contrast to that of the orthodox clergy, especially on funeral occasions when deceased believers, between whom and the world there was no visible line of separation, are pictured to fancy as arrayed in white robes, crowned with golden crowns and standing in the presence of God and in every way sharing in the glory ineffable. No doubt the Rich Man of Luke 16:19-31 had just such a funeral.

We have spoken of the justification of the sinner above the line; and of the backslider below the line, the one having reference to "standing" and the other to "state". But there is another great fact under the line which we have not noticed: Namely, the justification of the believer as the result of unflinching obedience to the voice of God when put to the test, and where there is no sin in question. The inspired writers say:

"Abraham believed the Lord and He counted it to him for righteousness."
Gen. 15:1-6; Rom. 4:19-22.

Referring to this the Pulpit-Commentary cold-bloodedly affirms: "Abraham believed God and God forgave his sin." How absurd, and trifling is such a careless exegesis. Abraham had just returned from the slaughter of the kings who had captured Lot, his nephew, and was apparently afraid of reprisals by the heathen nations. Hence Jehovah, not Elohim, reveals Himself again and says, "Fear not Abram, I am thy shield and thy exceeding great reward," Gen. 15:1. Besides, doubts were seeking to enter his heart concerning the promised son and seed: "And Abram said, Lord God, (note the compound name), what wilt thou give me seeing I go childless?" The response is, "This (Eliezer) shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir. And He brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them; and He said unto him, so shall thy seed be. And he believed Jehovah and He counted it (his faith) to him for righteousness." Gen. 15:1-6.

Where does the sin come in? It can only be found in the text after it is read in. And what did Abraham really believe? He believed God for the promised Son, for the gift of the land (Gen. 12:3; 13:15; 15:7); that God would raise him from the dead and put him in possession of the land and there and then make his seed numerous as the stars in heaven. In substance he believed God for the glorious Theocratic-Messianic-Millennial Kingdom when as yet he was childless. Surely this is infinitely more than the negative blessing of sin forgiven, even if sin had been in question.

Abraham continued to believe and obey God, rising by degrees to a higher and higher level of justification as to his *state*, till the series of testings culminated in his offering of his son Isaac. And as he rose from 50, to 60, 70, 80, etc., God kept reckoning his faith to him for righteousness. After the offering of Isaac we read of no more testings. Abraham was here established on this high level as a permanently justified man as to his *state*.

To reckon a man righteous (as to his state) is the same as to justify him (as to his state). Gen. 15:6; Rom. 4:1-14. But do not overlook the vital fact that Abraham's faith had to find expression objectively through works. He did everything Jehovah Elohim told him to do. Gen. 22:11-18; 26:5. Contrast Deut. 11:27, 28; 28:62; Judges 2:2; 6:10; 1 Sam. 15:19-22. And so the Holy Spirit by James says, "But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified (as to his state and that finally) when he had offered up Isaac his son upon the altar?" James 2:21-24.

Abraham was a saved man when he entered Canaan; but had he disbelieved God concerning the land, and the numerous seed, and had he held back Isaac from the sacrifice, and continued in that state, he would have died in unbelief and sin and would have no part in the first resurrection and the coming glory. God would have used some other man. Thus we draw the distinction with its correlative conclusion: In the justification of the sinner, works have absolutely no place as a ground of commendation or in any way. There is repentance, abandonment of sin, but even these have no merit. It is naked faith in the finished work of Christ in life and in death. In other words, works have nothing to do with the believer's standing at conversion or at any subsequent time. But below the line, and in reference to the believer's state, it is quite otherwise. Justification here is still by faith, but it is faith expressed through works. Thus when the state is in question, good works as the medium for the expression of faith are necessary, absolutely necessary; without them faith is dead, just as the body without the soul is dead. Faith, subjectively, is the efficient cause, and works the instrumental cause of salvation from the power of sin and entrance into the Messianic Kingdom.

