

## CHAPTER 5

# HUMAN DESTINY OR THE SHEEP AND THE GOATS

"Idolatry of intellect. The part of man which is especially worshipped is that by which he was at first led astray, seeking to be as God, and going in quest of the knowledge of good and evil. Other things are depreciated; the want of intellect brings contempt; the supposed possession of it elevates, even in the absence of moral qualities. Cleverness, genius, ready wit, originality, and such likethese are the things that men admire, nay, worship.

Hence man's wisdom uses in esteem, and the simplicities of Christ are disparaged. The Bible is only admired in so far as it is an exhibition of intellectual power, or as the means of enabling man to display his intellect. That age is evil when, by the worship of human talent, man is exalted; and that part of his being, which has always been most hostile to God, made the object of all but divine adoration." -Journal of Prophecy.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick, and ye visited me; I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment; but the righteous into life eternal." Matt. 25: 31-46.

We will come to the heart of our subject with as little delay as possible. The problem of Human Destiny surpasses in importance all others with which the mind of man may be occupied. The worth of all knowledge, and all human "goods" of every conceivable kind culminates in victory or defeat at that moment when the spirit of man closes its eyes on this earthly scene and opens them face to face with the stern verities of the other world. And that, there is another no sane man will deny. Neither will any sane man deny that the relation of the present to the future is that of cause and effect.

### THE ORDER OF EVENTS

The signs of the times, viewed in the light of prophecy, indicate with infallible certainty that we are very near the end of the present age, or dispensation, the most tremendous crisis in the history of the world. Note the following:

1. Sixty-nine of Daniel's Seventy Weeks (of years) closed with the crucifixion of the Christ. Dan. 9:24-27; Ex. 12: 1-20; Matt. 26:1-66.
2. The Seventieth Week will begin with the appearance of the Antichrist in Jerusalem; and, presenting himself to the Jews as their long promised Messiah, they will accept him and enter into a covenant with him. Dan. 9:27; John 5:43. The present age falls between these two points.
3. At the middle of the Week (three and one-half years) he will break the covenant and become their persecutor. Dan. 9:27.
4. By this time the Ten Kingdoms of the Roman Earth, and the revived Roman Empire, will have been established with the Antichrist as supreme head.
5. At the end of the second half of the Seventieth Week, Gentile World-Dominion will come to an end in Universal Catastrophe. The Holy Spirit tells us of this in Rev. 19:11-21; Dan. 2:43-45. The present WorldWar is simply the prelude to the opening of the Seventieth Week, and, especially, to the Great Tribulation which begins at the middle of the Week. Dan. 9:27; 12:1,2; Matt. 24:21.
6. Just before the last blow, which utterly paralyses and annihilates all Gentile World-Power, the Second Advent of Christ takes place.
7. Concurrently with this is the resurrection of the righteous of all dispensations, and the judgment of the saved. 2 Cor. 5:10. The first two parables of Matt. 25 come in here. This carries us over into the next age, or dispensation.
8. The first steps are taken towards the establishment of the Theocratic-Millennial Kingdom. Rev. 20: 1-4. The two parables of the virgins (Matt. 25:1-13; and that of the Talents, 14-30) disposes of believers. Following this we have the judgment of The Living Nations (Matt. 25:31-46).

Thus two important facts are established: First, This is not in any sense a judgment of Believers; Second, This judgment scene is not at the end of the world (the millennium), but at the end of the present age. Thus we have settled the Time of the judgment, and the Subjects of it. But most important of all, we must now decide The Nature of the judgment.

I will here anticipate my finding prior to the demonstration of the fact. The conclusion reached through the line of study here pursued along the highway of analysis and synthesis to the goal of a logical deduction was not the avenue through which the truth was first reached. It was not reached by a logical process at all. It was a discovery resulting immediately from intuition and by way of inference. And it is this:

Matt. 25:46 has absolutely nothing to say of the eternal state of either the saved or the unsaved; and has direct reference only to the age to come, the thousand years intervening between the second coming of Christ and the Judgment of the Great White Throne. Rev. 20:11-15.

Just very shortly after the true interpretation of Luke 18:28-30 was flashed into my mind, Matt. 25:46 came before me, and the inevitable inference was irresistible. But no honest student will let matters rest there. Truth reached by revelation or intuition must submit to be thrown into the crucible of a logical process. The logical faculty has a right, within certain limits, to challenge the intuitive faculty, and demand of it the reason why. This being so, at the first opportunity I went to work on the passage (Matt. 25:31-46), examining every verse and every important word in the original, with the result that I found not one single iota of fact to cause me to doubt the correctness of my inference. The reader has a right to be conducted through every step of the process and to have permission to challenge it at any point where he has reason to suspect any unintentional oversight, or wilful concealment of facts.

But before entering on our study let me insert a remark or two growing out of the very nature of the case:

Once grant that in between the present age and eternity there is another age which has its own distinctive eschatology with its accompanying outlook on the future, that is, on eternity, is it probable, is it logical, to suppose that the eschatological outlook of the present age would extend its horizon beyond the age to come and into the eternal state? I submit that it is not only very improbable, but dispensation ally impossible. It would make an awkward break in the God ordained progression of the ages. But I do not have to insist on this. The exegetical wealth of the text makes external support unnecessary. At the same 'time it will be evident to the reader that only a portion of the facts can be produced within the space at our disposal.

### **SOME FACTS LYING MOSTLY ON THE SURFACE**

1. There are no Christians here; that is, none of the saved of this dispensation, nor of any former dispensation.
2. There is no question of resurrection, or judgment of the dead.
3. There is no question of having been chosen in Christ before the foundation of the

world, nor of the blood of Christ, nor of the Holy Spirit.

4. There is no question of their being changed in the twinkling of an eye.
5. It is explicitly affirmed that they are Gentiles, living nations.
6. They are in mortal bodies, and, as we shall see later, the sheep continue in mortal bodies after entering the Kingdom.
7. They are divided according to moral character and not faith, into two classes, sheep and goats.
8. Their relation to Christ is that of subjects to a King. He is never spoken of as King in relation to the Church. He is the Head of the Body, the Church.
9. There are no terms of endearment as in John 13:33 (little children).
10. No possessive pronouns as "My", "Your".
11. The sheep here are therefore not those of John 10:1-19.
12. Neither the sheep nor the goats have ever before known Christ.
13. In every feature the judgment is distinct from that of Rev. 20:11-15, as to time, as to subjects, and as to results.
14. The goat was not so valuable as the sheep, but it was by no means a worthless animal. It was much used in the sacrifices to Jehovah.
15. In the age to come, the millennium, there will be nations, even Gentile nations, on the earth. Not so in the eternal state.
16. In the millennium there will be sin and death. Isa. 65:20. Not so in the eternal state. Rev. 21:1-7.
17. There is forgiveness of sin in the age to come for sins committed in this age. Matt. 12:31, 32. I do not say that this is so in all cases.
18. Probation does not always end at the end of the present age. It does at the end of the age to come.
19. The age to come is distinctly said to be an age of restitution. Acts 3:21. Not so the eternal state.

20. All the heathen who have never heard the Gospel will hear it in the age to come, if not sooner.
21. The punishment into which the goats go is not eternal, but age-enduring, age-lasting, lasting during the age to come; and in that time they will have an opportunity to repent and be saved.
22. The eternal life into which the sheep go is the Messianic Kingdom, and the earthly sphere of that Kingdom. And in that sphere there will be many, very many unsaved people. This is clear from many passages. Otherwise, when the Devil is let out of his prison at the end of the Millennium for a little season he would not be able to deceive the multitudes of Gog and Magog. Rev. 20:7-9. These multitudes will have been in the Messianic Kingdom though not of it. So the sheep of our narrative will have to be saved by a living faith in Christ. There is no guarantee that they all will do so. If not they will be lost.

When the Son of Man shall come in His glory, and all the holy angels with Him, then shall He sit upon the Throne of His glory. ver. 31. It is not as God, essentially, but as the Son of Man that He is acting in the capacity of judge. The Redeemer must also be the judge. Grace offered must precede judgment as to final results. But results here are not final. See John 5:27. This is the same coming as that mentioned in Matt. 24:29-31. And as there is no room for a millennium before the great tribulation mentioned there, the coming must be premillennial.

