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Mr. & Mrs. C. B. McLean



# Questions *and* = Answers

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

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BY MILTON C. WILCOX

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“Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls.”

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## A Foreword

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This little book is in part response to a growing demand, for years, from friends and readers of the *Signs of the Times*. Requests have been repeatedly made by ministers as well as lay members that the various questions and responses which have appeared in the paper be placed in permanent form.

These questions have been upon all phases of Bible truth. Some of them are of great interest, judging by the frequency of their asking, tho not all are of equal importance. Many, however, are of great importance in deciding souls, as ministers will testify. Many of the answers meet objections to various phases of Bible doctrine, and nearly all, we believe, will be considered worthy of a place in a permanent collection. Some of these questions may be tolerated for the sake of the many who ask them. The loss of several years' files has compelled us to omit some important questions which we would have gladly inserted.

The author makes no pretensions to infallibility; he has written these answers according to the best light he had at the time they were penned. He has tried to make them ever in harmony with the truth of Scripture and the facts of history. He has been compelled nearly always to condense and abbreviate to such an extent that there is no room for flowers of speech or legitimate elaboration. They have been generally written under great pressure, and are so gotten out in this form.

Effort has been made to divide the answers under general topical heads, and to assist the student further by topical and Scripture reference indexes at the back. Names or initials to questions, as they appeared in the paper, are omitted as unnecessary.

The Common Version and the American Standard Revised Version have been used indiscriminately. When any other version is used it is indicated in the context or reference.

The subject matter of the little volume is sent forth the second time in this form with the prayer that it may be the means of enlightening, fortifying, helping on to life and usefulness every soul into whose hands it shall fall.

M. C. W.

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# Questions and Answers

## Section I.—The Bible

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### 1. When Was the Bible Compiled?

The Old Testament canon was compiled under the direction of Ezra and Nehemiah. Of the New Testament it may be said that from the days of the apostles the Gospels and Epistles were read in the churches, and generally received. "We possess in the Latin Fragment, published by Muratori in 1740, something like a full list of the New Testament Scriptures from a writer who describes himself as contemporary with Pius, bishop of Rome about A.D. 150. A similar list may be made out from the Syriac Version, which can hardly be later than the second century. . . . The great Athanasius [A.D. 296-373] enumerates unhesitatingly all the Scriptures of the New Testament as we have them now; and so do the Latin fathers Augustine and Jerome."—*S. S. Teacher's Combination Bible Helps, section 14, page 34.* In the Sinaitic MS. of the fourth century, the New Testament is entire. The books of the New Testament were all received as they were written, but it took some little time to bring them all together.



### 2. Is Any Part of the Bible Obsolete?

How much of the Bible is done away? Is it all for humanity now?

The whole Bible is for man now. Every part has its lesson for these days, tho not all its laws are binding. To illustrate: God commanded men to offer sacrifices of different kinds for different purposes. He does not now ask

us to offer these sacrifices, for they have all been met in Christ Jesus. Yet from each of these sacrificial laws we may learn important lessons concerning God's requirements, our duty, God's love, and Christ's offering. The sin-offering, the trespass-offering, the burnt offering, the peace-offering, teach precious lessons of how repulsive sin should be in our sight, how utterly we should renounce it, how great and effectual are God's love and grace. The injunction to circumcise is not now binding; but the very law and the circumstances of its giving show how absolutely we should put off the domination of the body, of the flesh. Some of these laws expired by limitation; but the lessons of the laws, and the conditions which called them forth, still abide. For example, it is no one's duty to warn now of a coming deluge, but the lesson of the Deluge still remains. There are many other illustrations. But one law forever abides, God's great Constitution, Heaven's Magna Charta, summarily comprehended in the Ten Commandments; and the only Saviour from sin is Jesus Christ our Lord.



### **3. Effect of Multiplied Translations**

Are not the different versions of the Bible, with their different renderings, likely to engender doubt as to the inspiration and reliability of any of them?

It does not so seem to us, any more than does the rendering of the Scriptures into the 500 or more languages and dialects into which they have been translated. To us it confirms the Scriptures. All the differences that there are in all the various renderings into English do not in any way change the teaching of the Bible. They may alter some texts. A better rendering may show that some text which has been used to support some doctrine, does not support it; and yet if the doctrine is worthy of support, there will be other scriptures sufficient, or the general teaching of the Bible will support it.

The whole aim of the child of God ought not to be to desire a translation that is in harmony with his views; his whole soul ought to go out into the question, What does the Father say in His Word? And the better translation that he could get from the earlier copies, ought to be the one which would best satisfy.

Our Common Version was translated from what would be called late copies of the original; that is, copies of copies of copies for centuries. The American Revised Version has been compared with the very earliest original copies which have been found. This is especially true of the New Testament. These copies clearly show that they were very early copies, much nearer the time of our Lord. One was found, for instance, in a convent near Mount Sinai; another one in the Vatican in Rome; another in Alexandria, Egypt; all entirely different copies, one not copied from the other, and each confirming the other.

Every additional copy of this kind, every additional good translation, confirms the Scriptures of truth, leads some to read who might not otherwise read, and tends to spread abroad the knowledge and glory of God.

It is not difficult to imagine how we would feel if we were to receive a letter from a dear relative who had left us a large fortune on certain conditions; that letter written in the Bengali language, for instance, or the Sanskrit, a language of which we are totally ignorant. That letter had been copied several times before it reached us, our copy perhaps being the fifteenth or twentieth which had been made. Naturally we would go to the best scholar we knew to get a translation. That translation furnishes us very much satisfaction and joy; but it leaves some doubts, we are not clear in regard to the meaning of some passages. We find that there are earlier copies, copies which are nearer the time of the writing of that letter. We search and find those; we take them to still other scholars. The translation of these earlier copies confirms us all the more in the blessings and bounties which came to us through that letter. We learn of still earlier copies, of still better masters of the language in which the letter was written. Again we obtain a trans-

lation. We find different renderings sometimes, very minor differences; but in all the great things of which the letter speaks, there is no difference. Would any of these translations lead us to doubt? Nay, but each would confirm all the others, and all would confirm and establish our faith that the letter was what it purported to be, and that the message which it brought to us was in every wise genuine.



#### **4. Where Is the Inspiration?**

Which is inspired, the original Greek of the New Testament, or the English translation, or both?

The original words, of course; the words by which prophet and apostle spoke. It was not the person who was inspired; it was the God-breathed Word. "All Scripture is [literally] God-breathed." 2 Tim. 3:16. "The Spirit of Jehovah spake by me, and His word was upon my tongue." 2 Sam. 23:2. "Which the Holy Spirit spake before by the mouth of David." Acts 1:16. "Which things also we speak, not in words which man's wisdom teacheth, but which the Spirit teacheth." 1 Cor. 2:13. God moved upon each of the holy writers to use the best language of which he was capable to express the thoughts of God. Those words are inspired; translations are nearly always men's best attempts to place in our language the meaning of the original; and the more we have of honest, learned translations, the better.



#### **5. The Language Our Lord Spoke**

Our correspondent speaks truly when he says that authorities differ as to the language spoken by Christ. It is generally agreed, however, that the language prevalent in that day was the Aramaic, or the old corrupted Hebrew. Most of the Jews doubtless spoke that, as did also our Lord; but it is also clearly evident that He spoke Greek. Nearly all the quotations in the New Testament are from the Septua-

gint, or the Greek translation of the Hebrew Scriptures. In fact, Greek was quite commonly spoken throughout the world, and in all probability our Saviour spoke both languages.



## 6. Judas Maccabeus

Who was Judas Maccabeus? And are the books of the Maccabees a part of Scripture?

The Maccabees are sometimes called Hasmoneans, and sometimes Asmoneans, from Hashmon, the great-grandfather of Mattathias. But the family received their name from the title given to Judas, the third son of Mattathias. He was called Judas Maccabeus, that is, Judas the Hammerer, because of his vigorous assaults upon the Syrians. The title gradually included all the members of the family of Mattathias and their descendants. The family came into leadership against the attempt of Antiochus Epiphanes to force Greek worship upon the Jews in the years 175 to 164 B.C. The revolt arose in the little town of Modin, where Mattathias and his five sons were living. The idolatrous altar was overturned, and Mattathias and his five sons were forced to flee to the mountains. In the year B.C. 167 the leadership was committed to Judas; and under the loyal Jews who supported him, he won victory after victory, and three years afterward restored the temple worship. Then he began to fight for political independence, and at last fell in the battle of Eleasa in the year B.C. 161. His brother Jonathan succeeded him. They were in a way kings, and yet later more or less dependent upon Rome. The books of the Maccabees relate the history of those times. They are not considered as inspired Scriptures. In one place prayer for the dead is spoken of, but even the translation of this is questionable. They were doubtless brave, loyal men; especially was this true of Judas; but they are in no wise guides for us in theology, nor are the writings to be taken as inspired Scripture.

## 7. "The Book of Jasher," Joshua 10: 13

1. How could the record of the sun's standing still be written in the book of Jasher before it occurred? Who wrote the book of Jasher, and where can I obtain it?

(1) Joshua was not written till several years after the events occurred related in chapter 10. In the meantime the song in the poetical book of Jasher may have been written, from which Joshua quotes. The word "Jasher" means "The Upright;" and the book seems to have been one in which Israel recorded in song the deeds of her heroes. See reference to it also in 2 Sam. 1: 18. That book, as well as others referred to in the Bible, is not now known to exist.



## 8. Book of Jasher Again

In your issue of June 1 you refer to the book of Jasher as a lost book. I have in my possession a copy of said book, which is supposed to be the only original one now known.

The authenticity of our friend's book truly rests upon a *supposition*. Among many of the learned Jewish rabbis there is no agreement as to the book, whether it is "the book of the law," Deuteronomy, Samuel, or Judges. Some hold that it was lost at the captivity. There are four works extant, claiming to be the book of Jasher, appearing respectively in 1394, 1544, 1625, and 1751. Of the last, Smith's Dictionary remarks: "A clumsy forgery in English, which first appeared in 1751, under the title of the 'Book of Jasher,' deserves notice solely for the *unmerited* success with which it was palmed off upon the public." This is probably our friend's copy.



### 9. Is Rev. 20:5 Spurious?

The first sentence of Rev. 20:5, "The rest of the dead lived not again until the thousand years were finished," is by some said to be spurious, not being found in the earliest manuscripts, or before the fourth century. What ground is there for this?

We reply in brief: The earliest New Testament manuscripts are as follows: 1. The *Codex Sinaiticus*, now in St. Petersburg. It contains the whole of the New Testament. It was discovered by Tischendorf in the monastery of St. Catherine, on Mount Sinai, in 1859. It was written, in all probability, in the fourth century, not later than the fifth. It once contained the whole Bible.

2. The *Codex Alexandrinus*, now in the British Museum, written in the fifth century. It contains the whole Bible.

3. The *Codex Vaticanus*, now in the Vatican, known also as Vatican MS. No. 1209. It was probably written in the latter part of the fourth century or in the fifth. It contains the whole Bible, with exceptions of parts of the New Testament, among which is the Apocalypse.

4. The *Codex Ephraemi Rescriptus*. This is what is called a "palimpsest," the original writing of which has been erased in order to use the parchment for another. In this manuscript part of a Greek Bible was used on which to write some of the works of Ephraem, a Syrian "father." (So have the "fathers" in other instances obliterated the Word.) But by chemical reagents the old writing has been partially restored. It was written in the fifth century, and contains about two thirds of the New Testament.

5. Then we have the Peshito Syriac version, but some scholars contend that "there were no [Syriac] copies extant which were written so early as the oldest of the Greek manuscripts."

Now of the above, Rev. 20:5 is found in the first, we believe, and in the second and fourth. The third does not contain the Revelation at all. The Syriac omits the passage, and so does Vatican MS. No. 1160, of the eleventh

century. Thus the three oldest Greek copies which contain the Revelation at all have the text. The Emphatic Diaglott, based on Griesbach's text, has the following foot-note on the first part of Rev. 20:5: "These words were probably omitted by oversight in Vatican MS. [No. 1160] as they are found in A, B, C, tho not in the Syriac." By "A" is meant *Codex Alexandrinus*; by "B," *Codex Vaticanus*, No. 2066, of the seventh or eighth century; by "C," *Codex Ephraemi Rescriptus*. Finally, the best Greek text, that of Wescott and Hort, contains the passage; and neither have the Revised Versions or any of the critics, so far as we know, even questioned it. The revisers adopted for their revision the text "for which the evidence is decidedly preponderating;" and when that differed from the Greek text "from which the Authorized Version was made, the alteration be expressed in the margin." (See Preface to Revised New Testament, Division II, ¶4.) But there is not even an indication of doubt over Rev. 20:5. The clause in question is considered spurious only by those who have a doctrine to prove which the text condemns.



#### 10. References in the Revised Version

I have an American Standard Revised edition of the Bible, and there are some things in the reference column I can not understand. The first place the difficulty appears is in Matt. 1:1. After the reference to Isa. 9:6, is the letter "f," in small type; then in Matt. 1:7, after reference to 1 Chron. 3:10, is a double-f (ff).

Surely, when we have a good tool or machine, we ought to know how to use it. The letter "f" after a Scripture reference means that the verse next following is included; as, for example, "Isa. 9:6 f" means Isa. 9:6, 7. The "f" takes less space than the figure "7" and the comma. The double-f (ff) means verses (plural) which immediately fol-

low the reference; that is, all the verses which follow and pertain to the subject. For instance, "1 Chron. 3:10 ff" means "1 Chron. 3:10-24," the genealogy of one line of Solomon down through the Captivity to Ezra's time.



### 11. The Bible and Slavery

Does the Bible sustain slavery or involuntary servitude?

The Bible *sustains* nothing but what is of Christlikeness or character. But whom the Son makes free is free indeed. The freedom of Christ knows no kind of slavery, and this is the only condition of man *sustained* by the Bible. God permitted slavery, and at the same time mitigated it as far as possible. And that mitigated form among this people, imperfect as they were, was better than citizenship among outside nations. God has also permitted sin, and at the same time in His great mercy He has restrained it and mitigated its effects. But He has never sustained either sin or slavery.



### 12. Interesting Facts about the Bible

The Bible has 66 books; 39 in the Old Testament, 27 in the New. It has 1,189 chapters; 929 in the Old Testament, 260 in the New. It has 31,173 verses; 23,214 in the Old Testament, 7,959 in the New. The Apocrypha has 14 books, 183 chapters, 6,081 verses. The middle verses of the Old Testament are 2 Chron. 20:17, 18; of the New Testament, Acts 17:17; of the Bible, Ps. 118:8. The original language of the Old Testament is Hebrew with the exception of Ezra 4:8 to 6:18 and 7:12-26; Jer. 10:11; Dan. 2:4 to 7:28, which are Aramaic, or Chaldaic. The New Testament is Greek, not classical Greek, but Judao-Greek, or Greek modified by the Hebrew.

## Section II.—Christ

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### 13: The First-Born of Every Creature

Does Col. 1: 15-19 mean that Christ was really begotten in His origin? If He was not, how could He lay down His life?

The passage in Colossians has to do not with the origin of Christ simply, but His humiliation also. He was born of woman and made a brother-man; therefore, He is the Head of the body of the church, kindred with them; "the First-born from the dead," not in point of time, but in the purpose of God, and in the pre-eminence shown in the next clause, "that in all things He might have the pre-eminence." As to how He could lay down His life, we do not know. He declares, "I have power to lay it down, and I have power to take it again."

The whole sacrifice of Christ was not enacted on Calvary. When sin entered God's dominion, Christ gave Himself, laid aside His glory, took upon Himself the form of a servant, was an angel with angels; still later He takes another step downward, and takes upon Himself the form and likeness of sinful flesh, and becomes in all things "like His brethren" of the human family, and suffers with the infirmities of the human family upon Him, dying at last upon the cross. That act was but the climax of a series of acts, extending from the time when He gave Himself for man's sin, at the foundation of the world, till He died upon the cross. Human minds can never understand it. "Great is the mystery of godliness." How He who was "from the days of eternity" (Micah 5:2, margin) could become as His creatures, going down to the very depths of wo and sin, will be utterly incomprehensible to the creature. Just so long as endless ages roll, he will see new depths, new beauties, new glories, in the great love of God. As has been expressed,

the plan of salvation will be "the science and song" of the redeemed throughout eternity. But He did it all, and He did it for us; and while our minds can not comprehend, faith can lay hold of the great fact, and thus be the means of another mighty miracle, Christ dwelling in us.



#### 14. "Made Like unto His Brethren," Heb. 2:14-17

Was it no special advantage to Christ that He was of divine origin, "the only-begotten Son of God"? How can we who are born in sin be what He was, when He knew no sin?

Jesus was not only divine, but human. He was as truly human as any man who walked upon the earth. Let us consider:

1. He was one with the Father "before the world was," God's "Fellow," the One in whom "were all things created," the eternal Logos. John 17:5; Zech. 13:7; Col. 1:16; John 1:1-3.

2. "From the foundation of the world" Christ gave Himself, "emptied Himself," that He might break the power of sin, unify God's broken creation, and save man. Rev. 13:8; 1 Peter 1:20; Phil. 2:5-8. When He did this, He gave up all, "counted not the being on an equality with God a thing to be grasped;" He "*emptied Himself*," laying aside His Deity, "taking the form of a servant."

3. He, first, in the carrying out of His sacrifice, became an angel among the angels, Chief Angel, Archangel, only because He was the most devoted messenger of God. In this position He is called Michael, meaning "who is like God." Ex. 23:20, 21; Isa. 63:9; Dan. 10:21; 12:1; Jude 9.

4. His next step was becoming "in the likeness of men." Phil. 2:7; John 1:14; Gal. 4:4; Heb. 2:14-17. In this step the eternal Logos "became flesh," the same as we; for He was "born of woman, born under the law," under its condemnation, as a human, having the flesh with all the human

tendencies; a partaker of the "flesh and blood" of humanity; "in all things" "made like unto His brethren," "suffered being tempted." And He met all the temptations even as you and I must meet them, by faith in the will and Word of God. There is not a tendency in the flesh of humanity but what dwelt in His. And He overcame them all.

Was it no special advantage to Christ that He was of divine origin, "the only-begotten Son of God"?—That He was of divine origin was no special personal advantage, for He used no inherent divine power in His conflict with evil. His victory was of faith. His divine origin was against Him; for all the powers of evil were hurled against Him as against no other. But it was of special advantage to be the begotten of God; yet that same advantage comes to every soul of earth who will accept of Christ. For "as many as received Him, to them gave He the right to become children of God, even to them that believe on His name: who were born [margin, "begotten"], not of blood, nor of the will of the flesh, nor of the will of man, but of God." John 1:12, 13. And thus, tho we were born in sin, we by faith "become partakers of the divine nature, having escaped from the corruption that is in the world by lust." 2 Peter 1:4. God thus places us on "vantage-ground" in Christ Jesus, and so He will every soul who receives Him. He "emptied Himself" of all His glory and Deity, so far as using it in His own behalf, to become one with us, in order that we might empty ourselves from all our selfishness and become one with Him. "Him who knew no sin He [the Father] made to be sin on our behalf; that we might become the righteousness of God in Him." 2 Cor. 5:21. "For in Him dwelleth all the fulness of the Godhead bodily, and in Him ye are made full." Col. 2:9, 10. If the work were of ourselves, we might well be discouraged; but if *we* are *willing*, He will make us what He was and what He is. God gives us in Christ Jesus all the vantage-ground that He possessed; will we not accept it, and rejoice in it? Of course it means conflict and struggle; it did to Jesus; but He conquered for us, that He might conquer with us and in us. See Heb. 2:9-18; 4:14-16; 5:7-9; 7:25.

**15. Christ on the Cross, 1 Peter 2: 24**

Did the wrath of God, and man, and Satan all meet on our Saviour as He hung upon the cross? or was it *we* that "esteemed Him smitten of God, and afflicted"? Was He not that same beloved Son at His darkest hour as He was at His baptism?

Christ bore our sins in His own body on the tree, as the apostle declares. 1 Peter 2: 24. See also Isa. 53: 4, 5, 6, 11. God made Him to be sin for us, and therefore He bore the consequence of sin, which is death. In this sense only did the wrath of God rest upon Him. Of course it was Satan's hope that He might be destroyed, and so it was the hope of Satan's agents, wicked men. The prophet, speaking for the Jews at the time of the crucifixion, says, "We did esteem Him stricken, smitten of God, and afflicted," but He was not so because of His own sins, but because He bore our sins. He was indeed the same beloved Son when He hung upon the cross and the horrors and darkness of death were around Him as He was at His baptism and His transfiguration. The crucifixion was but the culmination of all that He did for man. He humiliated Himself for man, even unto death. Death was the climax of all. But in it all He was submissive to God's will, and in it all God regarded Him with the most tender favor. It was our sins which He bore for us, and which hid from Jesus, through His humanity, the Father's face, and caused Him to cry, "My God, My God, why hast Thou forsaken Me?" Sometimes an overwhelming sense of our own sins brings the same feelings to us, but that does not mean that God has forsaken us.

**16. Green and Dry Tree, Luke 23: 31**

Will you kindly explain Luke 23: 31, "If they do these things in a green tree, what shall be done in the dry?"

The green tree is a symbol of our Lord, the everflourishing, fruitful tree, of which the righteous are the branches.

The dry tree represents the wicked. Compare Eze. 20:47 with 21:3, 4. If the green tree, Christ, who was suffering on their behalf, should be thus treated, what would be the just judgment upon those who thus filled up their cup of iniquity?



### **17. Brothers and Sisters of Jesus, Mark 6:3**

Did Mary have other children besides Jesus? Mark 6:3 seems to indicate that she had.

The text clearly reads: "Is not this the carpenter, the son of Mary, the brother of James, and Joses, and Judas, and Simon? and are not His sisters here with us?" See also Matt. 13:55, 56. These who are mentioned as brothers of Jesus were doubtless children of Joseph by a former wife. There are some who have contended that they were merely cousins, or close relatives; but one would hardly expect the language of Mark 6:3; Matt. 12:46; and Gal. 1:19 to refer to cousins. It would seem that the expression in Gal. 1:19 would mean one who was an actual brother. These brothers seem to have been older than Jesus, in that they assumed to direct Him. See John 7:3-5. Then, too, that His brothers were brothers by law is indicated by the fact that Jesus committed His mother to John, the beloved disciple, and not to His brothers. At that time Joseph was probably dead. But these things matter little. It is a great deal more important that we be truly His disciples, so that Matt. 12:49 may be true in our case, "Behold My mother and My brethren."



### **18. Christ's Age at Baptism, Luke 3:23**

Please explain Luke 3:23 in Revised Version. Jesus was baptized at the age of thirty. His ministry began A.D. 27. Did His ministry begin three years before His baptism?

Our inquirer has confounded the beginning of the Christian era with Christ's birth. The beginning of the Chris-



tian era is about four years this side of the birth of Jesus. It was not placed there until the thirteenth century, by Roger Bacon. He found that the paschal full moon A.D. 33 fell on Friday, and this circumstance led him and several others, as Scaliger, Usher, Pierson, to conclude that this was the year of the crucifixion; but Dr. Hales's Chronology shows rather that it was not the year of the crucifixion. Christ began His ministry at about thirty years of age, in the autumn of the year 27 A.D. He closed it in the spring, A.D. 31, three and one half years later.



#### 19. Jesus Christ Is Come in the Flesh, 1 John 4:2

Please give me your opinion on "Every spirit that confesseth that Jesus Christ is come in the flesh is of God." 1 John 4:2.

The thought of that text is not that sometime Christ lived here upon this earth; that He walked here as a man; that He was invested in human flesh, and tabernacled among us sometime. There are those who believe that, many of them, who are not children of God. The real thought is that Christ is come *by faith* in *our* flesh now. That is, if you are a true believer in Christ, you believe that Christ lives in you by faith. As expressed by the apostle Paul, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20. That faith in Christ takes hold upon Him as a complete Saviour. It does away with all the mediatorial work of priest or saint, and brings the soul into living connection with the Lord Jesus Christ. Some claim that Christ is in them; has always been in them; that He dwells in every one, and that faith is but the recognition of that thing; but this is not the teaching of God's Word. He who is not a Christian is said to be "separate from Christ" and "without God." Eph. 2:12. They are "alienated from the life of God." Eph. 4:18. Faith

makes the connecting link between the soul and its Saviour, and brings the life and power of Christ into the heart and life of the believer. If our querist will study the subject in this light, she will see that only truly converted Christians are those who believe that Christ *is* come in the flesh, in His own way, responsive to faith. This also is shown in the context, "Greater is He that is in you, than he that is in the world." 1 John 4:4.



## 20. Christ's Power to Save

Is there hope for the fornicator? If he confesses his sins with a godly sorrow, and forsakes this sin and all others, will not God forgive for His Son's sake, and dwell in that person?

We have abundant promises in God's Word that He will save from every sin for which there is repentance. "Come now, and let us reason together, saith the Lord: tho your sins be as scarlet, they shall be as white as snow; tho they be red like crimson, they shall be as wool." Isa. 1:18. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from *all unrighteousness.*" 1 John 1:9. Read also 1 Corinthians 6, where the apostle is speaking to the Corinthians whom he calls in the beginning of the epistle "saints." He tells them that "neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And *such were some* of you: but *ye were washed*, but *ye were sanctified*, but *ye were justified* in the name of the Lord Jesus Christ, and in the Spirit of our God." 1 Cor. 6:9-11. We do not know where a stronger, clearer assurance could come to any one who had sinned in any of those particulars than in that text. If we go on in our sins there is no hope; but if we turn from our sins, it may be said of us as it was of these Corinthians.

**21. Length of Christ's Ministry**

What proof is there that Christ's ministry lasted three and one half years?

There is this: First, the prophecy in Dan. 9: 27, predicting that in the midst of the last week of years, of the seventy weeks, our Lord should be cut off, or offered as a sacrifice, therein meeting the types. Secondly, the number of Passovers that Christ attended, as given in the book of John. The first of these is noted in John 2: 13, before which Christ had had several months' ministry since His baptism; the second Passover, in John 5: 1, "a feast of the Jews." The great feast was the Passover. The third Passover is noted in John 6: 4; and the fourth and last Passover, at which Jesus was crucified, in John 12: 1. This would make three and one half years for His ministry, beginning in the autumn of A.D. 27 and closing in the spring of A.D. 31.

**22. In Heaven and on Earth, John 3: 13**

Please explain John 3: 13, the last clause. Can the Son of Man be on earth and in heaven at the same time?

The text reads: "And no one hath ascended into heaven, but He that descended out of heaven, even the Son of Man, who is in heaven." The margin of the Revised Version tells us that many ancient authorities omit "who is in heaven." It may not be in the oldest Greek text, but is it not true? The Lord counts us where our hearts and our affections are, as in Matt. 6: 20, 21, "Lay up for yourselves treasures in heaven, . . . for where thy treasure is, there will thy heart be also;" or in Phil. 3: 20, "For our citizenship is in heaven; whence also we wait for a Saviour, the Lord Jesus Christ." And so it is that we are counted as being where we are not, because our hearts are there. Take also that expression found in Eph. 2: 6, "And raised us up with Him, and made us to sit with Him in the heavenly places, in Christ

Jesus." Now Christ is our Head, and the Head over all things to the church; and we are His body, "members of His body, of His flesh, and of His bones." In Him, our Head, we also are sitting in the heavenly places, and in Him we have a right to count ourselves there, and yet we are still here as "pilgrims and strangers" in the earth. Therefore while our Lord Jesus Christ was here upon the earth to save men, His character, His thoughts, His life, and all His abundant blessings which He brought to earth, were heavenly, and He was indissolubly linked by living faith to the throne of God.



**23. "Lifted Up," John 12: 32**

In what sense are we to understand the words of our Saviour, "And I, if I be lifted up from the earth, will draw all men unto Me"?

The lifting up referred to His death on the cross. That cross stood for the utter self-sacrifice, self-abnegation, of His life for the sake of others. That was His character, which has made Him a center of attraction in all the earth. Men have misunderstood His work; He has been reviled and exalted; His work has been viewed in parts only; nevertheless in one way or another He has drawn the attention of all to Himself; and in the judgment His words and life will condemn or save.



**24. The New and Living Way, Heb. 10: 20**

Please explain Heb. 10: 20, last clause. I want to know if the veil before the most holy place was a figure of Christ's body. Does Matt. 27: 50, 51 teach this?

Heb. 10: 19, 20 reads as follows: "Having therefore, brethren, boldness ["liberty," margin] to enter into the holiest [literally, "holy places"] by the blood of Jesus, by a new

and living way, which He hath consecrated for us, through the veil, that is to say, His flesh." In the earthly sanctuary the presence and glory of God were especially manifest. He who passed through the veil, entered into the presence of God in the holy place. Passing through the second veil, He entered the holy of holies, in the presence of the glorious Shekinah upon the mercy-seat. So he who enters God's presence spiritually must do so "through the offering of the body of Jesus Christ." Verse 10. The priest anciently, and the people in the priest, entered the holies through the veil; but we enter through Christ Jesus, our Advocate. Matt. 27: 50, 51 teaches that the typical system then ended, for then took place in fact what before had been done only in type,—the offering up of the body of Jesus Christ once for all. In these respects the veil was a figure of Christ. But it is not wise to press any earthly figure of the heavenly in every particular.



## 25. Could Christ Have Sinned? Heb. 2: 14-17

Was it possible for Christ to have sinned during the temptation of Satan and during His life?

The simple words of Scripture are, that He "was in all points tempted like as we are, yet without sin." That is, tho thus tempted, He did not sin. Was it possible? Truly it was; else where the temptation? For He was not only tempted in all points as we are, but "it behooved Him *in all things* to be made like unto His brethren." "Since then the children are sharers in flesh and blood, He also Himself *in like manner* partook of the same." He "was born of the seed of David according to the flesh." The temptation cost Him conflict, "prayers and supplications with strong crying and tears unto Him that was able to save." But He overcame, prevailed. He took man's nature with the awful risk. As long as the will of God reigned supreme in His life, He

could not fail. But if He had sought His own pleasure, He would have failed. Read Hebrews 2 to 5. See tract, "Sufferings of Christ," the best that we know. The "can" or "can not" rests with the purpose.



## 26. On What Day Was Christ Crucified?

We would not take the space to answer this question were not so many agitated over it, and that needlessly. It is *assumed* from Matt. 12:40 that Jesus was in the grave three days and three nights; that He was crucified Wednesday, and therefore was raised from the dead in the closing hours of the Sabbath day; and therefore the claim that the first day should be observed, because He rose from the dead on that day, falls to the ground.

Out of the study arise these questions:

1. On what day was Christ crucified?
2. With what definiteness are we to understand the term "three days and three nights"? Do they mean absolutely seventy-two hours?
3. When do these days begin?
4. On what day did Christ arise?
5. What bearing has the time upon the Sabbath question?

### I. On What Day Was Christ Crucified?

On this point Matthew says nothing. Mark expressly says, "And when even was now come, because it was the preparation, that is, the day before the Sabbath." Mark 15:42. This understands the word "even" to refer to the closing hours of the day, when the sun began to decline. Luke is in harmony with this: "It was the day of the preparation, and the Sabbath *drew on*," and that very Sabbath day the women rested "according to the commandment." Luke 23:54, 56.

John gives us this testimony: "The Jews therefore, because it was the preparation, that the bodies should not remain on the cross upon the Sabbath (for the day of that Sabbath was a high day), asked of Pilate that their legs

might be broken, and that they might be taken away." John 19:31. That Sabbath day had double dignity; it was a chief day of the Passover as well as the Sabbath.

Obviously, all these testimonies would fix the crucifixion on the sixth day, from 9 A.M. to 3 P.M. Then, as the Sabbath drew on, the body of Jesus was taken down from the cross, hastily wrapped in the linen cloth with myrrh and aloes, and deposited in a rock-hewn tomb immediately adjacent to the place where the crucifixion occurred. John 19:41.

## II. The Term "Three Days," Etc.

Does this expression mean just seventy-two hours? or does it mean part of two days and the whole of one—that is, a part of the first day being counted, the whole of the second of course, and a part of the third? That the latter is the case is evident from the use of the term in the various texts where this very period is referred to. The following list of quotations and citations includes every instance of its occurrence:

1. "For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be *three days and three nights* in the heart of the earth." Matt. 12:40.

2. "Jesus answered and said unto them, Destroy this temple, and *in three days* I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt Thou rear it up *in three days*? But He spake of the temple of His body." John 2:19-21.

3. "And He began to teach them, that the Son of Man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and *after three days* rise again." Mark 8:31.

4. "In three days." Matt. 26:60, 61.

5. "And there arose certain, and bare false witness against Him, saying, We heard Him say, I will destroy this temple that is made with hands, and *within* three days I will build another made without hands." Mark 14:57, 58.

6. "*In* three days." Matt. 27:40.

7. "*In* three days." Mark 15:29.

8. "Sir, we remember that that Deceiver said, while He was yet alive, *After* three days I will rise again. Command

therefore that the sepulcher be made sure *until* the third day." Matt. 27: 63, 64.

- There is another term, the "third day," referring to the same period, which occurs as follows:

9. "From that time forth began Jesus to show unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the *third* day." Matt. 16: 21.

10. "The *third* day." Matt. 20: 18, 19.

11. "The *third* day." Mark 9: 31.

12. "The *third* day." Luke 18: 32, 33.

13. "But we trusted that it had been He which should have redeemed Israel: and beside all this, to-day is the *third* day since these things were done." Luke 24: 21.

14. "The *third* day." Luke 24: 46; Matt. 17: 22, 23; Mark 10: 34; Luke 9: 22; 24: 7; Acts 10: 40; 1 Cor. 15: 3, 4.

We have numbered the above scriptures and citations so as to make them more easy of reference. In No. 1 Jesus refers to the experience of Jonah, and applies it to an experience which would come to Himself. The only expression which would confine it to the grave is "heart of the earth," and this we will consider later. No. 2 uses the expression "*in* three days," and that is also used by the enemies of Christ in Nos. 4, 6, and 7, and its stronger equivalent, "*within*," in No. 5. The chief priests and Pharisees, referring to the same thing (No. 8), use "*after* three days," and then ask that the sepulcher be made sure "*until* the third day."

Jesus uses in No. 3 the expression "*after* three days;" but in Nos. 10, 11, 12, 14, He uses "*the third* day," showing the latitude of the various terms used. This is still more strongly manifest by No. 13, where the disciples declare at the very close of the first day of the week, "To-day is the third day since these things were done." So also No. 9, and the prophecy in Hosea 6: 1, 2.

From a fair comparison of all these passages we must conclude that "*in* three days," "*after* three days," "*within* three days," "*three* days," and until "*the third* day," simply mean three days in common parlance, including only a part



of the last day, and by a parity of reasoning, not necessarily the whole of the first day.

### III. When Do the Days Begin?

While technically the beginning would seem to apply to the death of Christ, in the fullest sense they would cover His betrayal into the hands of His enemies, when His death was determined. For as truly as at the crucifixion, the *death agony* for the world *began* at His betrayal, and was more manifest in the Garden of Gethsemane than on the cross. It was by physical wounds that His blood was shed on Calvary; it was by awful death agony for the sins of the world that it was forced from Him in Gethsemane, where "He poured out His soul unto death." It was at the very time when Judas was bargaining with the chief priests that Jesus said: "The *hour is come*, that the Son of Man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone." John 12:23, 24. And again: "Now is My soul troubled; and what shall I say? Father, save Me from *this hour*? But for this cause *came I unto this hour*. Father, glorify Thy name. . . . *Now* is the judgment [crisis] of this world: *now* shall the prince of this world be cast out." Verses 27-31. A few hours before this the broken bread and the blood of the grape manifested the death foreordained of God and purposed of man. A little later His agonized heart forced from His lips, "My soul is exceeding sorrowful even unto death." Mark 14:34. The death agony was already on. A little later still come the band to take Him. To them He says, "When I was daily with you in the temple, ye stretched not forth your hands against Me: but *this is your hour*, and the *power of darkness*." Luke 22:53.

Right here, at this crisis, began the three days and nights when Christ was delivered to death in the hands of His enemies, into the power of the heart of the earth, into the hands of "the world-rulers of this darkness." Eph. 6:12. When He reached that hour, His time had come. No hand, human or divine, earthly or heavenly, could interpose for His rescue. He had yielded all. All that followed was development in the process of putting to death. "The heart

of the earth" would refer to the powers of earth, the center of which was Roman rule, led by "the prince of this world," Satan. But the *third day* from the time of His yielding to the powers of earth He was living above all the powers of darkness.

#### IV. On What Day Did Christ Rise?

We have (1) the record of the visits to the sepulcher; and (2) positive statement. Here are the passages which speak of the visits:

1. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28:1.

2. "And when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16:1, 2.

3. "Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils." Mark 16:9.

4. "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 24:1.

5. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." John 20:1.

Only one of these passages speaks of the rising of our Lord. Nos. 1, 2, 4, 5, all refer to the visit of the women in the early morning of the first day. The context of each passage shows clearly that all save the last refer to the same visit. The particulars in Matthew 28 make it evident that the meeting there recorded was on the early morning of that first day, identical with the other meetings. The Greek phrase *opsē de Sabbatōn*, rendered "in the end of the Sabbath," ought, as Bloomfield and others remark, to be explained as "after the Sabbath." The context demands it. There is, however, another explanation. The original

Greek was written without division into chapters or verses or sentences. Does not *opsē de Sabbatōn* ("late on the Sabbath") belong to the previous clause, at the end of chapter 27? It would then read: "And they [priests, etc.], having gone [from Pilate], made the sepulcher secure, with the guard sealing the stone late on the Sabbath. As it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." This is in perfect harmony with both Mark and Luke. Greenfield in his Greek Testament gives this as an alternative reading.

But Mark 16:9 clearly fixes the resurrection of Christ to the first day of the week. The Interlinear Translation by Hinds and Noble renders, "Now having risen early the first day of the week, He appeared first to Mary the Magdalene." Rotherham's emphatic translation reads, "Arising early on the first of the week, He was manifested first to Mary the Magdalene;" the Peshito Syriac by Murdock, "And in the morning of the first day of the week, He arose." See other translations. Surely this ought to be conclusive. The three days would begin Thursday night and close Sunday morning, including all of Friday, all of Sabbath, and part of Sunday.

#### V. What Bearing Has the Time upon the Sabbath Question?

Absolutely no bearing. Out of the resurrection has grown in God's plan no other sabbath. No day has been divinely designated to commemorate the event. When God has set apart other days, He has been explicit concerning them. The Passover, the Day of Atonement, and other yearly days of the Jews, were enjoined so clearly that there could be no mistake about them. So it was with the seventh-day Sabbath. If the Lord had designed that His resurrection should furnish us another worship-day, He certainly would have made it plain. That His Word is utterly silent, is sufficient for the child of God.

On the other hand, He has given us the Sabbath. He has commanded it in unmistakable language. It has been

confirmed by the teaching and example of our Lord Jesus Christ. What more does the Christian need? "Ye are My friends, if ye do whatsoever *I command you.*"



### **27. Bride of Christ, Rev. 21:9**

You refer to the church as the "bride of Christ." Please explain in Question Corner. How can it be that both New Jerusalem and the church can be the bride of Christ?

There are three different relations referred to in the Scriptures as marriage: (1) the union of Christ with the individual believer (Rom. 7:4; Gal. 3:27); (2) the relationship between Christ and the church, or the people of God (2 Cor. 11:2; Eph. 5:23-32; Jer. 2:32; 3:1, 14; 31:32); (3) the relationship between Christ and His kingdom, the complete and glorious consummation of all His travail of soul (Isa. 54:1, 5; Gal. 4:25, 27; Isa. 62:1-4; Rev. 21:1, 2, 9, 10). Of that eternal kingdom the New Jerusalem, the bride, "the Lamb's wife," is the capital, and her reception is the reception of the kingdom.



### **What He Is to Us**

"But of Him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

## Section III.—Nature of Man

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### 28. Eternal Life Now in Christ Jesus

Does 1 John 5:13 teach that we have eternal life now?

It does; and verses 11 and 12 are equally emphatic: "God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." John, in his Gospel, chapter 17:3, records these words of Jesus: "And this is life eternal; that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." Many people find difficulty in grasping this idea, because they confound eternal life with immortality. Paul shows plainly that we can not have immortality until the resurrection: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption." "For this corruptible must put on incorruption, and this mortal must *put on* immortality." 1 Cor. 15:42, 53.

But with the eternal life it is different; if we have Christ now, as stated by John, if we know God now, we have the eternal life now; for Christ is our life; "in Him is life." Paul says, "The life which I now live in the flesh I live by the faith of the Son of God." Gal. 2:20. Again he says, "To be spiritually minded is life." Rom. 8:6. "If any man be in Christ, he is a new creature." 2 Cor. 5:17. See also Col. 3:2-4. This "new creature" has the life of Christ, which is eternal life. The grave could not hold Christ (Acts 2:24); and "if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your *mortal* bodies by His Spirit that dwelleth in you."

Then it is because of possessing the eternal life of Christ that the righteous are endowed with immortality at the resurrection, in contradistinction to those who die the second

death. But this does not militate against the fact that we may lay down this life and "sleep" till the coming of the Lord. See 1 Thess. 4: 13-17. Having the life now in Christ, it is ours, and nothing can take it away from us if we endure faithful to the end. If we are laid away to rest a while, it is laid up for us in safe hands. So Paul says: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4: 7, 8.