"He that endureth to the end shall be saved". And the secret of endurance is obedience to the voice of God as expressed in the word. Of course all this presupposes the indwelling of the Holy Spirit as the ultimately efficient cause of both

faith and works. Now observe a great truth:

Abraham, Isaac, and Jacob (with many other Old Testament Saints) lived in obedience to God's word and will; and they "died in faith not having received the promises", Heb. 11:13; but they will yet receive them; and so it is said of them that "they are now living and that God is their God; and because they are living (in real communion with God) they are ready for the first resurrection. Lev. 23:17; Phil. 3:9, 10; Rev. 20:5,6. But on the contrary Christ said, of those who came out of Egypt under the blood of the Passover lamb, and who lived and died in disobedience and unbelief (the marks of their evil state), to the Jews: "Your fathers ate manna in the wilderness and are dead (spiritually)." They are not now in real fellowship with God as are Abraham, Isaac and Jacob. Therefore they are not in the same place, locally, or spiritually. Then Christ adds: This (Truth) is the bread which cometh down from heaven, that a man may eat thereof and not die (spiritually); but "live for the (Millennial) age." John 6:48-51; 14:6. And these two classes of believers in the Old Testament, the living and the dead, have their perfect anti-type in the New Testament. Rom. 8:13, 14; 2 Cor. 4:11; 2:15, 16. We have the living of both ages in Rev. 20:6; Heb. 11:39:40; while in Rev.20:5; Heb.6:4-8; 10:26-31, we have dead believers. I Tim. 5:6. Of course in the first of the last three passages all the other dead are included. In Rom. 8:29-39 Paul is speaking only of living believers "Them that love God." 8:28. To abide in unbroken communion with God is to live in this sense. Those who do not so abide are "cut off". John 15:6; Rom. 11: 17-24; Lev. 17:10.

And let us not forget that the names of all Jews who came out of Egypt, actually under the blood of the Passover lamb, are still borne on the breast of the Great High Priest in Heaven; and in God's sight,, who sees the end from the beginning; and "counteth the things that be not as though they were", the twelve stones shine with undimmed lustre and fascinating prophetic brilliancy. Ex. 28:15-21; Isa. 49:14-16; Rom. 11:11-24. So will it be with all who fail God as to their state in this Gentile Age. The ultimate Salvation of all believers is absolutely assured.

Before leaving the question of the believer's standing and state permit three remarks:

- a. The adjective *just, righteous* (*dekaios*), is seldom, if ever, applied to a believer on account of his standing, though, of course, the cognate verb (*dikaioo*) is. God said to Noah "Thee (only) have I seen righteous (*tsaddiq*, the equivalent of *dikaios*) before me in this generation." Gen. 7:1. "The path of the righteous is as the shining light that shineth more and more unto the perfect day. Pro. 4:18. See Deut. 25:1. Thus a righteous man is not merely one who is born again, but one who is living in the fear and favor of God. In the Seth line there may have been many believers in the true God, and really saved in the first degree, but there was only one believer in the true God who was really living in fellowship with

God-righteous Noah. Let us suppose that in the City of Rochester there are 10,000 Christians, people who have the free gift of eternal life; and let us further suppose that the Lord God were to send the angels to gather out the *righteous* ones. We may wonder how many would they find. I would not like to hazard a guess. Abraham could not get ten in Sodom. But here is the point—all the unrighteous, saved and unsaved, perished in the floods of water and of fire. Moreover, Matt. 24:32-51 is spoken specifically for the warning and benefit of God's people. So was Mark 9:38-50. Not for sinners.

A believer's standing in Christ cannot save him from the judicial consequences of sin in the life, even though it be done in ignorance, unless before he dies he has made it right with God by repentance and confession. Luke 12:41-48. "Now is the day of Salvation"—for the believer as well as for the sinner; for in both cases, though in different senses, "the wages of sin is death." Rom. 6:23; Rev. 22:12. To affirm that it can be otherwise is not merely to contradict Scripture, but to sanction the worst kind of antinomianism and put a premium on licentiousness. But God is not mocked by either. Gal. 6:6-8.