The Throne of His glory here is the same as that in Rev. 3:21. The overcoming saints of all past dispensations will be seated there with Him and this will be no small part of His glory.

"And before Him shall be gathered all nations; and He shall separate them one from another as a shepherd divideth his sheep from the goats; and He shall set the sheep on His right hand and the goats on His left. Then shall the King say unto them on His right hand, Come ye blessed of my Father (not your Father), inherit the Kingdom prepared for you from the foundation of the world." Ver. 32-34.

This is the Messianic Kingdom promised to the Fathers, especially to David. 2 Sam. VII. The Son of David and the Son of Abraham will then rule in irresistible power and marvelous glory. Psalm 45, and 72. As already remarked this Kingdom will have two spheres, the earthly and the heavenly. In the latter everything will be in the full power of resurrection life and glory. Not so on the earth. These sheep unlike those in John 10 inherit the Kingdom, but on the earthly side, or sphere, and all such will be in mortal bodies. Here positions of vantage once held may be lost the same as in the present dispensation.

The "King" of verse 34 is the Lord Jesus Christ. He is now King *de facto*, whereas he has been King *de jure* for eighteen years. If the reader will examine Dan. 7: 9-14 he will see that just before the judgment of the sheep and goats Christ has been crowned King in the heavens and has now entered on his work of conquest. The crowned King requires an actual kingdom with territory and subjects. The whole of Matt. 25 presents the King clearing the way for the full manifestation of the grace of God in the earth in order to bring such scenes as Psa. 72 to an actual realization.

The manner in which the sheep of verse 34 inherit the kingdom is quite different from the manner in which the saints of this and past ages inherit. The latter come into the possession of the kingdom through fidelity and righteousness, in other words, by conquest. Matt. 5: 1-12; Rev. 3:21; Jas. 1:12. These all belong to the sphere of the heavenly kingdom. But when Christ sets up the earthly sphere with Israel as head of the Gentile nations, all the Gentiles who survive the great tribulation will find themselves in the Kingdom of the Son of David, because the Gentile world-power has come to an end. There is no other place for them to be. And Christ can say to every one of them, even to the unsaved "come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Their blessedness consists in their external privileges, not in the state of their hearts. This may or may not come later. Nevertheless the rule of Satan has gone and that of Christ has come.

In verses 35 and 36 Christ gives the reasons why the sheep have been spared and permitted to enter the Messianic Kingdom. He says, "for I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in; naked and ye clothed me; I was sick, and ye visited me; I was imprisoned and ye came unto me."

The reader will note that there is not a word here about faith, or atonement, or cleansing through the blood, nor quickening by the Holy Spirit, nor overcoming. The response of the sheep in verse 37-39 indicates clearly that they had no previous personal acquaintances with Christ. In verse 40 we have His reply to their fivefold question. It is this: "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto Me." The word brethren may have a double significance: (1) as applied to the Jews, the saved remnant of Zech. 13:9; and (2) as applied to saints who have just been previously removed from the earth and who are now associated with Christ in the judgment. Rev. 3:21. The expression "My Brethren" implies that they, the sheep, are not His brethren. Let it not be forgotten that all who are in the earthly sphere of the kingdom are in mortal bodies. When we speak as above some one will reply that flesh and blood cannot inherit the kingdom of God. 1 Cor. 15:50. But in this passage Paul is dealing exclusively with the resurrection of believers and therefore with the heavenly sphere, and it is quite true that flesh and blood cannot inherit that. Paul says nothing here about the earthly side of the kingdom in the Messianic age; whereas in Matt. 25

Christ in speaking to the sheep refers exclusively to the earthly side; and here flesh and blood can and will inherit the kingdom. If this were not so there could be no sickness nor death during the Millennium. When the children of Israel entered Canaan they were under the theocratic rule of the heavens; and they were all in mortal bodies. Christ could have said to them what He says to the sheep here. And as the children of Israel did not prove themselves worthy of the inheritance they did not retain it. So will it be with thousands of the spared nations who are privileged to enter the theocratic kingdom when Jesus comes. If these sheep wish to retain the inheritance they must prove themselves worthy, otherwise they may become goats.

The "ready" of Matt. 25:10, and the "prepared" of Matt. 25:34, are the same in the original, only that the one is adjectival and the other verbal. Compare Matt. 22:1-14. The wedding was ready, but those invited were not worthy.

We must now examine the word righteous in verse 37. Quite evidently these are not the righteous (*dikaioi*) of Matt. 13:43,49. This word, except when applied to God, is a relative term. Different persons may be righteous in different degrees, just as others may be wicked in different degrees. Even of unsaved men certain acts may be said to be righteous, that is, according to the laws of nature, while others may be designated wicked. See Acts. 10:30-35, and Rom. 1:18-20; 2:12-15. Peter speaks of Lot as "that righteous man." Relative to the Sodomites he was truly such, but relative to Abraham he was unrighteous. So the sheep of our narrative relative to the moral character of the goats are called righteous; but relative to the overcoming saints they are unrighteous. The unscholarly use of *dikaios* and its cognates by theologians and Bible students generally has opened the way for much confusion and evil. But we cannot enlarge on this now. It is worthy of note, however, that the term *wicked* (*poneros*) is sometimes applied to saved persons. comp. 1 Cor. 5:1-13; 2 Cor. 7:6-12 and Matt. 25:26. We find both words applied to believers in Matt. 13:49. The wicked here are made up of two classes—saved people who live in the flesh, carnal Christians; and mere professors, the unsaved. The wicked saved are lost but not eternally. So in John 12:24, 25. They have missed the Messianic Kingdom, and in this sense have lost their souls and are cast into the outer darkness. This is a fearful thought, but it is the word of the living God. Matt. 10:37-39; Heb. 10:38,39.

The sheep are designated righteous on the simple ground that they have been kind to the King's brethren, even though they did not know Him. When we think of the suffering of the Jews in Europe today, of their awful persecution by the Russians, and then on the other hand reflect that here and there are unsaved nurses and benefactors ministering, to their needs without any thought of their nationality, or of the fact that they are God's chosen people, we have a living, present-day illustration of the truth of our narrative. There are some people who think that God takes no note of kindly acts done by the unsaved, but this is a fearful mistake and contrary to the word as we have seen in Rom. I, II; and Acts X; Josh. 6:22-25.

"Then shall He say unto them on His left hand, Depart from me ye cursed into everlasting fire, prepared for the Devil and his angels". Those addressed are the goats. Let us examine this word more carefully. The main key to a true exegesis must be sought in the exact meaning of the terms which the Holy Spirit employs. It is the same when men converse, or correspond, or do business. Not to use words of clearly defined meaning is inexcusable in an educated man. To deliberately choose ambiguous terms is to play the mean part of a esuitical sophist. The Holy Spirit is exceedingly careful and discriminating in His use of words. See, for example, the two words for love and the two for feed in John 21:15-17.

In the New Testament there are two words for goat. They are tragos and eriphion, the latter sometimes taking the masculine form, eriphos. Tragos means a full grown goat. In the O.T. the he-goat sometimes is the symbol, or type, of a wicked man, a leader in wickedness. It is thus used in Ezek. 34:17, and the Sept. translates it by tragos. Compare Isa. 3:12; and notice that in the addresses to the Seven Churches in Asia the message is to the pastors, not to the people, except indirectly. The New Testament has much to say against false teachers.

Now in the judgment we are considering the word tragos does not once appear. It is one of the two forms eriphos, or eriphion, which means a little goat. Compare pais a boy, and paidion a little boy. Matt. 21:15; and Mark 10:13.

We thus properly conclude that the goats of our narrative are little sinners. The great sinners, the goats, have been removed before this judgment takes place. Rev. 19:11-21.

"Depart from Me ye cursed".