### 29. Mortal or Immortal?

Can immortal create mortal? Did God, who is imperishable, create perishable beings or things? and as "in Him is no sin," and "He is the Life and Light of men," how can life create death? Were Adam and Eve created mortal?

We do not know what God could do, but we do not believe, nor do we see how, He could create mortals. By "immortal" we understand "deathless, incorruptible;" by mortal we understand "subject to death, corruptibility." We do not believe that mortal, perishable, corruptible beings were in God's plan, because all these are the fruits of sin, and sin is no part of His plan. "In Him is no sin." How then did God create Adam?—Not immortal; for there existed the possibility of sin, and it was not in God's plan to have immortal sinners. Neither did God create Adam mortal, for it was not *His* plan that man should die. What then?—God created man neither mortal nor immortal, but a candidate for immortality. He was a perfect being, possessed of eternal life, held by faith in God. If sin had not come in, faith, by the power of God's life, would have developed an incorruptible character which God would have owned by bestowing upon it physical immortality. Such will be the gift when Christ comes. Everlasting life is given actually now,

that we may have power to conquer sin; but it will not be given absolutely till character is immortal, and then man's temple of character will correspond with his character.



### 30. Have We Eternal Life Now?

Am I mistaken in the teaching of John 5:24 and I John 5:10-13, that we have everlasting life in this life by believing in Christ?

That the believer has now everlasting life the following propositions and Scripture texts clearly show:

1. Mankind by nature are "children of wrath" (Eph. 2:3), being sick with sin (Isa. 1:5, 6; Rom. 3:23).

2. The disease of sin (unless divine power interposes) ends in death. "Sin, when it is finished, bringeth forth death." James 1:15.

3. Because men are sinners they are ignorant of the righteousness of God (Rom. 10:3); being victims of sin, "children of wrath," or death, they are "alienated from the life of God" (Eph. 4:18); for righteousness is life (see Rom. 5:17, 18).

4. Therefore, they who through Christ receive the righteousness of God by faith (Rom. 3:22), receive also the life of God, from which they are no longer alienated.

5. Again, Christ is the manifestation of God to us (John 14:9), or, in other words, "God was in Christ" (2 Cor. 5:19); Christ was, therefore, the righteousness of God and the life of God (John 14:10).

6. When we accept of Christ by faith we have the "righteousness of God" (Rom. 3:22), and the life of God, or everlasting life (John 3:36). So Jesus says, "Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, *hath* everlasting life, and shall not come into condemnation; but *is* passed *from* death *unto* life." John 5:24. "He that hath the *Son* hath the *life*; he that hath not the Son of God hath *not* the life. These things have I written unto you, that ye may *know that ye have eternal life*,

even unto you that believe on the name of the Son of God." 1 John 5:12, 13, A.R.V. Says the regenerated Paul, "I am crucified with Christ: nevertheless I live; yet not I, but *Christ liveth in me*: and the *life* which I now live in the flesh I live by the faith of the Son of God." Gal. 2:20.

Was not the life of the sinner real? Were not his sins real? Is not the righteousness of Christ just as real? Is not the life of Christ just as real?

God's Holy Spirit is life; and God puts that Spirit within those who believe (Eze. 36:27; Rom. 8:9); and "the Spirit is *life* because of righteousness" (Rom. 8:10). That Spirit gives us a new heart and a new spirit (Eze. 36:26), makes us a new creature (2 Cor. 5:17); and as is that Spirit in nature, so is that which comes from the Spirit.

To use another illustration: We are born of the "incorruptible" seed of the Word of God, the Gospel which abideth forever. 1 Peter 1:23-25. Says Jesus, "The words that I speak unto you, they are spirit, and they are life." John 6:63. Peter says that we are to feed upon "the sincere milk of the Word," that we may grow thereby. 1 Peter 2:2. Now if we are born of this incorruptible seed, if we feed upon spirit and life, will we not be like the food of which we are partakers, upon which we grow, which has been made a part of our very being? Therefore, as in that Word is the life of God, so in partaking of that Word we are partaking of the life and Spirit of God. This is shown from the fact that, while out of Christ we were children of disobedience and death, in Christ we are quickened, or made alive, with Christ. Col. 2:13. Being crucified with Christ, the child of wrath dies, and the person is born of God, a son of God. Does not the son partake of the life of the father? If we are children of God, do we not share His life?

But may we not lose this life, altho it be real? — We may. It is given by faith; it abides by faith, by God's Word abiding in us. If His words abide in us by faith (John 15:7), that faith will work by love (Gal. 5:6), that love will keep God's commandments (1 John 5:3; John 14:15-17); and by this last text we learn that with all this God's Spirit, or life, abides with us forever.



But if we go down in death, what then? — We commit our life to Christ; and when Christ our life shall appear, we shall appear with Him in glory (Col. 3:4), not only with everlasting life, but with immortality. In fact, the grave can not hold us. Death could not hold Christ (Acts 2:24), for the righteousness of God was upon Him; no more can it hold us, for the righteousness of God through Christ is upon us. In Him all fulness dwells; we have Him, He is ours, and we are “complete in Him.” Praise God for His unspeakable Gift, and for that *life* from which we are no longer alienated, and which gives power over sin and death.



### 31. The Word “Soul”

Will you please explain the term “soul of man”? The Old Book says in regard to creation that man was made from the dust of the earth, and God breathed into him the breath of life, and he became a living soul; and some tell us that the soul is the spirit of man, or never dies.

The word “soul” is used in the Bible in different meanings. Sometimes it means the whole person. Man who was made of the dust of the earth became a living soul. The breath of life made him a *living* soul. He was a soul, or person, before, but *lifeless*. The breath of life made him living. So we read in 1 Peter 3:20 that there were eight souls saved in the ark; in Rev. 16:3, “Every living soul died in the sea”—that is, every living creature.

“Soul” is used to express the thoughts and affections common to man; all men; the physical life. “Bless the Lord, O my soul: and all that is within me, bless His holy name.” Ps. 103:1. “Soul” also means life. It does not mean spirit, for converted man has spirit as well as soul. It means simply the animal life, common to all creatures. An instance of this is found in Matt. 16:25, 26. The words “life” and “soul” in our Common Version come from the same Greek word; but nowhere in all the Bible is that soul said to be immortal, never dying, or deathless, but always that

which we may lose. We can therefore give three comprehensive definitions of the word "soul:" a living person; the natural mind, thought, intellect, and affections; and mere life, or vitality.



### **32. Spirit, Soul, and Body, 1 Thess. 5:23**

Please explain the meaning of "spirit and soul and body," in 1 Thess. 5:23.

Spirit is the higher life, embracing the spiritual faculties; soul, the animal life, the intellect, will, and lower emotions; body, the material flesh. The whole expression, "spirit and soul and body," is a comprehensive expression embracing the whole man. God desires to sanctify and preserve blameless the spiritual, mental, and physical faculties of man.



### **33. Between Death and the Resurrection, Ps. 6:5**

Will you kindly state whether or not Adventists believe that the personal identity of the soul continues after death, or is disintegrated, annihilated, at death? If the former, what is its state during the interval? In other words, kindly state plainly and succinctly your exact belief upon the subject, with Scriptural references or otherwise, and oblige.

While we are sure that the answer will disappoint our querist, we can give no other. We know no place where Adventists, Seventh-day or otherwise, have ever formulated any precise, succinct, or exact belief regarding the condition of man between death and the resurrection. They have preferred to let it rest on the Bible statements without attempting to formulate the Scriptures into a creed. Hence different persons, if called upon so to do, would define in a different way. But all are agreed in accepting the literal statement that "in death there is no remembrance of Thee

[God];" that when death occurs, man's "breath goeth forth, he returneth to his earth; in that very day his thoughts perish." See Ps. 6:5; 146:4; Eccl. 9:5. The condition between death and the resurrection is a dreamless sleep, from which only Christ, the Life-giver, can awaken the sleeper. As to just how God preserves identity, whether by the absolutely accurate life record of the individual which is indelibly stamped upon the resurrection body, or some other way, we may not know, nor need we concern ourselves about it. We know that man dies; that "the dead know not anything;" that Christ will bring them back from the power of death and the grave at His coming. The Bible makes Christ's second coming and the resurrection of the dead necessities in God's plan, contrary to the teaching of much of modern theology.



#### 34. "Shall Never Die," John 11:26

Will you kindly give me some light on the following text? "And whosoever liveth and believeth in Me shall never die. Believest thou this?"

The text in question is intimately connected with the three verses which come before. Jesus said to Martha, "Thy brother shall rise again." Martha replied, "I know that he shall rise again in the resurrection at the *last day*." Evidently the words of our Saviour in response to Martha had reference to that time as well as the present. He declared to her that the One who raised the dead at that time had power to raise the dead in the present, and therefore He replied, "I am the resurrection, and the life: he that believeth in Me [that is, in the last day], tho he were dead, yet shall he live." All those who sleep in Christ who died in faith will then come forth, and "whosoever liveth and believeth in Me [at that time, the righteous living] shall never die." This to us is the simplest meaning of the text. When Christ comes there will be the two classes who will live forever, those who sleep in Him, and those who will be looking for Him. And He who will give life then can give it now.

**35. Enoch and Elijah, Matt. 17: 1-3**

The Bible says Enoch and Elijah were carried up to heaven without dying. Do you suppose that will be all the good people that will get to heaven before the second coming of Christ? Please explain the first three verses of the 17th chapter of Matthew.

Yes, both Enoch and Elijah were translated; of these the Bible gives us a record. There may have been others thus taken; we do not know. When Christ died, the graves of many were opened; and when He rose from the dead, many came out of their graves and appeared to people. Matt. 27: 52, 53. When Jesus ascended, this multitude of those who were once Satan's captives ascended with Him. Eph. 4: 8, margin. Matt. 17: 1-3 reveals to us that there was yet another who had been raised; namely, Moses. The transfiguration on the mount was to reveal to the disciples what the kingdom of Christ would be at His coming. See Matt. 16: 28. There will be in that kingdom Jesus Christ glorified. There will be the righteous raised from the dead, represented by Moses, who died and the Lord buried him. When Christ, or Michael, the Archangel, came to raise him from the dead, Satan resisted Him. But "The Lord rebuke thee" triumphed, and Moses came forth from the dead, and appeared a living, glorified man on the mount. Those who never taste death will greet Christ when He comes. Elijah represented these. Read 2 Peter 1: 16-18, where the purpose of the transfiguration is stated; namely, to set before the disciples the power and coming and surety of the Lord Jesus Christ.

**36. Life and Immortality, 2 Tim. 1: 10**

Please explain 2 Tim. 1: 10: "Jesus Christ . . . hath abolished death, and hath brought life and immortality to light through the Gospel."

(1) Jesus Christ is the only One through whom life and immortality can be obtained. (2) He is this because life is in Him; "for as the Father hath life in Himself, even so

gave He to the Son also to have life in Himself." John 5:26. (3) He abolished death by abolishing it in Himself as the representative of the race. Immortality is God's seal on a character incorruptible, on righteousness inwrought into character. And of all who ever lived in the flesh, Jesus alone by "the power of an endless life" wrought out a character incorruptible. While He died for man, the grave could not hold perfect righteousness. Acts 2:24. This righteousness and this life Christ gives to all who accept Him; and thus He abolishes death in every faithful soul, and has abolished it in Himself for all who will take it in His way. And all these blessed tidings of life to a dying world constitute the Gospel, "the power of God unto salvation to every one that believeth." Rom. 1:16.



### 37. Feeding upon Christ, John 6:51

Can those who truly partake in faith of the body and blood of Christ die?

We feed upon Christ truly only by faith. And Jesus declares, "If any man eat of this Bread [that is, of Himself, the living Bread], he shall live forever." John 6:51. But that He does not mean by this that the one who so eats shall not die, He continues, "He that eateth My flesh and drinketh My blood *hath eternal life* [a present possession]; and I will *raise him up at the last day.*" Verse 54. See also verses 33, 40, 47, 57, 58, 63. There are those who will be translated, without tasting death, when Christ comes. Of course these will be children of faith. There will be those who are not the less children of faith who will fall asleep before He comes. God does not count His people dead; they sleep in Him, with life "hid with Christ in God." Col. 3:3. There will be those who will sleep—not children of faith—on through to the second resurrection. There are those—not of faith—who will live to see Christ's coming. Let not that soul who faces death in Jesus be discouraged; "for God appointed us not unto wrath, but unto the obtaining of

salvation through our Lord Jesus Christ, who died for us, that, whether we *wake* or *sleep*, we should *live together with Him.*" 1 Thess. 5:9, 10. He lives better physically who rightly lives by faith; but living by faith, feeding on Christ by faith, he may still fall asleep in death. Rev. 14: 13.



### 38. Death and Body of Moses, Deut. 34: 5, 6

I wish to ask for information regarding the death and resurrection of the body of Moses.

As intimated by our correspondent, the record of Moses' death is given in Deut. 34: 5, 6, a death at which only spiritual beings were present. The old warrior lay down and went to sleep. Those who are in a condition of death are counted as the prisoners of Satan, inasmuch as death is the result of sin. Of Satan, or Lucifer, it is said that he "let not loose his prisoners to their home." Isa. 14: 17. In Jude 9 we read that there was a dispute between Michael the Archangel and the devil about the body of Moses. Michael (the meaning of which is "Who is like God"), the Archangel (meaning the "Chief of all the angels"), was none other than the Son of God. This we learn by comparing Dan. 10: 13, 21 with Jude 9; John 5: 28; 1 Thess. 4: 16. It will be seen by comparison of these texts that it is the voice of the Son of God that wakes the dead, and that this is the voice of the Archangel. The Archangel, Michael, the great Prince that stands for the children of God's people, must therefore be Christ, the Son of God. We could conceive of no reason why there should be a dispute over the body of Moses unless it was over its resurrection from the dead. It is Satan's ambition to keep forever dead all those who are the children of God. It is God's gracious promise that they shall live again. We can also readily understand that at that dispute between the devil and Michael, Michael came off conqueror, and therefore the body of Moses was raised from the dead. As evidence of this see Mark 9: 4: "And there appeared unto them Elijah

with Moses: and they were talking with Jesus." Now Elijah was translated without seeing death. He and Moses were on the Mount of Transfiguration; the one representing that class who at Christ's coming will be raised from the dead; and the other those who, when Christ comes, will be translated without seeing death. Therefore Moses was raised from the dead,—a pledge of the resurrection for all time. Our correspondent has concluded rightly that Moses was taken to heaven. There is absolutely no proof that God gave his body to the devil, as some have affirmed to you. All this is pure supposition.



### 39. The Literal Resurrection, Isa. 26: 19

Do Adventist preachers, missionaries, and editors, believe that the resurrection taught by Christ, His apostles, or anywhere in Holy Scriptures, refers to a literal resurrection of the material body at a long period of time after death? Do the following Scripture quotations refer to such material, literal, and general resurrection of mankind or the redeemed: John 11: 24-26; John 20: 27; Acts 24: 14, 15; Rev. 1: 16, 17, last part; two first sentences of the 18th verse; 1 Cor. 15: 20-22; Dan. 12: 2; Job 14: 13, 14?

Yes; Seventh-day Adventists believe in the resurrection of the body. The body returns to dust, to death and decay; God will call it back from dust. "Thy dead men shall live, together with my dead body shall they arise." Isa. 26: 19; see also Hosea 13: 14. Jesus rose again, so did Lazarus and others. Have we any reason to believe that the resurrection of all others will be less literal? Some of the above texts refer to a *general* resurrection, some to *special* resurrections, but all to a literal resurrection. John 20: 27 and Rev. 1: 18 refer to Jesus after He was raised from the dead. The whole hope of the future life is based by Paul on the fact of Christ's literal resurrection, and the resurrection at the last day.

But not all will be raised from the dead at the same time. There is first the resurrection of the righteous, and one

thousand years after, the resurrection of the wicked. Rev. 20: 4-6. But the righteous do not rise from the grave with their corrupt, mortal bodies, but with glorious, immortal bodies like Christ's. See 1 Cor. 15: 51-55; Phil. 3: 21. The wicked, raised one thousand years after, come up from the grave with the same mortal body which all men possess. The resurrection of the dead is one of the great elements in the Christian's hope. Take the Word of God as it reads.



#### **40. Sodom and Gomorrah, Matt. 11: 24**

As Sodom and Gomorrah were destroyed by fire and brimstone from God out of heaven, will there be a resurrection of the wicked from those cities to suffer the second death?

We see no reason why there will not be. That was simply the first death, which they died in sin. It was a temporal judgment upon those cities because of great wickedness. Every one who was in the cities might have fled from the cities, had they heeded the warnings which God gave; but they chose the city and its sin, and perished with it. The case of each one as an individual will come before the Lord in the judgment, and each will there be rewarded according to his work. This is shown by the words of the Lord when He tells us "it shall be more tolerable for the land of Sodom and Gomorrah" in the day of judgment than for other cities which He named.



#### **41. Brought with Christ from the Dead, 1 Thess. 4: 14**

Please explain the 14th verse of the 4th chapter of 1 Thessalonians.

The verse reads, "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him." The subject under consideration by the



apostle is the second coming of Christ and the resurrection to take place at that time. Therefore he promises that as surely as Jesus died and rose again, just so surely would those who sleep in Jesus rise by the power of Christ's resurrection. The text does not mean that God will bring those who sleep in Christ from heaven with Him, but that He brings them from the dead with Christ, or through the resurrection, the same as He brought Christ from the dead, and through the same power. An expression in Heb. 13:20 throws light on this text: "Now the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep;" and as He has brought the Shepherd, so will He bring the sheep. "Knowing that He which raised up the Lord Jesus shall raise up us also by Jesus, and shall present us with you." 2 Cor. 4:14. When Christ comes, He brings His people up out of their graves and takes them to heaven. Eze. 37:13, 14; John 5:28, 29. If those who sleep in Jesus are in heaven, the resurrection is made void. It is only by a resurrection out from among the dead, the power of Christ's resurrection, that they live or have any hope. See 1 Cor. 15:12-19. The Emphatic Diaglott renders the verse in question, "For since we believe that Jesus died and arose; so also [we believe] that God, through Jesus, will lead forth with Him those who fell asleep." The leading forth, or bringing, is from the dead to the glory which awaits them. Heb. 13:20.



#### **42. "Sown in Dishonor," 1 Cor. 15:43**

What does the scripture mean which says, "It is sown in dishonor; it is raised in glory"?

It simply means that the body of the Christian is corruptible, decaying, not worthy of honor, in fact dishonored, if we look upon it from a purely human view-point. Many of them have gone down to a dishonorable death in the sight of the world; but they will come forth from the grave in the glory of Christ Jesus.

**43. The Hope of the Wicked**

Please explain Prov. 11:7. What kind of hope is it?

Genuine faith is founded in God's Word. Genuine hope is founded in God's promise. Hope is desire coupled with expectancy. The hope of the righteous is for good in harmony with righteousness. The hope of the wicked is for good,—good sometimes promised of God,—but without yielding to the conditions of righteousness on which God's promise is based. God reproves the false prophets for strengthening "the hands of the wicked, that he should not return from his wicked way, by promising him life." Eze. 13:22. The hope of the wicked is the expectation which will not come; because God is not in it.

**44. Eternal and Everlasting, Matt. 25: 41, 46**

Would you please give me the true definition of the two words "eternal" and "everlasting," and what bearing the term "everlasting" has upon the fate of the ungodly in the future?

In the New Testament, as in Matt. 25: 41, 46, both words come from the same Greek word, *aiōnios*, literally, "age-lasting." The word is derived from *aiōn*, meaning "age." Bagster thus defines it: "A period of time of significant character; life; an era; an age; hence a state of things marking an age or era; the present order of nature; the condition of man, the world; *ho aiōn*, illimitable duration, eternity." "*Aiōnios*, indeterminate as to duration, eternal, everlasting." Liddell and Scott define *aiōn* as "a period of existence; one's lifetime; life; a long space of time, an age; a space of time clearly defined and marked out, an era, age, period of a dispensation, this present world." *Aiōnios* is defined to mean, "lasting for an age, perpetual, everlasting, eternal."

The corresponding Hebrew word *olam* Young defines as "age, age-lasting." For its use see Gen. 17:7, 8, 13, 19;

Ex. 40: 15; Num. 25: 13; Deut. 33: 27. The meaning of the word, it will be seen, is to be determined by that to which it is applied. If applied to God, it means without end; if to a man's life, it ends with his life or age; if to the Levitical priesthood, it ends when that priesthood expired at the close of that age or dispensation; if to the Christian era, it terminates when Christ comes. Where "world" comes from *aiōn*, it would have made a clearer sense if it had been translated "age."

As applied to the punishment of the wicked, it evidently means just the same as when applied to the salvation of the righteous; that is, both are everlasting, or eternal. But one is eternal life; the other is eternal death. Many would make the text teach "eternal punishing," but the Bible declares it to be "everlasting destruction." 2 Thess. 1: 9. Says the Revised Version, "Who shall suffer punishment, even eternal destruction." The "eternal fire" which Jude says fell upon Sodom and Gomorrah (Jude 7), and which thus made their punishment an example to the ungodly, Peter says turned those cities "into ashes, condemned them with an overthrow, having made them an example unto those that should live ungodly." 2 Peter 2: 6, Revised Version. The salvation of the righteous is eternal *life*, which never terminates, or ends, in death; the punishment of the wicked is just the opposite state, but equal in duration, eternal *death*, which will never know life. Much more might be said, but this covers the principle.



#### 45. Everlasting Destruction, 2 Thess. 1: 9

Why is it said that the wicked shall be punished with *everlasting destruction*, if they are resurrected after Christ's second coming? See 2 Thess. 1: 9.

The final punishment of the wicked will be at the end of the thousand years. The first death comes to all in consequence of an inherited sinful nature. The second death comes, to each one to whom it does come, because he has

identified himself with sin. The large view of Christ's second coming takes in the great "day of the Lord," covering more than a thousand years. The second death will be the everlasting destruction.



#### 46. Spirits in Prison, 1 Peter 3: 19

"By which He went and preached unto the spirits in prison." Give explanation.

The quotation is 1 Peter 3: 19. Let us question the text: To whom does the "He" refer?—"Christ." Verse 18.

To what does the "which" refer?—The Spirit; "Christ . . . made alive in the Spirit." Verse 18.

Who were the spirits?—The souls shut up in the prison-house of sin, with no power to save themselves. For this Christ came. Compare carefully Gal. 3: 22; Isa. 61: 1. What put them in prison?—Sin; "that aforetime were disobedient." 1 Peter 3: 20.

When did He preach to them?—"When the long-suffering of God waited in the days of Noah, while the ark was a preparing." Verse 20.

Through whom did He preach by His Spirit?—"Noah," "a preacher of righteousness" "by faith." 2 Peter 2: 5; Heb. 11: 7.

What was the result of the preaching?—"Few, that is, eight souls, were saved." 1 Peter 3: 20. That preaching also "condemned the world,"—those who did not believe. Heb. 11: 7.



#### 47. Not Able to Kill the Soul, Matt. 10: 28

Kindly explain to me how I can harmonize what you say regarding the condition of the dead with Matt. 10: 28, "Fear not them which kill the body, but are not able to kill the soul."

But the text says nothing concerning the condition of the man in death—absolutely nothing. The Bible nowhere tells us that the soul, as it is generally spoken of, has con-

sciousness apart from the body. We might say that the word from which "soul" is taken, *psuche*, in Matt. 10:28, is the same word that is translated "life" in Matt. 16:25, and "soul" in Matt. 16:26. It simply means life and nothing else. Man can not take away our life finally. He can bring temporary death, but our life rests with God. Man can not take away future life; but God can, and the very fact that He can proves that the soul is not immortal. If we would only get the Bible idea of what is meant by "soul,"—not a being of itself within the man, but just simply life, that which makes a man a living creature, as used in the text under consideration,—we would have no trouble regarding man's future. The Creator gives man life that he may use it to God's glory; and if man refuses to do that, God takes it away, and man dies, and eventually eternally dies. This is reasonable and just. "Soul" is sometimes used for the whole person in the Bible, but not in these texts.



#### 48. Gospel, to Whom Preached, 1 Peter 4:6

Please explain 1 Peter 4:6. Does it mean that the Gospel was preached to some who were dead?

Notice, the text does not say that the Gospel was preached to them that were dead, but "for this cause *was* the Gospel preached also to them that *are* dead." It was preached to the antediluvians (2 Peter 2:5); it was preached to Abraham (Gal. 3:8); it was preached to the unbelieving Israelites (Heb. 4:2); it was preached through God's Word and works to all others (Psalm 19). But it was preached to all who are now dead or who were dead at the time the above text was written, but *when* the *dead* were *alive*. What utter futility it would be to preach to the dead! "His breath goeth forth, he returneth to his earth; in that very day his *thoughts perish*." See Ps. 146:4, and other scriptures. They could hear nothing. No; all of the blessed, living Gospel messages God has sent have been sent to people who were alive.

**49. Souls under the Altar, Gen. 4: 10 and Rev. 6: 9**

I would like to ask you to explain Gen. 4: 10 regarding Abel's blood crying to the Lord after Abel was dead; and Rev. 6: 9, where John saw the souls of them that were slain in heaven.

There are various figures of speech recognized by all students of language. One of these is personification, by which a thing having no life is made to speak and talk as tho it did have life. This figure is often used in the Bible. For instance, in the second chapter of Habakkuk, the stones in the house are represented as crying out, and the beam that is in the house, answering the stones. That is, the house was builded in iniquity. It is so evident before God, that He speaks as tho the very stones were crying out against it. So regarding Abel. Cain had shed his blood. The hitherto innocent earth, that had never known bloodshed, was made to drink of the evidence of his crime. Cain thought to hide that crime from God, but the Lord wished to show the guilty man that his sin was just as evident as tho the very blood were crying it audibly from the ground.

Of course, no one thinks for a moment that the blood was alive or speaking, but God remembered it just as truly as tho that were the case. This same figure of speech is used in Rev. 6: 9 under the period of the pale horse Death. During the time of the persecution of the Dark Ages, thousands of God's children were slain. John is represented as seeing these underneath the altar. This altar was not in heaven. Only the altar of incense is represented as being there. Rev. 8: 3. The altar of sacrifice was on the earth; and they are represented as being underneath the altar of sacrifice, consequently were not souls that were in heaven.

The awful sin of putting these souls to death was so great in the sight of God that the inanimate beings who had suffered are represented as crying to God. It is the cry of justice against such wickedness. And God cares for them and hears in their behalf just as truly as tho they were speaking audibly. That is all that is meant by it; for we certainly could not conceive for a moment that if those souls were in

heaven, they would be crying out for vengeance against their persecutors. We could not conceive heaven to be a place of happiness if that were the case. Those souls would know that in a little while the wicked would be doomed anyway, and it would be utter folly, yea, more than that, hard-heartedness and contrary to the Spirit of Christ, for them to be crying out against their enemies. The text indicates how God feels and cares for His oppressed and persecuted children. He may seem to forget them, and centuries may pass since the crimes have been committed against them; but God remembers them just as truly as tho they were audibly crying to Him from the places where they were sacrificed for His sake.



#### 50. The Thief on the Cross, Luke 23: 43

A friend tells me that we have no right to change the punctuation in the above scripture, "Verily I say unto thee to-day, shalt thou be with Me in Paradise." This friend uses the thief on the cross as a strong proof of the immortality of the soul.

There are several conditions in the understanding of this text. 1. What did the thief request?—"Jesus, remember me when Thou comest in Thy kingdom." But when would Christ come into His kingdom?—"When the Son of Man shall come in His glory, and all the angels with Him, *then shall He sit on the throne* of His glory." In Luke 19: 11-13 He tells us by a parable that He did not take His kingdom when He ascended up on high; but He went to do a work at the close of which He would receive the kingdom, and then come again. In Dan. 7: 13, 14 we learn that the receiving of that kingdom takes place in connection with the judgment, and that at the end of earth's history He takes the kingdom under the whole heavens, which is the earth, and reigns. See also Luke 1: 32, 33; 2 Tim. 4: 1. Doubtless the thief had heard our Lord teach in regard to these very things, and with utter abandonment of soul he throws himself on the mercy of Christ and pleads, "Lord, remember me when

*Thou comest into Thy kingdom,"* that is, when Christ should come again.

2. Our Lord's answer, "Verily I say unto thee to-day, shalt thou be with Me in Paradise." Where is Paradise? According to Rev. 2:7 it is where the Tree of Life is. According to Rev. 22:1, 2 that tree is near the throne of God, and will eventually descend again upon this earth when the New Jerusalem comes down from above. Rev. 21:1-5. Yet Jesus told Mary, the third day after this, when in glad greetings she was about to clasp His feet, "Touch Me not; for I have not yet ascended to My Father." John 20:17. Therefore Jesus did not mean that the thief would be with Him that day in Paradise.

3. Still further, it was a very rare thing for an individual to die upon the cross the day he was crucified. When the soldiers came to break the legs of the criminals lest they should get away, they found Christ already dead, and they wondered at it. They broke the legs of the criminals, as they had doubtless often done before, and left them to die in lingering agony. Therefore it is not at all probable, in the very physical nature of the case, that the thief died on that day.

What then is meant by the text? Simply this, that the thief, knowing of the glorious kingdom of Christ to come, and that the Master would come back to earth to take that kingdom, asked that he be remembered of the King at that time; and the King, dying upon the cross as a malefactor with no power seemingly to fulfil a single promise, on a day when His own disciples had lost faith in Him, promised the dying man that his wish should be gratified: "Verily I say unto thee to-day [the day above all days when seemingly I can not keep the promise that I shall make, the day when My own professed disciples have forsaken Me and fled, the day when I am dying as thou art dying, as thou hast faith to ask I have faith and assurance to promise, that when that time shall come that I enter My kingdom], shalt thou be with Me."

There would be no trouble with this text at all if it had not been wrongly punctuated. There should be no comma



after "thee;" it should be after "to-day." The adverbial phrase "to-day" modifies the verb "say" rather than the verb "shall be." There is no inspiration in commas. For centuries there was no division even between words, to say nothing about the parts of sentences. Of course the men who punctuated the Bible punctuated it according to their understanding; but investigation of this subject, as our brief study clearly shows, indicates that the comma should be after "to-day" and not before.



### 51. Parable of Rich Man and Lazarus, Luke 16: 19-31

Please explain through your paper the case of the rich man and Lazarus. How about his torment? How about the gulf? How about Lazarus going in Abraham's bosom at death?

In the first place, the story is one of a series of parables spoken by our Lord to teach certain lessons; and it is a well-settled rule of interpretation (1) that no parable should be used as a basis for doctrine. It is used to enforce truth established by plain Scripture, but is in itself not designed to establish or reveal truth. Oftentimes it is in itself pure fable or allegory, in which inanimate things are made to act and speak, tho in reality they may not even be alive. (2) Parables should not be made to "go upon all fours." Certain features must be brought in to make the parable consistent with itself, but these things often have no part in enforcing the lesson for which the parable was given.

The parables of the supper, the ninety and nine, the prodigal son, the unjust steward, and the rich man and Lazarus, were all given to rebuke the indifference, the pride, the selfishness, the unfaithfulness, the exclusiveness, of the Jewish people, and set over against all these, the all-comprehending love of God.

In the last of this series Jesus uses the belief of the Jews, erroneous tho it was, to show, *according to their own view*, how utterly unreasonable was their pride of wealth, and

contempt of the poor, and their national pride and contempt of the Gentiles.

1. The belief of the Jews at that time, according to Josephus, was that *Hades* was a subterranean region "not regularly finished," in which none of "the light of this world shines," a region of "perpetual darkness." Here souls are taken by the angels, "who distribute to them temporary punishments." Here also is a lake of unquenchable fire, in which as yet no one will supposedly be cast till the judgment-day. As the souls go into *Hades* the wicked are "dragged" to the left hand by the angels, within the very sound of hell itself; while the righteous are taken to the right hand, a place of happiness. "This place we call Abraham's bosom." Between the two classes there is a great gulf which can not be crossed by souls on either side. All this we know is neither true nor Biblical. When man dies, he dies. "In that *very day* his thoughts perish." His love, his hatred, his envy, are all perished till the resurrection day. Yet Jesus used this erroneous belief to show the Jews how utterly inconsistent they were, and what their judgment as individuals would be according to their own theory.

By and by the rich man dies. Lazarus dies. According to their own theory, he who had lived for himself, must suffer. He who had trusted God, according to the same theory, was placed in Abraham's bosom. The fixing of characters prevented forever any change in their condition. Such, *according to their own view*, would be their ultimate fate.

But Jesus taught more than this. In the light of all the prophets they rejected Him of whom all the prophets spoke. They counted themselves as children of Abraham. John 8:33, 39. According to their view, which Jesus on another occasion used, they counted the Gentiles as dogs. Mark 7:27. Lazarus (whom God aids) well represents our Lord, who came to His own personally and in His apostles, but "His own received Him not." Since that very time facts have demonstrated the truth of the parable. The Jewish people have been in trouble, in pain, in anguish, but still holding between them and the Christ of God the great gulf of their own national pride and exclusiveness and self-righteousness,

elsewhere symbolized by the veil upon the heart. They want Lazarus to relieve them, but He must come in their way. They are still in "torment" (*basanos*, trial, testing), yet unwilling to yield and cast themselves wholly upon His mercy. His salvation will not span their unbelief. They can not cross upon it to Him. And God will work no marvelous signs while they refuse to believe His Word. John 5:41-47.



## 52. The Soul within Him Shall Mourn, Job 14:22

Please explain Job 14:22. Does it mean that his soul within him shall mourn after he dies?

No, it does not. The connection must be taken into consideration. Job is telling us of the sorrowful state of man. He will come to nothing. He looks constantly forward to the change which will take place, when he goes down into silence. In that condition of silence, "his sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." The 13th verse reads, "O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret!" Chapter 17:13 expresses a similar thought: "If I wait, the grave is mine house: I have made my bed in the darkness."

The 22d verse refers to his condition before that. While he is contemplating his end, "his flesh upon him shall have pain, and his soul within him shall mourn." Spurrell's translation of Job 14:22 is, "Surely the flesh upon him shall consume away, and his soul shall lament over it;" previous, of course, to his death.

According to the unscriptural theory of the soul after death, it has no flesh upon it; it is absolutely free. Therefore, according to that theory, this could not refer to after death. It must refer to a time when one is in the flesh, and the time to which Job refers is when man is decaying, and hastening on to his death. When death comes then it is darkness, silence, unconsciousness, sleep.

**53. One Eye, One Hand, Mark 9: 43-49**

Please explain Mark 9: 43-49. Will any person go through eternity with one eye or one hand?

The unquenchable fire and undying worm are explained elsewhere. As to the hand or the eye, the meaning, as we understand, is this: Whatever trait of character we may have, whatever talent of mind or body, however dear to us, or however seemingly a necessity to success in this life, if it causes us to stumble, cast it off. Better in this life to be deprived of an eye, or a hand, or a foot, or anything else as dear as these members, rather than lose eternal life, where nothing shall be wanting, but all shall be perfect. There are young men to-day who have a hand to pitch right and left, up and down curves, slow and fast balls, so as to baffle all batters. The whole soul of the young man is swayed by the ability of that hand, a stumbling-block, skilful as it may be, in the path to eternal life. Now it would be better for him actually, literally, to cut off that hand rather than pitch his own soul to everlasting perdition on a curved ball. Our readers can supply similar instances concerning foot and eye. Things that are in themselves good become the worst of enemies, if they hold us back from the better and the best.

**54. Two Difficult Texts, Phil. 1: 21-23; 2 Cor. 5: 6-8**

Will you take time to explain again Phil. 1: 21-23 and 2 Cor. 5: 6-8? Do these texts teach that the soul goes to God at death?

Phil. 1: 21-23 reads as follows: "For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."

2 Cor. 5: 6-8 reads thus: "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: (for we walk by faith, not by

sight :) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Turning to Philipians note what the apostle says in verse 20, that Christ shall be magnified in his body whether it be by life or by death, and therefore for him to live is Christ, and to die is gain for Christ. In either case God would be glorified, in either life or death. Therefore the apostle declares he did not know which to choose between those two. If it were to live, suffering awaited him; if he were to die, still God would be glorified in his death, and he would rest from all the suffering. Therefore what I shall choose between these two, the apostles declares, "I wot not"—he knew not. "For I am in a strait betwixt two," that is, the dying and the living. But he did have a desire for a third thing, "to depart, and to be with Christ; which is far better."

When the apostle expected to be with Christ he has very clearly shown in other scriptures, as for instance, 1 Thess. 4: 13-18. He there tells us that when Christ comes the second time, the living shall be changed and the dead shall be raised, and so shall we ever be with the Lord. The same thought is expressed in 2 Tim. 4: 8—it is "at that day," when Christ shall come; also Phil. 3: 21, when Christ "shall change our vile body, that it may be fashioned like unto His glorious body." Jesus teaches the same truth in Matt. 16: 27. "For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." This was the thing which the apostle desired, a translation either at or before the second coming of our Lord. The original word rendered "depart" comes from the same root as does "return" in Luke 12: 36. The word "return" in that text clearly refers to the second coming of Christ.

#### **2 Cor. 5: 1-10**

Now as regards the second scripture. Study the context, 2 Cor. 5: 1-10. Note the three states or conditions which the apostle there presents.

First, our earthly condition here, indicated by the following terms: "our earthly house of this tabernacle," "in

this we groan," "in this tabernacle," "mortality," "at home in the body," "absent from the Lord."

Secondly, the condition of death, indicated by "dissolved," "found naked," "unclothed."

Thirdly, the future state for which the apostle longed, "the building of God," "an house not made with hands, eternal in the heavens," "clothed upon with our house which is from heaven," "swallowed up of life."

These we are sure will be clear to the reader — these three conditions. One, in which the apostle and all other mortals are, a condition subject to trouble and trial and sickness, sadness, and death, in which all groan and long for some other condition.

Secondly, the condition of being unclothed, or dissolved, having no dwelling-place, so to speak, dead, an utterly undesirable condition.

Thirdly, being at home with the Lord, or forever with Him, where mortality is swallowed up of life. Compare this with 1 Cor. 15: 51-54, when this mortal shall put on immortality, and this corruptible shall put on incorruption, at the last trump, at the second coming of Christ. Note also again the parallelism between verses 2 and 4, and Rom. 8: 23, where the apostle declares that we also who "have the first-fruits of the Spirit, even we ourselves *groan within ourselves*, waiting [not for death but] for the adoption, to wit, the *redemption* of our *body*." That occurs at the resurrection, when "mortality might be swallowed up of life." Therefore the apostle tells us that while here we walk by faith, not by sight. Looking forward to the glorious hope and culmination of the Christian warfare, he labored that whether present or absent, whatever his condition when Christ came, whether living or dead, he might be accepted of Him; "for we must all appear before the judgment-seat of Christ." That is the climax of the apostle's statement, and it was to that time that he looked as a time not of condemnation, but of joyful triumph in his Lord. Therefore neither of the passages, when properly understood and explained by other scriptures, teaches the immortality of the soul, or the soul's

conscious existence apart from the body; but they very emphatically teach that the only hope of the Christian is the second coming of our Lord.



### 55. "Sleep" in 1 Cor. 11: 30

Does the word "sleep" in the original mean death?

The word "sleep" in 1 Cor. 11: 30 comes from *koimēsis*, defined to mean sleep, repose, rest. It is found in two other places in the New Testament, 1 Cor. 15: 51; 1 Thess. 4: 14. *Koimaō*, its root, is defined to mean sleep, death. In Acts 12: 6; Matt. 28: 13; and Luke 22: 45, it is used of natural sleep. *Hupnos* is used in the same twofold sense (Matt. 1: 24; John 11: 13; Acts 20: 9); so also is *katheudo* (Mark 4: 27; Luke 22: 46; 1 Thess. 5: 6, 7, 10; Matt. 9: 24; Eph. 5: 14). It will be seen that all three of these words are used of both natural sleep and sleep in death. The literal meaning of the word is sleep. It is used of death in all cases figuratively, because of similarity and similar awaking.



### 56. God of the Living, Luke 20: 38

How can I harmonize the topic in a recent number of the *Signs of the Times*, "Where Are the Dead?" with Luke 20: 38, "For He is not a God of the dead, but of the living: for all live unto Him"?

We wish our querist would read the connection. Note why the Sadducees asked the question that they did. Note also that the question was not in regard to man's intermediate state, but concerning the resurrection. "In the resurrection therefore whose wife of them shall she be?" That is the question. And yet some would use this text to prove that the soul was immortal, and existed in a conscious state after death; utterly regardless of the logic of

the situation. What a reflection on the reasoning power of the Master! He starts out to prove to those Sadducees who professedly believed only in the books of Moses, but did not believe in a resurrection,—to prove from the books of Moses that there will be a resurrection; but instead of proving that there will be a resurrection He proves that the dead live regardless of the resurrection, and therefore there is no need of such an event! Think of it!

Not so did Jesus reason. He proves that there will be a resurrection, and He proves it from Moses. He proves it by saying that God calls Himself the God of Abraham, and Isaac, and Jacob, and He is the God of the living; but if they were forever dead He would be calling Himself the God of the dead. In His purpose they are not dead, in His purpose they will live again; for all the promises of the new heavens and the new earth are given to them, consequently in God's purpose they live. He calls "things which be not as tho they were." Rom. 4:17. And therefore He speaks of Abraham and Isaac and Jacob, who are dead, just as tho they were alive, because in His purpose they will live in the resurrection. Our Lord's logic was good, and He did prove from the books of Moses that the dead would live again. Why endeavor to pervert the Master's words?