- b. It is common to speak of the "finished work of Calvary", but in doing so we should be careful to remember that this expression applies, we may say, exclusively to the Upper side of the line—Christ's Holy life and vicarious death for us. Every man on the earth may say, "that was and is for me."

Since the time of Count Zinzendorf (1727-1780) there have been groups of people here and there, with a predisposition to fanaticism, who have sought to claim Scriptural warrant for the application of this expression to the diagram below the line, and to the believer's state. This also leads to antinomianism and licentiousness. Abraham, when he offered Isaac, must have come as near to the goal as a saved and sanctified man can in this life. So Paul. Compare Phil. 3:7-14, and 2 Tim. 4:6-8. Yet we must keep pressing continually toward the goal. Heb. 6:1,2; 12:14. Contrast. Heb. 5:14-16; 1 Cor. 3:1-15; Gal. 5:19-21. But so long as the believer carries the fallen Adamic nature, which shows its presence in physical decay, in mental fallibility, and many other ways, the work is not finished.

- c. The third chapter of Romans states and illustrates God's provision for the Justification of the sinner; and then in chap. four Paul takes up the Justification of the believer. This is a distinction of incalculable importance. Chap. 3 gives redemption facts which belong above the line; and chapters 4 below. Rom. 6. points out the believer's riches, resources, in Christ because of the immovable security of his standing; while 7 presents the unsuccessful effort of the believer to enter upon his possessions in Christ and thus turn potential into actual wealth. The failure is accounted for thus: (a) He does not see his judicial freedom as provided in Chapter 6, either as to freedom from the Law on the negative side, or the

provision in grace on the positive side; (b) he does not realize the depth of his natural depravity and therefore the uselessness of selfeffort; (c) nor does he see that the rich provision of grace presented in chapter VI is of no practical utility apart from the indwelling and efficient operation of the Holy Spirit. Chapter VIII presents the believer in possession of victory by faith through reliance on the Holy Spirit. "He shall take of mine and show it unto you."

The reader who has followed the line of thought so far will have no difficulty with the remainder of the chapter. And those who have not should read a second time before going any further.

The reference in Dan. 12:2 is confined to the Millennial period. We have the same division of believers here that we had in our discussion of the narrative of the Rich Young Ruler in our first chapter. Unless this young man repented, and returned, and accepted the Master's stern conditions, he will appear at the resurrection among those raised to age-lasting shame. But there will be degrees in this state.

In Luke 18:28-30 Christ makes it very plain that only those who forsake all to be wholly His will enter the Messianic Kingdom. This is confirmed in a thousand ways. Luke 14:25-33; 9:23; Matt. 7:13, 14; Heb. 2:1-3; Luke 6:27-49.

In the introduction we laid down three fundamental conditions of security in the study of the Bible: Correct Translation, Correct Interpretation, and Correct Application.

The traditional use of Dan. 12:2 violates all three. This is but one example out of thousands.

The word translated "shame" is *cherpah*. It is translated also, *reproach*, *rebuke*, *scorn*, *contempt*; and its use in such passages as Micah 6:16; Isa. 54:4; Josh. 5:9; Isa. 25:8; Jer. 31:19; Ezek. 36:30, shows that it is always used of temporal sorrow or loss. The word rendered *contempt* appears only in Dan. 12:2 and Isa. 66:24, and expresses in the former the thought of something reputed as not fit for acceptance; something rejected; and in this it agrees with Matt. 7:21; 25:12; 1 John 2:28; Heb. 12:14, in all of which the reference is to believers who are not ripe for glory, and who may be carnal, worldly.

And as to the idea of translating either the Greek *aiionios*, or the Hebrew *olam* (when used in the construct state) by the English "everlasting" or "eternal" except when they refer to God and His attributes, and when the concept of eternity is already in the noun, is nothing short of a monumental disgrace to Christian scholarship. Of this I am absolutely sure, on historical, philological and exegetical grounds. It would be interesting to find the Christian scholar who has the courage to attempt a concrete denial of this impeachment.