Moses pronounced fearful curses on the children of Israel if they did not obey God's word. Deut. 28. And these curses came upon them notwithstanding that they were by redemption the children of Jehovah. The City was cursed, Jer. 26:6; the land was cursed, Jer. 44: 22; and the people were cursed, Jer. 44:8; Zech. 8:13. Even after the captivity the people came under the curse again. Mal. 1:14; and 3:9. It is quite true that Christ hath redeemed us from the curse of the Law; and has thereby given us a standing before God that is perfect; but this will not prevent a carnal believer coming under the curse at the Berna Judgment. Matt. 7:21-23; 2 Cor. 5:10; 1 Tim. 1:20. I know this is a startling statement, but it is Scriptural; and this is my main concern. Every Higher Critic who has the gift of eternal life and who has passed over the lines knows today to his unutterable sorrow that a curse awaits him in the clay of the Lord. But this is only one form of sin. The reader may recall what we have already said on Heb. 6:4-8; and 10:26-31. Read especially and with emphasis on every word, Heb. 2:1-3. But the curse will not rest on the Jew forever (I use the word in the English sense here); nor will it rest on the carnal Christian forever. And I affirm positively that there is no necessary reason why it should rest on these goats

forever. We will meet this point lower down. But let us keep in mind that there are sins which can and sins which cannot be forgiven, either in this age or in the age to come. Matt. 12:31, 32. We are on rock bottom here both positively and negatively. The everlasting fire of verse 41, and the everlasting punishment of verse 46 are identical, and therefore we will examine the former when we come to the latter. "Prepared for the Devil and his angels."

This word *prepared* appears here for the third time in our narrative. ver. 10, 34, 41. In ver. 10 it is translated *ready*. Note the contrast: "The Kingdom *prepared* for you"; and "fire prepared for the Devil and his angels". This is not without eschatological significance. The sin and the sins of the Devil and his angels are all widely different from those of the fallen sons of Adam. God said to Abraham:

"I will bless them that bless thee, and curse him that curseth thee." Gen. 12:3. Matt. 25:41 is a particular application of God's solemn declaration to His faithful servant. But let us observe that this sin is covered by the atonement. I have already remarked that personal sins can be dealt with in two ways: By pleading the blood of Christ, confessing the sin and abandoning it. Second, by enduring the penalty. Peter's denial of his Lord, and the falsehood of Ananias and Sapphira are illustrations to point. Here, in these cases, we have only believers. There is also a difference in the sins of the unsaved. The sin of blasphemy against the Holy Ghost hath no forgiveness. The man who refuses to accept the vicarious atonement of Christ as God's only way of salvation for sinners cannot be forgiven. We may set it down as an axiom of Biblical Theology and especially of Biblical Eschatology, that the one ground of eternal perdition is personal wilful rejection of the one atonement which Jesus Christ has effected in His life and in His death as bearing the sin of the world; and thereby satisfying the most absolute requirements of the Divine Holiness. Of course the sin of blasphemy against the Holy Ghost, and the taking of the mark of the Beast, and such like, are wilful rejections of Christ and His atoning death. We are perfectly justified, then, in concluding that there is nothing *per se* in the sin of the goats to finally exclude them from a share in the benefits of the great redemption, any more than there was in the case of the Rich Man which is the case of the vast majority of Christians.

Since the beginning of the fourth century the Church has erred in the interpretation of our narrative in three respects: In respect to the sheep, the goats, and the Devil, and especially in reference to the last. How comes it that the New Testament has so much more to say on this subject than the Old Testament? The fuller revelation of God in Christ and of His Plan of the Ages necessitates a correspondingly full revelation of the Devil in his antagonistic relation to that Plan, and of the stages of the concurrent outworking of the two great mysteries of Godliness and of Iniquity. The one cannot be studied apart from the other without disturbing the equilibrium of truth. But as a matter of historical fact and current personal observation it is only too apparent that the Church has for hundred of years abandoned the teaching of

Scriptures on both sides of the mystery to her own undoing. Which side did she abandon first? This would be difficult to determine. It is very probable that the two evils grew up side by side. It is certain, however, that by the middle of the second century the great truth of the pre-millennial coming of Christ was rapidly losing ground; and the post-millennial view of prophecy was proportionately gaining. Thus in proportion as Christ was theoretically taken out of His Scriptural place as the rejected One of earth, and proclaimed as King of the Church and Ruler of the world; the Devil was displaced, theoretically, doctrinally, from his Scriptural place as the enemy of the Church, of truth and righteousness, and the actual ruler of the world within divinely prescribed limits. The damage of this double displacement to theology as a science, and to the Church as the body of Christ, has been incalculable as well as irreparable. The Church cannot, dare not, give to the Devil the attributes, functions, and prerogatives which the Scriptures assign him without thereby necessitating an internal revolution in her theology, ethics, organizations and polity. The reason is that a misplaced Devil is the adversative complement of a displaced Christ. It is impossible to give the Son of Man His imperial rights in the Church till the Devil is first by faith dethroned. All error in doctrine, or polity, or depletion in spirituality, implies the relative exaltation of Satan in the professed temple of the living God. The result has been the almost complete obliteration of the line which in Scripture divides the world from the Church. This is most manifest in those countries where there is a State Church. And according to James 4:4 and other passages a State Church in this age must of necessity be a Harlot Church. The logical goal is Rev. 17.

### **THE GROUND OF CONDEMNATION**

"I was an hungered and ye gave Me no meat; I was thirsty and ye gave Me no drink; I was a stranger and ye took Me not in; naked and ye clothed Me not; sick and in prison and ye visited Me not".

Will the reader notice thoughtfully that these are all negative sins, sins of omission. And as already stated in the case of the Rich Man such sins cannot provide a sufficient basis for the awful sentence of irreparable damnation. If they could there would be no escape for the vast majority of Christians from the same doom, unless we are prepared to affirm that one of the purposes of the atonement is to put a premium on sin for the convenience of carnal Christians. Millions of Christians have been guilty of these and worse sins against the Lord's brethren, the Jews.

The reply of those symbolized by the goats is that they were not aware of having been guilty of such sins as the judge specifies. This indicates that they had no personal knowledge of Christ either as a Saviour from sin, or in any other capacity, or respect. And are there not literally thousands of people even in the most civilized nations, to say nothing of heathen nations so-called, who are in this very condition of ignorance, darkness and apathy.

In the 45th verse Christ, the King, indicates the very close relationship between Himself and His brethren; and at this time especially His Jewish brethren. On the 10th of Nisan A. D. 34, God gave them up in a special manner to judicial blindness because they rejected His Son, their King. John 19:15. Four days later they crucified Him. Thus was the type of the Passover lamb fulfilled. "And the whole assembly of the congregation of Israel shall kill it (Him) in the evening. Ex. 12:1-14. That was the evening of a very long, and very dark night to the Jews. But after almost two thousand years we are very, very near the historical realization of the judgment scene which we are now studying. Just shortly before this solemn event, the Christ, the Messiah, the King of Israel, shall have appeared in glory on the Mount of Olives to the saved Remnant of Jews, those who shall have survived the great tribulation, and there they will recognize Him as did Saul that memorable day on the way to Damascus. That will be a day of bitter wailing:

"And I will pour upon the House of David and upon the inhabitants of Jerusalem, the Spirit of Grace and of supplications; and they shall look upon Me Whom they have pierced; and they shall mourn for Him as one mourneth for His only Son, and they shall be bitterness for Him as one that is in bitterness for his first-born." Zech. 12:10. But this is not all. If it were the sorrow would be unbearable:

"In that day there shall be a fountain opened to the House of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." Zech. 13:1.

Thus the curse has been removed, the judicial blindness has been lifted and they are once more His *brethren* both by redemption and appropriation, as well as by kinship. These, forgiven and restored, stand by the side of the King while He judges the remnant of the nations. Zech. 14:1-21. Any kindness or evil done to them, even when in the state of judicial blindness, is regarded by the King as done to Himself. And He, the King, is not here speaking of what Christians have done or have not done to the Jews. That will be settled at the Bema Judgment. 2 Cor. 5:10. Many, indeed, of them also shall receive a sentence very similar to that passed on the goats. He is here speaking only of the nations; or rather, those portions of them which have survived the time of trouble such as never was before and never will be again. Matt. 24:21-31.

"And these shall go away into everlasting punishment; but the righteous into life eternal."