#### 57. Undying Worm — Unquenchable Fire, Mark 9:48

Will you give me some light on the worm that does not die, as mentioned in Isa. 66:24; Mark 9:48?

The term "hell" in Mark 9:43-48 comes from the Greek word *Gehenna*, and that from the Hebrew Valley of Hinnom, south of Jerusalem, called also Tophet or Topheth. See Jer. 19:2, 6, 11, 12. This valley, says Bagster's Greek Lexicon, was "once celebrated for the horrid worship of Molech, and afterwards polluted with every species of filth, as well as the carcasses of animals, and dead bodies of malefactors, to consume which, in order to avert the pestilence which such a mass of corruption would occasion, constant fires were kept



burning." Isa. 66:24, it will be noticed, speaks *not* of live men upon whom worms feed, but the carcasses, or dead bodies of men. See Isa. 37:36, where the Hebrew word is rendered "corpses;" and Jer. 31:40; Amos 8:3, and other places where it is translated "dead bodies," which is what the word everywhere means. The terms "undying" and "neither . . . be quenched" simply indicate that these agents of destruction will not cease until they do their appointed work; for the worm shall eat them up (Isa. 50:9; 51:8), and the fire shall burn up the chaff (Matt. 3:12; Mal. 4:1; Rev. 18:8). For an instance of this use of "unquenchable fire" see Jer. 17:24-27 and 2 Chron. 36:19, 21. The former text declares that if the Jews would not observe the Sabbath, the Lord would kindle a fire in the gates of Jerusalem which should not be quenched. In the latter it states that this fire "burnt the house of God," and "burnt all the palaces thereof with fire," "to fulfil the word of the Lord by the mouth of Jeremiah." The "undying worm" and the "unquenchable fire" are symbols of utter and complete destruction. These arguments will likewise apply to Mark 9:43-48. Gehenna, as Wilson remarks, "symbolizes death and utter destruction, but in no place signifies a place of eternal torment."



#### 58. "Bodies of the Saints," Matt. 27:52

Give us some light on Matt. 27:52. Did the bodies of those "saints" spoken of rise at the time of the resurrection of Christ?

Why not? Is not that what the Word says? When He was crucified "the earth did quake, and the rocks rent; and the graves were opened." This at the death of Jesus. "And many bodies of the saints which slept arose, and came out of their graves *after His resurrection*, and went into the holy city, and appeared unto many." When Jesus ascended up on high, He led this multitude of captives, freed from the grasp of Satan, sin, and death, as trophies and pledges of His finished work for man while here on earth. See Eph. 4:8, margin; Ps. 24:7-10.

## Section IV.— Prophecy and Second Advent

### 59. The Earth Abideth Forever, Eccl. 1:4

Will you please explain the last clause of Ps. 78:69 and Eccl. 1:4? In the former text we read, "The earth which He hath established forever;" and in Eccl. 1:4, "The earth abideth forever." But is it not true that the earth will burn up with its wicked inhabitants?

No. When God created the earth, He did not create it to be destroyed. He bases His very existence upon His power to preserve His work. See Isa. 45:18: "For thus saith Jehovah that created the heavens, the God that formed the earth and made it, that established it and created it not a waste, that formed it to be inhabited: I am Jehovah; and there is none else." Again in Ps. 115:16: "The heavens are the heavens of Jehovah; but the earth hath He given to the children of men." In Psalm 37 we have the promise repeated over and over, that the righteous shall receive their reward in the earth; not only the righteous, but the wicked. "The meek shall inherit the land, and shall delight themselves in the abundance of peace." "The seed of the wicked shall be cut off. The righteous shall inherit the land, and dwell therein forever." Our Lord echoes the same thought when He declares in the Beatitudes, "Blessed are the meek: for they shall inherit the earth."

In referring to the glorious triumph over sin, the prophet Daniel declares, "And the kingdom and the dominion, and the greatness of the kingdoms under the whole heaven, shall be given to the people of the saints of the Most High: His kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Read also Revelation 21, 22, where the new heavens and earth are portrayed before us; in other words, the heaven and the earth renewed by the power of God.

"World" in our Common Version in the New Testament often comes from a Greek word meaning "age." The world, or age, will end; but the earth, the material earth, purified by the fires of the last day and the power of God, will abide forever. Sometimes "world" comes from a word meaning "the inhabited earth." Of course there will come a time when it will be without an inhabitant, but sin shall not work its will in the domain of God. "World" comes also from a word meaning "order, beauty, arrangement." This, too, comes to an end. The earth will be purified from sin and will continue forever.



### **60. Warning the Antediluvians, Gen. 6:3**

Will you please explain Gen. 6:3?

The text reads as follows: "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." This text is generally understood to express this,—that the time of that generation was limited to the period named in the text, that during that 120 years God would, by the preaching of His servant and the sending forth of His Spirit, endeavor to bring men to repentance, before the Flood came upon the earth. The Lord never brings judgment upon men unwarned. Amos 3:7. It was not His desire that the antediluvian world should perish; but their wickedness had become so great that one or the other of two things was necessary,—the truth of God would be lost to the earth, and sin would completely triumph, or the judgment of God must fall upon those who were wicked, and sweep them from the earth.

It is not the Lord's plan that righteousness shall perish from the earth or that sin shall eternally triumph; and He therefore gave that generation the privilege of turning to Him. He sent out Noah, "a preacher of righteousness" (2 Peter 2:5), who preached the righteousness of Christ by faith (Heb. 11:7), by the power of the Spirit of God (1 Peter 3:19,20), for 120 years. At the end of this time all upon

the earth had either accepted or rejected the message of the Gospel. Those who rejected, identified themselves with sin and chose to perish. Those who accepted, were carried over the Flood by the ark. So it will be in the last days before Jesus Christ shall come again. God's "Spirit shall not always strive with man," for "as it was in the days of Noah, so shall it be also in the days of the Son of Man." The Lord has not now, however, set the time; but that day of judgment will as surely come as it did in the days of Noah.



**61. "The End of All Things Is at Hand," 1 Peter 4:7**

Why did Paul and the other apostles in their day say that the end of the world was at hand, and that they were living in the last days? How long has it been since the end of the world has been said to be imminent?

1. Christ's second coming is life to His people. Even tho they may sleep in death, that sleep is but for a moment, so far as consciousness is concerned. To him who falls asleep in Jesus the next moment of consciousness is seeing Jesus come. Therefore Christians in all ages ought to be prepared for that coming, ready to meet their Lord.

2. The apostles wrote for all time. The word was not their word, but God-breathed through them. They wrote therefore for the last days as well as their own day, and for all days in view of the last great day. But that they did not believe that the Lord was coming in their day, is shown by the apostle Paul in his first and second letters to the Thessalonians. In the first epistle he again and again refers to the coming of the Lord as tho it were imminent. See chap. 1: 10; 2: 19, 20; 3: 13; 4: 13-18; 5: 1-6. From these repeated references in the first epistle the Thessalonian brethren had come to believe that Christ's coming was impending. This the apostle corrected in his second epistle as follows: "Now we beseech you, brethren, touching the coming of our Lord Jesus Christ, and our gathering together unto Him; to the end that ye be not quickly shaken from your mind, nor yet

be troubled, either by spirit, or by word, or by epistle as from us, *as that the day of the Lord is just at hand*; let no man beguile you in any wise: for it *will not be, except the falling away come first*, and the man of sin be revealed, the son of perdition." Chapter 2: 1-3. It is very clear, therefore, that the apostle Paul did not look for the second coming of Christ or the end of the world in his day.

3. The last days would be times of special peril (see 2 Tim. 3: 1-5; Luke 21: 34, and many other scriptures); Satan would do all in his power to blind the minds of men to the importance of that great event, to its nature and its time. Therefore we have the solemn warnings handed down to the last generation of men. These things are confirmed by Matthew 24 and Luke 21, which chapters clearly show that God's children may know when Christ's coming is near. "When ye shall see all these things, know that He is near, even at the doors."



## **62. Prophetic Time, Eze. 4: 4-6; Num. 14: 34**

Why, in applying a day for a year in prophecy, do you give the Jewish year as 360 days?

(1) The application of a day for a year in prophecy is authorized by Num. 14: 34 and Eze. 4: 4-6. (2) A Bible month is shown to be thirty days by Gen. 7: 11; 8: 4, in comparison with Gen. 7: 24. The first passage places the beginning of the Deluge on the second month and 17th day; the second passage tells us the ark rested on the seventh month the 17th day; and the third passage shows this period to be just 150 days, a period of five months at thirty days to the month. Twelve of such months would constitute a year of 360 days. The twelve-month year is indicated in 1 Kings 4: 7; 1 Chron. 27: 1-15. (3) There is one prophetic period mentioned seven times in the Bible, as follows: "time and times and the dividing of time" (Dan. 7: 25); "a time, times, and a half" (Dan. 12: 7); "forty and two months" (Rev. 11: 2; 13: 5); "a thousand two hundred and threescore days" (Rev. 11: 3; 12: 6); "a time, and times, and half a time"

(12:14). If forty-two months are identical with 1,260 days, there are thirty days to the month; and if the forty-two months constitute three and one half times, or years, there are twelve months to the year, of thirty days each. This is conclusive as to prophetic time. In the later Jewish calendars a short month, Ve-adar, was added occasionally to correct the calendar, which, of course, would make correct the *average* Jewish year. See Smith's Bible Dictionary, article "Month."



### 63. Signs of His Coming, Matt. 24: 33

You speak of general increasing wickedness as a sign of the times. Has not the world always been wicked? Have there not been many earthquakes before, and destructive ones? and so with other so-called signs of His coming?

Yes, most of the experiences that we are passing through have been duplicated at one time or another in the world. In and of itself the prevailing wickedness is not a sign that the coming of the Lord is near. The Bible declares that "the whole world lieth in wickedness;" "lieth in the wicked one," some versions give it. It is like a child lulled to sleep in the arms of its nurse. Satan is lulling to sleep the whole world in that way. The unregenerate heart has always been in rebellion against God and not subject to the will of God. Sometimes this wickedness has been unrestrained, the same as in the closing days of the Roman Empire, as in Sodom and Gomorrah, as in other ages of the world. Sometimes when God's children were living as near to Him as they ought and His Spirit was resting upon them, their very presence has been a restraining influence in the world.

The sad fact at the present time is that all the sins that are mentioned by the apostle Paul in Romans 1 as being in the heathen world, are in the last days to be found in the Christian church, among those who have a form of godliness but deny the power thereof. See 2 Tim. 3:1-5. So the perils of the last days are not because there is wickedness in the world, nor because wickedness in the world is

increasing; but it is because wickedness has come into the church of Christ, and all the evil principles of the unregenerate heart are manifest among those who ought to be a restraining influence by their very presence. If the salt have lost its savor, how can it help to save that in which it is cast? When the professed church of Christ sets aside God's standard, and has none other save the wishes of the natural heart, times are indeed perilous. And this is what the apostle points out.

There have been earthquakes before, great and terrible ones, destructive of life. These earthquakes have nearly always been confined to few localities. And of course we hear more of them now, that instruments have been perfected, than before; and yet the very best records show that there has been a tremendous increase in the number of destructive earthquakes during the last years of the preceding century and the first years of this. Our Lord tells us that when these earthquakes occur in divers places, they are the beginning of sorrows, or literally the beginning of the birth-pangs which shall issue in the destruction of things earthly and the coming of the Master.

The great evidence at the present time is not that there is simply one sign or two signs of Christ's coming, but a *great aggregation of signs*, a concentration of a score or more of signs all *focusing right* down in this time of the end, in which we are living; and it is the Master's words which declare, "When ye shall see all these things, know that He is near, even at the doors."



#### 64. This Generation, Matt. 24: 34

Can you tell us in the SIGNS the full meaning of Matt. 24: 34? When does that generation begin and when does it end?

If our inquirer will read carefully Matthew 24, Mark 13, or Luke 21 he will find that they all together give the discourse of our Lord in reference to the destruction of Jerusalem and Christ's coming in the end of the world. Much

that is said concerning the destruction of Jerusalem is used as a type of the second coming of Christ. You will notice various signs are given of Christ's coming. These signs begin with the darkening of the sun and the moon. Luke enlarges upon these and tells us there will be other signs. Christ our Lord, who saw clearly the various events which were to take place, must have seen among the signs which He predicted *all the various signs* that would precede His coming.

We are not told that His coming is near when the sun was darkened; that was only a beginning. Redemption was simply drawing nigh to the world at that time; but when all the various signs took place, then we would know that His coming was near, even at the doors. Then He tells us "*this generation*," not the generation to which He was then speaking,—for of that generation He says, that no sign should be given it but the sign of Jonah the prophet,—but the generation which saw "all these things," should not pass till all be accomplished. This would not mean necessarily the generation that saw these things with their physical eyes, but that saw them fulfilled in the light of the prophecy. That necessarily includes the last message to the world, the great Threefold Message of Rev. 14:6-14. That message began in 1844. Since that time that message has been going to the world, and the generation that gives that message shall not pass till the Lord shall come. This, in brief, is our understanding of this text. There will be, seemingly to all human understanding, a failure in God's program; but our Lord Himself guards us against that, and assures us that tho heaven and earth may pass away, His Word shall not pass away.



#### 65. Millennial Reign, Rev. 20: 1-6

Do not Rev. 20:6 (last part) and Rev. 5:10 prove that the reign during the 1,000 years will be on this earth?

Not at all. Rev. 5:10 declares in that anticipatory song, "We *shall* reign on the earth;" but it does not say when. The thousand years' reign in the New Jerusalem in heaven



is the beginning of the eternal reign; but it differs from what comes after in that it is a work of judgment over what is written in the books with respect to the wicked. John 13:36; 14:1-3; 1 Thess. 4:16, 17, with Rev. 14:1-3; 15:2, 3; 19:1, conclusively show that at Christ's second coming the saints are taken to heaven, to the many mansions in the city of God. The sea of glass and the throne, Rev. 4:1-6 shows to be in heaven. During this time the earth lies empty, desolate of inhabitants. And yet the saints have entered upon their inheritance, for the glorious city which they have sought (Heb. 13:14) is a part of the eternal kingdom (Heb. 11:14-16; Rev. 21:1, 2). John 17:24, to which our correspondent refers, takes in not only Christ's work in heaven during the thousand years, but the whole eternal reign.



#### 66. The Kingdom of God, Luke 17:20, 21

Please tell, in your query column, what is meant in Luke 17:20, "The kingdom of God cometh not with observation," and the next verse, which says, "The kingdom of God is within you." Are the kingdom of God and the coming of Christ the same, or what is meant? I have been told that they are the same.

The kingdom of God is revealed in different aspects. "Jehovah hath established His throne in the heavens; and His kingdom ruleth over all." Ps. 103:19. That kingdom includes: (1) God the King; (2) His territory, the universe; (3) His throne, or center and seat of government; (4) His law, or rule of government; (5) His subjects, those who are loyal to Him. That kingdom is now in operation, and always was, and the throne of the everlasting Father is "the throne of grace." Heb. 4:16.

Christ has not yet taken His kingdom, and will not until He comes again. He now sits as priest on the Father's throne, gathering out subjects for His kingdom. Compare the following: Luke 19:11, 12; Dan. 7:13, 14; Ps. 2:7-9; Ps. 110:1; Heb. 8:1; Rev. 3:21; 11:18; Matt. 25:31.

Now it is evident that, while the kingdom of God is literal, it is also spiritual. Before one can be a citizen of that kingdom, He must accept God's rule; God's law must be in the heart; and it is the work of grace to write this law in the heart.

This work is not heralded by pomp, or power, or display; it "cometh not with observation." Man opens his heart, and God, by His Spirit, comes in, and the man becomes a citizen of a heavenly kingdom. The Jews did not know this; they would not discern the spiritual nature of Christ's kingdom. "How can a man be born again?" was the language of darkness and unbelief. The King, God in Christ, was there; but they knew it not. None said to them, "Lo, here! or, There! for lo, the kingdom of God is in the midst of you" (R. V., margin), or as the margin of the Common Version reads, "*among you.*" See the following, where the same word is rendered "*among:*" Matt. 20:26, 27; 26:5; Luke 1:28, 42; John 1:26. Vincent says: "*Within. Better, in the midst of.* Meyer acutely remarks that '*you* refers to the Pharisees, in whose hearts nothing certainly found a place less than did the ethical kingdom of God.' Moreover, Jesus is not speaking of the *inwardness* of the kingdom, but of its *presence.*"—"*Word Studies in the New Testament.*"

Christ's kingdom is not His coming; but it is then set up.



#### 67. The Sealed Book, Isa. 29: 11, 12

Please explain Isa. 29: 11, 12, in comparison with the explanation made by the Latter-day Saints.

The reader may do his own comparing. The passage reads: "And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee: and he saith, I can not; for it is sealed: and the book is delivered to him that is not learned, saying, Read this, I pray thee: and

he saith, I am not learned." It states a general truth concerning a backslidden people in all the great crises of history. Turning from God, they can not read or understand His prophetic warnings. This was true at the first advent. It is emphatically true now in these last days as regards the book of Revelation and other prophecies. The learned men say, "It is sealed; it can not be understood." The ignorant who follow men instead of God, say, "I am not learned; ask the pastor or priest." But God desires us all to know His Word.



### **68. Months, Not Years, Daniel 8 and 9**

How do you get around the fact that it seems improbable that Dan. 9:24-27 is an explanation of the vision of Daniel the 8th, when the 8th chapter vision was given fifteen years before the 9th chapter vision, when there is no hint in Daniel's prayer (9:1-19) or Gabriel's expounding the vision, of such a thing? How do you account for these two things? What year was the third year of the reign of Belshazzar? Was it B.C. 553? Are there tablets to prove that Usher is wrong here?

We answer both together. There is no fifteen years between the two chapters. Usher is wrong. He supposed that Nabonidus, the last king of Babylon, mentioned in the records of history that came down to him, was identical with the Belshazzar of the Bible. If that were the case the third year of Nabonidus was in 553 B.C. This did not satisfy all Bible students. It was suggested by one devoted man that there must have been a second ruler in Babylon, intimated in Belshazzar's promise to Daniel. Belshazzar promises Daniel, if he will read the writing, that he will be the third ruler in the kingdom. This implies a second ruler.

Belshazzar was the second. There must have been a first. This was revealed in the tablets. One of the tablets records a prayer written by Nabonidus for Belshazzar his son whom he had associated with himself in his kingdom. Belshazzar reigned but three years, and in the third year of his reign

he was slain and Babylon was captured. There is also a tablet recording the capture of Babylon and the death of Belshazzar, or the son of the king Nabonidus. Therefore the time between the vision of chapter 8 and chapter 9 is but a matter of a few months instead of fifteen years.

You will note in the 8th chapter that the vision was explained to Daniel with one exception, and that was the *time*. Gabriel, who was commissioned to make Daniel understand the dream, did so as far as Daniel was able to bear it; and the angel explained all but the matter of the time, when Daniel fainted. Daniel was still anxious to know the rest of the vision, and therefore his prayer. He seemed to have connected the seventy years of captivity with the vision to some extent, and so he prayed for understanding.

The angel who had been commissioned to make Daniel understand came again. That he had reference to the vision of the 8th chapter is clearly evident from the very first words to Daniel: "At the beginning of thy supplications the commandment went forth, and I am come to tell thee; for thou art greatly beloved: therefore consider the matter, and understand the vision." Then, seventy weeks are cut off upon thy people; that is, seventy weeks of the 2,300 days. This seems to us very clear indeed. If there is no connection between the chapters, then Gabriel left the vision of Daniel 8 unexplained, and there is no pertinency to the words of Gabriel as he meets Daniel the second time.



### 69. Sign of the Son of Man, Matt. 24: 30

Please explain, "And then shall appear the sign of the Son of Man in heaven." Matt. 24: 30. What is that sign to be?

When Jesus ascended up on high, "a cloud received Him" out of the sight of His disciples. Then to them the angel said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:9-11. When He comes again it will be in a cloud. Luke 21:27; Rev. 1:7. This cloud, it is

reasonable to believe, will be composed of myriads of the angels of God, and will be seen first and recognized by His watching people. To them alone it will be the sign of His immediate coming.



#### 70. A View of the Coming Kingdom, Matt. 16: 28

“Verily I say unto you, There be some *standing here*, which shall not taste of death, TILL they see the Son of Man coming in His kingdom.” Matt. 16: 28. Who are referred to by the phrase, “There be some standing here”? Surely not those to whom Christ was speaking, was it? And, “shall not taste of death, TILL they see the Son of Man”? Was this clause intended to be understood, that some would be stricken dead immediately after they had seen Christ coming in the clouds of glory, the second time?

1. The words are found in the same connection in Matt. 16: 28; Mark 9: 1; Luke 9: 27.

2. They are preceded by a prediction of Christ’s suffering and death, and the necessity of following Him, and are followed by the story of the transfiguration.

3. Taking the transfiguration with the lesson it was intended to convey, and the lesson it did convey according to one of the apostles, and we are forced to the conclusion that Christ referred to His own disciples by the “some standing here.”

4. His promise was that they should “see the Son of Man coming in His kingdom” (Matthew), see “the kingdom of God come with power” (Mark), “see the kingdom of God” (Luke).

5. The great essential things in the kingdom of God are the King, the subjects, and their condition. These subjects will be made up of two classes when Christ comes,—the righteous dead who have been sleeping and are then raised from the dead, and the righteous living who will then be translated. 1 Cor. 15: 51-54; 1 Thess. 4: 13-17.

6. In the transfiguration scene we have all these concomitants: there was Christ, the glorious King, whose coun-

tenance was altered and whose garments were so exceeding white and glistening as no fuller on earth could whiten them; there was Moses, the representative of those who had died and were raised from the dead (Rom. 5:14; Jude 9); there was Elijah, who had been translated to heaven without seeing death (2 Kings 2:11). It was the miniature representation of what Christ's second coming will be to His people.

7. Peter refers to this very transfiguration scene as the proof that the apostles had not followed "cunningly devised fables" when they had made known "the power and coming of our Lord Jesus Christ." 2 Peter 1:16-18.

A word further: "Till" does not involve the meaning suggested. The whole scene of Christ's future kingdom was given to encourage the disciples in their coming task.



## 71. The Second Advent

(1) Does the second advent take place before the plagues come upon the wicked, and after the tribulation of the saints at the hands of the beast? Are the saints caught up between the tribulation and the plague? If they are not then caught up, whence come the men in heaven not able to enter the temple on account of God's glory? Rev. 15:8. (2) Do the saints sit in judgment on the earth or in the air? Rev. 20:4. If not upon earth, when do they return to set up the everlasting kingdom? Over whom do they reign during the thousand years? Rev. 20:5, 6. If in the air, why, since the earth will be freed from the wicked if the plagues come before the saints are caught up?

(1) The second advent of Christ takes place *after* the plagues are poured out upon the wicked; for those whom the plagues do not destroy are destroyed at His presence, when He appears. See Rev. 16:17 and 19:21. His coming is yet future under the sixth plague. See Rev. 16:15. The tribulation of the saints under the persecuting power of the beast extended from A.D. 538 to 1798. See Dan. 7:25 and

parallel scriptures. The saints are therefore caught up *after* both the tribulation and the plagues. Rev. 15:8 in the original does not say "no man," but "none," or "no one." See Revised Version. Yet there are men in heaven. When Christ ascended He led "a multitude of captives" (Eph. 4:8, margin), who were raised at His resurrection (Matt. 27:52, 53). These assist Him in His heavenly work. Rev. 4:4.

(2) The saints sit in judgment in heaven in the holy city, with Christ. Compare John 14:1-3; Rev. 20:4; 14:1-5; 19:1; 1 Cor. 6:2, 3. The everlasting kingdom begins in the holy city above, the capital of the new earth, which will come down upon the earth at the close of the thousand years. Revelation 20 and 21. The saints reign in judgment with Christ over the wicked, a judgment which will be executed at the close of the thousand years. The last question has been answered in the foregoing. For further information see Bible Students' Library, No. 65, "The Great Day of the Lord," price 3 cents.



## 72. What Withholdeth? 2 Thess. 2:6, 7

I am interested in the study of 2 Thessalonians, and I am desirous of having some help to a better understanding of the 6th and 7th verses of chapter 2.

That passage reads as follows in our Common Version: "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." The old English word "let" means "to hinder, or hold back." All understand this. We use the word now in the sense of "permit." The Revised Version makes it plainer in that respect: "And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way." The "he" that is to "be revealed in his own season," is the great apostasy foretold in Daniel, even to the very time when it should dominate—"time, times,

and a half." That apostasy came up in the Christian church itself. It was restrained from developing in the Christian church by the presence of the Lord in the hearts of His people, and of His Word as the rule of the church. Just as long as His Word, and Spirit, and presence were held there by faith, just so long the Papacy would not develop.

No man power could come in when Christ the Head of the church was held high over all; and only Christ by His Spirit in the hearts of His people and as dominant in His church, could restrain that power from developing. It could not be done by man, nor by any man-made set of rules, because it was by the commandments of men in the place of the commandments of God that the apostasy came in. The presence of Christ by His Spirit in the hearts of His people is the One that restrains, and that restrains only so long as His children will permit Him to dwell in the heart and lives of His people. When they bid Him depart, and grieve away His Spirit, then something else comes in to take the place.



### 73. The Number from Each Tribe, Rev. 7: 5-8

In Rev. 7: 5-8 does it literally mean that just an even number of descendants of each tribe of Israel will be saved?

The true Israel of God are not those numbered among the tribes of earth, nor have they ever been, only as those tribes were connected with Christ by faith. There are no known twelve *earthly* tribes now. But in God's record above, where the names of true Israel are written, the twelve tribes still exist, not made up necessarily nor largely from the descendants of the Hebrews, but from the believing of all nations. For it is by faith that Israel shall be saved. "And so [by faith, verse 20] all Israel shall be saved." Rom. 11: 26; also 9: 6-8; Gal. 3: 26-29; Eph. 2: 20; 3: 6. All who enter the city of God will enter as one of the twelve *Heavenly Tribes*. Rev. 21: 12. The numbers mentioned in Rev. 7: 5-8, 12,000 from each tribe, do not refer to the earthly tribes,



but to those recorded in heaven; nor does it include all that are saved under each tribe, but those who are saved out of the last generation of men. The sealing work of Rev. 7:1-8 is a work which takes place just before Christ comes, and the 144,000 of that chapter are identical with the company of Rev. 14:1-5.



#### **74. The King's Son of Matt. 22:2-14**

Will you please explain the parable of the marriage of the king's son in Matthew 22? If Christ is the Bridegroom and the church is the bride, who are the two classes of guests? Some had on the wedding garment and one had not.

The marriage set forth in this parable is not designed to prefigure the union of Christ with His church; for that comes through faith on the part of each believer. Rom. 7:4. What is set forth in the parable is the reception of His kingdom by our Lord, in which He is represented as the Bridegroom and Everlasting Father. The city of the New Jerusalem, standing for the entire kingdom, is represented as the bride and the mother, while the people of God are the children and guests. Read in this connection Isa. 54:1-5; Gal. 4:26, 27; Isa. 62:1-5; Rev. 21:2, 9, 10. The coming "in to see the guests" represents the judgment, where a profession of religion will not pass as possession, and the Lord will cast out all those who are not clothed with His righteousness.



#### **75. The Two Witnesses, Rev. 11:3**

What is the meaning of Rev. 11:3, and who are the two witnesses?

God's law of witness is that there shall at least be two witnessing to the same thing. Deut. 19:15; Matt. 18:16; 2 Cor. 13:1. The two witnesses of Jesus Christ were God's Word in the Scriptures, and God's Word in the life and works of Christ. John 5:36, 39. Thus the Father and the Son

witnessed to the same thing. John 8: 17, 18. Thus the Old Testament, the Scriptures which went before on Christ, and the New Testament, in which are recorded the life and works of Christ, are God's witnesses of the ages. In a still broader sense, the two witnesses of God are His written Word and the living epistle of His true church, in whom that Word is inwrought and revealed. It was dimly revealed during the 1260 days of Rev. 11: 3. This was prophetic of the Dark Ages of the union of Church and State — A.D. 538 to 1798 — when the enemy through an apostate church endeavored to destroy the witnesses of God's Word. They prophesied in sackcloth, in mourning, in persecution, but they were not destroyed. Their power is in God, and the oil of the grace of His Spirit supplies the power so that every word will prove effectual, every prophecy will be fulfilled. See "Great Controversy," chapter 15.



#### 76. The Seven-Sealed Book, Rev. 5: 1-7

What is the book written within and on the back side in Revelation 5? Is Ex. 32: 15, 16 the key that unlocks that chapter?

The book is the book of the Gospel of Jesus Christ. The key that unlocks it is the eternal sacrifice and victory of the Son of God. See verses 5-7. We have not time for fuller explanation now; study it in the light of the suggestion.



#### 77. The Son of David, Matt. 22: 42

How is Christ called the Son of David, and as was supposed the Son of Joseph, and was the Son of neither after the flesh? How then can He be the Son of Man?

He was not the Son of David through Joseph, only in law. He was the Son of David *in fact*, and the Son of Man *in fact*, by being born of Mary. "When the fulness of the time came, God sent forth His Son, born of a woman."

Gal. 4:4, A.R.V. The genealogy is reckoned, according to Jewish custom, through the father. Both Mary and Joseph sprang from David; and when the two branches united in marriage, the son, not the daughter, was counted.



**78. The Eagles and the Carcasses, Matt. 24:28**

What is the meaning of Matt. 24:28?

The connection in Matt. 24:28 might seem to invite the application you make of the carcasses to false doctrine; but the use of the same expression in Luke 17:37 would exclude this meaning, and the meaning of the terms would, also, it seems to us. The eagles or vultures would better apply to the false doctrines. Is not this the better meaning? Probation is past. Humanity is being divided into classes. Luke 17:27-36. The last plagues stand like vultures, waiting for their prey. The decree of God goes forth. Rev. 22:11. The plagues fall upon those who have rejected all truth and all mercy. The wicked are spiritually dead, carcasses fit for the plague birds of prey.



**79. Is It 2,300 or 2,400? Dan. 8:14**

I enclose an article in which it is stated that the Seventy, or Septuagint, has 2,400 days in Dan. 8:14 instead of 2,300. Is this as reliable as the Common Version or the Revised Version?

The Septuagint gives 2,400 days, but the Alexandrian Septuagint gives 2,300 days. There is but one ancient copy that gives 2,400 days. There is one ancient copy that gives 2,200 days, but all of the very best copies of Hebrew and otherwise give 2,300 days. There is no question regarding this on the part of critical scholars. The only ones who question it are those who have some theory to sustain. The cleansing of the sanctuary was not a work to be done by the restoration of the Holy Land or the cleansing of this earth. It was a heavenly, spiritual work to be wrought by our great High Priest on

high, and in the hearts of God's children. If the writer of the article enclosed had understood this he would not have endeavored to sustain the reading in the Septuagint.



#### 80. Mormon Evidences, Isa. 29:4

Is there any ground for the use of Isa. 29:4, by the Mormons, to prove that any writing would be found buried in the earth which would explain any truth not understood in the Bible in connection with the Book of Mormon?

The text in question has reference to the low state to which Jerusalem (Ariel) would be brought on account of her sins. It reads, "And thou shalt be brought down, and shalt speak out of the ground, and thy speech shall be low out of the dust, and thy voice shall be, as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." It is the last text which we should expect any one to take to prove a divine or Heaven-sent message. Jesus said to the Jews, "Ye are *from beneath*; I am *from above*." His messages come *down from heaven*. "Familiar spirits" are always condemned, and a voice like that of one that had a familiar spirit would of itself be condemned. The verse simply means that Jerusalem, that trusted in her wealth, her allies, and her false gods, would be humbled low in the dust. See context and Isa. 8:19, 20.



#### 81. Destruction of Beast and False Prophet, Rev. 19:20

When were the beast and the false prophet of Rev. 19:20, cast into the lake of fire and brimstone?

Before the millennium. The "beast" and "false prophet" are symbols of systems which will be destroyed by the glory of Christ's presence when He comes. At that time "a fire shall devour before Him," and the earth shall be set on fire at His presence. See 2 Thess. 2:8; Ps. 50:3; 97:3; Isa.

30: 33. The last text shows that when the unveiled presence of God shall be revealed to the sin-cursed earth, the earth will be set on fire, tho not universally so. But all the works of man will be broken down and consumed, and thus all earthly systems, prominent and predominating among which are the "beast" and "false prophet," will be destroyed. They live and seemingly prosper till the great day of the Lord breaks upon the world, but are then taken by the calamities and snares of their own wickedness, and perish in the fires kindled by God's presence. Rev. 19:20. At the end of the thousand years the whole earth will be converted into a vast lake of fire, which will consume all of sin; and all who have identified themselves with sin will be cast into the lake of fire, where "the beast and the false prophet are [were cast]," at the beginning of the thousand years. Before the millennium these *systems* and their devotees perish as a consequence; but after the millennium the people meet the full fruition of their evil deeds as individuals.



## 82. Day of Atonement in 1844

When did the Day of Atonement occur in 1844?

The author of *The Universal Standard Calendar*, H. H. Perry, furnishes the following: "The Day of Atonement, or the tenth day of the seventh month, Jewish time, in 1844; Elder James White, in 'Life of William Miller,' says, 'On that year, following the reckoning of the Caraites (Karaites) Jews, it fell on the 22d day of October.' The Karaites are a sect of the Jews principally living in Southern Russia, Armenia, Turkey, and vicinity of Jerusalem, who reject the modern rabbinical calendar and follow more strictly the earlier usage of the Jews as to the time of the observance of their various feasts and holy days and the arrangement of their calendar. Most Jews in the United States have adopted the rabbinical calendar, which places the beginning of their year and all their feasts or fasts a

month earlier in the season, compared with our calendar, than did the Jews of the time of Christ, or do the Karaites of to-day. So in 1844, according to one of the best lunar tables computed by astronomers, published by Dr. Guinness, of London, England, the moon was new October 12, 1:48 A.M., Jerusalem civil time; therefore the evening following and next day, the 13th, would be New Year's Day, and therefore October 22 was the 10th, or Atonement Day."



**83. "Till the Son of Man Be Come," Matt. 10: 23**

Do the words of our Lord in Matt. 10: 23 refer to the missionaries of this age also, and that their work will not have extended to every city when the Lord shall have come?

The text reads: "But when they persecute you in this city, flee into the next: for verily I say unto you, Ye shall not have gone through the cities of Israel, till the Son of Man be come." Couple with this text Luke 10:1. The instruction clearly refers to that time; but the principle is also true that when God gives a special warning or message to any age, the generation called to give that special message finishes it. That will be true with the message of Rev. 14:6-14. When God's people finish their work, the Son of Man will come. But the warning will be given first.



**84. God's Throne, Rev. 21: 3**

Will God's throne be on this earth? Rev. 21: 3. We would like to know if this is the Father or Son.

The context would indicate that it is the throne of the Father. "Behold," says the heavenly voice; a new thing is to be seen,—“the tabernacle [dwelling-place] of God is with men, and *He* will dwell with them, . . . and God *Himself* shall be with them.” “And the throne of *God* and

of the Lamb shall be therein." Rev. 22:3. How supremely fitting it is that the place where the Son of God suffered and died should be the most exalted in all the universe. Where sin's curse lay the heaviest, there God's grace will restore it, a fitting place for His throne. The time of Rev. 21:3 is after the millennium; 1 Cor. 15:24 is before the thousand years.



### **85. River and Tree of Life, Rev. 22:2**

Please explain Rev. 22:2.

Read verses 1 and 2, punctuating as follows: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street of it ["thereof," R.V.]. And on either side of the river was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." We know no reason to "spiritualize" the above statement. It will be in that new earth a literal tree, growing on either side of the street, overarching the river which flows through the midst of the street. Its life-giving fruit is of twelve kinds, and its leaves will be for the service or healing of the nations, restoring later generations to man's pristine stature, strength, and glory.



### **86. Fulness of the Gentiles, Rom. 11:25**

A converted Jew told me that he is of the opinion that there is a larger percentage of his own people coming to Christ than from any other class of people. In view of this I would like to ask, What is your understanding of the coming in of "the fulness of the Gentiles"? Shall we then look for many Jews to accept Christ?

The above opinion may be true, tho we doubt it. "The fulness of the Gentiles" does not mean any number of Gentiles, for fulness must necessarily include every one; and

we know that every Gentile will not be saved. Not but that every one could be saved if he would, but God has told us that many would choose the way of death. The fulness must mean that in which the Gentiles may find their fulness, which will make them complete. But this is in Christ; "for it pleased the Father that in Him should all fulness dwell" (Col. 1:19); "for in Him dwelleth all the fulness of the Godhead bodily" (2:9); and the apostle continues, addressing a Gentile church, "And ye are complete ["made full," literally] in Him" (verse 10).

It therefore follows that as *all fulness* is in Christ, it is nowhere else; and if Gentiles are complete in Him, they can be complete in nothing else. The coming in of this fulness to the Gentiles was when the Jews were cast off as a nation, and the door of salvation opened alike to all. Not but that the Gentiles could always come through the Jews; but when the Jews were cast off, or cut themselves off as a nation, Christ was manifested to the whole world as He had before been to the Jews, as their fulness. Of the Jews John said, "Of His [Christ's] fulness have all we received, and grace for grace." John 1:16. But when Jews and Gentiles all become baptized by the one Spirit into the one body, Christ, the fulness of both Jew and Gentile, is the Head. See 1 Cor. 12:12, 13; Eph. 1:22, 23.



### 87. The Pronouns in 1 Cor. 15:25

Please explain 1 Cor. 15:25: "For He must reign, till He hath put all enemies under His feet."

Who must reign? Who subjects the enemies? Under whose feet? In Ps. 110:1 David says: "Jehovah saith unto my Lord [Adonai], Sit Thou at My right hand, until I make Thine enemies Thy footstool." This was fulfilled when Jesus ascended on high after His resurrection and took His place at the right hand of the Father, as priest-king. Eph. 1:20, 21. So Jesus declares in His message through John, "He that over-



cometh, I will give to him to sit down with Me in My throne, as I also overcame, and sat down with My Father in His throne." Rev. 3:21. While on the Father's throne, Jesus reigns as priest-king. Heb. 8:1, 2; Zech. 6:12, 13. When His work as priest is ended, He will then take His own throne, and reign thereon forever. Dan. 7:13, 14; Matt. 25:31. To help the reader we paraphrase 1 Cor. 15:24-28, as follows: "Then cometh the end [of Christ's reign as priest in the Gospel dispensation of grace, Matt. 24:14; 28:18, 20], when He [Christ] shall [as king-priest] deliver up the kingdom [of grace] to God, even the Father; when He [the Father] shall have abolished all rule and all authority and power [according to His promise in Ps. 110:1]. For He [Christ] must reign [on His Father's throne, Zech. 6:12, 13], till He [the Father] hath put all His enemies under His [Christ's] feet. The last enemy that shall be abolished is death. For, He [the Father in purpose] put all things in subjection under His [Christ's] feet. But when He [the Father] saith, All things are put in subjection, it is evident that He [the Father] is excepted who did subject all things unto Him [Christ]. And when all things have been subjected unto Him [Christ], then shall the Son also Himself be subjected to Him that did subject all things unto Him, that God may be all in all." Studied in the light of Christ's priesthood, the subject is perfectly clear.



### **88. Prophecy of Ezekiel 39:9-12**

Is this scripture before the seven last plagues,  
or is it in the past?

To our mind, the last chapters of Ezekiel, from chapters 36 to 48, are prophecies and promises of what God would have done for Israel when they came up out of Babylon. He was prepared to do all that; He would have restored them to their own land; the temple would have been rebuilt more glorious than ever before; all the nations that menaced them in any way, Gog and Magog, would have been slain; the land would have been cleansed; it would have been redivided

among the twelve tribes, and from that glorious city the children of Israel would have gone out to convert the nations. All that the Lord asked of them was that they be "ashamed" of their iniquities, chapter 43: 10, 11; but they were not, consequently that sanctuary was never rebuilt, nor did the glory of God rest upon His children, nor did that resurrection of chapter 37 take place. And yet all these chapters are faintly typical of what God will do for His children, not in detail, but in the great general promises when He shall come the second time. The type is never the perfect antitype. So we could say that Ezekiel 39 is not fulfilled, nor will it ever be in detail, but only in general, when God shall punish forever those who would destroy His people. The antitype is found in Revelation 20 and 21.



#### **89. Chariots with Torches, Nahum 2: 3**

I will be pleased if you will give me your views of Nahum 2: 3.

It is thought by some to refer to the railway-cars of the present day; to our mind it refers to the destruction of Nineveh. Doubtless in that city were the chariots with flaming torches, the uniformed men, the raging of the chariots in the streets, the gorgeous officials in scarlet. This was in the day of preparation of God's judgment upon Nineveh. The destruction of that great city is probably typical of the judgments of God upon a guilty world.



The histories of the boastful kings and great empires of the past, carved in stone or baked in brick, increasing in volume as the eager archeologist worms his way in the long-buried ruins, are mighty witnesses to the historic accuracy of the Bible.