We will now consider the case of the Rich Man in hell. Luke 16:19-31.

We all know from our childhood that this man is looked upon as irretrievably and eternally lost. The Lord only knows how many thousands and even millions of sermons have been preached on "eternal punishment" with this narrative as the text.

May I remind the reader once more that I am not trying to disprove, or combat that doctrine. My aim is to rightly divide the Scriptures. It must be admitted, however, that if we succeed in the accomplishment of our task, the traditional advocates of this doctrine will find themselves deprived of a huge amount of their munitions. For example, we cannot allow them any longer to translate the Hebrew *olam* and the Greek *aiionios* into English by the words *eternal* or *everlasting*, or the Greek *eis ton aiona* by for ever. Nor can we longer tolerate the application to sinners of passages of Scripture which manifestly belong to Christians, such as Heb. 6:2, 6:4-8; 10:27-31; Matt. 5:21-26. But in doing so we must not overlook the terrific force of such portions as: "The smoke of their torment ascendeth up unto the ages of the ages". Rev. 14:11. So also Matt. 12:30,31. Note, however, that neither of these passages applies to the unsaved generally, but to certain sinners guilty of special forms of evil.

The light of truth has, in the last four hundred years, compelled Rome to give up much which she once thought necessary to her very existence. Protestantism has also many lessons to learn in this direction. There is nothing but loss to humanity and dishonor to God in the false interpretation and perversion of His infallible word. I want all I can get of it, not only in my mind, but especially in my heart and will. There is no other salvation.

What had this Rich Man done to merit the sup/posed doom of eternal, unending damnation? The fact is, so far as the narrative goes, that he had done nothing.

The ground of his condemnation is not that he did this or that; but rather for what he ought to have done and did not do. His sin is one of omission and not of commission. It is not affirmed that he had inflicted any positive injury on Lazarus, or anybody else. His sin was that of negative inhumanity. Then I ask, are 'there not thousands of Christians who are deeply guilty, not only of negative but of positive inhumanity. And God is no respecter of persons. Reader, just do a little thinking for yourself here.

Some Pointers:

1. It is a universal law of nature and of the Kingdom of God that sin and suffering are inseparable, and that God's laws are just and beneficent. The law holds in the present age and also in the age to come. And I do not deny, but rather affirm, that it will hold in the eternal state. So on the 'other jside"are 'obedience' and blessing inseparable.

2. The present is, for believers, specifically the age of sowing, and that to come the age of reaping. Luke 18:28-30; Gal. 6:6-8. What believers know of sorrow or joy between the new birth and their decease, is only of anticipatory character, an earnest. Of course, we must distinguish between the sorrow of the world which works death, and that of the fellowship of the Cross which works life. 2 Cor. 4:11-18.
3. It is no part of the intention of God in the atonement effected by Christ on Calvary to put a premium on sinfulness in the lives of His people, but rather the reverse. Rom. 6:1, 2, 3, 15, 16; Heb. 10:26-31; Rev. I, II, III. But it is impossible to deny the openly apparent fact that the traditional interpretation does encourage sin and general lawlessness in the lives of believers.
4. The Scriptures teach that when a man repents and comes to Christ all his past sins are forgiven and put away as far as the east is from the west. Not so, however, with sins committed after conversion, rather, after regeneration. These may or may not be forgiven in this life, this age. If not the account must be squared in the age to come. Matt. 5:21-26; 18:21-34. This does not teach that God will never forgive the sin of His child, but simply that he will pay the penalty God's holiness demands.
5. The Holy Spirit makes it very clear through Paul that the Jewish Church, if we may so designate it, and the Christian, stand related as type and antitype. There are some prominent marks in the analogy: Both began in a special manifestation of God. Compare Ex. 12—14 and Acts 1—3.