This brings us to the crucial point of the narrative, the *pons asinorum* of ecclesiastical eschatology. Actual Biblical Eschatology has no real difficulty here, except to get the former out of the way, and by so doing clarify the spiritual horizon. So far as man had a part in the objective revelation of truth there is no danger in the human factor, for there man is in his proper place, the willing, efficient, humble instrument of the Holy Spirit. Abraham, Moses, David, Isaiah, Daniel, John, James,

Peter and Paul, are more or less transparent media; the heavenly light flows through them freely and beneficently. This is pre-eminently true of the human side of the Christ. In Him was life and the life was the light of men.

But when we come to the subjective apprehension of that revelation the danger looms large to those who have the vision of God in reality. Here man is no longer the medium of communication subject to the Spirit of God; but, viewed historically, the prolific producer and elaborator of ideas, theories, systems and institutions which even in outward form have little or no resemblance to Christianity. Paul as a medium on the objective side of revealed truth is all right. But John Calvin, or James Arminius, or Martin Luther, as media on the subjective side, the Church side, is another matter entirely. Here, not yonder, is the peril of the seeking soul. And to that very large number of religious people to whom the Church, their Church, is not only synonymous with Christianity, but is Christianity, the peril becomes a soultragedy and the tragedy develops into a catastrophe.

But the danger is inevitable. Owing to the nature of man and also to the nature of the problem and the plan of redemption, the human instrument and medium is as indispensable on the subjective side as on the objective. The law of interdependence holds everywhere. And in the mechanism of the divine plan it is inevitable that some must lead and others must follow. From this standpoint the organic interdependence of the individual units which make up the ecclesiastical organism differ nothing from those of the political organism. The difficulty is not to get the masses to follow, but to find men who are competent to lead and worthy to be followed. God is not looking for good followers so much as for good leaders. The dearth of these has been the standing-disgrace of the Church. Human nature is prone to observe that great law of mechanics whereby every force is said to seek the line of least resistance. The fallacy lies in the assumption that we can reason from mechanism to organism, from physical force to moral force, and from a thing to a personality. All things considered the line of least resistance for the Christ lay through Gethsemane and Calvary. And what is true of the Christ is true of every human being born into this fallen world. Peter at the trial of his Master made a daring attempt to evade this fundamental law of the Kingdom, and we know with what remorse and sorrow to his soul. There is no denying the fact that all down this dispensation Christians generally have been seeking to do what Peter could not do, and what Paul would not do; and shall we dare to assume that they have succeeded, or are today succeeding? Those who think so will be effectually cured of the illusion in that day when they stand before the Bema of Christ to be judged for the deeds done in the body. 2 Cor. 5:10; Col. 3:25; Heb. 10:26-31.

We must now face the problem presented in Matt. 25:46.

So far in our progress through the successive chapters of this work our most efficient instrument has been the scientific principle of accurate definition. The reader will do

well to recall and reflect anew on the quotation from Bacon in this connection. And in doing so it is impossible to avoid conflict with the reasoning and conclusions of men who are famous for learning and whose opinions have, in orthodox circles, all the weight of inspired oracles. But the honest and devoted seeker after truth will take nothing for granted, nor will he recognize any absolute standard of truth except the word of God; and that only as properly translated, interpreted and applied.

I take it for granted that most candid readers feel obliged to confess that the generally accepted definition of the Greek adjective *aionios* is contradicted by the facts of etymology, history and consistent exegesis. When we know, for example, the length of a given age (as in Luke 18:30), and find the term *aionios* applied to that age, and then translated into English by such words as "eternal", or "everlasting", a very ordinary logical faculty ought to scent the suspicious odor of logical inconsistency and traditional bias. I have already pointed out that if the proper translation involved no other difficulty than an appeal to the simple fact of etymology, a school boy might settle the question for all time. The supporters of certain theological theories and dogmas ought to know that if they define such words as *Aion*, *aionios*, and *olam*, in accordance with their plain etymological signification, they will be obliged to abandon some of their dogmas, and consent to the need and demand for revision of traditional theology in general, and of eschatology in particular. Once admit that between the close of the present age and the judgment of the Great White Throne there is another age during which Israel is restored to the place of corporate testimony in the earth, and you cut the ground completely from under the post-millenarian. This he cannot tolerate. A false interpretation is preferable to the humiliation of having to admit and confess that the teaching of this or that Church has been untrue and misleading. But when they discover, as in the majority of cases they certainly will, that their devotion to the traditions of men has cost them the loss of the Messianic Kingdom and involved them in age-lasting destruction, their sorrow will be exceedingly great. May the study of this book save many from so terrible a calamity. This is one of its purposes.

Before proceeding to a more critical examination of the passage before us, I would ask the reader to consider his standpoint, and especially to consider with keen discrimination what is the true eschatological horizon before us as determined by Matt. 13, 24, 25. Nothing could be more self-evident than the fact that we are here dealing with the nearer eschatological horizon. Very, very rarely does the perspective of the Master rest upon and bring into relief the solemn facts of the final judgment at the end of the Millennium. And what is true of the four Gospels is also true of the New Testament as a whole and, indeed, of the entire Bible. Discrimination between the nearer and farther horizon is fundamental not only to Biblical Eschatology, but to the whole range of Biblical Theology. Not only do the majority of writers and preachers fail to make this distinction; but, as already remarked, they are under the grip of an imperious necessity to deny that any such distinction exists. With the above reminder before us we will proceed:

There are in Matt. 25:46 three words the proper definition of which must contribute very largely to a true interpretation of the passage. They are *zoe* (life), *aionios* (everlasting, eternal), and *kolasis* (punishment); and the compound formed by the first two. We have already demonstrated that the phrase "eternal life" has two meanings in Scripture—the free gift and the prize. The Rich Ruler was after the latter—the Messianic Kingdom. We cannot, however, examine the term *kolasis* without some further discussion of the term *aionios*. *Kolasis* has as its synonym the term *timoria* (long o).

The former occurs twice in the N. T. as a noun (Matt. 25:46, and I John 4:18); and twice in verbal form (Acts 4:21, and 2 Pet. 2:9). The latter is found only three times. In Heb. 10:29 as noun; and in Acts 22:5; 26:11 in verbal form. The rarity of these words should perhaps remind us of the fact that judgment is God's "strange work", something He would rather not have to do. Isa. 28:21; Ezek. 18:23,32.

It will be necessary to consult the authorities, but in doing so we must endeavor to see with our own eyes and not theirs. And our eyes will see no more of truth than others save as the eyes of our understanding (lit. heart) are enlightened by fellowship with the Father and the Son. Eph. 1:18; I John 1:7.

Thayer's Lexicon defines the verb *koladzo* thus: 1 prop. prune, as trees. 2. to check, curb, restrain. 3. to chastise, correct, punish: so in N. T., 2 Pet. 2:9; Acts 4:21.

That definition of the verb, as we shall see later, fits in exactly with our interpretation of Matt. 25:46.

He treats the noun *kolasis* as follows: *correction, punishment, penalty*, and quotes Matt. 25:46. In a note he says:

Synonyms—*kolais, kolasis, timoria*: the noted definition of Aristotle which distinguishes *kolasis* and *timoria* as that which is disciplinary and has reference to the good of him who suffers, while the latter is penal and has reference to the satisfaction of him who inflicts, may be found in his rhet. 1, 10, 17.

This ought to satisfy every enquiring mind as to the classical use of the word *kolasis*, namely, that it expresses the idea of correction, or punishment, with a view to the good of the individual on whom the punishment falls.

Dr. Vincent is strangely inconsistent here. After his excellent remarks on "everlasting destruction", 2 Thess. 1:9, one might well expect him to apply the same process of logical reasoning to Matt. 25:46. Here is what he says on Heb. 10:29:

"The distinction sometimes asserted between *timoria, retribution, and kolasis, chastisement* for the amendment of the subject, does not hold in N. T. Neither *kolasis* nor *koladzein* convey any sense of chastisement." Acts 4:21; 2 Pet. 2:9;

Matt. 25:46; I John 4:18."

We see here how he contradicts Aristotle, and we shall see later how he contradicts the Scriptures. I wish to remark in passing that the Scriptural use of these two Greek words does not lend the slightest support to the traditional form in which the doctrine of eternal punishment has been held. This will become apparent in our exposition a little later.