## Section V.—The Moral Law

### 90. A Question on the Law, Matt. 5: 17

(1) Matt. 5: 17.—What law was Christ talking about? (2) Matt. 5: 18.—When will it all be fulfilled? (3) Matt. 5: 19.—What commandments was Christ talking about?

Here is the whole scripture, Matt. 5: 17-20:

“17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

“18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

“19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

“20. For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.”

1. Christ is talking about the moral law of God, the standard of righteousness. Verse 20. God's royal law is summarily comprehended in the Decalogue, or Ten Commandments. See James 2: 8-12; Rom. 7: 7; Ex. 24: 12; 31: 18; Eccl. 12: 13, 14. See also Matt. 5: 21, 27; but read “to them” instead of “by them.”

2. All will never be fulfilled. The law is fulfilled when man fully keeps or fills up its eternal breadth and depth. Only One did this, Christ Jesus. We can do it only in Christ. The prophets,—that is, what they prophesied,—will never be fulfilled; for they prophesy of a glorious eternity as long as the days of God, and eternity will never be filled up. Therefore *never* a jot or tittle will pass from the law.

3. The commandments of that law. In a way the great commandments of God's law are summarized in supreme love to God and equal love to man (Deut. 6: 5; Lev. 19: 18;

Matt. 22:36-40), and the lesser, the ten precepts of the Decalogue, the doing of which is proof of the love. But keeping the mere form is not keeping the law. This was self-righteousness, the righteousness that fell short (Matt. 5:20); but God requires heart righteousness, the keeping of the law from the heart by the Spirit (Matt. 5:21-28; Rom. 1:16, 17; 8:4; 1 John 5:3). Dr. Albert Barnes well remarks that he who considers that any command of God is too small to be obeyed is unworthy of His kingdom.



### 91. Eternity of Law, Rom. 5:13

Please explain Rom. 5:13, "For until the law sin was in the world."

The statement means simply this: "For until the law [was spoken and written] sin was in the world." It can not mean that law did not exist; for immediately it is declared, "But sin is not imputed when there is no law." Therefore as sin was in the world from the time Adam yielded to the tempter, the law was also in the world, tho not in a written form. Men had so far lost a sense of sin from their hearts and consciousness, that God gave His law in order "that sin by the commandment might become exceeding sinful." Rom. 7:13.



### 92. Deeds of the Law, Rom. 3:20

Please explain Rom. 3:20. What are the deeds of the law spoken of here?

The deeds of the law spoken of in Rom. 3:20 are efforts which man puts forth to save himself. Verse 19 declares that all the world is guilty before God; and verse 9, that Jews and Gentiles are all under sin. Therefore no deeds which they can do will meet the requirements of the law; for they are as imperfect as the mortal sinful man who does

them. Thus man can not be justified by his imperfect deeds. He can only be justified by One who has wrought out for him perfect righteousness, and that One is our Lord Jesus Christ. But the Lord places His righteousness upon us for all the sins of the past, and His righteousness within us to change us from sin, in order that we may, by the same grace, walk above sin in the future. Sin has dominion over us when we are transgressing God's law and committing sin, and so only. It is God's desire that His grace shall so fill our hearts, not simply for forgiveness of the past, but for strength to live for Him in the future, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:4.



### 93. Justified without the Law, Rom. 3:28

Please explain Rom. 3:28. Why should we keep the law if we are justified without the deeds of the law?

Justification, or counting that just which is not just, has reference to the past. Here is a man who has been a criminal—a horse thief—for forty years. He desires to be a good citizen. He can not say, I will keep the law from this time forward, and then I will be accounted a good citizen. This would not do. The judge would say: Your future obedience will satisfy only the future; it will not change the past. It can not undo the crimes you have committed. No deeds of the law you can do will ever restore you to citizenship; but the governor is a merciful man, he will pardon all your crimes. He goes to the governor; and in his goodness of heart, the governor pardons or justifies the criminal, and he does this without the fulfilling of the deeds of the law on the part of the criminal. Should the pardoned horse thief now say: Well, the governor has pardoned me for my crimes, which I could not undo; why should I keep the law in the future? I will go back to stealing horses again,—we all know that every one would con-

denn a course like that. The governor pardons that men may obey the law. Christ forgives what we may not undo,—not that we may sin again (Rom. 6:1), but that we may keep the law (Rom. 8:4). He not only forgives sin, but He changes the heart so that it will not hate God's law (Rom. 8:7), but love it, and love to obey it (1 John 5:3). He who feels that he is justified of Christ in order that he may again go into sin, is not justified at all.



#### **94. Gentiles and Justification, Rom. 2:12-16**

Are we to understand that the Gentiles, in Rom. 2:12-16, who are not supposed to know Christ, are justified?

We only know what the Word of the Lord says. He tells us that "when Gentiles that have not the [written] law do by nature the things of the law, these, not having the law, are the law unto themselves; in that they show the work of the law written in their hearts, their conscience bearing witness therewith." In the beginning God wrote His law in every heart, and no tables of stone were needed. Thank God, there are conceptions of righteousness still remaining even in the darker lands and darker hearts of earth. Believing in Christ is not always knowing Him by His English or Greek names. One comes into knowledge of the Saviour of all by yielding all to walk in the light that is seen, and seeking, trusting God to give us strength to do it. The heathen who yields with all his heart to follow all the light he has, tho but one ray in the darkness, who lets that one ray dominate his life, in that ray of light finds Christ. "That was the true Light, which lighteth every man that cometh into the world." John 1:9. "For the eyes of Jehovah run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart [not knowledge] is perfect toward Him." 2 Chron. 16:9. But he who has all light and rejects one ray, in that ray rejects Christ.

## 95. "Under the Law, and without Law," 1 Cor. 9: 19-22

Will you please explain for me 1 Cor. 9: 19-22?  
What does Paul mean?

The passage reads as follows:

"For tho I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law."

1. What do the terms "under the law" and "without the law" mean? Where "under the law" occurs in verse 20, the first three times, the meaning is the same,—under condemnation by the law, or under sin. The term in these instances comes from the Greek words *hupo nomon*. "Under the law" in verse 21 comes from *ennomon*, in the law, or subject to the law. "Without the law" means "lawless," "without law," and is used of the Gentiles (Rom. 2: 12), who were without God's written law. It refers to the heathen in this text.

2. The apostle says that in his labor he put himself in the place of others as far as it was possible, so as to win them to Christ. The Jews' prejudices were taken into consideration, as Paul, a Jew, could well do. The sinner's condition was appreciated, as Paul knew what it was to be under the power of sin. See Romans 7; 1 Tim. 1: 15. Those who did not know God's law, who were ignorant of the true God, Paul met on their own ground, as a man by nature on the same level with them. See Acts 14: 15-17.

3. Paul, however, says that while he did everything in his power to meet all these cases, he did not sin in so doing, he did not do evil that good might come. He was *not* without law to God, for he knew God's law. But while he was subject to God's law, he was not condemned by that law, or under that law, for he was *within* law to Christ. Christ had become his surety, his righteousness, and he labored for all in the spirit of his Saviour that he might win all. This is what the text is designed to teach.

**96. Fulfilling the Law, Gal. 5: 14**

Will you explain Gal. 5: 14? This surely does not mean that the law is fulfilled by loving our neighbors.

Yes, loving our neighbor is the fulfilling of that part of the law which pertains to our neighbor. That is all that is implied in the statement, "Love is the fulfilling of the law." Rom. 13: 10. If the law in question pertains to our neighbor, perfect love is the fulfilling of that part; if it pertains to God, perfect love is the fulfilling of that part. But that true love always issues in deeds. Jesus says, "If ye love Me, keep My commandments." John 14: 15. The apostle John declares, "This is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5: 3. And so loving our neighbor as ourselves, we will do all in our power to serve him, as shown by 1 John 3: 14-18. The man who loves will help his brother. John concludes his remarks in this respect, "My little children, let us not love in word, neither in tongue, but in deed and in truth."

**97. The Law and the Prophets, Luke 16: 16**

Please explain Luke 16: 16. Some say that there were to be no more prophets after John, also that this statement does away with the moral law.

(1) It does not mean that there were no more prophets after John, for the apostles, some of the apostles at least, if not all, were prophets. See Acts 2: 17, 18; 19: 6; 21: 9, 10; 1 Cor. 14: 29-32. (2) It does not mean that the law of God was then done away. In fact, nearly all those who make this claim contend also that the law was abolished at the cross, over two years later. It was after this that our Lord said, "If thou wilt enter into life, keep the commandments." Matt. 19: 17. Who would charge Christ with teaching obedience to an abolished law? He tells us in the very connection of Luke 16: 16, in fact, the next verse; "It is easier



for heaven and earth to pass, than one tittle of the law to fail." We have found that it does not mean that prophets were no more or the law abolished; what does it mean?—It means, "The law and the prophets [were preached] until John: since that time the kingdom of God is preached, and every man presseth into it." Before John came, the teachers of God taught the law and the prophets,—the Scriptures,—but did not see all that they meant; but when John came, he preached the fulfilment of many of these prophecies in the advent of the Messiah. The Royal One of David's line was born, the present truth for that time was proclaimed (Matt. 3:2, 3), Satan was working as never before, and only the earnest and persevering would enter the kingdom.



#### **98. What Was Done Away? 2 Corinthians 3**

Will you please explain 2 Corinthians 3? It says, "For if that which is done away was glorious, much more that which remaineth is glorious."

That which is "done away" is what is called the glory of "the ministration of death" (verse 7), and the glory of "the ministration of condemnation" (verse 9). That which remains, which is more glorious, is the glory of "the ministration of the Spirit" (verse 8), and the glory of "the ministration of righteousness" (verse 9). The first glory is represented by the law outside of the man, written only on tables of stone, even as it was to unbelieving Israel of old. It was glorious; but as they did not receive it, it condemned them to death. But Moses received it in his heart, the Corinthian Christians received it in their hearts, through faith by the Spirit, and the Spirit of God wrote it upon the hearts. The law, in such case, does not condemn; it makes righteous, and the greater glory of the righteousness shines away the glory of condemnation. The veil represents sin. When the heart turns to the Lord, He will take away the sin. It is not the law that is done away, it is its condemning power. A fuller answer may be found in *Bible Students' Library*, No. 149, "What Is 'Done Away' in Christ?"

**99. Under the Law, Rom. 6: 14**

What is it to be "under the law"?

This is quite clearly shown in the passages where the expression occurs, as for instance Rom. 6: 14; Gal. 5: 18: "For sin shall not have dominion over you: for ye are not under the law, but under grace;" "but if ye are led by the Spirit, ye are not under the law." In the first scripture we are told that sin does not have dominion over those who are not under the law, and that those who are not under law are under grace. God's object of grace is the forgiveness of sins. This is shown in an abundance of passages. See Rom. 5: 1, 2; 3: 20-31. Grace is unmerited favor. By the unmerited favor of God our sins are taken away. The one thing which points out sin, is the law. "Nay, I had not known sin," declares the apostle, "except the law had said, Thou shalt not covet." Rom. 7: 7. "Where no law is, there is no transgression." Rom. 4: 15. "By the law is the knowledge of sin." Rom. 3: 20. Therefore, grace brings us into harmony with God's law: first, by forgiving all the sin which the law points out, for which the law condemns us; and secondly, by placing within us God's Holy Spirit in harmony with His law, to write that law in our hearts (Heb. 8: 10), and so enable us to keep His law, not in our strength, but in the strength of the Spirit.

Those then who are "under the law" are those who are condemned by the law, who are still in their sins. Those who are not "under the law" are those whose sins are forgiven and who by the power of the Spirit of God are keeping the law. "For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5: 3. And that love is born within our heart by the Holy Ghost which He has given us. Rom. 5: 5.

It is one of the saddest things in this world to hear a Christian say, when confronted with the duty of doing God's commandments, "I am not under the law," using an expression which shows liberty from sin, as an excuse or license to disobey. The only thing in this world which leads the soul to disobey is "the carnal mind," which "is enmity against

God;" "is not subject to the law of God, neither indeed can be." Rom. 8:7. Therefore the man who declares, as an excuse for disobedience to God, that he is not under the law, is confessing by that very thing that he has the carnal mind; while, on the other hand, those who walk in the Spirit and fulfil the fruits of the Spirit, the apostle assures us in Galatians 5 are not under the law, for "against such there is no law." Why? — Because they are keeping the law of God.



#### 100. What Is the Moral Law? Ex. 24:12

Emphatically the Ten Commandments, a largely negative and detailed expression of the two great positive principles of love to God and love to man. Deut. 6:4, 5; Lev. 19:18; Luke 10:25-28; Matt. 22:37-40. This law was spoken by God, *Elohim*, the Creator, with His own voice from heaven (Ex. 20:1-17), engraved with His own finger on tables of stone (Ex. 32:16; 31:18); these Ten Words are expressly called a law (Ex. 24:12); and when God gave them to Moses "He added no more," showing them to be complete (Deut. 5:22). This law is called "the Royal Law," the law "according to Scripture," by which is meant the Old Testament, the only Scriptures of James's day; two of its commandments are quoted, and the obligation of the whole law affirmed. James 2:8-12. That law was written in the heart of Jesus (Ps. 40:7, 8), consequently He delighted to do His Father's will, to keep His Father's commandments (John 4:34; 15:10). It is the work of the new covenant to write that law in the heart (Jer. 31:31-34; Heb. 8:10); of which the Jews had the true form, but not the spirit (Rom. 2:17-21); but faith establishes it in the heart of the Christian, and enables him to fulfil the law's requirement (Rom. 3:31; 8:4). It is impossible that that law should be changed in one jot or tittle, because it is the expression of the righteousness — character — of God (Ps. 111:7, 8; Isa. 51:6-8; Matt. 5:17-20); hence it witnesses to the true justification of the sinner (Rom. 3:21), and is the perfect standard by which all men are to be judged (Ps. 19:7; Eccl. 12:13, 14; James 2:8-12). The only reason why men oppose it is found in Rom. 8:7.

## Section VI.—The Sabbath

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### 101. Days of the Week

Why were the days of the week given the names they bear instead of the First Day, Second Day, etc.? What do these names signify?

When men departed from the true God, under the guidance of the enemy they began worshiping false gods. Having transferred their devotion to their false gods, they began in will-worship, which error always fosters, to establish memorials and remembrances to their pseudo deities. Among these remembrances were the days of the week. Sunday was named after the sun; Monday, from the moon; Tuesday, from the Norse Tyr, the god of martial honor; Wednesday, from the Norse god Woden, the mad or furious one; Thursday, from Thunres, the god of thunder; Friday, from the goddess Frigga, answering to Venus; Saturday, from the god Saturn. Nebuchadnezzar named the Hebrew youths after heathen gods, to help them to forget Jehovah. So the days of the week in Satan's plan were thus named, to help men forget the Sabbath and the Lord of the Sabbath.



### 102. The Day of the Sabbath

Has the Sabbath been lost? Do we really know which is the true seventh day?

What evidence will we accept? The greater part of Sabbath history is covered by the Bible; will we accept that as authority? No man who believes in a Sabbath at all could consistently do otherwise; for it is from the Bible that the Sabbath idea and institution have come to us.

**I. In the Beginning**

“In the beginning” man knew the Sabbath. By three distinct steps the Creator founded the Sabbath. After working six days He rested upon the seventh day, making it God’s *rest* day. And then He blessed and sanctified, or set apart, the rest day, for all time to come. Gen. 2:2, 3. That day was the seventh of a cycle of days. It was the maker of the week, because all days were numbered with respect to that one day. When God gave that day, man knew the day. There was surely no mistake “in the beginning.”

**II. At the Exodus**

Admitting, for the sake of making the truth clearer, that man in his idolatry may have forgotten the Sabbath during the centuries between the Garden of Eden and the Exodus, yet God had not forgotten it; and the first thing He did when He called His people out of Egypt, was to restore to them the Sabbath which, in sun-worshiping Egypt, as a nation of slaves, they could not keep.

More than this: By the fall of the manna God marked the seventh day each week by a threefold weekly miracle for forty years. God gave a double portion of manna on the sixth day; He divinely withheld it on the seventh day, the Sabbath. The manna which fell on the first five days, would not keep over to the next day; but that which fell on the sixth day was divinely preserved over the Sabbath, Israel must have known God’s Sabbath; for forty years it was stamped into the very life of the nation. The record of this is especially found in Exodus 16. The next month God confirmed that holy day by placing its written law in the very heart of the Decalogue. Ex. 20:8-11. It is the same Sabbath day, based on the same reasons, that we find in the beginning.

**III. At the First Advent**

When our Lord came, the Jews were observing the seventh day with much outward, Pharisaic ceremony. It was loaded down with rabbinical tradition till it had become a

burden. From the Exodus to this time no one claims that the Sabbath was lost. The Jews were still keeping the same day, but in the wrong way. Jesus Christ, in whom dwelt "all the treasures of wisdom and knowledge," observed the same day. Moreover, He lifted it to a higher plane, or, rather, restored it to its primitive design, a blessing to mankind, instead of a yoke of bondage.

Jesus Christ observed the Sabbath. He taught the perpetuity and immutability of that law of which the Sabbath was a part, even to its very jots and tittles. Matt. 5: 17-20. He taught by precept and example perfect obedience to that law. Luke 4: 16; John 15: 10; Matt. 19: 17. He died upon the cross to vindicate its justice and perfection, and to save men from sin, its transgression. 1 John 3: 4; Rom. 7: 7. By His perfect obedience imputed, we, who are sinners, by faith are counted righteous. Rom. 5: 19. And by the Spirit, His life, the righteousness of the law is fulfilled in all His children, "who walk not after the flesh, but after the Spirit." Rom. 8: 4.

Surely, on the face of it, God would not leave men ignorant concerning one of the essential and important precepts of that law. Nor did He. For when His own heart was stilled in death, those who had followed Him and had been taught by Him, "rested the Sabbath day according to the commandment." Luke 23: 56. The next day was "the first day of the week." Luke 24: 1; Mark 16: 1, 2.

Therefore, at the first advent of Christ, at the beginning of what is called the Christian church (altho that church began with Adam), the Sabbath was known, and the day of the Sabbath was still the seventh, the day just before "the first day of the week."

#### **IV. Since the First Advent**

What evidence is there that the day has not been lost since Bible times? Is the evidence sufficient to assure us? In reply we would say that it is simply overwhelming. Here

are six considerations and proofs, every one of which is sufficient of itself :

1. The Unreasonableness of the World's Losing a Day.—It is not infrequent that a single person loses count of the days of the week. It is so rare a thing that a whole family loses count that such an occurrence is talked of for years. But whoever heard of a whole neighborhood or village or city or country losing a day and not knowing it? And to think of a world doing such a thing is too absurd to consider, especially when not a small portion of the world honored the first day of the week as devoted to the worship of the sun, "the wild solar holiday of all pagan times."

2. God's Care.—It is unreasonable to believe that God requires the observance of an institution, as He certainly does by the perpetual Sabbath command, and then permits the day of the Sabbath to be lost to the world. Neither has He permitted it.

3. The Jews.—At the time of the first advent the Jews were great sticklers for the Sabbath. When they were scattered to all the nations of earth at the time of the destruction of Jerusalem, they carried the Sabbath with them. They have clung to the Sabbath, more or less strictly, ever since. Go where one will—China or America, Russia or Australia, Morocco or Timbuctu, Tartary or Alaska, England or Hindustan—and the Jew has been there first, and has, by his singular custom, stamped the seventh day as "the Jewish Sabbath," tho God gave it to all men. If the Jews in one part of the world had lost the day, differences would have arisen as representatives of other countries met together. But on the authority of the late Rabbi Wise, no such differences were ever recorded.

4. Custom and History.—Nearly all the great nations have been sometime sun-worshippers, regarding the day of the sun and the week. In a chart prepared a few years ago by the late Rev. Wm. Jones, of London, assisted by able linguists all over the world, the week and its days in 162 languages and dialects are given; all of these languages recognize the same order in the days of the week; and 102

of them call the seventh day the Sabbath, or by some equivalent term. Then, in all the histories, encyclopedias, dictionaries, chronological and ecclesiastical tables of any note, Sunday is known as the first day of the week, the day just after the seventh. According to all authentic history, ecclesiastical or secular, the day of the week is identified; there has been no change since the Son of God stamped it as divine by His life, His teaching, His death.

5. The Churches.—The early church observed the Sabbath. Of this there is no doubt. Prof. Edward Brerewood, in his "Learned Treatise of the Sabbath," Oxford, 1631, states what is said in substance by other first-day writers: "The Sabbath of the seventh day . . . was religiously observed in the East church three hundred years and more after our Saviour's passion." And down to the year 1000 no other day save the seventh was known by the term "Sabbath." Gradually the Sunday displaced the Sabbath, brought in by half converted sun-worshippers. There have been Christians, however, who have observed the Sabbath all through the Christian era. But whether Sunday- or Sabbath-keepers, there has been no dispute as to *the day* till invented in these times to evade the force of God's commandment.

6. Astronomy.—The science of astronomy also bears evidence to the fact that there has been no lost time. Astronomical records and dates, as far back as B.C. 600, agree with the computations made by astronomers to-day, bearing witness to the fact that there has been no lost time, no lost count of the order of the week.

Now, reader, here are all these evidences. Surely the order of the days of the week has persisted from the beginning to the present. God's Sabbath stands.

Every objection men have ever brought against it or can ever bring against it has been met and can be met, save one, and that is the cross. It involves a cross to keep it. Its observance demands faith in God. But Christ will help us bear the cross, and the exercise of faith will lead the soul into a larger, clearer, more fruitful field of heart and life than he has ever known before. And in it all he will have Christ Jesus as Companion, Friend, and Brother.



**103. Made Known the Sabbath, Neh. 9: 13**

If the Sabbath was *known and kept* before the Israelites were brought out of Egypt, why should the Lord have "*made known*" (Neh. 9: 13, 14) to them the Sabbath after leaving Egypt in the fall of the manna? Would you infer, from Gen. 8: 10-12, that Noah was keeping the Sabbath on the seventh day mentioned?

Nehemiah refers to *Sinai* (not to the fall of the manna) as the place where the Sabbath was "made known;" but it is certain that it was observed by Israel a month before this, as recorded in Exodus 16. Before this even had their duty been shown. Ex. 5: 5. Pharaoh told Moses that he made the people "rest from their burdens," literally, keep Sabbath; the same word occurs in Ex. 23: 12; 34: 21. Noah doubtless kept the seventh-day Sabbath. It was on the Sabbath—"at the end of days" (Gen. 4: 3, margin)—that Cain and Abel brought their offerings.

God showed to Israel at Sinai: (1) That the Sabbath was so immutable that it was made a part—the very center, so to speak—of His holy, unchangeable law. (2) The Sabbath was revealed as the memorial of God's creative power, calling to constant remembrance Him to whom we owe all. (3) It was made known to Israel as a sign also of His creative power in redeeming His people from sin and destruction. Compare Deut. 4: 32-40; 5: 12-15; Ex. 31: 17. Redeeming power is creative power. Eph. 2: 10. God's Sabbath is a constant, living sign and remembrance of His power to create, save, and sanctify. Eze. 20: 12, 20. See "The Lord's Day the Test of the Ages," B. S. L., No. 134 (part 2, ch. 1), price 10 cents.

**104. Jesus and Sabbath Commandment, Matt. 5: 17-20**

Why did Jesus not mention the Sabbath commandment when He enumerated the others?

In the first place, our Lord nowhere enumerates the Ten Commandments. He gave some of them, as in the nineteenth chapter of Matthew. He quotes those to show to the young man that he was not really keeping the commandments after

all. The young man had declared, "All these have I kept from my youth up;" but Jesus showed, by the principle upon which the commandments quoted were based, and the application of that principle, that the young man really had not kept the commandments at all. He had outwardly observed them. His life was blameless, probably, so far as a negative example was concerned; yet he was wealthy, and the poor were all around him, and he had not given to their needs. But in that enumeration of commandments, we do not have any one of the first four precepts of the Decalogue, and we nowhere in the teachings of Christ have any reference to the second commandment of the Decalogue. Extrajudicial oaths are forbidden, but the third commandment is not quoted.

Why should we demand that our Lord should restate the Ten Commandments? He expressly tells us, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil." Matt. 5:17. There would be no change in God's government. God's moral law is perfect, and Christ came to restore men to allegiance to God. That was His sole purpose. He declares, "I and My Father are one." Again, "I came . . . not to do Mine own will, but the will of Him that sent Me." God's will is expressed in His law (Ps. 40:7, 8); and Jesus declares that those who say, "Lord, Lord," and do not the will of God, will have no part in God's kingdom. To them the Lord will say: "Depart from Me, ye that work iniquity." "I never knew you." "Iniquity" is lawlessness, doing things contrary to God's law. All the teaching of our Lord, in precept and example, in His sacrifice upon the cross, taught the immutability, the inviolability, the absolute necessity and eternal perpetuity, of the law of God in every jot and tittle; for He declares, "It is easier for heaven and earth to pass, than one tittle of the law to fail."

The change from the old dispensation to the new dispensation, as they are sometimes called, was not the change in God's purpose or the change in God's plan. It was simply a greater development of that plan. The old object-lesson offerings which pointed forward to Christ, ceased because

the shadow reached the substance; but the government of God underwent no change. Faith was demanded before Christ came, faith in the Sacrifice and Redeemer to come; faith was demanded when He came, faith in the Sacrifice who was there with them. Obedience was demanded before He came, the obedience of faith to all God's commandments; obedience was demanded after He came, the obedience of faith, the following in His footsteps.

There was no more change in the constitution or fundamental laws of God's government when Christ came than there is when one administration is succeeded by another in the United States Government. Had Mr. Bryan been elected instead of Mr. Taft, the constitutional laws of this Government would have been the same. The administration might have been different, but this would have had no effect whatever upon the Constitution. Every word and act of Christ's life confirms the Sabbath commandment with the others.



#### **105. Sabbath for Gentiles, Gen. 2: 1-3; Isa. 56: 1-7**

Where is the mention of the Sabbath during the long period of years of Noah's time, and the 400 years while the children of Israel were in Egypt? By an unbiased mind the Sabbath was given to the Jews, just as they reached Sinai. It was not intended for the Gentiles. Ex. 35:1-3.

The book of Genesis covers a very long period, over 2,500 years, according to Usher's chronology. It is not a book of laws, but a very brief history of God's dealing with mankind, and a record of the ancestry of Christ. All laws that are mentioned are mentioned incidentally. Yet the institution of the Sabbath is mentioned in the very beginning of that period. Gen. 2: 1-3. And the record in Genesis 7 and 8 shows clearly that days were reckoned by sevens. The sojourn in Egypt is covered in a very few chapters in the last of Genesis and first of Exodus, and again no laws are given. This has not been the purpose of the writer of these records. The same thing is true during the period between the entrance to Canaan and the time of David, when much fuller

history is given, and when there is no dispute as to the observation of the Sabbath. For hundreds of years it is not mentioned.

God gives special promise through His prophet to the strangers, Gentiles, who take hold of His covenant, and keep His Sabbath. Isa. 56:1-7. And it may be said that there is absolutely no promise whatsoever to the Gentiles, only as they obtain it through Israel; for "salvation is of the Jews." John 4:22; Rom. 9:4.

Two more scriptures which ought to settle the Sabbath question forever in the minds of all believers of the Bible: "The Sabbath was made for man" (Mark 2:27); "God that made the world . . . hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation" (Acts 17:24-26). Gentiles are men.



#### 106. "Finished the Work," Gen. 2:2

In the American Revised Version it is said that God finished His work on the seventh day. Gen. 2:2. Does it not imply labor to finish a thing? Is not "ended" or "ceased" better?

The word "finished" seems to be a good rendering of the Hebrew in that place. It is frequently rendered "finish" elsewhere. (See Ex. 40:33; Ruth 3:18; 1 Kings 6:9, 14, 38; Ezra 6:14, *et al.*) "Finish" comes from the Latin *fnis*, end. "Ended" we would have preferred. God used just a week, a period of seven days, in making the earth a home for man. The earth was not complete, its cycle of days was not complete, man's home period was not complete, till rounded out by the crowning day of God, the memorial of His power, the sign between Himself and His people. This part of God's work was wrought by God's resting on the seventh day and forever establishing that day as His rest day, even as He established the earth forever. How He finished His work for man on that day is told in Gen. 2:2, 3. The making of the Sabbath was a part of the Creator's work for man; for "the Sabbath was made for man." Mark 2:27.

**107. The Great Round World**

(1) In circumnavigating the globe one way, a day is lost, and the other way a day is gained; what is the cause of this? (2) What is the custom on board a ship with the day lost or gained, when circumnavigating the globe? (3) Has the day lost or gained any effect on the days of the week, or on the date only, like the changing from the Old Style to the New Style of reckoning time?

Apparently the sun revolves around the earth from east to west once in twenty-four hours. It passes over fifteen degrees of the 360 into which the earth is divided, in one hour of time. If one travels around the world with the sun, he apparently gains time in proportion to the space passed over. For instance, if he travels over fifteen degrees of space, in round numbers a thousand miles, during twenty-four hours, he apparently gains one hour of time. In other words, he has lengthened his day one hour by keeping one hour longer with the sun. If he should keep that up for twenty-four days, he would have extended each day an hour. Tho losing nothing in actual time, he would be a day ahead of where he was when he started, as the days are named in the week. If he were traveling eastward at the same rate, he would lose an hour, or be with the sun an hour less each day; and in twenty-four days would lose twenty-four hours, or a whole day. In the first case he would drop one day, in the second he would add or repeat a day.

2. A traveler on board ship and otherwise in journeying westward, if he came to the usual place of the change on Tuesday, would call the next day Thursday. In traveling eastward, if he came to the place of change on Tuesday, he would call the next day Tuesday. Or he could add or drop a part of each of two days. Both Providence and custom have fixed this place of change in the Pacific Ocean. From the east coast of Asia westward to the west coast of America the traveler east or west finds himself in harmony with all the people in the count of the days of the

week. But crossing the Pacific Ocean westward, ships drop a day; in crossing eastward, they add a day.

3. But the day of the week and the date are <sup>not</sup> affected thereby. If the traveler should obstinately stick to his own time, it would put him out with all the rest of the world. But, if he keeps himself in harmony with providential and every-day facts, he has no trouble whatever about losing or gaining days, or observing any day he wishes.



### 108. "The Rest That Remains," Heb. 4: 1-8

Please explain the rest spoken of in Heb. 4: 1-8. Some have thought that it is the rest of the Sabbath that is referred to; others, the rest of the children of Israel after they entered the land.

The one thing above all which is referred to is the great, eternal rest of God. All other rests were types or shadows or pledges of that rest. Before sin entered of course that rest was assured when God created the earth and gave it to men. God rested on the seventh day. That was God's pledge of an eternal rest, and eternal Sabbath-keeping to His people, for the Sabbath pertains not simply to one day of the week, but to all time. But because of sin man failed to enter the rest at that time. He brought misery and unrest upon the race. God offered it to His people when He called them out of Egypt. He tells us that men's days would have been "as the days of heaven upon the earth" if they had obeyed Him, but they failed again. They did not enter into His rest because of unbelief, so the eighth verse implies that Joshua ("Jesus" in the Common Version; "Joshua" is the Hebrew form, of which "Jesus" is the Greek form) did not give them rest. Therefore the Lord referred to another day, quoting from the Psalms. It was "to-day" then that they could enter into His rest, a spiritual rest. Our Lord Jesus Christ offers us the same rest, giving up our own sins, our own works, and accepting of the rest which is in Christ Jesus and His works. For that rest the Sabbath is a pledge,

and he only truly keeps the Sabbath who knows the rest of Christ. That rest is a pledge of the eternal rest when all God's children will enter the kingdom prepared from the foundation of the world.



### 109. "Letter and Spirit"

Will not our Creator overlook or excuse the absence of the letter of the command where the spirit of the command is made manifest, do you think?

When we are enlightened, the only safe way is to make haste and delay not to observe God's commandments. Ps. 119:60. The only being in the universe who can rightly interpret the spirit of the law to us is God, and this He has done in His Word and in the life of Christ. But the Word declares, "The seventh day is the Sabbath of the Lord thy God;" and Christ honored the day because He had the law of God in His heart. Ex. 20:10; Ps. 40:7, 8. Who has the right to substitute for God, the profane for the holy? Nadab and Abihu did and died. Lev. 10:1-10. See Eze. 22:26. Shall we seek to pass the counterfeit when we know the genuine? O, let us listen to the Word; there is no substitute for obedience; there is no safety but in doing the will of God. Read prayerfully 1 Sam. 15:22, 23; Deut. 4:2; Matt. 7:20-23; 15:9, 13.



### 110. Beginning of the Sabbath, Lev. 23:32

If the Sabbath begins at the setting of the sun, should it not close at the rising? I have been taught that the Sabbath begins with the rising of the sun and closes with the setting, when Sabbath night begins.

The definition of a day which God has given in the first chapter of Genesis, repeated over and over, is that the evening and the morning constitute the day, that is, the dark and the light. "Day" is sometimes used in the sense of

the light part, but the whole day is expressed by "evening-morning," the night and day, the day beginning with the evening. "From even unto even, shall ye celebrate your Sabbath." Lev. 23:32. Our inquirer would have only a part of the day in this way. God's Sabbath day covers one revolution of the earth.



**111. A Sabbath Day's Journey, Acts 1:12**

Is it right to take a team and drive to church on the Sabbath day? If so, how far? What is a Sabbath day's journey?

Yes, if the team has sufficient rest through the week, as it ought to have, and the purpose of the journey is the worship of God. "A Sabbath day's journey" rests wholly on the tradition of the Jews, about seven eighths of a mile, the supposed distance from the tabernacle to the farthest corner of the camp. The term came to mean in common parlance about a mile.



**112. What Is the Lord's Day? Rev. 1:10**

What day of the week is the Lord's day?  
Rev. 1:10.

The question is an important one, yet the answer is very simple if we will stay by the Word. The text itself—"I was in the Spirit on the Lord's day"—does not tell us what day the Lord's day is; neither are we to suppose for one moment that John would expect us to find out what day was meant by the use of the term a hundred years later by Tertullian, the first of the fathers of the Catholic Church that unquestionably applies the term "Lord's day" to the first day of the week. John believed in the Word and he used the language of the Word. To the Word of the Lord must we turn to find out what the Lord's day was. This is easily settled by two or three scriptures.

First, the Lord's Word tells us in Ex. 20:10 that "the seventh day is the Sabbath of the Lord thy God." The



Lord through Isa. 58:13 teaches that the Sabbath is His "holy day." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day." In Mark 2:28 Jesus declares, "The Son of Man is Lord also of the Sabbath." Then according to the Lord's Word the Lord's day is the seventh day of the week, the Sabbath of the Lord our God. This is absolutely conclusive, if we hold to the Word rather than human tradition.



### 113. Doing Simple Duty, Eccl. 12:13

Is there any evidence that the Lord does not sanctify and bless the first day of the week, now kept by Christians, to their edification, rest, and utmost satisfaction?

The Lord does not expressly tell us that He does *not* sanctify and bless the first day; neither does He tell us that He does so bless and sanctify it. He does not ask men to do what He has not commanded, nor to surmise that He has done what He has given us no record that He has done. He says: "If ye love Me, keep My commandments." "Ye are My friends, if ye do whatsoever I command you." "Fear God, and keep His commandments: for this is the whole duty of man." To disregard these plain injunctions of God's Word—the plain commands which He has given us concerning His holy day—and to set up in our own minds an institution which God never has given, is to do as did Saul. He thought that rendering sacrifice, doing something which pleased him, was more pleasing to God than it was to obey explicitly just what God had told him; but the words of the prophet to him were, "Behold, to obey is better than sacrifice, and to harken than the fat of rams." 1 Sam. 15:22. To substitute something of our own for something which God has given, is to put no difference between the clean and the unclean, the holy and the profane. And it is just that thing which God charges to false teachers of Israel.

"Her priests have violated My law, and have profaned Mine holy things: they have put no difference between the holy and profane, neither have they showed difference between the unclean and the clean, and have hid their eyes from My Sabbaths, and I am profaned among them." Eze. 22:26. (See also Leviticus 10.)

God's blessing rests upon His people every day; that is, upon those who walk in the light which shines upon their pathway, and who yield themselves to do His will so far as they understand it. One can obtain the blessing of the Lord in seeking Him on Thursday as well as seeking Him on Sunday. Education also has very much to do with these things. The devout Jew living in Babylon or Rome who had not heard of Christ's death upon the cross, no doubt found real pleasure, blessing, and edification in offering up his sacrifice by faith, and yet the One great Sacrifice had superseded it. The Lord only holds us responsible for what He gives us. Jesus said of the Jews who crucified Him: "If I had not come and spoken unto them, they had not had sin: but now they have no cloak for their sin. He that hateth Me hateth My Father also. If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both Me and My Father." John 15:22-24.

We are not condemned because we may be walking in error for which we are not responsible. We are condemned when we cling to error after God has revealed it to us as error. "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." The man who observes Sunday with all his heart, believing it to be truth, will gladly accept the light of God when it comes, and thereby demonstrate that he was before that walking in all the light he saw. "He that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." But he who is actuated by selfish motives, turns from the light, condemns its searching rays, and still clings to his sins. See John 3:17-21.

The matter of feeling in the condemnation or approval

of a doctrine is largely a matter of education and practise fostered by the wrong theology of the day. All God requires is faith, simple faith in His Holy Word. He who has such faith as will lead him to turn from everything that is condemned by the Holy Word, and who gives himself wholly to God, will find a joy that the follower of no human tradition can ever have. It is the experience of thousands who have embraced the Sabbath of the Lord, with all that it means, even among those who have long enjoyed God's blessing in first-day churches, that they have a sweetness of peace and a satisfaction of life which they never knew before. "Great peace have they which love Thy law: and they shall have no stumbling-block." Ps. 119: 165, margin. Our correspondent truly says in a postscript, "I am assured that no faithful Christian will have any choice of his own as to which day he keeps, but will accept none but God's choice, when he knows it." But how can we know it except by God's Word?



#### **114. The Observance of the Sabbath**

Does the Bible say that we shall worship at the very beginning and end of the Sabbath?

No, the Bible does not say, in so many words, that we shall worship on the Sabbath. It does say that we should keep it holy; and we know of no more fitting way to observe it as God commanded than to meet it with worship in the spirit of worship when it comes. The Sabbath is one of the blessed friends which God has given to us, coming to us with His own presence in it. If we had a friend who was coming at a certain hour and a certain time, whom we loved, we would be glad to welcome him, and we would make some preparations to welcome him. We would greet him as he came. If we had work to do, we would get our work out of the way, so that we could greet him. Why not do the same as regards God's Sabbath day? When the Lord especially comes to you in the Sabbath, why not be ready to greet the day and to greet Him with the proper kind of

worship, prayer, and praise? And as the Sabbath leaves, what is more proper than that we should pray to God that the blessings which He has given us that day might abide with us through the week to come? Could anything be more appropriate? The kind of rest mentioned in Heb. 4:10 is spiritual rest primarily; the very peace that we ought to have on the Sabbath day, rest from our works of the flesh, and resting in the works of God for us.



### **115. Temperance and the Sabbath**

Is not the temperance question as important to discuss as the Sabbath question?

The temperance question is always important; so also is the Sabbath question; but a man may be truly a temperance man and not be a Sabbath-keeper or a Christian. No man can truly be a Sabbath-keeper without being a temperance man. The latter reform always goes with the former. Why? Because the Sabbath is a memorial of God's creative power and loving Fatherhood. Had man always observed the Sabbath, he never would have been an idolater; nor would he ever have yielded himself to the abominable lusts that have carried away so many millions of the race. The Sabbath commandment is, "Remember the Sabbath day, to keep it holy." That implies the remembrance of it outside of the Sabbath day itself. Every day of the week was numbered with respect to the Sabbath. It was "One Day to the Sabbath," "Second Day to the Sabbath," "Third Day to the Sabbath," and so on, until the Sabbath itself came. Remembering that commandment in the letter and spirit of it, man could never forget God, or his obligation to God. Having yielded himself to God, he could never give himself up to the sins of gluttony or drunkenness. Every power of his being would be laid upon the altar of God. He could no more prostitute his mental and spiritual powers to the lust of appetite than he could yield himself to bow to the altars of Baal. Consequently wherever true Sabbath reform has

obtained through the ages, there is connected with it true temperance.

Furthermore, it is God's time now for a Sabbath reform. Thus has every age ended. The patriarchal age ended with Sabbath reform, and connected with that was the true temperance question. As God led Israel out of Egypt, that temperance reform took hold of not simply wine and strong drink, but upon diet as well. There was true Sabbath reform in the closing of the Jewish age, when our Lord Jesus Christ showed what the Sabbath meant and should mean; and there was also true dietetic and temperance reform, during which time was given that wonderfully comprehensive rule, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

We are nearing the close of the Christian age. Our Lord is about to come. One of the mighty reforms which will sweep this earth, antagonizing all mere legal reforms which seek to embody in dead statute-law the living principles of the Gospel, is reform upon the Sabbath, the closing of the breach that has been made in God's law; and inseparably connected with that is true temperance reform, a reform message which takes in the whole man, spirit, and soul, and body.

The Sabbath question is not the mere question of the day of twenty-four hours. There is connected with it the very question of divine authority and full allegiance to God in worship, and all that is highest and best in the life of the Christian.



#### 116. Swedish Bible on Sunday, Rev. 1:10

In the Swedish Bible printed in Stockholm, 1854, "Lord's day" in Rev. 1:10 is translated "Sunday." The Bible is printed by J. A. Lundburg. Adolph Benniero, publisher. Is this translation correct?