Both very quickly went into a state of apostasy. Judges 2; Acts 20:28-30; Rev. 2, 3. Both are finally rejected of God. Hosea 1:11, 1:13; Rev. 3:14-17; Rev. 2:1-7. In each case there is a spared remnant which remains faithful. Isa. 65:1-16; Heb. 11; Rom. 8:28-39; Rev.3:4; Matt. 7:13, 14, 24, 25-27. In each case God holds the religious leaders of the people responsible for the apostasy. Ezek.34; Isa. 3:12; Hosea 4:6; Acts 20:28-30; I Tim. 4:1-3; Rev. 2:1, 12, 18; 3:1,14. (Angel-pastor, preacher.)

And, finally, all the backsliders of both dispensations will in the coming age be ultimately restored. Surely this is the Gospel of a rational and divine optimism. Hosea 2:14-23; Matt. 5:21-26; Acts 3:21.

But let us, under this fifth head, particularize somewhat more generally so as to see the exact agreement of type and anti-type:

- (1) In case of disobedience on the part of the people He had redeemed from Egyptian bondage, God threatened the most awful judgments conceivable. Lev.26 and Deut. 28. Paul says, these things happened

unto them for examples to us. 1 Cor. 10:1-10. "He that hath ears to hear let him hear." How often the master used that expression. The Jews were sure they could hear and see. Matt. 13:10-17.

- (2) He told them that if they forsook Him He would forsake them and give them up to His four sore judgments, and He kept His word. Ez. 14:21; Matt. 18:1-34.
- (3) Jehovah declared in the most solemn manner that when the cup of their iniquity was full nothing would turn Him from His purpose to judge, and chastise, and afflict. The only deliverance then and now is righteousness of life, and holiness of character. Ezek. 14:12-14; Heb. 12:14. The language of Ezek 5—7 is awfully solemn, but it is the word of the God of Abraham, Isaac and Jacob, the Holy One of Israel. So is Matt. 18:1-34.
- (4) He threatened them with expulsion from their land and He brought it to pass. Isa. 6:9-12; 2 Kings 17:13-23; 25:1-25; Deut. 31:16-21; Rev. 3:16. The suffering in these captivities must have been indescribably great. To this day they have no national home.
- (5) The great sin of Israel was spiritual adultery. They claimed to be the chosen people of God and yet they loved the fellowship of the world. This leads inevitably to gross immorality. Ezek. 16; 23-37; Hos. 4-2, 13,14; Ex. 20:14. So it is in the Church. Jas. 4:4; Heb. 13:4; Rev. 2:22; Matt. 5:32. See what Israel and the Church ought to be, and ideally are, and some day actually will be. Ezek. 16:9-14; 2 Cor. 11:2. But notwithstanding the apostasy of the mass of believers in both ages God the Father through the Holy Spirit has been gathering out a Bride for His Son, a virgin, who in the Millennial age will be His constant companion. She will be very pure, very beautiful, and wonderfully glorious. Lev. 21:14; Psa. 45; Rev. 14:1-5; 19:5-9. Note the inner significance of Lev. 21:14. Contrast 2 Cor. 12:19-21. Those who would have a place in the Bride of Christ must enter personally into a special covenant. Listen to the Holy Spirit through Isaiah:

"Incline your ear and come unto me; hear and your soul shall live; and I will make an everlasting (age-lasting) covenant with you, even the sure mercies of David." Isa. 55:3. This has no reference to eternity. Before Christ descends into the air He will say to the angels, "Gather my saints together unto Me; those that have made a covenant with Me by sacrifice." Psa. 50:5. See Rom. 12:1,2. The "elect" of Matt. 24:31 are the "few" of Matt. 7:14. All other believers belong to the "many" of verse 13.