When we miss our way in reasoning on any subject the most common cause of our deviation from the straight path is that somewhere at the basis of our logical process there is an unwarranted assumption. In the case before us the unwarranted assumption is that 2 Pet. 2:9 and Heb. 10:29 are spoken in reference to sinners, and has therefore nothing to do with Christians. But the reverse is the truth.

Peter's Second Epistle, while intended for the guidance and comfort of God's true people all through the dispensation, has special reference to the end of the age, the days we are living in and those immediately to follow. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts". 2 Pet. 3:3. We do not need to deny that this has an application to sinners, but this is not the governing thought in the Apostle's mind. In 1:19 he refers to the deep darkness in which the world during this age must lie because of the fact that its ruling prince is Satan; and warns the faithful that their security must be found in giving prayerful attention to "the sure word of prophecy", the very thing which Christians are careful not to do, and which the leaders of the people generally will not do. The result is that the heart is not cleansed according to I John 1:7, and in this state becomes and remains the very soil in which the enemy loves to sow the seeds of error, and to cultivate that which he has sown until he brings it to maturity. Then in 2:1 he speaks of the false teachers and their followers who bring shame and disgrace to the cause of Christ. Are these false teachers in the church? Of course they are. Have they the free gift of eternal life? They may have it. The general conditions then are the same now, only more aggravated and nearer the crisis point. Peter says that many shall follow their pernicious ways; by reason of whom the truth shall be evil spoken. of. Is this language not generally true of professing Christians today?

In 2:15 he says these false teachers have "forsaken the right way". Could this be affirmed of any unsaved person. Can sinners forsake the right way when they have never known it. How expressive are the words "the wages of unrighteousness". The temptation to hold back and hold down the truth for the sake of material advantage never was stronger than it is today. But this is only one of a trinity of temptations which always work hand in hand to seduce the servants of Christ. They are (1) indifference to the blood of atonement; (2) the love of money; and (3) ecclesiastical ambition. See Jude 11. Listen again: "These are wells without water, clouds that are carried with a tempest; to whom the midst of darkness is reserved for the (millennial) age". The false translation "for ever" justified the assumption that Peter was speaking of sinners. 2 Pet. 2:17. Do you reply, "but the R. V. omits for ever"? Very

true. Nevertheless, as he is speaking of believers, even though in a backslidden state, is not the idea implied as the necessary completion of the predicate "is reserved"? This view is confirmed by Jude 13, and Matt. 22:13; and is sustained by the analogy of God's dealings with His ancient people. Heb. 2:1-3; John 6:49. The severest penalty threatened against the unfaithful Israelite was to be "cut off from the congregation". Lev. 17:10; 20:3-6. This carries with it the implication of exclusion from the Messianic Kingdom. Read I Cor. 10:1-10. Thus we may affirm, in opposition to Dr. Vincent, that both *timoria* and *kolasis* are used in the Scriptures with reference to the chastisement of (carnal) believers. That the sufferings implied in this state of chastisement are in a sense penal, there can be no doubt. We therefore conclude that the so-called "eternal punishment" of the goats is not "eternal", but age-lasting. And this for the reason also that the word *kolasis* is used only of discipline with a view to the salvation (in either a primary, or secondary sense) of the individual.

Let us now examine the processes and conclusions of Archbishop Trench as set forth in his "New Testament Synonyms" on the subject in hand. Here we will find a pathetic example of the blinding, benumbing effect of devotion to the traditions of men. I quote his remarks in part only.

### ***TIMORIA, KOLASIS***

"In *timoria*, according to its classical use, the *vindictive* character of the punishment is the predominant thought. In *kolasis*, on the other hand, is more the notion of punishment as it has reference to the correction and bettering of the offender, and naturally has for the most part a milder use than *timoria*". That is good. Now listen to the following:

It would be a very serious error, however, to attempt to transfer this distinction in its entirety to the words as employed in the N. T. The *kolasis aionios* of Matt. 25:46, as is plain, is not merely corrective, and therefore temporary, discipline; cannot be any other than the *adeialeiptos timoria* (Josephus), the *aidioi timoriai* (Plato), with which the Lord elsewhere threatens finally impenitent men (Mark 9:43-48).

Surely that is a fine example of "begging the question" by means of artistic word juggling in order to bolster up and propagate a baseless theory, and a pet illusion of the Dark Ages. I sincerely desire to respect scholarship, and will ever seek to do so when the facts justify it. But it is as pathetic as it is tragical to see scholarship prostituted to the service of the powers of darkness in the obscuration and perversion of the truth of God's word, and especially so as it bears on the awfully solemn realities of the future state. In this respect the educational leaders of the Lord's people in the present Christian age are in perfect accord with those of the past Jewish age. It would require too much space to fully expose the fallacies apparent and involved in the above quotation, and so I leave it to the intelligent reader to judge for himself. Let me offer just one remark: Read the last three words of the quotation thus: "finally impenitent (carnal) believers", and the fallacy becomes condemningly transparent. How much more becoming, both as a man and a Christian, when this distinguished Churchman could not reconcile his philology and

theology, if he had resolved to remodel and recast the latter even to its very foundations. No doubt this is his own conviction today. The most imperative need of the Kingdom of God all down the ages has been that of men who will rightly interpret the Oracles of the Most High, first in the abstract forms of consistent harmonious thought; and then, and at the same time, in the concrete of a holy life. But it's a costly business. Ask Paul what he thinks about it.

The point with which we are now dealing is one of strategical importance and therefore I beg the indulgence of the reader while we consult one more writer of recognized authority. I have already quoted somewhat extensively from "Old Testament Synonyms", by Girdlestone, in an earlier chapter. In order to demonstrate more fully how unreliable and misleading are the traditional standards of critical scholarship, permit me to make a couple more extracts from the last named work as to the meaning of the Greek term *aionios*. On page 504 he says:

"We also find the word used with reference to eternal fire, Matt. 18:8; 25:41; Jude 7; eternal punishment, Matt. 25:46; eternal judgment or condemnation, Mark 3:29; Heb. 6:2; eternal destruction, 2 Thess. 1:9. The word in these passages plainly implies finality, and signifies that when these judgments shall be inflicted, the time of probation, change, or the chance of retrieving one's fortune, will have gone by absolutely and forever. A state of existence is entered upon, which (so far as God has told us) is as hopeless as it is endless. We understand very little about the future, about the relation of human life to the rest of existence, and about the moral weight of unbelief, as viewed in the light of eternity, but we must not let our ignorance constitute us critics of God's truth. If, on the one hand, it is wrong to add to God's word, on the other we must not take away from it; and if some feel it morally impossible to hold the doctrine of eternal punishment, they must be content to wait, cleaving to the Gospel of God's love, and seeking to announce that love to others, while confessing that there is a dark background very terrible, which they are unable in their ignorance to comprehend".

The words of Job 38:1, 2, are quite appropriate right here:

"Then the Lord answered job out of the whirlwind, and said, Who is this that darkeneth counsel by words without knowledge?"

The quotation from Girdlestone is a perfect jumble of gratuitous assumptions, illogical processes, and unwarranted deductions. We may note just a few points. He assumes:

1. That the meaning of *aionios* in these passages is "eternal", whereas it is age-lasting.
2. That in Matt. 18:8 Christ is warning sinners, whereas He is warning selfish believers. Read from the first of the chapter. So with Heb. 6:2 and 2 Thess. 1: 9.
3. That all these passages given at the beginning of the quotation have reference to

eternity, whereas not one of them does so.

4. That the states thus described indicate finality of condition, whereas this is not the case unless it be in Mark 3:29.
5. He says we must not let our ignorance constitute us critics of God's truth, and in the same breath gives us a most transparent example of the very thing he condemns.
6. He confesses that this view of the character and actions of God give us a very dark background, whereas the darkness is very largely the child of his own theological fancy.
7. He warns us neither to take from nor add to the word of God, whereas he is guilty of both sins and that on a daring scale.

As remarked above, the one main source of all this confusion has its basis in that audacious imposture whereby traditional theology, in the name of truth and righteousness, picks up that great and grand assemblage of eschatological material which the Holy Spirit has definitely located at the close of the present dispensation, and carrying it down the stream of time one thousand years deposits it with pious genuflections at the end of the age to come. This is equally a crime against humanity and God.