No, it is not correct. The Greek, in which the New Testament was written, for "Lord's day" is *kuriakē hemera*, and the only proper translation of that Greek term is "Lord's day." Such a translation as "Sunday" is wholly unwarranted.

**117. Music on the Sabbath**

Is it wrong to play classic music and reveries on the Sabbath?

We suppose it is meant, Is it wrong for Christians to do this? There is music which might be called truly classic that is truly sacred, and would lift the soul heavenward. There are reveries which we could conceive were pure and holy, fitting us for pure worship of God. This is a question which the individual must settle for himself. Music which leads away from Christ and His Word is certainly music which the Christian ought to reject.

**118. Sunday and Its Origin**

Please inform me what was the original nature or character of Sunday. How did it take the place of the Sabbath in the Roman churches?

1. Sunday, as was aptly expressed by a writer some time ago in the *North British Review*, is "the wild solar holiday of all pagan times." It was originally dedicated to the sun as a festival day, and observed with all the looseness and lewdness inculcated in sun-worship.

2. The apostolic church early found itself filling up with half-converted heathen philosophers, teachers, and people of the common sort. Many of them came into the church retaining their ancient customs. As the teachers of the church lost their power, they began to devise ways and means to secure converts. Among these were the retention of heathen customs, the transference of these customs to the Christian church, dedicating them to Christ, etc., that they might the more easily win the heathen. Sunday was one of these heathen institutions which most of the pagan world regarded. It came into the church as a compromise. See Bible Students' Library, No. 134, "The Lord's Day the Test of the Ages," 10 cents; Apples of Gold Library, No. 45, "Historical Facts and Incidents Relative to the Sabbath and the Sunday," price 3 cents.

**119. The First Day of the Week, Acts 20: 7**

Will you please explain Acts 20: 7? Did some of the apostles keep the first day of the week as the Sabbath?

If you will read the text carefully you will note this, that there is absolutely nothing regarding Sabbath-keeping in the text; or either in the context. The first six verses tell us of the journeys of Paul, and how he came at last to Troas, where he stayed seven days; then as he was about to leave, he held a farewell meeting with the brethren. Verses 7 to 11 simply give us an account of this meeting. The meeting was an evening meeting, held on what is our Saturday night, for the day began at sunset. Paul preached until midnight, then the young man Eutychus, overcome with sleep, fell from a window and was taken up for dead. Paul restored him again, came up, talked again a long time, broke bread with them, and at break of day departed.

The reason for speaking of the meeting is doubtless on account of the miracle that was there wrought. There was absolutely nothing in the record to indicate that the day was a sacred day. The breaking of bread was evidently the meal that was taken together before they left. If it referred to the Lord's Supper, that did not constitute the day holy, nor establish a custom. The day began, according to the Bible reckoning, in the evening. The remainder of that day was spent by the apostle Paul in travel, waiting until daybreak, and then going across the peninsula to Assos, a journey of about twenty miles. If that first day had been a Sabbath day, evidently the apostle Paul would have observed it with the Christians at Troas, while Luke and the others would have waited for him at Assos; but he used it as a common day for work.

If it is thought, as some speculate, that the meeting was held on Sunday night, there is then nothing to show that the day was kept as a Sabbath, and the breaking of the bread came on what we would call Monday morning.

This is the one text used almost above all others to prove that Sunday is a holy day, but candor must admit that there is nothing in either text or context which intimates such a thing.

**120. The Sabbath and the Pope**

Mr. Gamble says in his book, "True Sabbath of God," page 147: "If the pope, centuries after the apostolic times, changed the Sabbath, there would be no trouble to locate the time and the pope who did it. Such person has never been found." He further says, "The Papacy did not begin till 1073 A.D." But I understand that you people teach that the pope changed the Sabbath long before 1073. If there were no pope, how could he change the Sabbath?

In the first place we do not teach that the pope *as an individual* changed the Sabbath. The change of the Sabbath came about through the great apostasy, of which the pope was the head. Roman Catholics themselves make Peter their first pope, and so continue down through a line of bishops to the present. Of course, Protestants do not hold to that. We would naturally date the Papacy from the time that the bishop of Rome came to supremacy, which was practically in Constantine's day. Constantine decided that the church of Rome was the true Christian Catholic Church. "The earliest instance of assumption," as Dowling states ("History of Romanism," page 32), was in the second century, by Victor, bishop of Rome, who attempted to force his brethren of the East to fix the paschal feast, or Easter, on Sunday. The various steps by which the thing was carried out are well told in the "History of the Sabbath" by Andrews. Mr. Gamble is speaking of that of which he knows nothing when he says that there was no pope till 1073; the very essence of the Papacy was all developed seven centuries before that time.

**121. Change of the Sabbath**

Where do you find that Constantine changed the Sabbath?

We do not find that he changed it, nor have we said that he changed it. We do not believe that he did change it. What we have said is this: that the first Sunday law on record is one made by Constantine in A.D. 321. That Sunday law reads as follows:



"Let all the judges and town people, and the occupation of all trades, rest on the venerable day of the sun; but let those who are situated in the country, freely and at full liberty attend to the business of agriculture; because it often happens that no other day is so fit for sowing corn and planting vines; lest, the critical moment being let slip, men should lose the commodities granted by Heaven. Given the seventh day of March; Crispus and Constantine being consuls, each of them for the second time."

The original of the edict is in Harvard University Library. It is quoted in Kitto's *Cyclopædia*, note to article "Sabbath," page 720, Adam and Charles Black, Edinburgh; in "Sunday," by Archdeacon Hessey, fifth edition, 1889, Cassell & Company; in "The Sabbath," by Wilbur Crafts, note 276, page 555, sixth edition; Schaff-Herzog *Encyclopædia*, article "Sunday Legislation," volume 4, page 2260; McClintock & Strong's *Biblical, Theological, and Ecclesiastical Cyclopædia* (Harper Brothers) refers to it (volume 10, page 18), as does also "Neander's Church History," page 336, volume 2, eleventh American edition; *Encyclopædia Britannica*, seventh edition, volume 6, page 301, article "Constantine." These are all modern works, but each is good authority for a fact of this kind. Of two works before us, on the Sabbath, one by Dr. Peter Heylyn (1636), quotes the same law, pages 66, 67, part 2; and one by Dr. Francis White (1635), pages 218, 219, refers to it. The simple fact is that there is no question as regards the law. All learned men on all sides of the Sabbath question admit the law, its authenticity, and its author.

It is not a Christian law, for Constantine was then a heathen. The very next day, he issued another edict which was purely heathen in its character, giving instruction to the heathen haruspices concerning the examination of the entrails of beasts in the foretelling of future events.

The change of the Sabbath was a gradual work. Little by little, men lost their regard for the holy day of the Lord, while Sunday was kept as a great feast-day. In fact, in all the early ages of the church, Sunday was not considered a sacred day; a small portion of it was used for religious services, and the remainder for labor or recreation. As late as the fourth and fifth centuries, the two days were kept together

as sister days, but more than a thousand years passed before Sunday was called the Sabbath. The Sabbath was crowded out largely in the fourth and fifth centuries. At last, as in the council of Laodicea, A.D. 538, those who kept the seventh-day Sabbath were anathematized.



### **122. Easter Sunday, Acts 12: 4**

When was Easter instituted, and by whom?  
The claim, of course, is that now it is held in commemoration of the Saviour's resurrection.

It is almost impossible to tell just when any of these voluntary feasts and practises crept into the church. It was at a comparatively early age that the celebration of Easter began. There is no doubt that at an early date the primitive Christians celebrated, in a way, Christ's resurrection from the dead, but they never designed to set apart a day for that purpose. That is stated over and over again by the early "fathers." The yearly celebration of that day they connected with the Passover, and it was called the paschal feast. It is an utter mistranslation which places "Easter" in the text of Acts 12:4. Instead of "Easter" it ought to be "the Passover," as it is in the Revised Version. Therefore, the early Christians kept it at the time regulated by the Passover; but at an early day, the Roman Church endeavored to place the celebration of the resurrection on Sunday instead of on the day of the Passover.

Victor, Bishop of Rome, about the close of the second century, attempted to lord it over his brethren of the East, Dowling tells us, by forcing them to follow the rule which was observed by the Western churches in the keeping of the paschal feast. He wrote them an imperious letter commanding them to observe the same days he did. But the Eastern churches answered the lordly summons by the bishop of Ephesus, Polycrates, that they would by no means depart in this matter from the custom handed down to them by their ancestors; upon which Victor, exasperated, pronounced

them unworthy of the name of his brethren, and excluded them all from fellowship with the church of Rome. This Dowling denominates the earliest instance of Roman assumption, but it was not even at that time called Easter.

The term "Easter" comes from the Anglo-Saxon *Eostre*, the name of the Saxon goddess, worshiped in spring, as exemplifying the fruitfulness and productiveness of nature, with offerings of flowers, eggs, and other symbolical characteristics. It was sun and nature worship. As with other heathen festivals, the rapidly apostatizing church thought it would be a good thing to connect the Passover celebration with the heathen feast of Easter, so it came into the church. There is no warrant of Scripture for it whatsoever. There is no sacredness in any way attached to the day; and those who observe it in memory of the resurrection of Christ, can well bring home to their hearts the question which the Lord Himself asks, "Who hath required this at your hand?" But is it not well to celebrate the resurrection of Christ? some may ask. Surely it is; but the truest, grandest, most fitting memorial of Christ's resurrection is the godly life of His followers. The resurrection of Christ demonstrated His power over sin; and if His followers wish to keep His resurrection before the world, it will be by living Christ within, demonstrating the power of His people over sin. That is one constant, living representation of the resurrection.



### 123. Previous to the Law of Constantine

Did the people of Rome at large keep the seventh-day Sabbath from the resurrection to the going forth of Constantine's law setting forth Sunday as the Sabbath? How is the 321-years intervention between the resurrection of Christ and Constantine's law explained away, or is it a part of the lost time question?

Christians in general kept the Sabbath day away down to the fifth and sixth centuries after Christ. Their first apostasy was the keeping of the two days together. Such the church was doing in the fourth century when the Alys-

sinians were converted, and the Abyssinians regard both days to the present time. Constantine's law did not set up Sunday as the Sabbath. It made no reference to the Sabbath whatever. Constantine was not a Christian, but a heathen, when his mandate was given. It simply declared that Sunday ought to be kept. It helped to strengthen those who were endeavoring to introduce Sunday as a religious day, and helped in legislation. But at the same time nearly all the people kept the Sabbath, altho apostasy was doing all that it could to wean people away from it. And yet no other than the seventh day was called the Sabbath for a thousand years after Christ, and there have been true Sabbath-keepers throughout all the ages. When men began to keep the first day, it was not kept at all as the Sabbath, and Constantine's decree shows that men worked upon that day.



**124. Our Responsibility, Ex. 20: 10**

Will you be kind enough to tell us in the *Signs* in what manner and to what extent we are responsible for the acts of servants and strangers within our gates, as referred to in the fourth commandment? And what does "within our gates" include?

Such questions can not be answered dogmatically. "Within thy gates" evidently refers to all the land and buildings which a man controls and works. This would not refer to houses or lands rented to others. Employees should not be required to do any unnecessary work on that day, and neither strangers nor servants should be permitted to do public unnecessary work on that day. The matter should be kindly stated before them, and we are sure no worthy servant or stranger sharing our hospitality would desire to offend. Doing work of this kind in the privacy of their own rooms might not be in our power to prevent. In fact we should not care to act the part of a spy or inquisitor upon those even whom we suspected. Acts of a public character it would be our duty to control within our gates. "The inmates of the house are to lay aside their worldly business during the sacred hours."

125. Mark of the Beast, Rev. 14:9-11

What is the mark of the beast? Is it Sunday-keeping? Do Seventh-day Adventists teach that it is?

Seventh-day Adventists do *not* teach that Sunday-keeping is the mark of the beast. There are many thousands of God's children who have observed Sunday and are observing it. They have believed and do believe that it is a holy day, and that they are glorifying God in its observance.

In this they are in error. "The seventh day is the Sabbath of the Lord thy God." So the voice of God declared from heaven. So His finger wrote in the very heart of His holy law. The good of all Biblical ages from Adam to our blessed Lord and His apostles observed it; and we are over and over assured in the Book of God that His holy law is unchangeable, even to the jots and tittles. Ps. 111: 7, 8; Isa. 51:6, 7; Matt. 5: 17-20. Thus God has given us law and example for its observance, and its deeper study will show that it is founded on the eternal principles of the character of God.

Sunday is an interloper. It has neither divine command nor example. By no word of Inspiration is a sacred character for it predicated or assumed. It is one of the "six working days" and no more. Religiously, it is "the wild solar holiday of all pagan times," dedicated to the worship of the sun, among the seasons and times forbidden of God. It came into the Christian church through that apostasy which should "magnify itself," and "think to change the times and the law." Dan. 8: 11; 7: 25; 11: 36-39; 2 Thess. 2: 3-7. The Roman Catholic Church declares Sunday-keeping in the church to be the mark of her power to command fasts and holy days. "That the [Roman Catholic] church hath power," she declares, is proved "by the *very act of changing the Sabbath into Sunday.*"—"*Abridgment of Christian Doctrine.*" Protestants have no other authority than that of pagan and papal tradition. Yet many have not understood, many do not understand, that they are in error; and God blesses them, not *because* of the error, but *notwithstanding* the error,

for "the eyes of Jehovah run to and fro throughout the whole earth, to show Himself strong in the behalf of *them whose heart is perfect toward Him.*" True service is a matter of love; knowledge is a matter of revelation and instruction. There are many who know little but love much, and God is leading them on to greater light and knowledge. It is also sadly true that there are many who know much but love little or not at all. For them God waits. Unless the heart and affections are yielded to Him to be changed by His Spirit, knowledge will avail nothing, and the light which is in them will become darkness.

Now in God's providence and plan His great Threefold Message of Rev. 14: 6-14 is going to the world to call men from darkness to light; it is going to Babylon to call men from confusion of cruel dogma and tradition back to the Word of God. Some in every nation, tribe, and people, will hear, and heed, and do; will return to "the everlasting Gospel," and be found among those who "keep the commandments of God, and the faith of Jesus." Rev. 14: 12. Others will abide in Babylon, will in Babylon commit spiritual fornication by uniting with civil power to enforce the dogmas and traditions of error, among which will be Sunday. Around this all the union of Church-and-State forces is gathering. This union and consequent conditions between Church and State compose the beast and the image, till organized apostasy and Church-and-State tyranny are world-wide. The mark and test of allegiance to this power will be the legal Sunday, the great mark of apostasy, the change in God's law; and he who in the light of God's Word turns from that light, from that law, from that Gospel and its power, to the darkness of tradition and apostasy, to the power of the civil arm, receives in his very worship and yielded allegiance the character of the power he serves, and he crowns *that* with the badge of beast authority, the mark of his servitude, *by the observance of Sunday as enforced by the beast and his image*, in contradistinction to the true service of God in the Sabbath of the fourth commandment.

This is in principle the mark of the beast. Just the particular form it may assume in the future development,

we do not know. Just at what stage of character development men possess that mark and cut themselves off from God, it is not for mortals to say. Judgment rests with God, not man. It is for us to proclaim the solemn warning against false worship, the dread consequences of sin; to set forth the eternal principles of the true; to plead with men to come to Christ in the faith that changes character; to entreat that Spirit which writes God's holy law upon the heart, and makes the doing of His every command a delight. But, praise God, the judgment of those who reject His truth rests not with us, but with Him.



### **The Fourth Word of God's Law**

#### *Spurrell's Translation*

“Observe the seventh day, to keep it holy: six days shalt thou labor and do all thy work; but the seventh day is Jehovah thy God's Sabbath; thou shalt not do any work therein, thou, or thy son, or thy daughter, thy man servant, or thy maid servant, or thine ox, or thine ass, or any of thy cattle, or thy foreigner who is within thy gates: because in six days Jehovah made the heavens and the earth, the sea, and all that in them is, and rested on the seventh day: therefore Jehovah blessed the Sabbath day, and sanctified it.”  
Ex. 20: 8-11.

## Section VII.— Ceremonial Law

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### 126. The Law of Acts 15: 24

What is meant by the expression "the law"?

It is worthy of note, if our inquirer will look it up, to see that the expression, "Ye must be circumcised, and keep the law," is omitted from the Revised Version and the better Greek texts. Evidently the law under discussion in the fifteenth chapter of Acts includes the whole Mosaic code, which the Lord did not impose on the Gentiles. Every moral element in that law remained. But every moral element of the law is included in the Ten Commandment law. When Christ came, the ritual law expired by limitation. The prolific vine which had twined around the trunk of the moral law dropped off, but the tree stood,—the Ten Commandments remained,—impaired in no part of its life. There will be no trouble to our inquirer whatever, or to any other who earnestly desires to know the truth, if he will keep in mind that God's government is one, eternal, unchangeable; necessarily so from His own perfect, holy, just, loving character. His law is as His government, and that law is summarized in the great Ten Words spoken from Mount Sinai.

In order to win the transgressors back to that law, and teach them His character, and hold them to Himself, God devised the ceremonial law, by which His children could from the very beginning express their faith in Him. In the patriarchal age it was very simple. In the Mosaic age it was complex, but every act that was performed had its lesson respecting sin and salvation; and sin is, ever has been, and ever will be, the transgression of the moral law of Ten Commandments. Sometimes this ceremonial law has been so intertwined in its moral aspects with the moral law that



to the casual observer they have seemed almost the same. It is like a strong-growing green vine on an oak. When the vine is cut it falls and dies, but the oak stands just the same. The life of each is different. So it is with the two laws. We have a ceremonial law in this dispensation, God's simple regulations regarding baptism and the Lord's Supper. The four things imposed on the Gentiles in Acts 15 were things of moral bearing, things which those Gentile converts did not consider were part of the moral law because their minds had been blinded by generations of practise. They were imposed by the apostles because they did have a moral basis.



#### 127. Nailed to the Cross, Col. 2:14

Will you please explain Col. 2:14? Does it teach that the Lord's Supper is not to be observed, and that baptism is done away—that all these were nailed to the cross?

The apostle is speaking of only those things which are against us which are nailed to the cross. In the eighth verse he tells us, "Take heed lest there shall be any one that maketh spoil of you through his philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Those things that are of the world, those things that are of men, are not the things by which we are saved. They are the things that are to be put away. They are the things which have brought us into bondage. In Christ dwells all fulness; in Him is true circumcision, the cutting off of sin. In Him we are baptized (verse 12), and we show our faith in Him by baptism, and by that baptism show to the world that we have "put off the old man" with all his workings. By His power we are raised, or made to walk in "newness of life," and we can rejoice in the fact that He has blotted out all those things which would bring us into bondage, and nailed them to His cross forever; and He has wrought all this in order that we may obey Him in perfect freedom of spirit, keeping the things which He Himself has given, instead of being bound about by the rules and

ordinances of men. That would include not only the traditions of men, but it would include all those Jewish types and shadows and traditions which were done away when Christ came.



**128. Sabbath for Jews Only — Ex. 35: 2, 3; 34: 21**

If the prohibition to build fires on Sabbath in Ex. 35: 2, 3 is a civil or ceremonial regulation for the Jews while in Palestine *only*, why may not the prohibition in Ex. 34: 21 also be limited to them? Also Lev. 23: 32 and perhaps Lev. 11: 7, 8?

The command concerning the Sabbath, and a local law respecting it, are two things of an entirely different character. The Sabbath law originated in Eden, before man sinned. Gen. 2: 2, 3. The Sabbath was therefore made for man, for the race. Mark 2: 27. To show its eternal, enduring nature it is placed in the very heart of the Decalogue, bulwarked before and behind by nine other moral precepts concerning which there is no question, in order that man might know that there should be no question over the fourth commandment. Of that law it is easier for heaven and earth to pass than one tittle to fail. This is shown in an abundance of scriptures. Ex. 35: 2, 3 was in its nature a local regulation referring to the wilderness period. The climate demanded no fire. The manna was prepared the day before the Sabbath. To build a fire was a direct and daring act of presumption against God. See Num. 15: 30-36.

Lev. 23: 32 specially applies to the Day of Atonement, a typical feast pertaining to the Levitical age; but it also states a general law as regards the beginning and ending of all days. This also is shown in many scriptures. The day began and ended at the setting of the sun. Mark 1: 32.

The *law* of unclean animals is not binding, but the great facts on which it is based should guide the well-instructed Christian. It was no arbitrary law which divided between

beasts regardless of their nature. In the very nature of things the swine is unclean, and God told His people so. This distinction existed before the Flood. Knowing this, how should the Christian apply 1 Cor. 10: 31?



### 129. Selling It unto the Stranger, Deut. 14: 21

I do not understand the following. Will you kindly explain it in your Question Corner? "Ye shall not eat of anything that dieth of itself: thou shalt *give it unto the stranger that is in thy gates, that he may eat it; or thou mayest sell it unto an alien: for thou art an holy people unto the Lord thy God.*" Deut. 14: 21.

The Lord means just what He says. He told His people not to eat anything which died of itself, but gave them permission to give it to the stranger within their gates, or to sell it to the foreigner. See Revised Version. "But was not this inconsistent?"—Not at all. The stranger believed that such food was good, and ate such food continually. It was given or sold to him without any deceit, as flesh of an animal which had died of itself. We recall the fact of a German's asking to buy the bloated carcass of a yearling bovine for food. The farmer told him that it was unfit for food, but the German wanted it anyway. It was therefore given him at the price of the hide. The Israelites were forbidden to eat blood, but that which died of itself of course contained the blood; but the other nations around them did not consider it wrong in any way to eat the blood. In all cases they evidently bought and sold such flesh for just what it was; while many times, if reports are to be believed, meat is sold nowadays for fresh, healthy meat when it is the flesh of animals that died of disease. And few are the flesh eaters indeed but what eat fish and shell-fish which die of themselves by slow, lingering deaths, and they find no fault with the dealer for selling such. In fact, the great majority of all fish, lobsters, clams, crabs, oysters, shrimps, etc., die of themselves, and are eaten with gusto by those who criticize the Lord's directions in Deut. 14: 21..

## 130. "Let No Man Judge You," Col. 2: 14-17

Will you please explain Col. 2: 14-17? (1) The word here is *sabbatōn*, genitive plural. It is also *sabbatōn* in the Septuagint in Ex. 20: 8-10. (2) "Ordinances" is "dogma" (Greek, law, decree, etc.) The bond (see R. V.) was written in the dogma, or law. (3) Verse 17 being nominative plural and neuter in Greek agrees with "holy day," "new moon," and "sabbath." (4) The order "holy day," and "new moon," and "sabbath" is exactly as the order is in the Old Testament in some places. When that order appears in the Old Testament, does "sabbath" mean the Decalogue Sabbath or not? Would these considerations involve the claim that Paul in Col. 2: 14-17 did not refer to the Decalogue Sabbath?

To answer the last question first, it would not in any wise affect the claim that Paul did not refer to the Decalogue Sabbath. The Decalogue Sabbath is not a "shadow of things to come." It is a memorial of that which is past. It is the constant present evidence of God's power to create and re-create.

The Greek word *sabbatōn* is used for the singular in its plural form, partly for emphasis. Perhaps this can be easily seen by tracing it in a New Testament Greek concordance. The kind of sabbaths, new moons, etc., is shown by the phrase before referred to: "Which are a shadow of things to come." This was literally true of the feast-days, the monthly festivals and the yearly sabbaths.

There is another consideration that is worthy of note in this passage that the student ought not to miss, and that is the point of the apostle's teaching. He is speaking to Christians, those whom God has redeemed and re-created in Christ Jesus. They have been placed upon the true foundation of God's Word, and it is the apostle's desire that they shall be rooted and builded up in Christ and established in faith. All this is in harmony with God's holy Word. Our Lord Himself was that Word personified, a commandment-keeper, and those rooted and established in Him by faith are also commandment-keepers; therefore being justified by Him, received by

Him, sins cleansed by Him, let not man judge. Let not man condemn. In other words, whatever men may say, do not let us feel condemned by them, even tho we are not walking in the ordinances of men. God's path of commandments upon which grace has placed us may lead us away from all the traditions of the church in the past, and contrary to all human laws in the present. Let not these things trouble us. Go forward looking to Christ, and to Him alone. We are not to be led away by false philosophy, nor to be puffed up by the fleshly mind, but the Christian is to hold fast the Head; and he who truly and intelligently holds fast the Head, Christ our Lord, will be a commandment-keeper, not to earn salvation, but because of the life within him.

**131. What Days? Gal. 4: 7-11**

Please explain Gal. 4: 7-11. To what days does the apostle refer?

The passage is not difficult to understand if we will study the context. It will be seen from the eighth verse that the Galatians were at one time heathen, they were in bondage to them that "by nature are no gods." In Lev. 19: 26 we learn that the Lord forbade indulging in the customs of the heathen. "Neither shall ye use enchantment, nor observe times." See also Deut. 18: 10.

The heathen had their days dedicated to their gods. Sunday was the day dedicated to the sun, Monday to the moon, and so with all the days of the week. The months also were named in some cases after the gods, as January for Janus, the two-faced god. Those idolatrous feasts were many times scenes of the greatest license; they were essentially bestial and low. They were carried on throughout all heathen lands. Therefore, when the Galatians turned from the Lord Jesus Christ to self-justification, they naturally fell right back to the observance of the heathen days and times. For the apostle declares, "But now that ye have come to

know God, or rather to be known by God, how *turn ye back again* to the weak and beggarly *rudiments*, whereunto ye desire to be in bondage over again?" What were those weak and beggarly rudiments? It was "bondage to them that by nature are no gods," and it constituted evidence that they observed days and months and seasons and years; that is, the heathen days and times and months and seasons, hoping for salvation in them.

Are we to understand from this that God would have us observe no time?—No; because He has Himself given us one time that should be observed, His great worship-day, the Sabbath, the seventh day.



### 132. To What Law? Heb. 7:12

To what change of what law does Heb. 7:12 refer?

Read the context, or less, even the verse itself, and there can be no more question. It is the law relating to the priesthood. "The priesthood being changed," of course the law regulating it must be changed. The Levitical priesthood was vested in the house of Aaron, of the tribe of Levi. The time of service, the kind of man, the sacrifices he offered, were all specified in law. But when Christ began His priesthood after the order of Melchizedek, He came of a different tribe to serve after a different order. The text in question has no more bearing upon the Decalogue than it has upon the Constitution of the United States. The use of it to endeavor to prove the change of the Sabbath shows to what desperate straits error is put to defend itself.

## Section VIII.—The Covenants

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### 133. The Words of the Covenant, Ex. 34: 28

Please harmonize Ex. 34: 28 with Heb. 8: 7 and Eph. 2: 12-15.

There is nothing to *harmonize*. When two statements of Inspiration seem to be in conflict, the difficulty is not in the statements, but in our limited understanding. *We* need to be brought into harmony with the Word. Ex. 34: 28 reads: "And he was there with the Lord forty days and forty nights; he did neither eat bread, nor drink water. And He wrote upon the tables the words of the covenant, the Ten Commandments." Each of the first two times that the pronoun "he" occurs in the above it refers to Moses, who was in the holy mount by the invitation of the Lord. Verses 1, 2. The last "He" refers to the Lord, who wrote the Ten Commandments, as He told Moses He would. See verse 1, where the Lord says, "I will write upon these tables the words that were in the first tables." See also Deut. 10: 1-4, where Moses declares that "He [the Lord] wrote on the tables, according to the first writing, the Ten Commandments." Boothroyd translates Ex. 34: 28, last clause, as follows: "And Jehovah wrote upon the tables, the words of the covenant, the Ten Commandments." The Ten Commandments are not the mutual covenant, the covenant which *God made with Israel*, as recorded in Ex. 19: 5-8 and 24: 3-8. Yet they are called the *Words* of the covenant, and the *Ten Words* of the covenant, because the covenant was made in respect to these words. That is, Israel in that promised to keep the Decalogue. The covenant into which Israel entered depended on the Decalogue, not the Decalogue on the covenant. The covenant, the agreement which Israel made, could be broken a thousand times, but that would not affect God's law. A foreigner may promise to keep the law of this country on

condition that he be received as a citizen. That law would be the law of his covenant or promise. He might then break his promise, or violate his covenant; but that would neither abolish nor confirm nor affect in any way the law of the land. That would stand whether he kept it or not. The covenant mentioned in Heb. 8:7 was the covenant into which Israel entered. It was faulty, because Israel, being sinful and weak, could not keep the law. In the new covenant, old as the days of Abel, God puts the same law in the heart, and then man keeps it.

Eph. 2:12-15 refers to the covenants and man's relation thereto. Verse 12 shows the condition of the Gentiles who do not know God. Verses 13, 14 show how they are brought nigh to God through Christ, who is our peace, to reconcile us to God. He does this by abolishing "in His flesh *the enmity.*" The "enmity" is not on God's part, but ours. "Because the *carnal mind is enmity against God*: for it is *not subject to the law of God*, neither indeed can be." Rom. 8:7. This carnal mind, Christ abolished in His flesh for us all. In other words, Christ took away the sin, and all those typical services and symbols which pointed out sin, and made remembrance of it, but could not take it away. Jesus Christ in no way abolished or changed the moral law, the Ten Commandments. See Isa. 42:21; Matt. 5:17-20. It was inseparable from His heart and life. Ps. 40:7, 8.



### 134. The New Covenant, Heb. 8:7-13

Please explain Heb. 8:7-13.

The passage is largely a quotation from the 31st chapter of Jeremiah. Jeremiah predicts the making of the new covenant. Hebrews records what has taken place in Christ Jesus. The first covenant was the covenant made at Mount Sinai recorded in Exodus 19 and in Exodus 24. That was a faulty covenant, because it was no stronger than the weakest promise which it had—the promise of the people. Note, "For if that first covenant had been faultless, then would no place have



been sought for a second; for finding fault with *them*." It was the people who were at fault. The new covenant, which was the everlasting covenant given to Abel, to Noah, to Abraham, and to Israel, was based upon the promises of God. Man's part was simply the yielding to those promises and the receiving of them. And when men do that, God promises not to compel them to obey, but so to place His law in their hearts and in their minds that they would have no other desire than to obey. They would love God and keep His commandments. All this is comprised in the Gospel of the Lord Jesus Christ. It is, in other words, stating God's great plan of salvation through faith. The old covenant, apart from its national view, was man's effort to save himself through promise; the new covenant carries us clear over into the new state when sin shall be forever banished, and the children of the covenant shall bask in the smiles of God forever. And note, too, that the law written in the heart is the same law of God which Jeremiah knew, six hundred years before Christ. The law is eternal.

Gal. 4:24-31 also touches upon these two covenants. Hagar is the type of one, Sarah is the type of the other; the child of Hagar, the type of those who are brought in through human scheming; the child of Sarah, a type of those who are brought in solely through the promise of the Lord Jesus Christ. Hagar bore children to bondage, for she was a bondmaid; so all those who are endeavoring to save themselves by any scheme of man are in bondage. They never can break their bondage themselves, and all they save or convert to such a system as that are children of bondage. On the other hand, Sarah was a free woman, and her children were free. She represents God's order; and all those who are saved according to God's order, with faith in the promises of the Lord Jesus, are children of freedom. The two things are represented by earthly Jerusalem and heavenly Jerusalem. The earthly Jerusalem is representative of that kingdom which Israel tried to establish in their own righteousness under constant rebellion against God; but the New Jerusalem, to which the children have not yet come, is the Jerusalem that is made wholly after God's order, and is free,

and is therefore called the mother of the children of freedom. Hence, Paul concludes that we who have believed in Christ are as Isaac was—the children of promise. Isaac was persecuted by Ishmael, the child of the bond-servant; so God's true children will meet persecution from those who are following the schemes of men. But in the glorious outcome God will save His children, and cast out those who are not of Him.



### **135. The Covenant and the Law, Gal. 3: 16, 17**

Kindly explain Rom. 5: 13, 14 and Gal. 3: 16, 17. It has been claimed that as Abraham was saved by faith, the law, coming 430 years after, could not change the covenant of faith.

All of which is absolutely true, for all who are saved are saved by faith; "for without faith it is impossible to please Him." What is meant by the law coming 430 years after, is that it was given in written form 430 years after. Of this we are expressly told that it does not make the covenant of none effect. The covenant is God's everlasting promise in Christ Jesus. The object of the giving of Christ and that covenant is to save from sin, and sin is the transgression of the law.

There were brethren in Galatia, as also elsewhere, who seemed to think that men were saved by the law. The apostle's argument in both Romans and Galatians is to prove that man is saved, not by his righteousness, but by faith in Christ's righteousness. If this point is kept in mind, there will be no difficulty whatever with any of these scriptures, for we are saved by faith. Faith lays hold upon the righteousness of God in Christ Jesus. That was true of Abraham. It is true of every child of Abraham since that. Consequently anything that comes in through God's providence, or anything that man may do, can not make of none effect the eternal promises of God; and this scripture shows that the law was not given to annul the promises, was not revealed in written form to Israel to change in any way God's plan

of salvation. The apostle in both Galatians and Romans tells us why the law came in in written form. It was added, or spoken, because of transgression. Gal. 3:19. "Moreover the law entered, that the offense might abound." Rom. 5:20. In order "that sin by the commandment might become exceeding sinful." Rom. 7:13. "But where sin abounded, grace did much more abound." God's eternal moral standard is His holy law. Man's everlasting hope in all ages is Jesus Christ.



### **136. The New Covenant and the Sabbath, Jer. 31:31-34**

In Jer. 31:31-34 we have a promise of a new covenant, and in Heb. 8:6-11 it seems to be fulfilled. Some say that this is where the Sabbath of the Bible was changed. Is this true?

We do not know how it could be changed through the new covenant, when the Sabbath is an integral part of God's law, and the work which the new covenant will do for the believer is to write that law within the heart. That is what the new covenant has done through all the ages. The only time reference there can be to it would be its confirmation at the death of Christ. He was that new covenant incarnate. In Him were "the sure mercies of David." Isa. 55:3, 4. He was a witness to the peoples, a leader and commander to the peoples. In His teaching He declared that it was easier for heaven and earth to pass away than one tittle of the law to fail. Matt. 5:17, 18. When the young man came to Him asking what he should do to obtain eternal life, Jesus replied, "If thou wouldest enter into life, keep the commandments." Matt. 19:17. He Himself kept the law perfectly, and thus having taught and exemplified all the principles of the covenant, He confirmed it with His death upon the cross. Paul tells us that tho it be a man's covenant, if it be confirmed, no man disannuls or adds thereto. Gal. 3:15. He who seeks to crowd into that new covenant a worship-day or an institution of which God has not spoken, is endeavoring to change the very hope of Chris-

tianity, and set aside the new covenant, sealed with the blood of Jesus. O, how much better it is to let the new covenant do the same work in our hearts which it did in the heart of Jesus of Nazareth; then will we say like Him, "I delight to do Thy will, O my God: yea, Thy law is within my heart."



**137. The Covenant by Sacrifice, Ps. 50: 5**

To what time does this apply? When will the gathering take place?

The gathering will take place when our Lord Jesus Christ shall gather home His people. The covenant by sacrifice is that covenant which centers in the sacrifice of our Lord and Saviour Jesus Christ. That does not mean that His people will not sacrifice. They will give all, even as they accept all; but no sacrifice can make effective a covenant save the sacrifice of our Lord Jesus Christ. His is the sacrifice, ours the acceptance, and the acceptance is the renunciation of our all upon the altar. Luke 14: 33.



"For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put **MY LAWS** into their **MIND**, and write **THEM IN THEIR HEARTS**: and I will be to them a God, and they shall be to Me a people." Heb. 8: 10.

## Section IX.— Historical

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### 138. Temple of Janus

The closing of the temple of Janus we are told was a custom among the Romans. Janus was the god of light in heaven; according to some, a sun god. His shrine was two parallel arched gateways connected by side walls. The tradition is that King Numa Pompilius had built the shrine and ordered that the gates should be closed only in time of peace, and that only once between Numa and Augustus, namely, in B.C. 235, was this done. Augustus, the "International Encyclopædia" tells us, closed them three times during his reign. Augustus reigned from B.C. 27 to A.D. 14. His first closing of the temple of Janus was in B.C. 29, after his victory over Antony. It was later closed by him, according to "Haydn's Dictionary of Dates," in the years 25 B.C. and 5 B.C., the latter date showing that there was peace at the time the Prince of Peace came to this world. This is also confirmed in "Little's Cyclopædia of Classified Dates," under which he says: "B.C. 5 the temple is closed for the fifth time in Roman history because of universal peace."



### 139. The Ten Kingdoms of Rome, Dan. 7: 24

What are the ten divisions of the Roman kingdom as set forth in Daniel 7? And when did these kingdoms begin?

Three or four times a list of the ten kingdoms has been published in the *Signs of the Times*, and we publish them again. We are sure that our readers will find them reliable. The references to Gibbon are from Milman's edition, five volumes, published by Porter & Coates, Philadelphia, 1880.

The figures preceding the colon are the chapter; following the colon, the paragraph.

1. The Alemanni, A.D. 351, Suabia, Alsace, and Lorraine. (See Gibbon, chapter 10, paragraph 26; 12:20; 19:20; 36:5; 49:22.)

2. The Franks, A.D. 351, Northwest Gaul. (Gibbon 19:20; 36:5.)

3. The Burgundians, December 31, A.D. 406. (Gibbon 30:17.) Located in Burgundy A.D. 420. (Gibbon 31:39.)

4. The Vandals, December 31, A.D. 406. (Gibbon 30:17.) Located in Spain A.D. 409. (Gibbon 31:36.) Settled in Africa A.D. 429. (Gibbon 33:35.)

5. The Suevi, December 31, A.D. 406. (Gibbon 30:17.) In Spain A.D. 409. (Gibbon 31:36.)

6. The Visigoths, A.D. 408. (Gibbon 31:2, 14.) In Southwest Gaul A.D. 419. (Gibbon 31:39.) In Spain A.D. 467. (Gibbon 36:22; 38:2, 29.)

7. The Saxons, entered Britain A.D. 449. (Gibbon 31:41, 42; 38:33; Green's England 1:17; Knight's England 5:6.)

8. The Ostrogoths, in Pannonia A.D. 453. (Gibbon 35:16.) In Italy A.D. 489, final conquest A.D. 493. (Gibbon 39:7, 8.)

9. The Lombards, A.D. 453, in Pannonia and Noricum, banks of Danube. (Weber's Universal History, section 180; Gibbon 42:2; Encyclopædia Britannica, article "Lombards.") In Lombardy A.D. 567, 568. (Gibbon 45:5-7; Machiavelli's History of Florence, chapters 1, 2.)

10. The Heruli, in Italy A.D. 475, 476. (Gibbon 36:28-33.)

The three which were plucked up were the Heruli in Italy, in 493; the Vandals in Africa, 533; and the Ostrogoths in Italy, 538. There were therefore ten kingdoms existing in Western Rome between A.D. 476 and A.D. 493.



#### 140. The First Pope

Who was the first pope of Rome?

If you were to ask the Roman Catholic, he would tell you at once, Simon Peter the apostle. But Peter did not

so name himself. There is not a particle of evidence that he ever claimed to be pope in the sense in which the term is used now; or that he ever was the bishop of Rome. Dowling, in his "History of Romanism," places Victor, the bishop of Rome, the first. He became bishop about the year 192. His term of office is marked by the dispute with the Eastern Christians about the time of observing Easter. Victor excommunicated them from fellowship with the church of Rome. This is the first instance on record of Romish tyranny and assumption; but his excommunication of the Eastern Christians was regarded by them as of no authority whatever. See Dowling's "History of Romanism," page 32. We quote:

"It is true that so early as before the conclusion of the second century, Victor, bishop of Rome, had attempted to lord it over his brethren of the East, by forcing them, by his pretended laws and decrees, to follow the rule which was observed by the Western churches, in relation to the time of keeping the paschal feast, to which, in later times, the name of 'Easter' was applied. The Asiatics did not observe this festival on the same day as the Western churches; and in order to make them conform to his wishes, Victor wrote an imperious letter to the churches in Asia, commanding them to observe it on the same day as he did. The Asiatics answered this lordly summons by the pen of Polycrates, bishop of Ephesus, who declared, in their name, and that with great spirit and resolution, that they would by no means depart, in this matter, from the custom handed down to them by their ancestors. Upon this, the thunder of excommunication began to roar. Victor, exasperated by this resolute answer of the Asiatic bishops, broke communion with them, pronounced them unworthy of the name of his brethren, and excluded them from all fellowship with the church of Rome. This excommunication, indeed, extended no further; nor could it cut off the Asiatic bishops from communion with the other churches, whose bishops were far from approving the conduct of Victor."

The "Historians' History of the World," volume 8, page 503, notes several of those who occupied the office of bishop of Rome down to Victor I, A.D. 193, and says:

"The bishop of Rome is beginning to assume supremacy over other bishops. This is resented in some quarters."

In 325, it declares:

“The authority of the metropolitan is distinctly recognized. The idea has been developing since the primacy of Fabianus and Cornelius.”

This was at the time when Constantine came in and had such a molding power upon the church. Fabianus’s date is 236; Cornelius’s, 251. It may be stated that the assumption began with Victor, but was really considered of but little account in the church itself until 325, when the apostasy had really become established.