-
- (6) The failure of Israel to enter the Promised Land was to Paul a type of the prospective failure of the Christian Church of this age to enter the Messianic Kingdom. Num. 14; Hebrews 3, 4; Gal. 5:19-21; 1 Cor. 10:1-10; Jude 5; Matt. 7:13, 14.
 - (7) He affirms that just as in Israel the natural branches were cut off because of unbelief and sin, so shall it be with the Church. Rom. 11:13-24; John 15:6. But it is not a final excision. It is to the Jews for this age and to many of them for the age to come also. To the Church, all but the few, the excision will be from the bliss and glory of the Messianic Age. But in due time God will "graft them in again." Rom. 11:22-24; Acts 3:21. The Rich Man was one of the "cut-off" branches. Type and antitype agree everywhere. But do not overlook the fact that while Jewish and Christian branches are cut off, the trunk of the Olive Tree is not thereby affected. It is rooted deeply in the soil of God's wisdom, power and love as set forth in the Abrahamic Covenant and in the death and resurrection of Jesus Christ as the "Seed" promised in that Covenant. He said "I am the true Vine." John 15:1-10. He might have said with equal felicity, "I am the never-failing Olive Tree." Rom. 11:17.
 - (8) The Holy Spirit indicates that as the age of Grace is one of greater light than that of the Law, so the penalty for disobedience will be relatively that much greater. Heb. 2:1-3. This confirms our interpretation of 2 Thess. 1:7-10 given elsewhere.

We will now return to our main line of thought.

6. In His beautiful and solemn teaching on the vine and its branches the Master shows that one of two things must happen: The branch (the believer) must bear fruit or be cut off and cast into the fire. This figure would appeal vividly to the Eastern mind because it was a land of vineyards. But we must not carry the figure too far lest we lend support to the doctrine of annihilation. The standing of the believer, thus cut off, is not affected. Nor was that of the saved Jew who was cut off, for if so how could it be said that he would be grafted AGAIN into his own olive tree? The leprous, or unclean Israelite was put out of the Camp, but he did not thereby cease to be a member of that Camp. He simply lost for a time the enjoyment of the rights and privileges associated with that position.

Every believer must have his baptism of fire, to destroy the self-life and make room for the Christ-life, either in this age or in that to come. Thus John 15:6 agrees with Heb. 6:4-8; 2 Thess. 1:7-10; Gal. 5:19-21; 6:6-8.

7. In Matt. 18:1-34 Christ speaks most solemnly of the responsibilities of discipleship, and of the moral accountability of His followers in the day of

judgment. Why should preachers and commentators hand this chapter over to sinners? There had been a contention among the Apostles as to which of them would be the greatest in the coming Kingdom. At that time they did not understand the nature of the Kingdom. Nor did they see that the rejection of Messiah necessitated the postponement of it; nor yet that the death and resurrection of the Son of Man was the first step in that direction. It was not till after the resurrection of Christ and in the conversations of the forty days, and the experience at and after Pentecost that the dispensational purpose of God for this age was made perfectly clear to them. Acts 1:1-14; 2:1-36; 3:17-21.

To affirm, as postmillenarians do, that the Apostles, even after the ascension of Christ and the outpouring of the Holy Spirit, were deceived as to the nature of the Kingdom and the true character of this dispensation is silly nonsense, and betrays woeful ignorance of God's Plan of the Ages. Some say also that the Apostles expected the return of Christ in their own life time. This is contradicted by Acts 20:28-30; 2 Pet. 1:13-15; 2 Thess. 2:3; Matt. 25:19. (After a long time, now 1900 years). Besides, the prophetic succession of the Seven Churches had to run its appointed course. Sardis was only reached in post-reformation times, and we have only lately entered the Laodicean Period. And these Seven Messages are in line with Matt. 18:1-34. Are the Candlesticks of the big denominations still in their place and burning, and does the One like unto the "Son of Man" still walk in the midst? Surely not. Read again the quotation from Dean Stanley in the introduction.

8. Speaking of His coming to judgment at the close of this age, and with no reference whatever to the farther eschatological horizon at the close of the age to come, the Master says:

"The Son of Man shall send forth His angels, and they shall gather out of His Kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth in the Kingdom of their Father. Who hath ears to hear, let him hear." Matt. 13:43, 49. The term righteous excludes all carnal, worldly Christians.