We may therefore justly sum up our discussion of Matt. 25:46 in a few simple but far reaching propositions:

1. The eternal life spoken of is not eternal life at all, but age-lasting life.
2. The so-called eternal punishment is not eternal but age-lasting.
3. The sheep are not said to have eternal life, but they enter into it. Here, manifestly, eternal (age-lasting) life is synonymous with the Messianic Kingdom.
4. The sheep go into the Kingdom on its earthly side in mortal bodies, and after doing so must become the subjects of redemption. In the days of David and Solomon there must have been thousands of unsaved Israelites, but they were all in the Kingdom as privileged citizens, and in this they were greatly blessed.
5. The punishment inflicted on the goats is both penal and disciplinary. It is with a view to their ultimate individual salvation. But an unyielding will on their part may resist the will of God. In that case their opportunity must forever pass away.
6. Both classes must ultimately appear at the Great White Throne judgment for confirmation in the faith of Christ, or for irrevocable condemnation.

### **A GOSPEL OF SANCTIFIED OPTIMISM**

I will conclude this chapter with a very radical and at the same time a very comprehensive statement of impregnable FACT based on the Scriptures of Truth. My statement must of necessity be very brief; but when the proper time comes it will admit of abundant defence and glorious expansion. I will first put it in the form of a definite and easily intelligible proposition, and then adduce some Scriptural facts in its support.

I freely admit that we must be careful to avoid mere rationalistic speculation on so momentous a subject as human destiny. But seeing that traditional theology has speculated so much and so recklessly, it behooves every real lover of truth and righteousness to make the very best use possible of all the material at his disposal in the word of God, that we may to some extent illuminate the fearfully dark background which everywhere accompanies the picture which traditional theology has for centuries wickedly associated with the character of God. To see God and know Him as revealed in the history of redemption, and as unfolded in type, in promise, in prophecy, in covenant, and in the various phases of the Kingdom, is the one aim of this book. I therefore ask for an attentive and unbiased hearing as I formulate the following proposition and then proceed to demonstrate its Scriptural validity. It is this:

**NO SON OF ADAM WHO HAS EVER LIVED, OR DOES NOW LIVE, OR SHALL YET LIVE, CAN BE LOST ETERNALLY WITHOUT FIRST HAVING A DEFINITE OPPORTUNITY OF KNOWING CHRIST AND HIS SACRIFICIAL DEATH ON BEHALF OF THE RACE, AND BY A DELIBERATE ACT OF WILL AND PERSONAL CHOICE DETERMINING FOR HIMSELF WHETHER HE WILL ACCEPT THE SAVIOUR OF MEN; AND IF SUCH OPPORTUNITY DOES NOT OCCUR WHILE IN THE BODY AND ON THE EARTH, IT MUST BE FOUND IN THE INTERMEDIATE STATE.**

I hold that all the heathen who have died, or may yet die, in helpless ignorance of Christ and His wondrous revelation of the love of God, can by no means perish eternally till they have had this revelation and have dealt with it on the grounds of personal responsibility and intelligent choice. And if within the pale of Christendom there be any (I do not say there are) who in God's estimate have not had a real opportunity of knowing Christ and His Great Salvation, they must yet have it. Inasmuch as God has no pleasure in the death of him that dieth it follows that He will do all in His power to save to the uttermost short of forcing the will of His creatures.

On reading the above not a few will at once reply, "Then you believe in a second chance for the sinner." Will all such please read again both in the lines and between the lines of the above propositions and then say where you find such a thought.

Nevertheless there are those of whom I can affirm that they will have a second chance. 1. The Jewish Nation will have a second chance. Isa. 40—66; and Rom. 9—11:2. At least ninety per cent of the actual membership of the Christian Church of this dispensation will sorely need a second chance; and they will get it. Not a second chance for the gift of eternal life, nor yet a second chance for the prize; but a second chance to fit themselves for the presence of a Holy God. Heb. 12:14. But by the time they are ready for such high honor the Messianic Kingdom proper shall have run its course. This is a momentous question and ought to have at least a whole chapter for its treatment. Only the barest outline can be now given; but enough can be said to convince the unbiased reader that we have common sense, reason and Scripture on our side. Can the orthodox theory boast of any one of the three?

As to common sense, by which I mean humane sentiment, where is the man who denies to the heathen the possibility of a chance, one chance, of being saved, who will dare for a moment to put himself in the place of the heathen, and with sufficient of human compassion in his heart to realize ever so imperfectly how unutterably awful is the position of one helplessly and innocently exposed to the terrors of an eternal hell, and yet not wish that he himself might have just such a chance? And what about the Golden Rule in this connection? Shall we not do to others as we would that they should do to us. In the light of the Golden Rule both Calvinism and Arminianism are seen to be destitute of humane sentiment. The Christ had limitless compassion on the multitude; but where He had pity they have only curses, the anathema of a hopeless, conscienceless doom.

Then as to the fact of reason I ask: Is Nature reasonable, or is it not? Of course it is. Who has ever discovered anything unreasonable in the relations of numbers and in the principles of mathematics? Is not the whole structure of modern science based on the assumption that Nature throughout her whole length and breadth is supremely, universally and benevolently reasonable? The aim of philosophy is to discover and correlate the great principles which lie at the basis of all the sciences; and the man who denies the fundamental unity and harmony of these principles cannot take even one step towards the desired goal. Not only so, but by the denial of this scientific axiom he must give himself up to the most hopeless scepticism, and to the despair of an universal infidelity. Even in the construction of a theology based on revelation the investigator cannot dispense with the intuitive facts and forces that are native to the soul; for they supply the subjective ground and justification of an objective and supernatural revelation. And is not the God of Nature also the God of Redemption? But I am quite willing to make the appeal wholly to the Scriptures. This atmosphere is most congenial of all.

And why does the typical theologian hold and teach that the heathen are eternally lost? The most candid and truthful answer that can be given to that question is that he inherited the dogma from his lineal ecclesiastical ancestors. I once heard a profound thinker deliver a lecture on the science of political economy in which he

pointed out the need of certain legislation in order to open the way and give effect to the laws of nature; but at this point he found that the politicians systematically blocked the way in the interests of class legislation. Then, dropping his voice to a lower key, he added deliberately and sententiously: "The politician is not a pathfinder". And the same self evident truth may, with even greater felicity, be applied to the typical theologian. He, above all men, is not a path-finder, unless it be the path of ease, of compromise, and of accommodation to the shifting standards of conventionality. The history of the Church for eighteen hundred years buttresses this statement with an invincible "Amen". "But there have been exceptions", you say. Yes, indeed, and let us never cease to thank the Lord for them, even though they have seldom attained to greater dignity among the powers that be than that of voices crying in the world's great wilderness of organized sham, fascinating illusion, and poorly veneered hypocrisy. The enslavement of the theological and religious leaders of the Lord's people to the traditions of men and the spirit of the age in which they have lived is one of the most pathetic and tragical facts in the history of Judaism and of Christianity.

But some one may say, Is it really a fact that representative teachers of the orthodox schools give the heathen over to a hopeless future state? I will give just one example:

"The argument respecting the future state of the heathen may be stated in a few words: 1. There can be no doubt that they are sinners. They have broken the law of God,-that law which is written on the heart of every human being. 2. Having broken the law of God, they are exposed to its penalty, which is eternal death. 3. This penalty they must suffer unless they are forgiven. 4. They cannot be forgiven unless they repent. 5. With few exceptions, here and there, they give no evidence of repentance, but the most painful evidence to the contrary. 6. The conclusion, therefore, is irresistible, that the great body of the heathen, throughout the world, live and die in sin, and perish for ever. (Pond's Christian Theology, page 595. Dr. R. A. Torrey takes the same view).

Will this statement of the case stand the test of common sense, of reason, or of Scripture? Let us see:

To the first proposition I say, Amen. That goes without saying. But we will see to it that any deduction he draws from this is valid.