#### **141. The Fox Sisters and Spiritualism**

The first public manifestation of modern Spiritualism, or table rappings, was in connection with the Fox sisters, near Rochester, N. Y., in 1848; altho there are persons who say that there had been more or less of private seances held for three or four years previous to that time, but it first became notorious through the Fox sisters.



#### **142. Discoverer of America**

Who discovered America? I heard it disputed that Columbus discovered America. It was said that he only discovered the West Indies.

Well, the West Indies are a part of America, spurs, so to speak, of the continent. By his discovery the continent was learned of, and the way opened for future explorers. Still Columbus was not the first who discovered America. The Chinese “Year Books” have records of exploring the west coast of America in the years A.D. 432, 464, 499. The first European on record who saw the shores of this continent was Bjarni, a Norwegian, in 995. Leif the Lucky, son of Eric, who planted a colony in Greenland in 983, returned with Bjarni in 1000. Newfoundland he named Flatland; Nova Scotia, Woodland; and New England, Vinland. In 1170,



Madoc, a prince of Wales, probably visited this continent; and in 1380 Niccolo Zeno. Columbus was probably the next.



#### 143. Christians Fleeing from Jerusalem, Matt. 24:20

Can you give me the earliest historical proof for the statement which is so often made that the Christians fled from Jerusalem at the time that the Roman army withdrew from its walls? If it is convenient, please give the statement, and also the reference whereby I may look it up.

Gilfillan, in his book "The Sabbath" (page 371), says that, in fulfilment of Christ's words, "both of promise and command, the Christians had escaped and taken refuge at Pella." For this statement he gives as authority Eusebius's Ecclesiastical History, book 3, chapter 5. Olshausen in his commentary gives the same authority. Epiphanius is also mentioned as having written upon the matter. We have not their works at hand. See also Josephus, "Wars," book 2, chapters 19, 20, and Andrews's "History of the Sabbath."



#### 144. The Lost Tribes of Israel

A Latter-day Saint said not long ago that the Indians were the lost tribes of Israel. Now I never heard before that there was a lost tribe of Israel. If there is, would you be so kind as to tell me, and where in the Bible it is?

We know of no place in the Bible where it speaks of a lost tribe of Israel. The ten tribes were split from the two tribes; the ten tribes went into captivity. Numbers of them came back and joined the two tribes at different times. The Bible often speaks of them as in captivity, but it does not speak of them as lost tribes; that is an invention of man. It speaks of the lost sheep of the house of Israel, and that is true of all those who have wandered away in sin.

The Lord told the people of the ten tribes that they would go into captivity and their kingdom be utterly destroyed if they refused to hear His voice (see 2 Kings 17: 20, 23), yet we learn from Ezra that when the children of Judah and Benjamin returned to Jerusalem, some from other tribes returned with them (see Ezra 1:5; 2:70). The decree was so broad that it gave to all the permission to return, and that is all that the Lord ever does. It seems also that at the dedication of the temple the twelve tribes were all represented among them at the time. Ezra 6:17. See also 2 Chron. 30:10, 11 and 35:18, which show that those of the ten tribes who desired returned to Jerusalem, and identified themselves with the tribes of Judah. The ten lost tribes is an unscriptural theory.

An article in the New York *Independent* of March 8, 1904, says that the Assyrian inscriptions agree in all leading particulars with the Biblical account of the captivity. The article states that probably to exceed 50,000, all told, were carried away. Sargon says that from Samaria he carried away 27,280 persons. A few more were added after this. He also says that he sent Arabs into the land. "The system of deportation," says the article, "practised by the despots of that day, never sent the entire people of a land into exile," but only those "who it was feared might cause rebellion." Only "the leading and influential families" were removed. All weapons were taken away, and all who made them deported. The article thus concludes:

"In reality the ten tribes never were 'lost.' The few people carried away by Tiglath-Pileser form an insignificant contingent compared with the masses that remained. They could not have constituted one tenth of the people. The deported were not tribes, or larger parts of tribes, but only individuals, or at most families. These, indeed, have been 'lost,' but lost beyond a least chance of rediscovery. The tribes as such remained in Canaan, and absorbed the heathen settlers that were sent in. The division into tribes signified little or nothing in later times; the division into tribal territory was not regarded. Anna, of the tribe of Asher, dwells in Jerusalem; Joseph the carpenter, of the tribe of Judah, in Nazareth; Paul, a Benjamite, in Tarsus; Barnabas, a Levite, in Cyprus, etc. In general, the Jew of the New

Testament era knew as little from what tribe he came as does the modern Jew. Then as now the Jews were cosmopolitan. Their diaspora was scattered over the entire world. Everywhere they found they could prosper as well, or even better, than in their native land. The endless wars in Palestine finally destroyed them as a nation altogether, in the days of Titus and Hadrian. This great diaspora embraced representatives of all the tribes of Israel. Among modern Jews all these tribes, without any doubt, have their descendants. In other words, the 'lost' tribes never have been, and are not now, 'lost.'"



#### "An Inexhaustible Mine"

I have for many years made it a practise to read through the Bible once a year. My custom is to read four or five chapters every morning immediately after rising from my bed. It employs about an hour of my time, and seems to me the most suitable manner of beginning the day. In what light soever we regard the Bible, whether with reference to revelation, to history, or to morality, it is an invaluable and inexhaustible mine of knowledge and virtue.—*John Quincy Adams.*

## Section X.—The Church; Its Ordinances

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### 145. The First Church and Its Name, Acts 7: 38

What was the name of the first church? Did the church of which Christ was the Corner-stone in Zion have any name?

We do not know as God gave His church any definite name. "Congregation of the Lord" it is often called in the Old Testament. Deut. 23: 3. We can go back to the beginning and read, "Then began men to call themselves by the name of the Lord." Gen. 4: 26, margin. In Gen. 6: 2 they are called "the sons of God;" in Ex. 19: 6, "a kingdom of priests," "a holy nation." In the New Testament this congregation, this nation, is called "the church in the wilderness." Acts 7: 38.

The word "church" comes from *ekklesia*, meaning a company regularly called out. Sometimes it is "the church of God," sometimes "the church of Christ," sometimes only "the church." In Eph. 1: 23 and elsewhere these called-out ones are called the body of Christ; and in chapter 2: 19, 20, "the household of God," on which both prophets and apostles builded, Jesus Christ being the chief Corner-stone. All these refer to "the church of the living God, the pillar and ground of the truth." 1 Tim. 3: 15. Twice the term "Christian" is used. Acts 11: 26; 26: 28. One epistle is addressed, for instance, to "the church of the Thessalonians;" another, "to the saints and faithful brethren in Christ which are at Colosse;" another, "to all the saints in Christ Jesus which are at Philippi;" another, "to the saints which are at Ephesus;" another, to "the churches of Galatia;" another, "unto the church of God which is at Corinth;" another, "to all that be in Rome, beloved of God, called to be saints;" sometimes, "the church that is in their [or his] house."

From these and other passages, it is evident that the "church" dates from the time that souls responded to God's call to come out from the world, and that God has given that church no definite, specific name. The Roman Catholic Church dates from the apostasy in Rome. It began when the mystery of iniquity began to work, and men should arise in the church and draw away disciples after themselves. 2 Thess. 2: 7; Acts 20: 29, 30. The true church of the living God centers in that body of believers which has the twofold witness of the Scriptures, and God's law translated through Christ Jesus in her own life.



#### **146. Sanctuary and Church**

Is the "sanctuary" ever referred to in the Bible as a church house?

The word "sanctuary" is applied, in almost every instance of its use in the Scriptures, to either the tabernacle built by Moses in the wilderness, the temple built by Solomon, or the heavenly temple of which these were types. The word means a hallowed thing or place, a dwelling-place of God. The original word in Amos 7: 13 is translated "chapel." The word could properly be used of a church truly dedicated to God, a place where God dwells. It is used of the Christian's body, the temple of God. But the Biblical use of the term is almost universally as given above.



#### **147. Belonging to a Church**

Must we belong to the church called "The Church of Christ," in order that we may be saved? I ask this in view of the fact that it says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

We are not saved by any correlation or combination of letters, whatever those letters may spell. "Name" in the Bible does not mean a mere word. It stands for character,

and in this case stands for the personal character of our Lord Jesus Christ. There are many instances of this given in the Bible. Therefore when the child of God is baptized into the name of the Father, and into the name of the Son, and into the name of the Holy Spirit, it does not mean the mere pronouncing over them of these words; it means they are baptized into the very character of the Father, of the Son, and of the Holy Spirit—the Father for righteousness in the place of our sins; the Son for self-emptying, self-denial, self-abnegation, that God may fill us; and the Holy Spirit for service. The Lord is not dependent upon any combination of men to save men. He does not save because we go through a certain particular form; He saves because the heart is yielded to Him, and He can come into that heart and make it His own living temple. "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8.

There are differences as to what name a church ought to take. The church is sometimes called in the Bible "the church of God;" sometimes "the church of Christ." The Jesuits have for a name, "The Society of Jesus." Why should we not take the name "Jesus" just as truly as that of "Christ"? Really it is more a name than "Christ" is. "Christ" simply means "anointed," and "Jesus the Christ" means "Jesus the Anointed One."

Simply calling ourselves Christians does not make us so, and to unite with a church that is called Christian does not make us Christians; and there are thousands and thousands of Christians who are not called denominationally by the name "Christian." We need not worry, dear soul, about that at all. The Lord saves us when we give ourselves to Him, and accept of all that He gives us in Jesus Christ by faith. Then of course we will walk in His commandments. We will be baptized, we will obey because we have the spirit and the life of obedience; but that may lead us a long way from those churches which arrogate to themselves the name "Chris-

tian," while they do not always follow the Master. The apostle Paul has stated the condition of salvation very clearly in 1 Cor. 15:1-5, and we find it stated over and over again in many places; but never do we find it, "You shall take such and such a name in order to be saved."



**148. Names in a Church Book**

Why do we have to have our names recorded in a church book? Rev. 13:8; Ex. 32:32; Dan. 12:1; Phil. 4:3; Rev. 3:5; 20:12.

We do not have to. We do not have to belong to a church at all in this free land; there is no coercion. But if we do belong to a church, is it not well for that church to keep a record of its members? Surely it would seem as if every one would wish to do that. It is the family record of when each child came into the family, etc. The name of Jesus, the Son of Joseph, was doubtless in the records of Israel. When at twelve years of age He became a "son of the law," His name was doubtless recorded as such in the proper records of the synagog to which He belonged. It is a matter of best business prudence and the most effectual church and missionary work to have a record of names of members. What is more important than all else, however, is to have our names in the Book of Life, as suggested by some of the scriptures above cited.



**149. First Principles, Heb. 6:1, 2**

Please explain, in a general way, Heb. 6:1, 2. What is the signification of the plural of baptism?

1. These things mentioned are the rudiments, the first principles, which come into Christian experience. While the believer holds them, he should not dwell there. Those came at birth; the child is expected to grow. The sinner comes to

God, repents of his sin, believes, is baptized, and in those days, receives the Spirit, and all this in view of the resurrection and the judgment. On baptisms Professor Stuart remarks, "Another explanation is, that *baptismon* does not differ in any important respect from *baptismou*," and then gives a number of instances where the plural is used in the sense of singular. In the Syriac New Testament it is singular. That is not plural baptism which immerses a part of a man once and a part three times. Christ was not so buried. Leaving these useless controversies over plain duties, "let us go on unto perfection."



#### 150. Rock and Stone, Matt. 16: 17-19

Will you please explain Matt. 16: 17-19, which reads as follows? "And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but My Father who is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build My church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

In brief: (1) Peter had just confessed Jesus as the Christ, the Son of the living God. (2) Jesus declared that that knowledge did not come through Peter or any other man, but that it was revealed of God. (3) Then the Master proceeds to say, "Thou art Peter [Greek, *petros*, a stone], and upon this rock [Greek, *petra*] I will build My church; and the gates of Hades shall not prevail against it." Upon that great truth of divine unfoldment, the revelation and life from above, the confession of that truth in Jesus Christ, would He build His church. It would not be a body of the flesh, as of literal Jews, but a spiritual body, born of God, having hold of the life beyond. John 1: 12, 13; 3: 3-5. Peter, believing, was a true, living stone (1 Peter 2: 5) of that foundation Rock, Christ Jesus (1 Cor. 3: 11). (4) The gates



of Hades are the power, or authority, which sin and death hold over men. That power is forever broken in Christ Jesus. (5) "Keys" are instruments which open doors. God chose Peter first to preach salvation by the Gospel keys to both Jews and Gentiles. See Acts 2:14; 15:7-14; 10. But that this did not give the primacy to Peter is shown by the fact that James presided at the first apostolic council at Jerusalem (Acts 15:13-21); and the further fact that Peter was in no respect above Paul (Gal. 2:1-11; 2 Cor. 11:5). (6) The binding and loosing was the binding and loosing force of the message Peter and all the servants of God bore, according as it was rejected or accepted. To accept it was salvation and freedom; to reject it was bondage and destruction. The Bible illustration of this is found in Jeremiah's commission. Compare Jer. 1:9, 10 with 18:7-10. The binding and loosing, the building and overthrowing, depended on the acceptance or rejection of the message. And so it was with Peter and all the apostles. John 20:23. (7) Every true minister who preaches God's true Gospel bears the same power; and he who does not preach that true Gospel, has not that power, whatever be his profession.

**151. Disfellowshipping a Member, 1 Cor. 5: 11-13**

Can a church disfellowship one without first laboring with him when such a one is willing to be labored with? And is such a one still a member of the church of God?

We do not know to what particular denomination this inquirer belongs; that makes no difference, however. The business of a church is the business of her Lord,—to save life, not destroy it. It is the duty of the church of Christ to do all in her power to heal the spiritually sick, restore the spiritually lame, bind up the wounds made by Satan's fiery darts; to strengthen the bruised reed, to fan the smoking flax into a flame. She has no right to disfellowship a member until she has exhausted every resource of her power to save him. When the church does that, and fails to help

the wandering one, it is manifest to all that he leaves the church, not the church him. The action of the church is its recognition of this. Matt. 18: 15-18; 1 Cor. 5: 11-13.

Whether a man is a member of the church of God depends on his relation to Christ Jesus. If he has been baptized into Christ, he is a member of Christ's body. If a church passes wrong judgment upon him, that does not affect his connection with Christ. In spite of all wrong judgment of men, he may be "holden up: for God is able to make him stand." Rom. 14: 4. On the other hand, let the lost sheep come back to the fold. If he has sinned, let him confess and forsake his sin without any regard to what others have done or may do. If he does this truly, faithfully, wholeheartedly, condemning no others, accusing no others, excusing not himself, we know that God will receive him; and surely that church must be in an awful condition which will not gladly welcome the wanderer home.



### **152. Sprinkling — Cleansing, Eze. 36: 25**

Will you please explain to me Eze. 36: 25?

The text is as follows: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." The language used is drawn from the ancient manner of purifying, by sprinkling with water the person or thing to be purified. See Lev. 14: 2-7. It is used by the prophet as emblematical of the cleansing power of the grace of Christ through His Word. The priest pronounced clean by his ceremony of sprinkling, the man whom God had made clean. Christ cleansed the leper with His word, "Be thou clean." Matt. 8: 3. He said to the sinful disciples, "Now ye are clean through the word which I have spoken unto you." John 15: 3. See also Eph. 5: 26, "the washing of water by the Word." The power which did the cleansing was the Spirit of Christ, but His words are spirit and life. John 6: 63. See Heb. 10: 22, where the

same term, "sprinkling," is applied to the cleansing of the heart. Eze. 36:25 simply means that God would cleanse His people. It has no reference whatever to any future ordinance.



### **153. The Holy Catholic Church**

What is the meaning of the "Holy Catholic Church"? and can we, as Protestants, believe in it?

The meaning of "holy" is, consecrated to God, made holy by Him; the meaning of "catholic" is, universal; the meaning of "church" is, called-out ones, those whom God has called out, who believe in Him. Therefore, in its literal sense, the expression means the universal body of believers in whatsoever fold they dwell. In that sense Protestants may believe in it. No denomination has a right to arrogate to itself the name until that body includes in itself all true believers in all parts of the world.



### **154. Secret Fraternal Organizations, John 18:20**

What is your stand regarding secret fraternal organizations? Please give reasons both from a spiritual and worldly standpoint.

From a worldly view-point wholly there may be benefit in some of the secret organizations; but from the true Christian standpoint there can be none, for the reason that in the church of the Lord Jesus Christ, according to 1 Corinthians 12, are found all the gifts and blessings that are necessary for His children. As expressed in the last verses of Ephesians 1, that church is "the fulness of Him that filleth all in all." Why should Christians turn from God's great reservoir which He has placed in this earth, and which is connected with the great Living Fountain, to the corrupted pools of this world?

Secondly, Jesus said, "I spake openly to the world; . . . and in secret have I said nothing." John 18:20. He had no blessing, no truth, no secrets, but what He was willing that the whole world should share and receive benefit of. He told His disciples to tell in the light and from the housetops the things they had learned in private. Matt. 10:27. They were not held for money or emoluments of any kind. The mysteries of the Gospel of the Lord Jesus Christ were always to them who would submit themselves to Him. Not so with the fraternal organizations; they endeavor to hold the very best things which they may possess, many of which are utterly worthless even, to the members alone.

Thirdly, the admonition to the church of Christ is, "As we have opportunity, let us work that which is good toward all men, and especially toward them that are of the household of the faith." Gal. 6:10. Fraternal organizations carry out that in part; they have regard for their own household, but wherever tests come, all those without must suffer. Then, too, there are the oaths; the extrajudicial oaths and vows that men are called to take upon themselves regarding that of which they know nothing, but which is in many cases to be afterward revealed. This is utterly out of harmony with the Gospel. From a worldly standpoint, it is questionable indeed, honeycombed as society now is with fraternal organizations, whether there is as much benefit in a fraternal organization as there is in money which is carefully saved and properly invested.

Fourthly, that there are sincere believers in Christ who are Freemasons and members of secret orders we would not for a moment deny; but to us it seems that they have an erroneous idea of true benevolence as exercised in these secret orders, and they also have a very low conception of the breadth, scope, work, and spirit which ought to be in and actuate the church of Christ. To turn from the church of Christ, from true union with Christ, to any lodge or organization, is like turning from the cool-flowing, life-giving waters of the mountain to the brackish waters stored in the broken cisterns of men. See Bible Students' Library, No. 103.

155. **Baptism in History**

Will you be kind enough to inform me through your publication at what time or what is the earliest practical date of baptism known among men since the days of Christ and His apostles, and by whom baptism was first practised among those of Protestant faith?

We do not question at all the statement frequently made that it has been practised by believers in Christ from that day till the present time. Like the Sabbath, it was perverted by the rapidly apostatizing church. In Schaff-Herzog Encyclopædia, article "Baptism," it is said that "there is not a dissenting voice in all the literature of the Christian church for twelve hundred years" that "immersion was the act of baptism." "Historians, and those who treat of the early liturgies, unite in the same testimony." "The Oriental churches, Greek, Russian, Armenian, Coptic, and others, have always practised immersion, and allow nothing else for baptism." "The Western churches also preserved the baptism of the New Testament for thirteen hundred years, and then gradually introduced pouring or sprinkling." "Luther sought, against the tendency of the times, to restore immersion." "Calvin was the first to assert that immersion was of no importance," and he is thus quoted: "Whether the person who is baptized be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance; churches ought to be left at liberty in this respect to act according to the difference of countries. The very word 'baptize,' however, signifies to immerse; and it is certain that immersion was the practise of the ancient church."—*Institutes, book 4, chapter 15, section 19.*

Even in the Catholic Church, "the Council of Ravenna (1311) was the first to allow a choice between sprinkling and immersion."

The Baptists, who revived the true mode, appeared first in Switzerland in 1523. They were found in the years 1525-1530 with large churches, fully organized, in Southern Germany, Tyrol, and in Middle Germany. "In all these places

persecution made their lives bitter." From these and other facts it is most probable that they existed long prior to these dates, and were composed in most cases of the descendants of those who refused to depart in the fourteenth century from Bible baptism.



### **156. The Lord's Supper and Baptism**

Why do we need the literal eating and drinking of the literal supper when we should by faith feast upon Christ alone, or why do we need literal baptism? Would not faith be greater if we should feast upon the Word of God and manifest it to the world, rather than depend upon those ordinances, and lack of the evidences of faith in His Word?

Really is this the right form of the question? Would not this be the better way to put the question: Would not our faith be more clear and strong if we should feast upon the Word of God, and manifest it to the world in our life, and show by these ordinances which He has Himself ordained that we have simple faith in His Word? Now one reason why those ordinances should be obeyed is that He who knew our frame, who knows all about us in every way, said that we should observe them. That ought to be sufficient. Peter said on one occasion, "Thou shalt never wash my feet;" and Jesus closed the instruction given upon that occasion, "If ye know these things, happy are ye if ye do them." All these Gospel ordinances ought to be open manifestations of a continual heart work; so God designed them. We have no right to hide behind the subterfuge that we will do these things in heart and in spirit, tho we neglect the outward form, any more than we have to hide behind the mere formality, and let our heart run riot as it will. Jesus said, "Ye are My friends, if ye do whatsoever I command you;" and our great, good Saviour and wise Friend knew and knows that we need the ordinances which He Himself left in the church.

**157. Feet-Washing, John 13: 3-17**

Please explain John 13 concerning feet-washing. The Saviour, after washing the disciples' feet, said: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you." Was that to be observed by the disciples only in their time, or does it mean for all followers of Christ unto this day?

Why was the ordinance given? What was its object? Does the need exist now?

1. There was strife among the disciples, Luke tells us, as to which should be the greatest. Some wanted to rule, and have the others serve them. Jesus the Master became an example of the lowliest of servants.

2. The object of the ordinance was to teach them that in Love's kingdom the greatest did the most and best service, and the lowliest, too, if called for. "I am among you," said He on another occasion, "as he that serveth." He wanted to teach them their absolute equality as brethren, as sons of a common Father, as servants of a common Master, and each as servant to all.

3. Is it not needed now? Is there not the same old strife as to who should be the greatest? Do we not have lord priests and bishops and archbishops and popes? O, if Christ's instructions had been followed, we would never have had the orders and classes and castes in the church of Christ which now exist. Forever would Christ's words have been true, "One is your Master, even Christ; and all ye are brethren." We have the counterfeit of it preserved in the Roman Church, where once a year it is said the pope washes the feet of twelve beggars.

There is no reason in the world, then, except human pride, why our Lord's example should not be perpetuated; and the pride is not a reason, for it demands its continuance.

4. Note that it was not a mere act of hospitality that Jesus performed; for Peter knew what that meant, but he did not know this act of our Lord. Verse 7. The real

knowledge of its meaning would only come through spiritual enlightenment. It was necessary for Peter to take part in this and so learn the lowly spirit of true service, or he would separate from his Lord. Verse 8.

5. Finally, there is no limitation of duration or place in the words of Christ: "If I then, the Lord and the Teacher, have washed your feet, ye also *ought* [are obligated] to wash one another's feet. For I have given you an *example*, that ye also *should do as I have done to you*. . . . If ye know these things, blessed are ye if ye *do them*." Verses 14-17. What would not the Sunday-keeper give for such evidence as this for Sunday observance! He would ask no more. He would deem it all-sufficient. Is it not sufficient for the perpetuation of feet-washing, rightly called the "Ordinance of Humility"?



#### 158. How Often Shall the Lord's Supper Be Celebrated?

If the Passover was a memorial yearly feast *forever* (Ex. 12:6, 14), and the Lord's Supper is a memorial of Christ's death (Luke 22:19), and He is "our Passover" (1 Cor. 5:7, 8), do the words "as oft" in 1 Cor. 11:24, 25 mean any oftener than the Jews had been in the habit of observing their Passover? Is there any Scriptural authority for observing it any oftener, or quarterly?

The Passover marked the beginning of the Jewish sacred year. It was a memorial of their deliverance from Egypt as well as a type of Christ. But every other feast or fast of the year likewise pointed forward to Christ or His work. They came yearly, and definite times were appointed for their national observance, that there might be order. In meeting these types Christ wrought His work once for all. He did not continue the old Passover as the memorial of His death, but instituted an ordinance to commemorate the event, without any respect to the time. In fact, no time is mentioned in connection with its institution. The directions given by Paul to Gentile Christians made no reference to any definite



time; nor does he even allude to the time, but the great *event*, in 1 Cor. 5:7. "As oft" certainly does not refer to definite or regular time. An instance of its use is found in Rev. 11:6, "as often as they will." It meant, in connection with the Lord's Supper, either daily, weekly, quarterly, yearly, or whatever time was agreed upon. Some students believe that Acts 2:46 refers to a daily observance of the Lord's Supper; others declare that Acts 20:7 shows a weekly observance. We believe that it is safe to say that there was no stated time.



### 159. Duties of Elders and Deacons, 1 Tim. 3:1-13

Thanking you for your previous services, I again take pleasure in asking in the "Question Corner" of the paper, what the duties are of elders and deacons.

The qualifications of an elder, or a bishop, and his duties, to some extent, are set forth in Titus 1:5 to 2:2; 1 Tim. 3:1-7. Note these points: (1) The office of an elder is a *good work*; it, therefore, is no place for bad or lazy men. (2) It is a spiritual work, and therefore no place for spiritually lazy men. (3) The elder should be and live, negatively, "without reproach," "no brawler," "not soon angry," "no striker" (not violent), "not covetous;" and, positively, he should live "temperately" (having self-control), sober-minded (as befits his sacred office and solemn responsibilities), ruling well his own house (his duties begin at home), "given to hospitality," "just" in all his dealings, "apt to teach," "holding to the faithful Word," feeding the flock of God, watching for souls. See also 1 Peter 5:1-4; Acts 20:28-32; Heb. 13:17. (4) Locally, the elder should know each and all members, if possible, belonging to the church; he should visit them as often as consistent; he should seek to help the sick and worn and needy and feeble of the flock, especially spiritually; in the absence of preachers, he should lead the meetings or secure some one else to do this; he should work with, and second the efforts of, all preachers

and other workers in the church; he should endeavor, not so much to preach or advise, as to build up the flock; he should seek to have each family maintain family worship, take church papers and missionary papers, and do all that he can to develop all as workers for God. He should endeavor to make of himself, through grace, an all-around, helpful servant of God, a wise counselor, a tender father. All these are duties and privileges in part. Do not condemn him if he falls below them; but let not him excuse himself. Let his faith grasp all of the Word of God.

The qualifications of deacons are similar to those of elders. See 1 Tim. 3:8-10; Acts 6:2-6. "Deacon" is the original word transferred to the English. It means an attendant, one doing menial service. It refers to one who looks after the material business in the church, the needs of the poor, the supply of materials needed for communion service, and in small churches, sometimes, the care of buildings, etc. The last named things are generally regulated by church action. The deacon should assist the elder at communion service, and in every other way he can. Doing his work faithfully will fit him for a wider sphere.



### 160. Bread for Communion Service

(1) Should sponge-cake be used at the Lord's Supper? (2) What kind of bread is used? (3) What kind of wine should be used?

1. No, sponge-cake should not be used.

2. Different kinds of bread are used, some of which ought not to be used. Only *unleavened* bread should be used. There should be no leaven or fermentation connected with the Lord's Supper. Shorten flour with olive-oil, salt it, roll it out into thin cakes, cut deeply into half or three quarter inch squares, and bake moderately. This bread is unleavened, crisp, and palatable. Of course, it is understood that some water will be used.

3. Unfermented wine alone should be used, the pure juice of the grape. This can be made and preserved in the fruit

season the same as other fruit juices and fruit in general. It is usually procurable at good drug stores. Where this can not be procured, clean, good raisins may be boiled and the juice strained out.



### 161. Baptized for the Dead, 1 Cor. 15: 29

I would like an explanation for 1 Cor. 15: 29. I do not understand either the first or the last of the verse.

The middle part holds the key—"if the dead rise not at all." The whole chapter is an argument for the resurrection. Jesus died, was buried, and arose from the dead. Verses 1-4. These are the great facts of the Gospel. These great facts are set forth in baptism—death, burial, and resurrection. Rom. 6: 3-6. Christ's death is of no avail, or one's faith in that death of no effect,—if He did not rise from the dead. Preaching and faith are both vain. 1 Cor. 15: 12-19. Into the death of Christ believers are baptized—"buried with Him by baptism into death" (Rom. 6: 4), but in faith of the resurrection. Now what good would this faith in Christ's death do, if there were no resurrection? Why would they be baptized with that in view? The "dead" of the text, it seems to us, is Christ. In reference to *His death* we are baptized. Through Him, too, are we raised from the dead.



### 162. Bishops, Titus 1: 5-7

Should not the true believers in Christ have bishops among them?

Nearly all do, sometimes too many. The word "bishop" comes from *episkopos*, meaning an overseer, an overlooker, a shepherd, and is used synonymously with "elder." See Titus 1: 5-7. The elders were the overlookers of the churches.

## Section XI.— Religious Liberty

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### 163. Religious Liberty, John 12: 47, 48

The above scripture presents one of the grandest, noblest utterances ever spoken by any teacher in the world. Jesus said: "And if any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth Me, and receiveth not My words, hath One that judgeth him: the word that I have spoken, the same shall judge him in the last day." In other words, man's right to absolutely free choice is here recognized. Our Lord would force no one to believe, no one to confess, no one to act contrary to his own convictions. Jesus presents in His teaching and in His life evidence sufficient to base faith upon, but the soul is left free. He will not judge; He will not condemn. Neither must His followers. All the condemnation which the sinner will need will be to face in the last great day the living words of Christ,—the words which would have saved if believed,—which he rejected. Would that those who seek to compel religious belief or practise could learn Christ's words and His Spirit.



### 164. "The Higher Powers," Rom. 13: 1

Please explain Rom. 13: 1. Some persons claim that it refers to all officers from President down to the superintendent of the Sunday-school.

And in a general way the application of the passage is as broad as above stated. "Let every soul be subject unto the higher powers," to every power in the sphere in which God has placed us. If we belong to a Sunday-school, we should acquiesce in all required of us *wherein* those in charge have jurisdiction. But the Sunday-school officer has no right to

compel the observance of a civil law, for that is outside of his jurisdiction. He has no right to say that we must have family prayers, for that is outside of his jurisdiction. His authority lies exclusively within the field to which he is appointed. So in regard to magistrates and other civil officers.

God has ordained government, because the worst government in the world is better than anarchy. All civil government falls, in a general sense, within the scope of this scripture. But all civil governments are ordained for things *exclusively* civil. They have no right to command or enforce religious ordinances, institutions, or observances, neither to prohibit religion; and if they do any of these things contrary to the conscience and belief of any soul within the territory they govern, that soul has a right to say, as did Peter, "We ought to obey God rather than men." For any civil power to attempt to control or regulate religion, is to put itself in the place of God, and it thereby becomes a blasphemer. "The powers that be are ordained of God" to do the work for which they are ordained. God has not delegated to them His power or authority.



#### 165. As to Voting, Phil. 3:20

Kindly state your reasons why Seventh-day Adventists should not vote. Daniel appears to have been connected with the government of Babylon; and the powers that be are ordained of God. Then why should not the people of God, as well as others, in these days, have a voice in these things?

We have not said that Seventh-day Adventists should not vote. Whatever reason should debar them from voting should debar all other true Christians. Here are, however, some principles worthy of consideration:

1. All parties in power in nation, State, and municipality to-day have again and again betrayed the trust which good men thought they would keep. Under present political management of "boss rule" no man can be assured that his vote will count for righteousness, whether the party he votes for wins or loses.

2. Moral sentiment or principle is of little account in the politics of to-day. Largely it is a matter of spoils.

3. Where simple, direct local issues are at stake, where the question is clear and plain, it is well for the Christian to record his vote as a protest against wrong, as a witness to the right.

4. But to enter the corrupting pool of politics, to identify himself with the constant perversion of every true principle, is subversive of Christianity and vitiating to his Christian character. Read, for a picture of this time, Isaiah 59; 2 Tim. 3: 1-5.

5. If a man undertakes to remedy the affairs of this world by any means, he should, to be consistent, be willing to follow it to the end. The bullet may be the logical outcome of the ballot. No Christian can be a politician. Where policy molds the life, principle will not tarry.

6. The true child of God is a follower of Jesus Christ, whose kingdom is not of this world. John 18: 36. Here he is a "pilgrim" and a "stranger;" an ambassador of another government; his "citizenship is in heaven." Heb. 11: 9, 13; Phil. 3: 20. Here are some other scriptures worthy of study: Ps. 146: 3-10; Isa. 31: 1-3; Zech. 4: 6.

7. The Christian can always be the greatest help to any government or any community by living the Christ life. The true influence of the church is never strengthened by politics.

True, Daniel served in Babylon, but as a faithful slave, not as a politician. Rom. 13: 1 is a general statement as to civil government, the worst of which is better than anarchy. God calls Nebuchadnezzar His servant. But some of our "Christian" politicians, had they then lived, might have endeavored to defeat him, and so have been found working against God. We are told to obey civil rulers; where are we instructed to elect, appoint, install, or do politics for them?

## Section XII.— Christian Experience

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### 166. The Deceitful Heart, Jer. 17: 9, 10

Please explain Jer. 17: 9, 10. Is it impossible for a man to understand his own heart?

Is not the Scripture plain enough? "The heart is deceitful above all things, and it is exceedingly corrupt: who can know it?" the American Standard Revised Version reads. Have you not demonstrated its truth in promising yourself, in good faith, too, that you would do so and so, or would not do so and so, and yet you have failed? You thought you would do or would not do, but you did not know your deceitful heart. So again, Jeremiah (10: 23), "O Jehovah, I know that the way of man is not in himself; it is not in man that walketh to direct his steps." See Mark 7: 21, 22; Rom. 7: 15-24. This being true, is it not the wise thing, the pre-eminently wise thing, to do, to place the heart in God's hands? Is it not best to accept of His diagnosis, and so know the heart by His knowing? He knows it; for it is written, "I, Jehovah, search the mind, I try the heart." Jer. 17: 10; Ps. 139: 1-4. He will change the corrupt heart, and make it "to the praise of the glory of His grace."



### - 167. Helpless in Sin, Rom. 7: 15-25

Kindly explain Rom. 7: 15-25. We do not understand its meaning.

In general the passage reveals the state of a sinner's mind whom the Spirit of God by the law has convicted of sin. He sees that he has transgressed a holy and good law. He longs to do differently, but finds himself in bondage to sin, his master. His mind admires and reverences the law

of God. He hates sin. And yet he commits sin. His mind is in bondage to the flesh. The Spirit reveals to him the holiness of God's law without. In the beginning that same law was written in man; but the sinner finds that good law perverted *in himself*, and tending to sin and death, warring against the good law of God unperverted by sin, and which his mind delights in. But he can not do it, for sin binds him. In his agony he exclaims, "Who shall deliver me from the body of this death?" Jesus Christ is there revealed, and the sinner finds deliverance from sin in his Saviour. Finding deliverance, he serves the law in which his mind delights; he is free in Christ from the dominance of the flesh.



#### 168. Born Again, John 3:3

Being born means coming out of. Now, are we born of God until God's power brings us out of the earth in the resurrection, or changes us from mortality to immortality?

Born does not necessarily mean what you state. It rather means to bring into being, and is used not only of birth, but of begetting. In fact this seems to be the primary idea. The original word means "born," by extension. The most important thing in man is character. The natural earthly character must be changed to an incorruptible heavenly character; and the new incorruptible character must as truly come from above as the incorruptible body. More, given the incorruptible character, and the like body follows. The great lesson that Jesus sought to impress upon Nicodemus was not that sometime the Lord would change him and take him to heaven. As a Pharisee, Nicodemus doubtless believed that. The great fact for him and all others to learn is that the heart, the motives, the affections, the will, the conscience,—the whole moral man,—must be re-created, "born from above," before he can be counted a member of the kingdom of God. See Col. 1:13; John 1:13; 1 John 3:1,9; 1 Peter 1:23; James 1:18. Of course when Christ comes the incorruptible character will put on an incorruptible body. 1 Cor. 15:51-54.



**169. Be Perfect, Matt. 5: 48**

Kindly explain Matt. 5:48: "Ye therefore shall be perfect, as your heavenly Father is perfect."

God never sets before His children a low standard. It would be absolute cruelty to us for Him to do this. He sets before us always that which is perfect; and His admonition is, "Ye therefore shall be perfect, as your heavenly Father is perfect." That does not mean perfect in wisdom as God is perfect; for we are finite. It does not mean perfect in knowledge as He is perfect, or perfect in power as He is perfect; because His sphere of being is infinitely above us. But it does mean that we should love Him perfectly with all the heart and mind and soul and strength. This is what God desires; "for the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16:9. Therefore we can be perfect in our sphere by His grace, even as God is perfect in His sphere. The one who has perfect love will certainly desire to render perfect service.

**170. Sanctification and Regeneration**

I am told that regeneration is one step; that sanctification is a degree beyond to which we must attain or be lost. Will you please explain these terms?

The two words express different things. "Regeneration" means to be begotten again, born again. It is wholly of God. It is a new creation wrought by His power in the person who yields to Him. It makes a man a new creature. "Sanctification" means a separation *from sin unto God*. It is a setting apart to His service. It is both instantaneous and progressive. When man gives himself wholly to God, when he separates from the world unto God, he is a sanctified or separated man, in which man acts his part by yielding, and God His part by accepting and cleansing. The development of that setting apart comes every day as God's truth is

presented, unrolled, revealed by the Spirit in ever-living duty. So Jesus prayed, "Sanctify them through Thy truth: Thy Word is truth." Yielding to that Word, following it, receiving and appropriating it, is constant separation *from* the world *unto* God. It is a life-work in the development of character. Regeneration gives the new life; sanctification maintains it.



**171. The New Birth, John 3:3**

Is water baptism the new birth?

No, water baptism is not the new birth. Millions have been born of God (some would prefer to say "begotten") who have never known water baptism. We are begotten of God through the Word. 1 Peter 1:23. We are born of the Spirit. Rom. 8:14, 15; John 3:5, 6. We are regenerated by a new life from above. John 3:3, margin. The outward ceremony of this entrance into new relation before the world is water baptism. Gal. 3:27.



**172. Unconfessed Sin, 1 John 1:9**

Would one sin unconfessed have the same effect as one commandment trespassed, as to shutting one away from salvation? 2. Give a few instances of what kind of sin needs to be confessed publicly; what kind to our neighbor; and what kind in the family circle.

The unconfessed sin is cherished, or else pride of heart is so cherished that it leads us to keep the sin rather than confess it. God's means of taking sin from His children is through confession. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. David said, "I acknowledged my sin unto Thee, and mine iniquity did I not hide: I said, I will confess my transgressions unto Jehovah; and Thou forgavest the iniquity of my sin." Ps. 32:5. All sin

is transgression of God's law, the transgression of some one or more commandments of that law. Therefore, to commit sin and retain the sin instead of putting it away by confession, is just the same as the transgression of one of the commandments of His law.

Wisdom as well as throness should be used in the confession-of-sin. The confession should be made as broad as the sin if possible. If the sin, the wrong, is against God alone, we should confess it to God. For instance, if one has cherished hatred in his heart against a neighbor, if he has coveted that which belongs to another, and yet has not offended humanity in thus doing, it would be sufficient to go to God and tell Him of this and pour out the heart before Him. If one's sin has been an open sin before the public, if he has been an open Sabbath-breaker or user of profane language, a covetous man, or a thief, he should make that confession before the public, should take such a stand that the public before whom he had committed these sins would know that he had turned from these sins and was obedient to God.

If he has sinned directly against his neighbor in his language or in his treatment of that neighbor, a sin known to his neighbor, he should certainly confess to his neighbor his sin. So in regard to family matters. There is a homely illustration that the plaster should be made large enough to cover the sore; and so the confession should be made large enough to cover the sin. Satan would be glad to have souls confess, before the public, secret sins that lie between them and God only. This the Lord does not demand.



### 173. Repeated Forgiveness, Isa. 55:7

If a person sins and God forgives him, and then he does the same thing over and over, knowing it is wrong, is there any forgiveness for him?

1. There is forgiveness for a person just as long as there is sincere repentance. The danger is not that we shall so sin that God will not forgive us, but that we shall by sinning

place ourselves where there is no more conscience for sin. God's mercy is unlimited in its exercise in the number of times as well as in quantity. Matt. 18: 21-35; Luke 17: 3, 4; Isa. 1: 18; Micah 7: 18, 19, are all passages which point out God's wondrous mercy, unlimited in quantity and extent to all those who trust Him. But constant sinning against light hardens the heart and benumbs the conscience. There may be sorrow exercised to the very end because of the *consequences* of sin; but to him who continues to sin, the conscience becomes at last benumbed, so that while it mourns over the results of sinning, it still loves the sin, and is not offended at its presence. Like Esau, the sinner finds no place of true repentance, tho he seeks it carefully with tears.

2. The fact that one is continually sinning ought to lead to thoro self-examination and humility. But to him who is truly repentant, who seeks forgiveness of God, there is hope. "Him that cometh to Me," says the Saviour of men, "I will in *no wise* cast out." He has no pleasure in the death of the wicked, but that the wicked turn from his evil way and live. Eze. 33: 11. He will abundantly pardon all those who forsake their way and return to the Lord. Isa. 55: 7. "Who-soever will" may come.



#### 174. Forgiveness, Col. 3: 13

If persons that I have always thought to be my friends, pass me by without speaking, and talk to injure me without a cause, am I bound to forgive them and feel as friendly as before, unless they ask forgiveness? Christ does not forgive unless we ask; need we unless we are asked?