This word finds concrete embodiment in the Beatitudes. Matt. 5:1-12. Few Christians can stand this test.

It is fashionable to assume that "them which do iniquity" includes only sinners. But is it not a lamentable fact that Christians in general these days do iniquity with avidity? With what scheme for pleasure getting and money making are they not mixed up? Look at Matt. 13:41,49 in the light of 1 Cor. 3:1-15; Gal. 5:19-21; Matt. 13:34; 1 Cor. 10:1-10. The Rich Young Ruler came very near to the honor of being worthily designated *righteous*; but the Rich Man whose heart was

unmoved by the pathetic appeal of Lazarus was far from it. But both of them had quite as good a claim as 90% of Christians today. "If we would judge ourselves we would not be judged." 1 Cor. 11:31; Rev. 3:14-20. "They shall gather out of His Kingdom (as it is in mystery during this age) all things that offend." And what could possibly be more offensive to Him who prayed so earnestly for the unity of His people in love than this huge Mustard Tree, this gigantic and universal system of Denominationalism with its historical jealousies, unseemly rivalries and corrupt theologies, professing to be His duly appointed representative in the earth? I can only think of one thing—a union of all these religious organizations on a basis from which every fundamental principle of Christian truth and righteousness has been eliminated.

9. The purpose of the Sermon on the Mount, Matt. V-VII, is to show the way into the Messianic Kingdom. Some preachers are inclined to look upon it as Utopian, as presenting an impossible standard for the individual, and an inaccessible ideal for society. They say, or assume, that its value lies in its ideality. But as a matter of fact there will be none in the Messianic Kingdom, on its celestial side at least, except those who have walked in this glorious pathway.

How beautiful are the Beatitudes of the Master: Blessed are the meek; Blessed are the pure in heart; Blessed are they who do hunger and thirst after righteousness; Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

What does the average Christian of this Laodicean age know of this blessedness? Absolutely nothing. His whole life is ordered on the basis of the law of self-preservation and self-gratification, and this in the face of the Master's solemn warning as to the peril of such a course. Matt. 10:37-39; John 12:23-26.

When Christ uttered that startling warning in Matt. 7:13, no doubt He had specially in mind His own people. On the contrary, orthodoxy takes it for granted that believers cannot be found in the broad way to destruction. When the believer indulges the flesh and walks with the world, delighting in its ideals, and sharing its ambitions, he is in the broad way to destruction, so far as the Messianic Kingdom is concerned.

Paul is very emphatic and specific in his unqualified declaration that those believers who give themselves up to the works of the flesh shall not enter the Messianic Kingdom. Gal. 5:19-21; Rom. 1:18; 2:3-11; Phil. 3:17-19. We will touch this topic in Chapter 6.

10. John says, Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power. Rev. 20:6. Compare the word *blessed* with Matt. 5:1-12; and *holy* (*hagios*) with *righteous* (*dikaos*). See Heb. 12:14.

From this it is clear that none but those who have in some definite degree the qualities expressed in Matt. 5:1-12 will share in the first resurrection. The meaning of the "second death" is easily gathered from Mark 9:38-50; Heb. 10:26-31; 12:25-29; 2 Thess. 1:7-9; and when he says, "But the rest of the dead lived not again till the thousand years were finished. This is the first resurrection." Rev. 20:5. What an inconceivable loss it will be to the Christian to be shut out from the Messianic Kingdom for a thousand years, and confined in the Hadean prison? Matt. 5:21-26. Surely the "wages of sin is death" for the carnal Christian as well as for the sinner. And why should it not be so?

What do these ten propositions establish? That if the Rich Man whose great sin was negatively inhumanity is lost eternally so are the vast majority of Christians who have lived during the present age, for their sins are of a far deeper dye. But they are not, therefore he is not; and the time of their restoration will be his time also. So shall it be with millions of others who in that dark age died in a similar state.