The second proposition is a transparent non sequitur. It does not follow. The Bible says the wages of sin is death. Why add the word "eternal"? And if we permit its use as legitimate, what is its meaning in this connection? And, again, suppose we grant that the wages of sin is "eternal death", the question still remains, What effect had the death of Christ on that fact, even though the heathen have never heard of atonement by substitution? And is there any place within the lids of the Bible where it is positively affirmed, or even implied, that the heathen are never to have a chance to accept the sacrifice of Christ. Thus we see that the second proposition is full of gratuitous assumptions.

The third proposition assumes that they cannot be forgiven except while on earth and in the mortal body. This position is absolutely without Scriptural support. We shall see later irresistible evidence to the contrary. The same reply is equally appropriate to the fourth proposition; and also to the fifth. Besides, this may be applied to the great majority of Christians, and "with a few exceptions, here and there, they give no evidence of repentance."

Consequently the conclusion contained in the sixth proposition is absolutely invalid, a mere begging of the whole question.

### **SOME PERTINENT FACTS**

1. Since the fall of the first pair all men are conceived and born in sin.
2. For this very potent fact they are not morally responsible.
3. Moral depravity is innate, constitutional, inerradicable and universal. For this fact also, as such, they are not morally responsible. Sin in the flesh is one thing, but sin manifest through the flesh is another. The latter only, involves volition.
4. In addition to facts 1 and 3, there is the damaging complementary fact that mankind are born into a world which is under the curse of God because of the sin of the first man. No moral responsibility can attach to any living man on this account.
5. The world, within certain prescribed limits, is controlled and governed by the Devil and his demon spirits. No responsibility attaches to any living human being for this fact.
6. The reason the heathen have never had a chance to accept the redemption that is in Christ is because the Church has utterly failed in her duty towards them. This is a great sin, for the evangelization of the world was her supreme mission in this age. For this state of things the heathen are not responsible.
7. If the Gospel, which has not reached the heathen here, cannot reach them in the intermediate state, that fact will in no way involve them in moral responsibility on that account. God foresaw all this and provided for it. The end includes the means. As I contemplate the above facts, free from sentimentality, the solemn impression is borne in upon my soul that it will be more tolerable for heathen China, India and Japan, than for Christian (?) America, England, Germany; more tolerable even for the heathen than for the professing Church. Is not this implied in Matt. 11:20-23; Gal. 5:19-21 and Heb. 10:26-31 ? Multitudes of Christians are almost certain to find themselves excluded from the Messianic Kingdom for this sin of inhumanity even if there were none other charged against them.

Prompted by the frivolous spirit which Paul condemns in Rom. 6:1, someone will reply, Then, if the heathen are to have a chance in the intermediate state, why go to the expense and trouble of giving them the Gospel now? I answer:

1. The Master says, "Go ye therefore, and teach all nations".
2. He also says, "Pray ye the Lord of the harvest that he will send forth laborers into His harvest".

What moral significance there is in the following interrogation: "Why call ye me Lord, Lord, and do not the things that I say?" How searchingly do these imperative, unqualified commands and that stinging interrogation expose the heartless hypocrisy of all such trifling with the verities of God's word.

3. Does not the fact that I have this salvation of Christ put me under the most solemn obligation to give it to those who have it not, apart from any positive injunction from the Master?
4. Does not my sanctification and qualification for a place in the first resurrection depend on my obedience to the word and Spirit of God?
5. Have not the heathen as much right as I have to run in the race for the prize?
6. It is the intention of the Father to select a bride for His Son from every kindred, and tongue, and people, and nation? How can this ever come to pass unless the Gospel is universally proclaimed?
7. The second advent of Messiah cannot come to put an end to the wicked "Times of the Gentiles" until "this Gospel of the Kingdom be preached among all nations for a witness."

Thus the attempt to found a plea of indifference and unconcern, as regards the heathen, on our doctrine in order to reduce it to ridicule and contempt, is wholly without warrant.

### **FOOD FOR THOUGHT**

Will the reader follow closely, critically, honestly, in the path now about to be outlined.

1. The Scriptures affirm that (in the purpose of God) the Blood of Christ was shed from the foundation of the world.

The eschatological potentiality of this fact is beyond human comprehension. The progressive unfolding of this affirmation in the history of redemption so far confirms this expectation.

2. The incarnation in its ultimate analysis cannot be explained by reference to the will of God, but to the subjective necessities of the Divine Nature. God cannot deny Himself. His fathomless love had to find vent in voluntary self-manifestation. And that which explains the incarnation must be the determining factor in all the processes required to give expression to the purpose of the incarnation as conceived by the Divine Trinity.
3. That which explains the incarnation must also explain the work of creation and preservation. While creation was first in point of historical manifestation, it was second in point of Divine volition. Creation was in order to redemption; and has found its purpose and justification in providing a material platform for the objective manifestation of the greatest mystery in the universe-redemption by substitution.
4. The most fundamental element in the character of God is love. Calvinism subordinates the love of God to the will of God. Not only that, but it so exalts the Divine Will at the expense both of the Love and Wisdom of God as to make the consequent conception of Deity repulsive to the better moral instincts of humanity, and that even while in a fallen condition.
5. There is no innate, subjective antithesis between the love and justice of God. They are not two but one. But the purpose of the judgments of God, which are made necessary by His justice, is, so far as humanity is concerned, to make a way for the free flow and fuller manifestation of His love. The proof of this proposition is found in the historical fact that the heaviest judgments have always occurred at the point of transition from one age to another; and they have invariably been followed by a fuller manifestation of Grace. There is incalculable eschatological significance in this fact.

I do not deny that the gift of free agency to man may make it possible for him to defeat permanently the beneficence of the love and will of God as regards the problem of human destiny. At any rate I prefer to keep on safe ground until a fuller evolution of the history of redemption clarifies the more distant horizon. But the above propositions amply justify the conclusion that the number of the finally saved will vastly exceed the number of the finally lost.

6. It is a fact that the sufferings of Christ in life and in death were all vicarious; and that in them He tasted death for every man. Heb. 2:9. He was, and is, the propitiation for our sins, and not for ours only, but for the sins of the whole world. I John 2:1, 2. God was in Christ RECONCILING THE WORLD UNTO HIMSELF,

not imputing their sins unto them, and hath committed unto us the word of reconciliation. 2 Cor. 5:19.

And with infallible truth like this before our eyes are we credulous enough to believe that the heathen are today in the same place that they would have been if Christ had never suffered for the sins of the whole world, theirs included? Beyond a doubt the death of the Christ has potentially affected, in some marvelous way, the future destiny of the heathen. I have no hesitation in saying that in justice to Christ, apart altogether from justice to the heathen, the latter must, to the last man, on earth or in the intermediate state, have a personal opportunity to embrace the offer of salvation in Jesus Christ. He shall surely see of the travail of His soul and be satisfied.

7. We need special supernatural illumination to hold the proper balance between Scriptures which seem to deal with the same subject in a way that would almost indicate contrast, if not contradiction. We have in Rev. 14:11 the solemn declaration, The smoke of their torment ascendeth up for ever and ever (unto the ages of the ages). Over against this (in appearance) we have Paul's very comprehensive statement in Rom. 5:18:

"Therefore as by the offense of one (man) judgment came upon all men to condemnation; even so by the righteousness of one (Man) the free gift came upon all men UNTO JUSTIFICATION OF LIFE".

There can be no denying that the "all" of the first part and the "all" of the second part form a perfect equation. Grant this, and it logically follows, that the vicarious atonement effected on Calvary by the Son of Man has fundamentally affected the relation of God to mankind universally, including all the heathen who have ever lived. And if you reply that the objective provision of salvation in Christ does not constitute a guarantee on God's part that it will be subjectively experienced by any man, I answer: (1) It guarantees that some will of necessity be eternally saved, though the individuals may not be specified. And (2) that every man, including the heathen, must have a chance, an opportunity, to enter into the experience; otherwise the agony of Gethsemane and the horrors of Golgotha are, for the great mass of mankind, utterly abortive. But this is inconceivable. It must ever be one of the greatest oys of the Christ and of God in the ages of eternity that salvation was provided for all and offered to all. Therefore when we find apparently contrasted statements let us not emphasize either at the expense of the other. The attainment of a higher level in the progress of the history of redemption will perfectly harmonize them.