We should hold the spirit of forgiveness toward all. This does not mean that we should go to him who has wronged us and say, "We forgive you," for that would be by implication to charge him with wrong. But we should show that we are friendly and ready to forgive, and should be ready to forgive, or else we would not really forgive when asked. Christ was anxious to forgive us a long time before we asked

Him; and therefore as soon as we came to that place where we saw our need of His pardon, and by asking showed that we saw our need,—the only place where the forgiveness could do us good,—Christ there and then freely granted what He was anxious to do all the time. “Even as Christ forgave you, so also do ye.” Col. 3:13. “And when ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses.” Mark 11:25. But to forgive thus we must hold the spirit of forgiveness toward all, whether they ask pardon or not.

But this is the very thing which it is difficult for us to do. Shall we offer two suggestions which may be of help? (1) We can easier forgive others when we think that they by endeavoring to injure us are injuring themselves far more. They can only injure our reputation, or that which is to us extraneous, but can never injure our character without our consent; but they do injure that which to every soul should be of superlative value,—their own character. Knowing this, our pity should be aroused. (2) If we, in the language of the poet, would—

“Remember thy follies, thy sins, and thy crimes;  
How vast is that infinite debt!  
Yet Mercy hath seven by seventy times  
Been swift to forgive and forget”—

we could more easily forgive.

He loved us, and therefore forgave, even praying God to forgive His tormentors. Can we not do the same?



### 175. Conscience a Guide, Ps. 119: 105

Is the conscience a safe guide?

No; it is not a guide at all. If it is good, it is that which the Guide uses in part to direct us. The Lord declares, “I will guide thee.” “Thy Word is a lamp unto my feet, and a light unto my path,” writes the psalmist. Conscience is like a

watch—good when it is regulated and kept regulated by standard time. The spiritual regulator is God's Spirit; the standard is His law. Without these, conscience is worse than worthless, it becomes "an evil conscience," a "seared conscience." Conscience alone has been responsible for many awful crimes and sins.



#### 176. Is There Forgiveness? Luke 17: 3, 4

If a person do commit a sin or sins that he knows are wrong, will not the Lord forgive him? or is the Holy Spirit taken from him?

Let us repeat it for the hundredth time, perhaps, "Every sin that is repentable is forgivable." If God gives repentance He will grant forgiveness. If there is true sorrow of heart because of the sin, there is forgiveness with God. There is absolutely no end to God's mercy; "His mercy endureth forever." Peter thought man's forgiveness should reach its limit at seven times; Jesus told him he should forgive seventy times seven. Luke 17: 3, 4; Matt. 18: 21, 22. Read the parable that follows. The danger, the great danger, is not in the failure of God to exercise mercy; it is always in man's love of sin, becoming such a part of it that he no longer truly repents or desires forgiveness.



#### 177. The Christian Life

It must be joy to serve God with gladness, knowing that one's life is cleansed from sin. But how such a condition can be obtained I can not understand.

What if you can not understand? Must you wait for that? You sow the seed in the ground; do you understand how soil and sunshine and moisture are transmuted into wheat and corn? Yet it is done. Do you wish to know the doctrine, the teachings of Christ in yourself? Here is God's answer through His Son: "If any man willeth to do His will, *he shall*

know of the teaching." John 7:17. You can do that. You may choose God's way, the self-denial, the humility of Christ, the giving up of all things to God, to be what He will make you, to do what He commands you to do. If you do that, believing Him to be in you all He has promised, you shall know the joy, the peace, the blessing of life. Prove John 7:17, and believe Jesus Christ to be the Way, the Truth, the Life, in you, *your* Wisdom, Righteousness, Sanctification, Redemption. John 14:6; 1 Cor. 1:30. Believe, simply believe.



#### 178. Will God Leave Him? Deut. 31:6

If a person humbly and honestly seeks God for wisdom and guidance to do a certain thing, truly desiring to do nothing to injure the cause of God, will God leave him to himself, or turn him over to the adversary?

Many questions similar to the above are asked to which no definite answer can be given by man, because man does not know all the facts having a bearing on the case. This we may say with assurance: God will leave no one to himself or to Satan who fully trusts in Him. God's "ways are ways of pleasantness," and all His "paths are peace." But the Lord may not have wanted the person to do the certain thing. Sometimes we wish a certain thing done, and we persuade ourselves that we are the one to do it, tho we are not, and then we ask God for wisdom to do it. We may have started on a wrong principle in the first place. On this we may settle: God does nothing wrong; He does all things right; He will always keep His word. If we fail, it is our fault, not His. In our blindness we may not see our fault; it may be farther back than we wish to look; but if there be fault, it is with us, not God. Yet, after all, what we may call failures or mistakes may in God's wisdom be success. It is ever safe to trust God. See Isa. 45:19; Rom. 9:33.

If in our human wisdom we have made mistakes, let us confess the mistakes to God and to those directly affected

by them, and then leave them with Him. He will take care of all results. If some will hold hard feelings over mistakes we have made but have tried to rectify, we can not help that. God will see that His cause does not suffer by our repented-of and forsaken mistakes.



### 179. Asking Forgiveness and Sinning Not

Please harmonize 1 John 5: 18 and Matt. 6: 12. Why did Christ teach us to ask forgiveness daily if the true believer, he that is born of God, sinneth not?

The thought of 1 John 5: 18 is that the true child of God does not practise sin. That is not his object or purpose in life. His whole aim and object is to do his Master's will. But this does not mean that he will not make mistakes, even tho he acts every minute as wisely as he knows how. As he compares his life at the best with that of the Master, he sees nothing but incompleteness; and the nearer he gets to the Master, the more vivid will his own shortcomings appear. God counts the will of the man for the deed, and reckons him righteous in Christ Jesus; but the humble disciple sees only imperfection in himself, and daily prays that all his faults, his failings, his mistakes, may be covered in the forgiveness of Christ.



### 180. "Be Ye Angry, and Sin Not," Eph. 4: 26

Please explain the above text. In what way can we be angry and not sin?

It has been well said that a person incapable of anger is a fool. But God does not want us to cherish anger; for "anger *resteth* in the bosom of fools," and we should not let the sun go down on our wrath. First of all, we should not be angry at persons, or cherish anger toward them. But when high-handed wickedness triumphs, when the poor are oppressed, the weak trampled upon, the orphan, the widow, deprived of their rights, souls deluded by blinding sophistry,



what righteous soul who sees these things can feel otherwise than indignant, angry, and yet without sin? But if this anger leads us to cherish ill feeling against persons, it is not without sin.



### 181. Backsliding and the Prodigal Son, Heb. 6: 4-6

Kindly explain the parable of the prodigal son. In Heb. 6: 4-6 it seems impossible for the backslider to return; but the prodigal son seems to have returned, and was received by his father.

Heb. 6: 4-6 does not imply that the individual can not return, but that he *will* not return. It says that it is impossible "to renew them;" that is, no outward inducement of friends will bring them back to God. The desire to return is gone. The parable of the prodigal son is too plain to need explanation. Any soul, it matters not who he may be, that longs to return to his Father's house, may return and find welcome, just the same as the younger son, who had wasted his substance, found welcome with his earthly father. Every desire which the backslider has to come back to his Father's house, is but the echo of the pleading voice of the Spirit of God. Every longing for the good which is to be found alone in Christ, is born of the love by which God calls the backslider to return. And God is as much more willing to receive us than the earthly father was to receive his son, as heaven is higher than the earth. Isa. 55: 7-9. Read the description of backslidden Judah and Israel in Jeremiah 2 and 3, and then read Jer. 3: 22, "Return, ye backsliding children, and I will heal your backslidings." And again, Jer. 4: 1, "If thou wilt return, O Israel, saith the Lord, return unto Me." In fact, the record of all God's dealings with His people shows that He "delighteth in mercy," and that there is nothing He longs for so much as to have the backslider and the sinner come to Him. He says, "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye

from your evil ways; for why will ye die, O house of Israel?" Eze. 33:11. If we will but come as did the prodigal, saying, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son," yet with simple faith in God's goodness, the Lord will receive us.



### 182. Instrumental Music, Ps. 98: 5, 6

I would like some references in regard to instrumental music.

For the proper use of instrumental music see Ps. 98: 5, 6; 150: 3-5. The Lord wants it emphatically understood, however, that unless this music is used with the true spirit and grace and usefulness, it becomes distasteful; consequently in Amos 5: 23; 6: 5 He clearly shows us that the mere matter of using instruments of music like David, when heart and life are corrupt, is wrong.



### 183. "Doth Not Commit Sin," 1 John 3: 9

"Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he can not sin, because he is born of God." Does John mean that if a person is born of God he can not sin, and if he does sin, is it a proof that he never was born of God? Is it always true that the one who is born again "keepeth himself, and that wicked one toucheth him not"? 1 John 5: 18.

It is the *purpose* which God regards, the *principle* that actuates and moves the soul. He who is born of God has the one purpose. He may fall, he may sin; but just as long as he holds unswervingly to that purpose, God counts him His. "For the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them *whose heart is perfect toward Him.*" 2 Chron. 16: 9. Understand "can not" in the sense of "will not," as in the oft

quoted expression, "Look you, what I will not, that I can not do;" or as in Luke 14:20, "I have married a wife, and therefore I can not come;" not that it was a physical impossibility, but that there was no desire. And so he that is born of God does not commit sin; that is not his purpose, his business. He can not, because he will not. The Syriac has it, "doth not practise sin;" ~~that is not his life-work.~~ There is always danger of poor mortals' sinning, and yet the power of God is able to keep one from sin. "My little children, these things write I unto you, that ye sin not [or that ye may not sin]. And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous." 1 John 2:1.



#### 184. Wilful Sin, Heb. 10:26

What is a wilful sin? See Heb. 10:26. When the still, small voice speaks to one who is walking in the light, and says to him in time of temptation, "Do not do that now, wait awhile, for it will be a hindrance or a detriment to your spiritual understanding," nevertheless that one yields to the overpowering influence of the wicked one simply for the sake of gratifying baser passions of the mind, and commits the sin regardless of consequences, and this is followed by a troubled conscience, not because of the act itself, but because of not having a greater regard for the impulse of the Holy Spirit, is there hope for such a one, or has the poor mortal committed the unpardonable sin—sold his birthright?

As to whether it is a wilful sin or not depends. The sin mentioned in Heb. 10:26 is a grievous, God-defying sin. It means not only that, but continuance in sin. Compare the passage in Heb. 6:4-8. The ground blessed of God that *continues* to produce thorns and thistles is at last rejected utterly. So the heart that *continually* shuts God out and *continually* yields to the influences of the flesh, sooner or later yields all. From the illustration used in the 28th verse of the chapter under consideration, it would seem that the

wilful sin is one that wilfully sets at naught God's commandments. The men that set at naught Moses' law died without compassion. Of how much sorer punishment should he be worthy who had *trodden underfoot* the Son of God, and had counted the blood of the covenant wherewith he was sanctified, an *unholy thing*, and had done *despite* unto the Spirit of grace? That is, the Son of God is counted no more than common things; the blood of the covenant no more than common blood; and the Spirit of grace no more than an impulse. One who does this, by the very act of doing it, puts himself in that place where he is unable to discern the Spirit of God; unable to hear God's voice speaking to him.

The danger to the sinner is not that he will come to that place where *God* will not forgive, but that he will come to that place where there can be no sincere repentance. The very fact that there is true sorrow for sin is always an evidence that one has not passed beyond the limits of God's grace; that there is hope for him. Hope vanishes when the sinner reaches that place where he has no true sorrow for sin. He may be sorry because of the effects of sin. He may be sorry that he is found out. But he whose case is hopeless never has a truly grieved heart because he has sinned against God, who is so good, so kind, so merciful. Sometimes when one has sinned grievously, he is uncertain as to his condition for some time; he does not know whether his sorrow is real or not; whether his repentance is sincere or otherwise. God permits this in order that the soul may be thoroly tested. The only way for that one to do is still to trust God; take Him at His word. Read Isa. 50: 10, "Let him trust in the name of Jehovah, and rely upon his God."

The unpardonable sin is the unrepentable sin. There is no limit to the infinite mercy of God. That does not mean that it is not dangerous to yield to sin. The danger is even greater than it would otherwise be. The human heart so easily gets accustomed to doing what is wrong, that unconsciously it becomes hardened against the appeals of the Spirit of God. Therefore let this troubled soul say, "I will still

have faith in God, I will learn the cause of my defeat, and I will yield myself anew to God, being more careful, more watchful, more zealous lest my feet slip."



**185.—Partnership, 2 Cor 6:14-18**

I am in partnership with those who do not keep the seventh day. I could sell out, but what shall be my course in the meantime?

We could only say that for ourself we would begin now personally to obey God. We should tell Him all about our business and partnership with the outside, confessing our sins, and consecrating to Him our all. We should ask Him to help us close out our business to the best advantage, and *soon*. Putting it off will lead to compromise, and compromise in duty is death. Therefore in response to your question, "I could sell out, but what should be my course in the meantime?" we would say, *Sell*, and in the meantime obey God. You could refuse to take any profits from your Sabbath-transgression business. The question is one of personal duty.

"Do thy duty, that is best,  
Leave unto the Lord the rest."

## Section XIII.— The Spirit; Its Work

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### 186. The Holy Spirit

There is a tract in circulation here teaching that Gabriel is the Holy Ghost. Will you please tell us through the Question Corner what the Holy Ghost is?

First, the better term altogether, it seems to us, is the "Holy Spirit." So the American Standard Revised Version throughout. Some have been confused on account of the different rendering of the same Greek word, supposing that the Holy Spirit was one thing, and the Holy Ghost another; but the same word translated "Spirit" is the word translated "Ghost," and "Holy Spirit" is the better term.

Secondly, all the way through the Scriptures the Holy Spirit is represented as being the operating power of God. The Father stands for the great ruling power in the universe, the King upon the throne; the Son of God, Jesus, as the great sacrifice, the representation of the Father, one who emptied Himself that He might fill man and save him; and the Spirit, as the effectual working of God. So in the very beginning we read, "The Spirit of God brooded upon the face of the waters." God brought cosmos out of chaos through His Spirit. Job tells us that "by His Spirit He hath garnished the heavens." The psalmist, in speaking of the death of living creatures, and their restoration by His Spirit, declares "they are created;" by His Spirit Christ was begotten, and by that same Spirit He "went about doing good;" and by the gift of that Spirit men are begotten again, regenerated; and by the gifts of that Spirit are they fitted for service.

The Spirit, therefore, antedated all living created beings, and therefore antedated the angel Gabriel. That mighty messenger of God comes filled and clothed with the Spirit of God. So among men, God clothes and fills them with

His Spirit. It is the Spirit that gives the message; Gabriel is the messenger that bears the message. As to the children of men, God baptizes men and fills them with His Spirit, to bear His Spirit-sent messages; but the messenger is not the Spirit, even tho he bears the message of the Spirit. The Spirit, therefore, is that element in the Godhead which carries the presence and power of God to all parts of His universe, and especially to those who have faith in God. It is the life of God—the power of God. Let us not try to define God or the Godhead too closely. Let us be content to know the great threefold manifestation of Deity; to know that the great Jehovah is our Father; that Christ Jesus, His only-begotten Son, is our Saviour and elder Brother; and that the Holy Spirit is our regenerator and the constant companion of every soul who believes in Christ Jesus. We are told to pray to the Father and pray to the Son, but we have nothing in Scripture regarding prayers to the Spirit; but we can pray to the Father or the Son, and He will send the Spirit, and is more willing to give it than earthly parents are to give good gifts to their children.



### **187. The Holy Spirit and Ministering Spirits**

What is the difference between the Holy Spirit and the ministering spirits (angels), or are they the same?

The Holy Spirit is the mighty energy of the Godhead, the life and power of God flowing out from Him to all parts of the universe, and thus making living connection between His throne and all creation. As is expressed by another: "The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ." It thus makes Christ everywhere present. To use a crude illustration, just as a telephone carries the voice of a man, and so makes that voice present miles away, so the Holy Spirit carries with it all the potency of Christ in making Him everywhere present with all His power,

and revealing Him to those in harmony with His law. Thus the Spirit is personified in Christ and God, but never revealed as a separate person. Never are we told to pray *to* the Spirit; but *to* God *for* the Spirit. Never do we find in the Scriptures prayers *to* the Spirit, but *for* the Spirit.

The Spirit is the creative power of God by which angels and all other creatures came into existence. God fills them with His Spirit, His life, and makes them ministers of His life and power to others, especially to His people. He takes His consecrated people and makes them also ministers of His blessings to mankind. The angels are no more the Spirit of God than are His people.

God is love. He is constantly by His Spirit sending forth the blessings of life. But He will not alone send one blessing out to the world; He wants others associated with Him in the joy of giving. Hence He uses angels and men for all His work in this world.



### 188. Spiritual Gifts, 1 Corinthians 12

We believe in spiritual gifts. The gifts consist of apostles, prophets, teachers, etc. Now that apostles, twelve in number, were a very important factor in the early church Acts 1:23-26 testified. Where are they to-day? Why should the true church of Christ not have them to-day?

Yes, the perpetuity of spiritual gifts is clearly taught in the New Testament. Eph. 4:8-16; 1 Corinthians 12; Rom. 12:3-8. Their restoration is also clearly implied in these scriptures, and in Rev. 12:17; 1 Cor. 1:7; Joel 2:23, 28-31. But why say *twelve* apostles? The Lord chose twelve, a number peculiar to Israel, who might be with Him and be witnesses to that people of His work and character. Of that number to that people all must have seen the Lord and been with Him in His work. Acts 1:21, 22. But apostleship was not confined to them. "Apostle" is a Greek word meaning "one sent," a delegate, an ambassador, a messenger who leads out. Jesus was an apostle, the Apostle, sent of God out into this great dark world. Heb. 3:1. Paul was



an apostle. Gal. 1:1. Epaphroditus was an apostle. Phil. 2:25. Titus was an apostle. 2 Cor. 8:23. Barnabas was an apostle (Acts 11:22; 13:2; 1 Cor. 9:5, 6), and perhaps the writer of the Epistle to the Hebrews. Here are not less than sixteen apostles mentioned in the New Testament. Any one whom God calls and sends forth to a field, or sends forth to lead out in some great movement, is truly an apostle. The true church has them to-day. In the light of these considerations you will not find it difficult to make all necessary applications.



### **189. Gifts of Spirit and Tongues, 1 Cor. 14:19**

Is not the speaking with tongues a sign of the outpouring of the Spirit? And may not all have this gift?

One of the most unimportant of the gifts of the Spirit is the gift of speaking in tongues. This the apostle declares in 1 Cor. 14:19: "Howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue." The speaking with tongues, as it is called, as manifest at various times the last few years in the United States, has led to wretched fanaticism. People have agonized and prayed for days and weeks that they might speak with "a tongue." The result has been that they have uttered some outlandish gibberish which no one could understand, not even they themselves. Some have been deceived in believing that they spoke in certain Indian dialects or Chinese dialects; but when they have found themselves in other lands, among these peoples whose tongue they were supposed to be speaking, they were as unintelligible there as they were at home. There is but one thing for the Christian to do, and that is to submit himself to God to be used as God desires. There are many gifts which He has to bestow. He expressly tells us that these gifts are not of our choosing. They are of His. After mentioning wisdom, knowledge, faith, healing, working of miracles, prophecy, discerning of spirits, tongues, and in-

terpretations of tongues, He declares, "But all these worketh that one and the selfsame Spirit, dividing to every man severally *as He [God] will.*" 1 Cor. 12: 11.

He tells us that we may desire to prophesy—in other words, to speak for God; but the gift, the prophetic gift, lies with God Himself to bestow. If He sends us to a foreign land where we meet with those who can not understand us, and it is His will and His wisdom that we should speak in that tongue, He is able to give it us; but it is the height of folly for Christians to labor and pray and agonize to obtain this or that gift which is not in any wise needed, and which in the very nature of the case leads to fanaticism. When we ourselves are determined that God shall give us a certain thing which may be contrary to His will, and we still persist in our determination, we may be sure that the devil will furnish us substitutes, and the sad history of such movements very clearly shows that his substitutes have been ever ready and frequently accepted.

It is exceedingly important that Christians in these days should understand the Bible teaching concerning spiritual gifts. This the Lord has set forth very clearly and fully in such passages as 1 Corinthians, chapters 12 to 14; Romans 12; Ephesians 4; the parables of the talents and pounds, and other scriptures. If they would study the Scriptures, study God's plan in the bestowing of these gifts, there would be no fanaticism in connection with them. The reception of the gifts themselves would lead away from fanaticism, and the church of Christ would be built up.



#### **190. Signs of a Divine Mission, Rev. 14: 12**

Are miracles of healing a sign that the healers are God's messengers or disciples?

It would be unsafe to say that. Some are healed by hypnotists; some through Spiritualist manifestations and manipulations. "Christian Science" claims to heal. Many of all sorts and classes of people claim to heal. The Bible

declares of a certain apostate power that it works miracles. Rev. 13:13. Nowhere in God's Word are miracles of healing said to be a test of the genuineness of truth.

We have two remarkable expressions in the Scripture, both referring to the last days. The first, characteristic of apostasy; the second, of His own true people. Of the Satanic workings of apostasy it says that they are "with all power and signs and lying wonders, and with all deceivableness of unrighteousness." "Deceivableness of unrighteousness" is making unrighteousness appear like righteousness. 2 Thess. 2:8-10. Again: "There shall arise false christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect." Matt. 24:24. But of God's children who shall await in triumph His coming, it is said, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. The one great test of truth is, "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. And our Lord confirms this by saying: "Many will say to Me in that day, Lord, Lord, did we not prophesy by Thy name, and by Thy name cast out demons, and by Thy name do many mighty works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matt. 7:22, 23. "Iniquity" means lawlessness. Loyalty to God is in harmony with His law, obedience to every precept of that law so far as the soul understands.



#### 191. Healing the Sick, James 5:14, 15

Is James 5:14, 15 for us, or was it only for the apostles? If it is for us, why are so many of the Lord's people sick and feeble?

James 5:14-16 reads as follows:

"Is any among you sick? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall

save him that is sick, and the Lord shall raise him up; and if he have committed sins, it shall be forgiven him. Confess therefore your sins one to another, and pray one for another, that ye may be healed. The supplication of a righteous man availeth much in its working."

1. The passage applies now as well as formerly. See verse 8, which shows that it has special application to the last days: "The coming of the Lord is at hand."

2. It is not a ceremony or plan for healing that is to be imposed or urged upon the sick; but it pertains to a request which comes from the sick one—"let *him* call for the elders of the church." Let him do it understandingly, with right motive.

3. It must be preceded by confession of sin. Failure to put away sin is destructive of faith and confidence in God. Failure to do this will doubtless account for many of the sick ones. Is one failing to do duty before God? Is he transgressing in any way God's law? Has he wronged a fellow member, or any human being? Does he hold or harbor hard feelings against any one? If all or any of these things exist in the heart, faith can not claim God's healing power; for if God should heal under such circumstances, it would confirm the soul in its sin. He does not ask the sick one to wait till he, in weakness, makes all wrongs right. He will accept the promise of the sufferer, but wo to him if he do not prove honest with God. "Confess *therefore* your sins one to another," those, of course, which ought to be confessed to man; and confess all to God; and then in union of heart pray for each other.

4. Do not demand faith from others which you do not exercise. In nearly all cases of healing, God will put the burden of prevailing prayer upon some one; but the sick one, unless a child, or incapacitated in mind, must grasp the promise.

5. "The prayer of faith" lays hold upon God's Word, asks in harmony with God's will. God does not heal us that we may have more strength for selfish purposes; He does not heal us because it is cheaper, or to save us from mere pain; but always for His glory, which is our highest

good. Sometimes God can teach us better lessons by leaving us sick. See Ps. 119:67, 71, 75; 1 Peter 1:6; 5:10. But He loves us none the less. While handkerchiefs taken from Paul's body healed the sick (Acts 19:11, 12), yet the apostle writes of a beloved servant of God, "Trophimus I left at Miletus sick." 2 Tim. 4:20. Let us know that we are in harmony with God's will, and then we shall know indeed that He is working for us in the very best way. If we would reap the blessing, let us attend well to the sowing. James 5:16.



### 192. The Earnest of the-Holy Spirit

In the early times, when land was sold, the owner cut a turf from the greensward and cast it into the cap of the purchaser as a token that it was his; or he tore off the branch of a tree and put it into the new owner's hand to show that he was entitled to all the products of the soil; and when the purchaser of the house received seizin or possession, the key of the door, or a bundle of thatch plucked from the roof, signified that the building was yielded up to him. The God of all grace has given to His people all the perfections of heaven to be their heritage forever, and the earnest of His Spirit is to them the blessed token that all things are theirs. The Spirit's work of comfort and sanctification is a part of Heaven's covenant blessings, a turf from the soil of Canaan, a twig from the Tree of Life, the key to mansions in the skies. Possessing the earnest of the Spirit, we have received *seizin* of heaven.—*Spurgeon*.

## Section XIV.—Marriage and Divorce

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### 193. As to Marriage

Will you kindly define what constitutes a true Biblical marriage? Is a marriage ceremony of any real value, and is there any importance to be attached to it by true believers, aside from the formality which custom demands of those who enter the state of wedlock? Would not a man and a woman who had solemnly, before the Lord, promised to accept and take each other as husband and wife, be as truly married as tho a civil ceremony had been performed by a justice, or a civil-religious ceremony by a minister of the Gospel?

It is impossible to set forth anything definite as to a form of ceremony. It seems to have been regulated by local customs, with certain essentials. In the first marriage, the Creator gave to the man his wife, under what form we know not, altho we do know that there was sufficient form to convey clearly to all parties involved that a marriage had taken place, and the solemn truth was conveyed that the twain should be one flesh, and that the union was indissoluble and the relationship and duty permanent. One of the essential things in marriage seems to have been the passing of the bride from her father's house to the house of her husband or his father. This was preceded by betrothal, and accompanied with more or less ceremony, and solemn covenant. See references to these customs in the following: Eze. 16: 8-14; Mal. 2: 14; Prov. 2: 17; Gen. 24: 57-60; Ruth 4: 9-13; Isa. 61: 10; Cant. 3: 11; Jer. 2: 32; Matt. 9: 15; 25: 1-10. These and many other scriptures indicate that ceremonies accompanied the marriage, feasts were held, friends were present, pledges were given, covenants were ratified. The right of both wife and children and the good of society demand some formalities in the marriage cere-

mony, and this seems to have been recognized all through Bible times.

The use that is made of marriage as a symbol of the union between Christ and the individual (Rom. 7:4; Gal. 3:27), as well as between Christ and His kingdom (Isa. 54:4-6; 61:10; 62:3-5; Rev. 21:1, 2, 9, 10; 19:7-9), indicates that more should be made of the marriage itself than a mere formal contract between two parties, tho the world may make too much of the ceremony and too little of the sacred union for life. The sacredness of marriage in God's sight is also indicated by its prohibitions.

While the solemn agreement between the man and woman might, as between them and God, constitute a true marriage, they owe it to posterity and the public to make it public and of public record. And the Bible demands conformity to civil law when duty to God does not contravene. Rom. 13:1-7.



#### **194. Taking One's Brother's Wife, Lev. 18:16; 20:21**

Does not the moral law referred to by Mark (Lev. 18:16; 20:21) apply to-day to all Christians just as it applied then to all the Jews?

We do not know where Mark refers to the above passages in Leviticus. Mark, as also Matthew and Luke, make reference to Deut. 25:5, but not to this passage in Leviticus. The prohibitions in Leviticus seem to be against gross and unlawful indulgence of lust or illegal marriages while the husband was yet living. If it were unlawful to marry the wife of a deceased brother, why was such an injunction given as in Deut. 25:5? While the illustration which Paul uses in Rom. 7:2, 3 is designed to teach a spiritual lesson, it must also have been a recognized fact in the marriage laws of the Jews. That being the case, a brother's widow is free from her deceased husband, so that she is free to "be married to another man." Compare the terms used in Lev. 18:16 with verse 7 of the same chapter. The other text, Lev. 20:21, evidently refers to adultery, the brother, the woman's hus-

band, being yet alive. See 1 Cor. 7:39. We do not believe that marriage to the wife of a deceased brother is contrary to Scripture. The indulgence of unlawful lusts, forbidden in the texts to which our querist refers, is always wrong. Some have had an idea that John the Baptist reproved Herod for marrying his *deceased* brother's wife; but Herod took the wife of his brother *while* his brother *was yet living*—quite a different thing. Deut. 25:5, before referred to, made it a *duty* to take a deceased brother's wife, providing he died childless. If his brother did not die childless, it would naturally be the *privilege* of the widow and her former husband's brother to marry if they felt so disposed.



#### 195. A Question of Divorce

A husband and wife are legally separated by divorce, tho not from Scriptural cause. The husband seeks reconciliation with the wife, but is unsuccessful. She marries another. Afterward he marries, and his wife bears him children. Later he is troubled as to whether his last marriage is right, and asks what course to pursue. There are many such cases.

What shall the husband do?—There is, to our mind, only one thing for him to do, and that is to live a faithful, godly life with his present wife and the mother of his children. The legal divorce and the action of the first wife in marrying left him free to marry as a Christian; let him so abide.



#### 196. Marriage of Cousins, Lev. 18: 6-18

Dear Editor of our most valuable paper: Will you kindly tell me through the columns of the *Signs* if there is any Bible against first cousins' marrying, and where it may be found?

The degrees of consanguinity forbidden by the Scripture are named in Lev. 18:6-18; 20:12, 14, 17, 19-21. First cousins are not forbidden to marry. One great objection to



in-marrying, that is, the marrying of blood relations, is that the fruit of such union is likely to perpetuate, emphasize, and augment the unpleasant traits of the family. The noted Jukes family is a sample of this. Nearly all are criminal, idiotic, or low in character. The fruit of such union is more likely to be affected unfavorably mentally and physically, all things being equal, than the fruit of a union between those not blood relatives. If both parents were of different temperament, strong and well physically, and well-balanced mentally, one generation would not be likely to suffer.



**197. "Unequally Yoked Together," 2 Cor. 6: 14**

Does 2 Cor. 6: 14 mean "yoked by marriage"?  
Does it have reference to the yoke spoken of in  
Matt. 11: 29, 30? Unequally in what way?

It means a voluntary yoking up with unbelievers in any way that will compromise the faith of the Christian or restrain his freedom to serve or worship God. Certainly, from all God's dealings with His people in the past, and from the fact that marriage is the closest earthly relation known, the text must include marriage with unbelievers. The last question is answered in the first. There are certain things which we can do with unbelievers in helping them and others, which do not involve a compromise of faith. In these things God's Spirit must guide. They who yoke up with Christ Jesus must break fellowship with the Master when they yoke up with wickedness or sin of any sort.

## Section XV.—“Meats and Drinks”

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### 198. Commanding to Abstain from Meats, 1 Tim. 4: 1-5

Please explain 1 Tim. 4: 1-5.

We have probably had not less than a score of inquiries recently regarding this scripture. Because of the many inquiries we present the following extended explanation.

Here is the text quoted from the American Standard Revised Version:

1. “But the Spirit saith expressly, that in later times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, (2) through the hypocrisy of men that speak lies, branded in their own conscience as with a hot iron; (3) forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving by them that believe and know the truth. (4) For every creature of God is good, and nothing is to be rejected, if it be received with thanksgiving: (5) for it is sanctified through the word of God and prayer.”

1. The text has not special reference to the last days. It relates to *later times* than apostolic, to the great apostasy which had in Paul's day already begun, and would continue. Acts 20: 29, 30; 2 Thess. 2: 7.

2. It does not necessarily refer to one special class which does all these things, but to “some,” among whom all these things should be done. It predicts apostasy in general, with particular characteristics or evidences of its manifestations.

3. All these things herein condemned are primarily the result of departing “from the faith.” The only true faith there is, is living, personal faith, that which makes life connection with God, that which dwelt in our blessed Lord, “the faith of Jesus.” “The faith” does not relate to “body of doctrine.” That idea is a fruit of the apostasy, a justification of lifeless formality. This faith is not that which is based

on the doing of any particular order, or the building up of a self-righteous character by the means of fasts or abstinence from certain kinds of food. The great Gospel truth is that "the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost."

4. The doctrines, or teachings, of demons are teachings contrary to the Word of God. Primary among these is that old word of the serpent, "Ye shall not surely die: . . . ye shall be as God." Gen. 3:4, 5. Out of that has grown the doctrine of natural inherent immortality, eternal torment, universal salvation, ultra-Calvinism, purgatory, intercession of saints, prayers for the dead, and works of supererogation. The system of human merit has been built up on just such a foundation, that Christ's offering, work, and power are not sufficient, but that these must be supplemented by men.

5. And all these are the fruits of hypocrisy. One of the fearful denunciations which fell again and again from the lips of Him who "knew what was in man" was that of "hypocrites," applied to the Jewish nation. Yet they boasted of their good works, and laid upon others heavy burdens and grievous to be borne, in ceremonial exactions and numerous fastings and ablutions. The same hypocrisy was even more evident in the apostasy. Departing from God's plan and substituting the human, covering inward sins with the cloak of hypocrisy, became ever more manifest as the centuries of apostasy rolled on. Under such influence conscience soon becomes hard and speechless.

6. "Forbidding to marry" would not involve the prohibition of marriage. Neither would it include advice against hasty and unwise marriages. We see the fulfilment of the Spirit's prediction in the enforced celibacy of the priesthood in the Roman Church and in those organizations which, under the pretense of holiness, forbid all marriage of its members as fornication.

7. The word translated "meats" is *broma*, meaning food of any kind. See John 4:34; Matt. 14:15. In that latter text it is rendered "victuals," its literal meaning. "Commanding to abstain from foods" does not mean instruction or advice as to what foods are good, proper, or injurious. It

does not say to abstain from flesh meats or cereals or fruit; but from food in general. It would not apply to a physician who should forbid grains and enjoin flesh, nor to a vegetarian who should denounce flesh meats as injurious, and advise with all the ardor of his soul a diet of fruit and grains. The prophecy relates to enjoined and stated fasts as meritorious in themselves, even as the forbidding to marry. These can be seen in plenty in the enjoined fasts in the Roman Church. Fasts are often beneficial if voluntary and reasonable; they are good for the spiritual, mental, and physical man; but they should be voluntary. "If ye died with Christ from the rudiments of the world, why, as tho living in the world," says Paul to the Christians at Colosse, "do ye subject yourselves to ordinances, Handle not, nor taste, nor touch, . . . after the precepts and doctrines of men? Which things have indeed a show of wisdom in will-worship, and humility, and severity to the body; but are not of any value against the indulgence of the flesh." Col. 2:20-23. Fast if need be, but be sure it is not will-worship, self-righteousness, or from mere commandments of men.

8. God has created all that man needs for food, of every variety. Let the Christian select from that abundance, as he is able, that which will glorify God."

9. "Every creature," meaning a created thing, whether animal, mineral, or vegetable, would in common sense include only the things that God gave for food. Because "every creature" is used, we would not gather that it meant that men were bound to eat everything that God had created. Nothing that God has created for man's good and His glory is to be *rejected at the command of men*. Let every child of God know the truth of this, and so eat with thanksgiving.

10. "Sanctified through the Word of God and prayer" would certainly seem to limit the food to be used to that which God had Himself given and set apart for man's use, and upon which man could with assurance pray for God's blessing.

This much for 1 Tim. 4:1-5. The food set apart for His children by the all-wise Father is another matter, which each one must find out for himself. There will be articles

in this paper, there are articles continually in health magazines, which tell us what the best foods are. But the final decision must rest with the individual soul. Let him choose for God. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. Let His Spirit guide. Bring all appetites in subjection to Him, and be guided, not by man-made rules and ordinances, but by the Word of God and sanctified common sense.



**199. Not a Question of Eating, Matt. 15: 17, 18**

What is the meaning of Matt. 15: 17, 18? Does it mean we may eat anything we want?

God gives man the privilege of choosing to do evil if man wishes. If he wants to sin and commit self-murder, he may; but he will reap the harvest of his own sowing. If he wants to eat unwholesome food, clog his liver, and ruin his digestion and nerves with tea and coffee and beer and tobacco, God will not hinder him; but as he sows so shall he reap. Gal. 6:7. But Matt. 15: 1-20 does not give permission to eat and drink everything. That was not the question between the Pharisees and Jesus. They were careful to keep the ceremonial law and much more. Jesus also kept it, and they knew that He kept it. But He did not observe "the tradition of the elders." His disciples did not wash their hands to suit the Pharisees, tho their hands may have been clean. To the Pharisees they might possibly have touched something that defiled; therefore must they wash, whether the need could be seen or not. That was the only question. Jesus said that eating as His disciples were eating *did not* defile. The real root of all defilement grows in the soil of the heart. The evil thought, the lustful thought, gives birth to the lustful desire, the unlawful appetite, and develops both the glutton and drunkard, and all other evils as well. The duty of the Christian is set forth in 1 Cor. 10: 31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." It is not to God's glory to destroy health or corrupt our blood or benumb our moral sensibilities.

**200. A Question of Conscience, 1 Cor. 10: 25**

Please explain 1 Cor. 10: 25.

The text reads, "Whatsoever is sold in the shambles, that eat, asking no question for conscience' sake." By noticing the context it will be seen that the question was whether it was harmful to eat meat which had been offered to idols. Sometimes, after this meat had been offered to idols, it was placed in the market for sale, and the conscience of some was troubled as to whether it would not be doing homage to idols to eat it after it had been so offered. Now, "an idol is nothing" (1 Cor. 8: 4), and yet there were those who had been idolaters whose conscience would not allow them to eat anything that was offered to idols without injury to their conscience. In such a case the apostle tells us we should not eat, for the sake of him that has such scruples; but it was perfectly legitimate to purchase whatever was found in the market suitable for food, without asking any questions. Of course this would not be true if the food was evil in itself. Then it would be a duty to inquire, that is, if we suspected it to be bad. But when the idol was nothing, and could not by any means affect the meat thus purchased, it would be perfectly proper to eat it, asking no questions for conscience' sake. Let this text be understood in the light of verse 31.

**201. Meat-Eating and Romans 14**

Please harmonize Romans 14, especially the 14th verse, with "flesh-eating."

Romans 14 is not in any sense a dietetic treatise or rule as to the kind of food that we should eat. If we will but understand the reason of the giving of that passage of Scripture, we will have very much less trouble with the diet of neighbors and brethren. God did not give Romans 14 to tell us what we should eat or what we should drink, nor what our neighbors should eat or what our neighbors should drink. The very key-word of the whole chapter is found in verses 12 and 13: "So then every one of us shall give

account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way."

God has given very explicit directions to His children in the chapter previous. **Any division** of chapters is all man's work. In verses 12 and 13, He has told us how temperately we ought to live. In verse 14 He has told us that we should not make provision for the flesh to fulfil the lusts thereof. We should not eat and drink simply because our appetites crave this or that. There is but one thing we should do, and that is to put on the Lord Jesus Christ and glorify Him. But in our doing that we will meet some who are weak in the faith; we will be associated with brethren who can not do just as we do. Therefore, "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth."

These conditions were pre-eminently true in the apostle's day among the Gentile and Jewish converts. Some of the Jews esteemed days. The Passover was kept by some for years, needlessly, of course, because Christ our Passover had been sacrificed; and yet men were not to be judged regarding this. That belonged to the Lord; still He would have us take home to our hearts also that we should not set an example which would lead weak brethren away. "For none of us liveth to himself, and no man dieth to himself." Our example should therefore be right before God. The one dietetic rule which God has given us above all others is 1 Cor. 10: 31: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."

In Leviticus 11 and Deuteronomy 14 God has clearly shown a preference between different kinds of flesh foods. Some He has designated as clean; others as unclean, an abomination, unfit to eat. The same conditions as then would make them unfit now. And yet He knew in His great wisdom that there would be thousands of believers scattered here and there throughout the world who could not follow the dietetic rules which He gave to His own people; and He

would not place a handicap upon them in that way. Therefore those special Jewish laws regarding diet were abolished, and were not binding *as laws* upon Gentile believers; but the principles upon which those laws are based, the great facts of the nature of the animals, are just as true now as they were then. More than that: there are passages in the Bible which would indicate that God will bring His people back to the ideal diet, to that given to Adam in the very beginning, entirely free from flesh meats. When He called His people out of Egypt, He gave them the ideal diet in the manna, a non-flesh diet. He is setting His hand to "gather" His people "the second time" from all the various parts of the earth.

In this age animal food is becoming diseased more and more. The conditions under which animals are fatted, the increasing diseased conditions among them, the way in which the meats are killed, and kept, and stored, all are tremendous arguments against a flesh diet; while on the other hand those who have adopted a non-flesh diet are better in health, clearer in brain, more sensitive in conscience, and are helped and blessed generally. That standard of diet, of grains and fruits and vegetables, we would advise our readers to adopt. We are sure they will find a blessing in it.



## 202. Tobacco

When, where, and by whom was tobacco first used, and in what forms, snuff, chewing, or smoking?

So far as we know, by the Indians of North America. When first seen using it, it was said that they twisted huge leaves together and lighted them and "smoked like devils." They may have used it in other ways. It began to be used in Europe in the sixteenth century. The vile weed is the evil gift of America to the world.