A Few Particulars From the Text.

- (1) The Bible does not say this Rich Man is lost eternally. Then why read it into the text?
- (2) This man's sin was one of omission, of negative inhumanity, and God is no respecter of persons. If this man has been consigned to a literally eternal hell what hope is there for most of us?
- (3) He addresses his great ancestor as "Father Abraham", and Abraham did not deny the relationship.
- (4) Abraham addressed him as "Son".
- (5) The "Great Gulf" between is truly "Fixed", but there will come a time when it will be bridged. Besides, if it is fixed eternally in his case it must be equally for the millions of Christians who according to the Master have gone where he is. Luke 9:38-50.
- (6) Christ assures us that all manner of sin and blasphemy shall be forgiven in the age to come, except the sin against the Holy Ghost, for which there is no forgiveness. Matt. 12:31,32. Let both parts of the above propositions have all the force which the language of the Master will permit.
- (7) The ground of the final deliverance, of all who ever shall be saved, is the atoning death and effectual intercession of Jesus Christ-the God-Man; and also, so far as it concerns believers who have died in disobedience and sin, the fact of their imperishable standing in Christ.

A few of the outstanding features of the apostasy of the Christian Church:

1. The very early abandonment of the Hope of the Apostolic Church in the Pre-millennial Coming of Christ, and the adoption of the Post-millenarian view.

Dr. Shedd says, "The period between the year 150 and 250 is the blooming age Millenarianism". History of Doctrine. Vol. II. page 392. If he had read his Bible more inquisitively than he read Church History he would have discovered that the blooming age of Millenarianism was from A.D. 34 to A. D. 100; that is, Acts 1:1-11 to Rev. 22:20. I have yet to find a Church historian of the post-millenarian type who would not rather quote the Church fathers than the Prophets, Apostles and Christ; though it is openly admitted that the former were "notoriously unreliable." I regret to have to say that the infidel Gibbon is far more reliable on this point than the typical writer of Church History.

2. The very rapid development of Nicolaitanism in its threefold progressive manifestation in Presbyterianism, Episcopacy, and Popery. Nicolaitanism is the enslavement of the people through the instrumentality of Church government and false doctrine. The woman who mixes the leaven (of error in doctrine and polity) in the meal of God's truth is the same in every case. The onl difference is that of degree. Matt. 13:33.
3. The adulterous union of the Christian Church with the Pagan Roman Empire at the beginning of the fourth century. The address to the angel of the Church in Pergamos has its prophetic application here. Rev. 2:12-16; James 4:4; 2 Cor. 6:14-18.
4. The Roman Catholic perversion of the Bible Doctrine of works. The address to the Church in Thyatira forecasts this. Rev. 2:18-24.
5. The Protestant perversion of the Bible Doctrine of Grace. The Sardian letter applies here. Rev. 3:1-4. Of the last two each is the complement of the other. The deception is one while the manifestation is two-fold.

There are, as I have pointed out elsewhere, two great motives to holy living. They are the love of God and the fear of God. These include the love of truth and righteousness and holiness; and also the hatred of sin in all its abstract and concrete forms. The Father says with delight to the Son during His life on earth, "Thou hast loved righteousness and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil (the Holy Spirit) of joy above Thy fellows". Heb. 1:9. What is it that keeps thousands of people from stealing other people's property? Nothing but a sober fear of the civil law. God intended it should be so, not only in civil but also in divine government. The atonement was not intended to abolish the law of cause and effect but rather to emphasize and glorify it.

"The fear of the Lord is the beginning of wisdom". Prov. 1:7.

"He was heard in that He feared." Heb. 5:7.

Through an antinomian perversion of God's truth the churches have turned the doctrine of free grace into a Divine approval of sin; and Christian liberty into a licence to practice iniquity with impunity.

The Dualism of Eternal Life: A Revolution in Eschatology
by Pastor S. S. Craig