8. We are absolutely safe in affirming that, as one result of the atonement, the guilt of original sin has been removed from the fallen race individually and collectively. This fact provides a foundation and a starting point for the work of actual

redemption in the race units. See props. 1, 2, 3, 4. But we must not overlook the fact that while men are not responsible for indwelling sin, they are responsible for the outbreakings which may flow from it, in thought word and deed.

9. The Scriptures affirm that Christ put away sin by the sacrifice of Himself. Heb. 9:26. I grant that this was a judicial act; but also affirm that it was for the race as a whole. This is equivalent to saying that, owing to the sacrificial death of Christ, the whole of the fallen race was and is potentially saved. John 3:16. He said on the cross, "It is finished".
10. As a result God's attitude towards men is that of universal benevolence. "For this is good and acceptable in the sight of God who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. 2:3, 4. Calvinists would much rather Paul had not written that. But it remains a fact that "whosoever «ill may come".
11. We take as an axiom of sound theology that in all God's dealings with His creatures He is absolutely just and merciful. And this being so there are certain things which God cannot do and be consistent with His own holiness, that is, with Himself. For example--
  - (1) He cannot fail to keep His covenant with Abraham concerning the restoration of his natural seed to the land of promise.
  - (2) He cannot reject the soul who comes to him for pardon in the name of Jesus.
  - (3) He cannot deny those who do not deny Him in their testimony before men. They must have a place in the first resurrection.
  - (4) He cannot deny the heathen an opportunity to share in the salvation of His Son. The holiness of God demands the fourth just as really as it does the other three.
12. God is no respecter of persons; and on the basis of this great Bible fact we may take it for granted that His plan of the ages involves some means of equalizing the opportunities of men who live in different ages, and under dissimilar conditions. Contrast the superior advantages of Israel over the nations of the world at that time; also of those living in civilized parts of the world as against those who have lived in China, India and Africa. Then think of the exceeding great grace bestowed on those who shall be privileged to live on this earth during the thousand years of Messiah's Kingly Reign, when wickedness is restrained, the Devil imprisoned, and righteousness covers the earth. Only grant that the Age to Come is a time of "restitution", and universal equalization of opportunity,

and accountability for those who have been favored above their fellows, and all is plain. Acts 3:21.

13. God promised Abraham that He would make him and his Seed (Christ) a blessing to all nations. This promise covers all time and all nations in the most literal sense. See props. 1-4.
14. Think of God's mercy to Paul. Acts 9. Would not this religious Jew have gone straight to perdition if God had not interfered in an unusual and supernatural way? How many millions both of Jews and Gentiles might have been saved had the same means been adopted? But He saved Paul that through him He might save others? This is Bible election.

Then think of what the Lord is yet going to do for unbelieving Israel. Zech. 10—14. Can He not be equally merciful to the Gentiles? and that even after they have passed to the under World.

"It were a one-sided view to regard the Babylonish exile as only a punishment for Israel's sin. There is, in truth, nothing in all God's dealings in history exclusively punitive. That were a mere negative element. But there is always a positive element also of actual progress; a step forward, even though in the taking of it something should have to be crushed. And this step forward was the development of the idea of the kingdom of God in its relation to the world." Edersheim's Life and Times of Jesus the Messiah. vol.1. page 162.

"All the anxieties of the exiles are allayed by this betsedek, which traces back the revolution proceeding from Cyrus to Jehovah's righteous ness, i.e., to His action as absolutely determined by love and as aiming directly at the salvation of His people, and, at bottom, of all peoples". Delitzsch on Isaiah 45:13.

15. The light which Christ brought to this earth, and the benefits He procured for men, He also carried to the under world and there began the work of conquest:

"The land of Zebulon, and the land of Naphthalim, by the way of the sea, beyond Jordan, Galilee of the Gentiles; the people which sat in darkness saw great light; and to them which sat in the region and shadow of death is light sprung up." Matt. 4:15, 16. Beyond all room for doubt we can affirm that this last clause has reference to the Hadean world; and the people who dwell there. It is highly probable that when the Saviour descended to this department of God's world He there, within certain moral and geographical limitations, actually established a ministry of the Gospel. Does the word not say that He, Himself, preached to the spirits in prison? 1 Pet. 3:17-20. The desperate efforts of the defenders of the traditional theory of human destiny to rid themselves of the Holy Spirit's testimony in this Scripture are both pathetic and ludicrous. 1 Pet. 4:6 is even more specific. I have absolutely no doubt that millions of Christians, who while on earth lived for their own selfish gratification, have, in this very abode, some measure of hope in the consolations of that ministry. Nothing could be more absurd and sentimental

than the prevalent idea that when believers die they immediately enter into the presence of God and there await the resurrection of the body. According to the teaching of the Master, very, very few will have that felicity even in the Messianic Age. Matt. 7:13, 14; Heb. 12:14. We must not confound "present with the Lord," and "present with Jesus Christ"-the God-man. The latter is localized.

16. The Holy Spirit though Ezekiel gives at least one concrete case of the restoration of one of the wickedest of heathen communities to the enjoyment of Gospel privileges in the Age to Come.

"When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them." Ezek. 16:55. So, even the people of Sodom are to have a chance.

17. "When they were filled He said unto the disciples, "Gather up the fragments that remain, that nothing be lost". John 6:12. Is it possible that the Christ can be so careful for a few crumbs of bread, which can know neither sorrow nor pain, and yet be so prodigal of millions of souls whose nature He assumed and whose sins He bore on the Cross, as traditional orthodoxy would have us believe? And Paul puts the pregnant interrogation; Doth God care for oxen? And the Prince of Life Himself said, I have compassion on the multitude.

"And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it to grow; which came up in a night and perished in a night. And should not I spare Nineveh, that great city, wherein are more than six-score thousand persons who cannot discern between their right hand and their left hand; and also much cattle?"  
Jonah 4:9-11.

Yes, indeed, the heathen must have a chance to know and experience the marvelous love of God through the redemption that is in Christ Jesus. The Christ will be the judge in that Great Day, but it will be on the basis of mercy offered and accepted or rejected by a personal and intelligent act of choice. I cannot but regard it as radically wrong to say with Calvinism, that God, had He so decreed, could have left the whole race to perish in its sinful and helpless condition. On this point the Arminian is undoubtedly right; the race and, indeed, the individual, have certain claims upon their Creator which He will not and can not ignore. Deny this and there is no escape from the most soulless fatalism the human mind can conceive.

Having read this chapter, I ask the reader to interrogate his own reason and conscience in the light of the facts and principles set forth, and as far as possible in freedom from religious bias, and then give his honest judgment as to whether the

views herein contained, or the orthodox, do most honor to the LOVE, wisdom, power and justice of God.

In the spring of 1915 I met a returned missionary from India, one of many years experience. She had heard something of my teaching along these lines and wanted more definite information. I gave her a very brief outline as above. She replied: "If that be true it will help me greatly in dealing with the heathen". Then she told me the following story:

"A few years ago I met a very highly educated Indian, and proceeded to press on his attention the claims of the Gospel." He replied, "I will have absolutely nothing to do with your religion. Christianity does not commend itself to me, and I will not have it". I said, "Will you then be kind enough to tell me why you take so decided an attitude against Christianity?" He replied quickly, "I will. My father and my mother died in total ignorance of this Gospel you bring to us; so did all my ancestors for thousands of years, and your Christianity tells me they have all gone to an endless Hell. That's why I do not believe, and will not have anything to do with your religion". Then said the missionary, "What could I say? I was dumb". Yes, indeed, what could she say? unless with a heart of stone she had, in the real spirit of Calvinistic fatalism, replied, "Since God ordains whatsoever comes to pass, no doubt He has ordained this also, and so the best thing you can do is to show your submission to the will of the eternal God by silently and reverently submitting to His inscrutable decree". But even God is subject to Law-the Law of His own Holiness. "But if", said the missionary, "what you tell me is true I want to know all about it, for then I shall have an answer for the next man I meet of that class." The following chapter will throw some light on this very problem. In the meantime let us believe that the true Christian's God is One "Who will have all men to be saved, and to come unto the knowledge of the truth". 1 Tim. 2:4. Dr. A. A. Hodge says this does not mean what it says. But we appeal from the man at the circumference to the man at the centre-Paul, the bond slave of Jesus Christ.

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