**203. Remedy for Tobacco, Luke 4: 18**

By reading your paper I can read my Bible better than ever before. A question: Is there any known remedy to break any one from using tobacco? and is it a sin to use it? If so, I would be glad to be convinced of the fact, for I am a slave to it.

The last question, "Is it a sin?" the brother has himself already answered, when he says, "I am a slave to it." God calls man to liberty. Even the slave, if he respond to God's call, "is the Lord's freedman." 1 Cor. 7: 22. He calls us to one service — His own. He has bought us with a price, even His own precious blood; and therefore we are Christ's bond-servants. But where has Christ told us to use tobacco? Think of these things: (1) Tobacco is a filthy habit, as its most inveterate users will admit. But God exhorts us to "cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1.

2. "Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God? and ye are not your own; for ye were bought with a price: glorify God therefore in your body." 1 Cor. 6: 19, 20. But physicians — the best of them — tell us that some of the worst forms of disease of heart and eye and brain come from the use of tobacco; it poisons the one who uses it, and his breath and exhalations poison his wife and children who are closely associated with him. Of course, this defaces, defiles, mars, destroys, the temple of God; but God says, "If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye." 1 Cor. 3: 16, 17. Is it right to indulge in any habit which will destroy God's temple? and if not right, is it not sin? 1 John 5: 17.

3. Tobacco is a narcotic, benumbing all the finer sensibilities of soul and body. Is it glorifying God to use it? 1 Cor. 10: 31. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." Is it to God's glory to defile His temple? to destroy His temple? to unfit ourselves for His service?

4. Then think of the expense to you every year. How will you give an account to God of how you have used this means? Much more might be said.

As to the first question: "Is there a remedy?"—There is. Some men are strong enough or the habit weak enough, so they can quit themselves. Some have been helped to break the habit by drugs. But these are uncertain cures. There is one infallible remedy, Jesus Christ. If He can not save you from tobacco, He can not save you at all. But He can save. He was anointed "to proclaim release to the captives," "to set at liberty them that are bruised." Luke 4:18. "Thou shalt call His name JESUS [Saviour]: for He shall save His people from their sins." Matt. 1:21. First of all in His name and for His sake quit it, short off; whatever suffering it may cost, whatever nerve torture, quit it. Even tho you think you will die, quit it. Be willing to die. Then ask by faith,—simple, childlike faith,—for Him, the tender, loving, mighty Saviour, to help you, to give you the victory. Tell Him that if He wants you to fight for it and suffer the temptation, you are willing to fight if He will give you strength. And then *believe* that *He does give* power. Praise Him for it. If the temptation comes hard, pray. Bring Him in all His glory and power before you, as He is. If you could with your natural eyes see Him looking upon you, you would not yield. Know that He is doing it, and stand in the strength of His presence. If you have no strength, ask Him to take away the appetite, the desire. He has done it in many cases.

Then co-operate with Him. Do not work too hard, yet keep busy. Take hot baths, and sweat the tobacco out of your system. Drink plenty of water. Eat good, nourishing food. Get all the sleep you can. Do not use strong condiments, such as pepper, etc. All strong, stimulating foods increase the demand for the tobacco poison. Keep away from all associations which would drag you down. Put away tobacco and pipe forever. Enlist in the war to win if you die; you will never die with Him. Thousands have conquered who were slaves, and they would not go back to its bondage for worlds. You can conquer in Him.

## Section XVI.—Satan

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### 204. Lucifer and Babylon, Isa. 14: 12-14

Eze. 28: 11-19; Isa. 14: 12-14. Explain reference to Tyrus in Garden of Eden, and Lucifer in heaven, still being Babylon.

It has been said in these columns that the first "king of Babylon" was and is Lucifer. Isa. 14: 4, 12. His spirit of selfishness in heaven as Lucifer is the spirit of Babylon, strife and confusion, the same spirit which has controlled Babylon ever since. The earthly king, or prince, of Babylon worked the will of Satan, or Lucifer, the king. Isa. 14: 4-20 is a prophecy of what will come upon Satan and all his children in the end, typified by the destruction of ancient Babylon. Tyre was a city noted for its pride and wickedness. The *prince* of Tyre, its earthly king, had lifted up himself as God. Eze. 28: 2. In thus arrogating to himself such authority and wisdom he was actuated by Satan, the king of Tyre, described in beginning and end in verses 11-19. The garden of God is in the city of God, in heaven, where Lucifer dwelt before his sin.



### 205. Creation and Satan, Gen. 1: 2

Was this earth made and in the condition of Gen. 1: 2 any time before creation week? When was Satan cast out into the earth?

Gen. 1: 1 seems to be cut off from the six days which follow by the passage which intervenes. It is not said, "In six days the Lord *created* heaven and earth;" but, "In six days the Lord *made* heaven and earth." The first verse of Genesis carries us back to the beginning, whenever that

was, as the time when God began His creation. "In the beginning God created the heavens and the earth." The book of John begins in the same way. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made." This may pertain to the very material out of which the heavens and the earth were made,—the finishing of many things and the calling into existence of our own solar system with others. Then we read that "the earth was without form, and void; and darkness was upon the face of the deep." See the Revised Version, "The earth was waste and void." It was in a chaotic condition. Out of that chaotic condition the creative and formative power of God brought the earth into the condition it was at the close of the six days' work.

Before that six days' work angels existed; for we read in Job 38:4-7: "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. . . . When the morning stars sang together, and all the sons of God shouted for joy?" By reference to Isa. 14:12-14 we learn that Satan before he fell was named Lucifer, the Day Star, the Son of the Morning, one of the morning stars. By reference to Rev. 22:16 we learn that the Son of God was one of the morning stars; in fact Jesus declares: "I am the Root and the Offspring of David, and *the* Bright and Morning Star." When the foundation of the earth was laid, there was perfect harmony in heaven. The morning stars sang together; the very thought implying that there was to come a time when they would not, or rather, the text was written at a time when that harmony did not exist. All the sons of God, all the heads of different worlds, sang together when this world was brought into existence. And yet shortly, seemingly, that harmony was dispelled. Lucifer was lifted up because of his beauty, and corrupted his wisdom by reason of his brightness, we learn in Ezekiel 28, where the fallen angel is spoken of under the figure of the king of Tyre. In his pride he fell.

His coming to this earth evidently was choice on his part

in order to induce man to fall. He was cast out of heaven, where God dwells; came to this earth, the newest creation in God's universe, determined to overthrow those whom God had placed here. This he accomplished. Man yielded to his persuasion, and Satan became prince of the world; and so when the sons of God came to present themselves before the Lord, Satan came also among them as stated in Job 1 and 2; and this position he seemed to occupy until Christ Jesus the Lord came. Then it was that He met the tempter in the very fulness of his power; then, too, it was that He conquered; and then, too, was fulfilled Rev. 12:7-9. That war in heaven continued from the time that man fell until the time that Christ died upon the cross; for Michael, which means, "Who is like God," is none other than Christ; and that casting down was the utter casting down, so that his appearance among the rulers or heads of worlds could no longer be recognized in heaven.



#### 206. Can Satan Cure Sickness? 2 Thess. 2:8-10

In Matt. 12:26 Jesus said Satan could not cast out Satan. Does it not say in some other place in the Bible that in the last days Satan shall work with all power and signs and lying wonders, curing sickness? A friend told me that sin led to sickness and death. If this is so, Satan could not cure sickness. Please explain.

Satan had not been able to cast out Satan, and yet it would seem as tho he could command his own demons. The Bible represents the devil as the head of a company of evil angels called demons. These demons are at his command. They may affect an individual and cause functional difficulties and troubles, and Satan may be able for a time to relieve the individual so as to seem to cure the disease. There are two classes of disease: *functional*, in which the action of the organs is disturbed; and *organic*, in which some part or organ of the body is seriously affected, as of tuberculosis or cancer. Many times the first class is cured by the removal of the cause, the latter by miraculous power or by natural

forces. It would seem very reasonable to believe that where Satan caused the difficulties, as he does many times, he could in some instances, at least, remove them, so as to seem to cure. It is in 2 Thess. 2:8-10 where we are told that he will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness." Notice the falsehood that is implied in all of this. All true healing of sickness and all ultimate healing include both body and soul. The devil would be glad to have us turn our whole attention to the healing of the body, which is important. But infinitely more important is the healing of the soul from the effect of sin; because sin is the cause primarily of all trouble, for sickness would not have come had it not been for sin. But that does not mean that every one that is sick is necessarily a sinner. There are many who have inherited sickness; some have it because of fruits of evil sowing, of which they have repented, altho the fruits are not yet passed away.



### **207. The Unclean Spirit, Luke 11:24-26**

The Scripture reads as follows:

"The unclean spirit when he is gone out of the man, passeth through waterless places, seeking rest, and finding none, he saith, I will turn back unto my house whence I came out. And when he is come, he findeth it swept and garnished ["empty," also Matt. 12:44]. Then goeth he, and taketh to him seven other spirits more evil than himself; and they enter in and dwell there: and the last state of that man becometh worse than the first."

(1) The text implies demoniac possession, or the control of human beings by the demons, or angels of Satan. These demons, or evil angels or spirits, cut off by voluntary sin from God, from whom they once received directly the current of life, are doomed to obtain it by secondary means through originally lower creatures. Many of them possess humanity. Many, doubtless, possess lower animals.

The parable was no doubt spoken in regard to the Jew-

ish people. They had, as a people, been cleansed from their wickedness through the goodness of God; but instead of being filled with the fruits of righteousness by faith, their house had been left empty. They had swept and garnished it by their own high professions and formalities and their outward works of humility and righteousness; they were like whited sepulchres, which appear beautiful outwardly, but, not having invited the Lord to take His dwelling with them, they had left themselves just where the evil spirit could return with sevenfold power, as it did in their rejection of Jesus Christ. It was true of them in the time of our Saviour. Under the powerful influence and preaching of John, many, no doubt, turned for a while from their sins; but instead of receiving Christ, whom John preached, the heart was left empty, and Satan came in and took the place which should have been occupied by Christ, and the nation went on from bad to worse, till it crucified its Lord.

It is just as true as regards individuals. The spirit is cast out. God in mercy expels him to save the man, that the man may be free. The man asks for cleansing, and God cleanses, cleanses that the man may serve Him. The house is left empty, swept, garnished. The unclean spirit is cast out, that the Spirit of God may come in. The man is released from the bondage of Satan, that he may freely serve God. But this must be voluntary also. The man refuses, thinks to do nothing and yet go free. The evil spirit goes forth seeking rest and nourishment, but finds none; and he returns to his house,—the man who was cleansed,—and, finding the house empty, enters and again takes possession. He controls the man, and to make possession sure, lets in others. Surely the last state of that man is worse than the first.

If Christ has cleansed us from one sin, set us free from one evil habit, it is that the good may take its place; and if we refuse to use the strength to do the good that Christ would put in the place of evil, sooner or later the evil will return leading a troop of others worse than the original, and we will be doomed to a worse bondage than ever before. We can not remain neutral; it will avail naught to say, "We

will do naught against Christ." The Master declares, "He that is not with Me is against Me; and he that gathereth not with Me scattereth." Luke 11:23. And then follows the above scripture. Surely the lesson is important. It is Christ or Satan.



### 208. Is the Devil a Separate Entity or a Principle?

Is there a personal devil? Do the terms "devil" and "Satan" refer to an evil principle or an entity?

1. There is but one devil, in the Greek *ho Diabolos*, the *devil*. When the word occurs in the plural in the common version it is from "demon." At the head of all the demons, or evil spirits, is the devil.

2. He is called "that old serpent," "the devil, and Satan, which deceiveth the whole world." Rev. 12:9.

3. "Satan" means adversary, and the devil is *the* adversary of God. He is also called "Abaddon" and "Apollyon," meaning "destroyer." Rev. 9:11.

4. He is everywhere represented as a personal, intelligent, planning, scheming, plotting, morally responsible personality. See Matt. 4:1-11; Luke 10:18; Jude 9; 1 John 3:8; John 8:44; 1 Peter 5:8; Job 1 and 2, *et al.*

5. He is called "dragon," and "serpent," because in that form he first tempted man. Gen. 3:3, 4. He is called "prince of this world" and "god of this world," because earthly kingdoms have yielded to him, and all mankind have been deceived by him, and the majority have followed and served him. John 12:31; 14:30; 2 Cor. 4:4; Rev. 12:9. He is therefore called "King of Babylon," and "King of Tyre." Isa. 14:4; Eze. 28:12.

6. He was once an angel of light, one of the day or morning stars, named Lucifer (light-bringer), and was the very highest of all God's creation. Isa. 14:12-14; Eze. 28:12-15.

7. From this high position he fell because of pride, became an accuser, an adversary, a liar, deceiver, murderer. He will finally be destroyed forever with sin, and God's universe will be clean. Eze. 28:16-19; Heb. 2:14.



## Section XVII.—Tithing

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### 209. The Tithing System, Num. 18: 26

Is Num. 18:26 authority for the tithe that the workers pay, or is it authority for the tithe of the tithe that the conferences pay? It seems to me that it can not be authority for both at the same time. Was the tithe of the tithe in Israel given to Aaron paid before or after the distribution of the tithe to the Levites? What in our organization, takes the place of Aaron?

The law of the tithe, due from the individual to God, is, we believe, Biblical, without question. God tests men in time and means. In time God asks one seventh part, and God names the seventh part which is to be rendered to Him; namely, the seventh day. Man is tested in means by the Lord's asking of him one tenth of all his income. He who acknowledges God in time and property, according to God's directions, will truly acknowledge God in everything. The law on tithing, extending beyond the individual in Israel, was the general law of the tithing system adapted to that people, and the conditions under which they labored. The individual paid his tithe to the Levites, the Levites paid a tithe of the tithe which they received to the priests. The Levites paid their tithe, of course, after they received their tithe from the people; because the tithe paid by the people was the income of the Levites, and they could not pay the tithe of their income until they had received it from the people. The tithe of the tithe of the Levites went to Aaron, and after him the priests.

Now it is utterly impossible for any system which comes later, to adapt itself in every respect to the tithing system of Israel; neither does God ask it. We know of no Scripture law which will demand that one conference should pay the tithe to the General Conference, or that any one organiza-

tion should pay the tithe to the conference in which that organization is. These things have been adopted by the Seventh-day Adventist denomination as the carrying out of the principle of the tithe, making it equitable, and thereby furnishing a simple, easily understood, and easily operated plan for the support of the Lord's work. Certainly it is not out of harmony with the Scripture, and is advantageous and methodical. In that system as carried out among us, the workers will stand in the place of the Levites. The tithe which is paid by the workers will be parallel to that paid by the Levites; and special things in God's great general work take the place of Aaron the priest. And yet, as before stated, there is no law demanding this, only the great general principle which underlies the whole tithing system, and the need of having uniformity and effectiveness in the carrying forward of the work of God. While some things are not matters of law, they are matters of principle, and are expedient in the best sense. So God has left His church to regulate itself in many minor affairs.



#### **210. The Tithe and Debt, Lev. 27: 30-33**

If I owed a debt, would my tithes and offerings be accepted till the debt was paid? Or does God's own belong to Him always? and should it be paid to Him before man's debts are paid?

These are questions which frequently arise. First of all, does the tithe belong to the Lord? Lev. 27: 30-33; Mal. 3: 8-10; Matt. 23: 23, and other scriptures clearly, positively teach that the tithe is the Lord's. Secondly, to whom should our first and best service and gifts be rendered? Matt. 22: 37, 38; Prov. 3: 9, 10, and many other passages of Holy Writ expressly declare that the first and best of ourselves and our possessions should be rendered to God. And this is reasonable, because all that we have, "life, and breath, and all things," come from God. Acts 17: 25. Again, not only by creation, but by redemption, we are not our own;

God has bought us with the blood of the Lord Jesus Christ. 1 Cor. 6: 20; 1 Peter 1: 18, 19. We are but stewards of what God has given us, and stewards should be faithful. Altho all of our time belongs to God, He specifically demands but one day in seven, namely, the seventh. Altho all our means belongs to God, He specifically demands but one tenth. He asks neither the one nor the other because He needs one or both, nor arbitrarily to exact of us a certain amount of what is in our possession, but to develop in us honesty and integrity of heart and faith in the great God and Father of all.

Therefore, if we recognize the truths stated in the Scriptures referred to above, we will render to God all that He claims as His own. Does He in His providence place in our hands one dollar, one tenth of it belongs to Him. "But I owe that dollar to some one else." No; you owe ninety cents of that dollar; one tenth is the Lord's. If we were working a ranch, vineyard, or farm "on shares," for one half, and the proceeds of the whole should amount to \$4,000, I can only owe one half, because only one half of that belongs to me. Therefore, of what God gives us we can only owe nine tenths, because only nine tenths of it belongs to us; and if we use that which does not belong to us for our own purposes, are we not robbing God? Of course, we may owe our neighbor more than our nine-tenths and God's tenth, but we owe God's tenth to Him alone.

The above presents somewhat of the moral aspect. There is another phase, and that is the privilege of doing just what God says, that He may fulfil to us just what He has promised in Prov. 3: 9, 10 and Mal. 3: 10. But God's promises are not for those who pay tithes or keep the Sabbath because it pays financially or commercially so to do, but because of faithful love to God and simple faith in His precious promises. All the world is His; can He not bring us all blessings? Will not nine tenths be better with God's blessing than ten tenths without His blessing? Is it not worth while to trust God? Let us not say, "It is vain to serve God" (Mal. 3: 14), but let us be among those who shall reap of His blessings, and be found among His jewels.

**211. A Question of Tithe**

Does the tithing system require the farmer to pay tithe on the grain fed to his farm horses, and on the money invested in tools with which to raise his crop? Of course I understand that if a man keeps a team for his own pleasure, he should tithe the grain fed to it; but in regard to those used solely to tend the crop, it is not so clear. Is it not an expense of production, to be deducted before he reckons his tithe?

The general law of tithing is expressed in Lev. 27: 30-33 and other passages. It is not a hard and fast rule with respect to burdensome details, but the expression of a principle in which is recognized God's ownership of all. We show that we recognize that by returning to Him the tithe; and he who truly does this, will endeavor to use the remaining nine tenths, over which the Lord has made him steward, to God's glory. On general principles we would reply as to the horses, No. For instance: A man rents a farm for \$400. The cost of feed for his team in the cultivation of his farm is \$100; seed grain, \$200; of labor, besides his own, \$100. His profits are \$1,200. From this he deducts the above items of expense, a total of \$800, leaving a profit of \$400. Upon this the farmer pays a tithe of \$40, leaving \$360 upon which to support himself. But we hardly agree with our correspondent that the farmer pays the larger tithe proportionately. The faithful mechanic or day laborer *who rents* his home or room, pays proportionately the larger tithe; for he tithes everything. As he receives his \$10 a week, let us say in simple illustration, he deducts \$1.00 tithe. Out of the \$9.00 remaining he pays his house rent, buys his fuel, provision, all that he has, and many times makes offerings for the poor and for missions. How many farmers estimate the rent of their houses, and pay tithes on the amount? The question in its details is one between the individual and God, in which, in matters of differences, it is always well to give the Lord the benefit of the doubt. It pays—and we speak of an experience of years—to be in partnership with God. Not from a mere sordid or commercial investment in tithe-

paying, nor is it any particular credit to us that we have rendered to the Lord His own; but it is good to know that we are, by His grace, in harmony with His plan, and therefore all His precious promises are ours. Mal. 3:10-12. How much better are God's laws of time and means for His worship and cause than all the substitutes and questionable devices of men!



### 212. Tithing Profits

A person who sells goods says: "I may clear about thirty-three and one third dollars on a hundred dollars worth of goods sold. I want to know how to pay the tithe on that. When I collect \$20, ought I to pay the tithe on the \$20, or on what profit there is in it?"

The tithe should be paid on the profit, we should say, if we have a correct understanding of the case. If A bought ten dollars worth of goods and sold them for fifteen, his income would be five. The balance of ten dollars would go for the payment of the purchase of the goods. His tithe would be paid, not on the fifteen dollars, nor on the ten, but on the five, and would therefore be fifty cents.



### 213. Tithes and Increase

If I buy a ranch for \$400, live on it and improve it for seven years, and at the end of that time sell it, owing to circumstances, but am able to get only \$200, is there any increase in it, or tithe for the Lord?

In general, no; but in particular, it depends. If the \$400 originally invested was not tithed, the proceeds, the \$200, should be tithed. If the \$400 was from money duly tithed, and money had not increased in value more than double during the seven years, there would be no tithe to be paid from the \$200. But if the \$200 would now buy as much as

\$500 would then, \$100 ought to be tithed. The question can not be clearly answered without knowing all the facts. Take it to the Lord.



#### **214. Tithing Teacher's Income**

Should a school-teacher, making \$50.00 a month, and paying \$10.00 board a month, pay tithe on \$40.00 or \$50.00?

On the \$50.00. That is the income. Our own living comes out of the nine tenths. The ancient Hebrew did not take from his increase his living; he first honored God. Prov. 3:9, 10.



#### **215. Bazaars, Fairs, for Raising Money**

In view of God's plan of the tithe, enjoined in Leviticus and Malachi, is there any authority in the Scriptures for bazaars, fairs, etc., for raising money in churches? Is there any connection between these things and the Jewish customs when our Saviour cleansed the temple in Jerusalem?

The exercise of pure benevolence is not for show, not to get something out of it ourselves, not to plan it so that it will cost us nothing. We will give from a sense of duty, from a sense of the need of the cause for which we give, from the love of God and humanity. All artificial means for benevolent or Christian purposes have a downward tendency always, and eat out the spirit of pure benevolence. The temple of old became a regular market, in which men sought to make gains in the sacrifices and oblations offered to God. In many of the makeshift ways of raising money to-day people hope to give without sacrifice, and to be compensated in pleasure for all they give.

## Section XVIII.— Seventh-Day Adventists

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### 216. What of Seventh-Day Adventists?

You speak of the favorable starting out of other churches and their forming of creeds. What assurance have we that the church of Seventh-day Adventists will not follow in the way of all her predecessors, be satisfied with what she has, grow cold and formal, make a creed, seek worldly and civil aid, and so form one more unit or faction in the world's Babel of creeds?

It is a fair question; and we not only admit that there is danger, we declare it. Yet there are these things in the organization of the above-named church, and in her belief, which would logically preserve her from the course suggested above:

First, that church holds to the Bible, the whole Bible, as the Word of God.

Secondly, she has always stood strongly against the formation of human creeds, believing that finite man can not express in finite language the infinite, expansive truth of the Most High.

Thirdly, the faithful, strong stand against the union of Church and State which she has ever maintained would be strongly against such a course.

Fourthly, her views of the Bible, of the more sure word of prophecy, of ever clearer light, of the teaching of the Spirit, would all clearly combine to prevent so dire a calamity.

Yet there is danger of her children's saying: "We have the whole truth. The Lord has led us thus far, and our way has been confirmed, our paths established; wo to him who would seek to teach new light." There is that danger always to the individual and to the church. Let spirituality

sink low, let religious devotion and earnest study of the Bible wane, and there is ever danger. When that time comes that an individual writes "*Ne plus ultra*"—no more beyond—upon his belief, as Spain inscribed it on her coins, he makes no more progress, but retrogrades, and is not prepared to grasp constantly increasing light which once lay beyond his limited vision. When that time comes that the soul writes upon his views of God's truth, "Finality," he has reached the end of all advancement, and becomes critical, repressive, and intolerant of views which are beyond his, and yet which may be in perfect harmony with his. That condition spells stagnation, defeat, death; even tho the stagnation be honored as wisdom, and the death deified.

All this is equally true of a church or religious body. When the church reaches that place where she writes upon her generally accepted belief, "No more beyond," no declaration of the past can prevent her forming a creed written by human hands, devised by human brains. Then when that creed is formed, why should it not be supported, defended, aided by "proper" civil legislation? Such is the logical course of backsliding.

Therefore, the only safety of Seventh-day Adventists, individually or as a church, lies in constant, developing, unselfish consecration to God, and in keeping open-eyed to every ray of light from His Word, open-hearted to every development of truth from His throne, however humbling to pride, or however much sacrifice that truth may demand. Elaborate methods, vast machinery, great institutions, past experience, will not, can not, save. Only steadfast consecration, walking in the light, love of the truth, can save the individual soul, can save the church of God, from Babylon, confusion, death. Through all that, we believe God will lead the people named above, to glorious victory.



### 217. "Hard Nuts for Seventh-Dayists"

To Various Correspondents.—It is not a hard thing to pile up negatives; but there is no particular virtue in them.



Very many of the "Hard Nuts" referred to are sophistical negatives, intended to puzzle and confound. All that is in them of any worth has been answered scores of times in various ways. There is no trouble in them to him who knows the Bible, or to him who sees consistency and harmony in God's government, tho he may not know his Bible so well. The publication above referred to seems to have greatly pleased its author and those who wish an excuse for disobeying God.



### 218. What Is Required? 1 Cor. 10: 31

What is the creed of Seventh-day Adventists as regards the use of intoxicants? Is it abstinence or temperance?

The only "creed" of Seventh-day Adventists is the Word of God. As regards temperance, all Christians would doubtless agree on this definition: "Moderation in the use of that which is good, and total abstinence from all things hurtful." Chemistry clearly shows that the nutritious qualities of spirituous and malt liquors of all kinds are practically nil. Common every-day observation shows that their use, "temperate" or otherwise, does not in any way make the user superior to the total abstainer, while, on the other hand, their use is the cause of untold misery. The Bible clearly sets before us two kinds of wine and courses of conduct. Against one we are faithfully warned (Prov. 23: 21, 29-32; Isa. 5: 11, 12; Hab. 2: 5, 15; Luke 21: 34; Eph. 5: 18), while of another wine the Lord permits us to drink (John 2: 1-11; 1 Tim. 5: 23, *et al.*). We can not believe that in the above and kindred passages the Lord meant in all cases the same kind of wine. Certainly both fermented and unfermented wine were known to the Jews. Further, the use of spirituous liquors intoxicates and stupefies all the finer sensibilities of the mind and soul. At what limit is their use innocuous? The crucial question of the converted heart is not, How much may I indulge, and still be saved? but, "Lord, what wilt Thou have me to do?" See 1 Cor. 10: 31; Rom. 14: 21.

## Section XIX.—Miscellaneous.

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### 219. Two Adams or One? Genesis 1 and 2

Were there two men created, or one? Do not the first two chapters of Genesis teach us that there are two?

Gen. 1:26-28 and 2:7, 18-25 are different accounts of the same thing. The first is a general account of creation; the second is a particular account of the first pair. There is no contradiction or incongruity between them. In 1 Cor. 15:45 the apostle speaks of "the first man Adam," and this must include the first man of Gen. 1:27. In fact, the original word in Gen. 1:27 is *adam*. The Bible does not give details to satisfy our curiosity. It sweeps whole centuries oftentimes with a sentence, giving some great fact with its lesson, but little of detail unless that detail is necessary to man's well-being. And we are not the judge of that.



### 220. The Dominion to Whom? Gen. 1:26

Please explain Gen. 1:26. Was it to Adam that God gave this dominion?

The man of verse 27 is the fulfilment of verse 26. The Hebrew word from which "man" is translated is *adam*, the same as the name of the father of the race. Gen. 2:4-6 refers to a time previous to the creation of man. Verses 7, 21, 22 are a detailed account of what is given in a brief way in Gen. 1:27. The American Revised Version has "man" in every instance in the second chapter where the common version has "Adam." "Adam" was the name of our first father and of the race (Gen. 5:2); and to Adam and his descendants was the dominion given, which he lost by sin, but which will be restored through the second Adam, Christ Jesus (1 Cor. 15:45).

**221. The Garden of Eden, Gen. 2: 8-10**

Where was the Garden of Eden planted?

All that we know about it is that it was upon this earth. There are those who try to locate it definitely now; some in Asia, some at the North Pole. Two of the latest attempts are in the United States, we believe, one in Louisiana, and one in Kansas, where they have found four rivers that seem to fill the description given of the four rivers in Genesis 2. Those rivers would make it seem almost as tho the Garden of Eden was located in Asia; but the names are there given because of their meaning and not as proper names to indicate locality. Why we say we do not know is because the world at that time was different from what it is now, or has been since the Deluge. How much change took place, of course, we can not say; but the apostle Peter tells us that men in speculating over these things wilfully forget that "there were heavens from of old, and an earth compacted out of water and amidst water, by the word of God; by which means the world [*cosmos*, arrangement] that then was, being overflowed with water, perished." 2 Peter 3: 5, 6. Now if the "arrangement," or the "*cosmos*" that then was perished, we certainly have no right to endeavor to use the present *cosmos*, or arrangement, of the earth's surface as proof of where some locality was then.

**222. "Thou Shalt Rule," Gen. 4: 7**

Please explain through the *Signs* Gen. 4: 7, last two clauses, "And unto thee shall be his desire, and thou shalt rule over him."

These are a part of the Lord's instruction to Cain, made much plainer by the American Standard Revised Version: "If thou doest well, shall it not be lifted up? and if thou doest not well, sin coucheth at the door; and unto thee shall be its desire; but do thou rule over it." In other words, Cain would not be cast down, but lifted up, if he did well. His sacrifice would be accepted. Sin is represented as a

beast of prey couching at the door, desiring him, and ready to spring upon him. But God's appeal to him is, to do His will and so rule over the sin. Pre-eminence over Abel is not presented, but pre-eminence over sin.



**223. Children of Ham, Gen. 10: 6-20**

Is there good authority for the statement that the Negroes are the descendants of Ham? If so, is it probable that it was the result of the curse pronounced upon Canaan by Noah? It does not seem possible that God would allow what seems so unjust a thing, especially when Canaan had nothing to do with it, and it was the result of Noah's drunkenness.

Yes, the Negroes are descendants of Ham, as you will learn by tracing the ethnological branches of the Hamitic branch of Noah's family. See Gen. 10: 6-20. They spread abroad to the south, and inhabited Africa. God's curse upon Canaan was not an arbitrary one; it was the simple declaration of what would come upon Ham's descendants as the result of the father's weakness of character. Noah's drunkenness was doubtless accidental, through ignorance; but Ham's sin was a revelation of low character, which, transmitted to his children, would make them the weakest branch of his family. Yet from that curse there always has been and is redemption in Christ Jesus.



**224. Cain's Wife, Gen. 4: 17**

Where did Cain get his wife, if, as it is written, there were only Adam, Eve, and Cain upon the earth at that time?

There are some things which it is worth while to settle for all time. One of these is, that no part of the Bible was written to satisfy our curiosity. Another is, that the one great purpose of the Bible is to warn, to save, to instruct

men in the way of righteousness. 2 Tim. 3:16. Hence many things in the narrative seem incomplete, sometimes contradictory, which, if we had the omitted details, would be plain and clear. The Bible does not say that Adam and Eve and Cain were the only people upon the earth then. It gives an account of the birth of Cain and Abel, Abel's death, and then an account of Cain and his posterity for six generations. It then returns and records the birth of Seth and others. But we have no more ground, except uncertain probability, for saying that Cain's marriage preceded Seth's birth, than we have to say that Tubal-cain's birth preceded Seth's. In fact Seth was probably born, and other sons and daughters of Adam, and perhaps of Seth, before Cain became so fearful that his life would be taken, and the Lord promised him immunity. Cain's wife may have been a daughter of Adam, or, perhaps, of Seth; for within 300 years Adam's and Seth's sons and daughters may have numbered fifty or more.



### 225. Origin of Races, Genesis 10

Will you be so kind as to give your opinion as to where the black and colored people sprang from?

The origin of the races which now people the world is given as definitely in Genesis 10 as in any other book or writing. The idea which you mention of the colored people's descending from Cain is erroneous, for the descendants of Cain were all swept away by the Flood, unless some of them had intermarried with the descendants of Seth, the line from which Noah sprang. Genesis 10 tells us that Noah had three sons, Shem, Ham, and Japheth. The children of the latter, Gomer, Magog, Madai, Javan, Tubal, Meshech, and Tiras, and their descendants, peopled the North; most of the European nations sprang from them. The sons of Shem,—Elam, Asshur, Arphaxad, Lud, and Aram,—peopled with their descendants the lands round about Palestine. From Asshur sprang the Assyrians, etc. The children

of Israel descended from Shem through Arphaxad. The children of Ham peopled Canaan for a time, and Africa. They were Cush, Mizraim, Phut, and Canaan. From Mizraim sprang the Egyptians, from Canaan the Canaanites, from Cush the Ethiopians, etc. Many of the nations, races, and tribes of the world sprang from a mixture of the above. Our own opinion of the color of the African and other races is that originally they were dark, and that this has been perpetuated and aggravated by the climate, intermarriage, and degradation.



**226. What Beast? Rev. 19: 19, 20; Rev. 20: 9, 10**

What beast is referred to by John, the two-horned beast or the beast with the seven heads and ten horns?

There are two powers mentioned in these scriptures, the beast and the false prophet, two leading mighty influences in the last great apostasy of earth. "The beast," it will be seen by carefully reading from Revelation 13 to 20, invariably refers to the seven-headed, ten-horned beast. By comparing Rev. 19:20 with Rev. 13:11-17 it will also be evident that the false prophet is identical with the two-horned beast. Note the specifications: (1) The false prophet gave a false message; (2) he wrought miracles or signs in the sight of, or before, the beast; (3) he deceived the people into believing his false message by the signs which he wrought; (4) he induced them to worship the beast and receive his mark, the badge of his authority. This is just what the two-horned beast did. The false prophet and the two-horned beast are identical.

"The beast" of Rev. 13:1-10 is a symbol of union of Church and State, which has manifested its fullest development in the Papacy. This power will be a persecutor when the Lord comes. The false prophet which wrought miracles before the beast, the two-horned beast of Rev. 13:11-17, is a union of Church and State in this country.

**227. Pharaoh's Free Will, Ex. 9: 12**

How could Pharaoh let Israel go if God was hindering him?

But Pharaoh *did* let Israel go. Now if he could do it at last, he certainly could have done it at first. Only by withdrawing His Spirit does God harden any one's heart; and He does not withdraw His Spirit until men reject Him. It was God's desire that Pharaoh, like Nebuchadnezzar and Cyrus, should be converted. The Lord brought that King to the throne that His power might be manifest and the glory of His name spread abroad. And if the King had yielded to God this would have been the case. God would have used Egypt mightily, even as He did Babylon and Persia. Every request that Moses made of the King was reasonable (Ex. 4: 23; 5: 1; 8: 1, etc.); and the plagues brought upon Egypt were to show Pharaoh and his people that the gods in which they trusted were nothing. Note also that it was not till all hope was gone that God "hardened Pharaoh's heart" by withdrawing His Spirit. In Ex. 4: 21 the Lord declares there will a time come that He will harden the King's heart, but this does not take place till all hope is past. Ex. 9: 12. Previous to that (Ex. 7: 13, 22), "Pharaoh's heart was strong;" (Ex. 8: 15, 32), "he made heavy his heart;" (Ex. 8: 19), "Pharaoh's heart was strong;" (Ex. 9: 7), "was heavy" (stubborn). (See A. R. V. and margin.) But when even the magicians could not stand before Moses, and the King was still stubborn against the Spirit of God, God withdrew His Spirit, left the King to himself, and thus fulfilled what He had said. Ex. 9: 12.

**228. Time of Egyptian Plagues, Ex. 7: 15; 9: 31; 10: 15**

Is there any record to show the length of time that passed *between* the plagues that fell on the Egyptians, as recorded in Exodus?

This can be ascertained to some extent by the study of the text together with a knowledge of climatic and crop

conditions of Egypt. When the plagues began, the Nile must have been high, as the land was soaked with water; the plague of flies when the waters were abating; of storm and tempest upon the growing, early crops; of locusts upon those which revived from the hail and sprang up later. All the cattle of Egypt which were attacked died; that is, such as were in the field. It is reasonable to suppose that many Egyptians gathered their cattle in. And after this plague it is reasonable to suppose that they took of the Israelites' cattle. The plagues seem to have lasted nearly or quite a round of the seasons.



### 229. Borrowing of the Egyptians, Ex. 12: 35

In Ex. 12: 35 it is stated that the children of Israel "borrowed" various things of the Egyptians. As they never gave them back, was this right?

Read as in the Revised Version: They "asked," they demanded. They had been serving long years, centuries in fact, in Egypt. They had really enriched Egypt by their labor; they simply asked what belonged to them. So the word is rendered elsewhere "ask," "demand," "request," "require," and several other terms. See 2 Sam. 11: 7, "David demanded." Also Dan. 2: 27, "The secret which the King hath demanded." "Asked," as in the Revised Version, is the best translation.



### 230. Seeing God Face to Face, Num. 14: 14

Please show the harmony between the statement made in Ex. 33: 20, that no man should see God's face and live, and that in Num. 14: 14, which declares that the Lord is seen face to face.

The passage in Ex. 33: 20 has reference to God and His ineffable glory. Moses pleads, "I beseech Thee, show me Thy glory;" and Jehovah answers, "I will make all My goodness pass before thee," but "thou canst not see My



face: for there shall no man see Me, and live." That is, no man in his mortal, sinful condition could look upon His face and live. It was for this very reason that God manifested Himself in His Son. That Son took upon Himself the form of a servant, and, while the character of God was in Him, yet the glory of that character was veiled in the position which He assumed; in the ancient times, in the form of an angel; after His incarnation, in the form of a man. As an angel Jacob looked upon Him (Gen. 32: 30), and so also did others; but as the all-glorious Deity no man could or can behold Him until he stands complete in God's image. And there is this distinction made between God the Father and God the Son. No man has beheld the Father; the Son alone reveals Him. Matt. 11: 27. So when the Son comes in all the glory of the Father, the wicked will not be able to behold that glory, but will perish in its presence.



**231. Cruelty to Children, Num. 31: 13-18; 2 Kings 10**

Please give some light on the following scriptures: Num. 31: 13-18; 2 Kings 10, the orders of Moses and cruelty to children.

It would help us very much to understand these if we would take into account the conditions that existed when Moses gave these orders. Midian had planned to destroy a nation. They had done this under the teaching of Balaam, who sold himself for hire. The nation of Midian itself had gotten to that place where it was tending to evil, and only evil. Had it been allowed to continue, the children and all connected with it would have not only gone to destruction themselves, but would have brought others into the world doomed to destruction. And if they had been allowed to work their arts upon Israel unrebuked, both Israel and Midian would have gone to utter destruction. God in His wisdom saw that it was necessary to bring a check to that wickedness, and He did so summarily. Surely, it was mercy to those who were slain, to be slain then in their innocence,

many of them, rather than to go on in unmitigated, high-handed wickedness, bringing others into the same conditions. It is better sometimes to cut off an arm or a leg than to lose a life.

Moses did not act on his own initiative. God directed him as to what to do, and certainly we can see wisdom in the directions given. We need not necessarily believe, however, that God was in all the work that the overzealous Jehu did, altho the worshipers of Baal were doubtless worthy of all they received, for they, too, aimed at destruction. The very religion itself, Baal-worship, would even put to death the innocent as a part of its religious service. Baal-worship was destroying God's people, and all the other nations with which it was connected; and this summary punishment was brought to save nations from the sad consequences of the cruel and licentious Baal religion. It would have proved a great deal more effective in this case if Jehu himself had been faithful to God, and had not turned to the worship of the calves.



**232. Instruments of God, Num. 22: 35; 1 Kings 13: 11**

How could the Lord speak through such men as Balaam, and the prophet in 1 Kings 13: 11?

God uses the very best instruments He has at hand always. Balaam was once evidently a true prophet of God. Through his foretelling of events, temptation came to him. Kings and noted men were willing to pay him. They had seen that after he uttered curses, curses followed; and where he blessed, blessings followed. So Balak tempted him by offering him great riches; yet God guarded the prophet, covetous tho he was, so that he spoke His truth. Balaam afterward sought to earn his ill-gotten gain by corrupting Israel, or giving advice to Balak as to how Israel might be corrupted through idolatrous women; but in the wars that followed, Balaam himself was slain.

The disobedient prophet was destroyed because he trusted a brother prophet. The Lord does not declare that His chil-

dren are infallible. Moses made his mistake. We even have the case of the Lord using the wicked high priest of the Jews. See John 11:50. "It is expedient for you that one man should die for the people, and that the whole nation perish not," was what Caiaphas said. The verse following: "Now this he said not of himself: but being high priest that year, he prophesied that Jesus should die for the nation." God used him; and so He always uses the very best material that He has at hand. All that He has to use for the salvation of humanity among humanity, is imperfect humanity. It is only God who could thus use them.



**233. The Matter of Usury, Deut. 23: 19; Eze. 18: 8, 17**

Will you please explain Deut. 23: 19; Eze. 18: 8, 17? Does it not mean to give or take interest on money?

The scriptures above do certainly forbid the taking of usury or increase either upon money or victuals. Should these laws be followed now? That is for each person to answer for himself. In Israel each male had his portion of land. He was not dependent upon the interest of his money. Now many poor men are wholly dependent on the loaning of money. Here is a man that is ill. He has \$5,000. His interest on that, at 8 per cent, is \$400 a year. He may not be able to live upon less than that. Is it not right that he should receive interest from a brother who is better able to pay it than he is to lose it? Where men have money and can loan it to deserving poor or to the cause of God without increase, we believe they would receive a great blessing if they would thus do whole-heartedly. When we have had money to loan, we have loaned it without interest. When we have borrowed, we have often paid interest. The only way to have it right is for each one to do just right, whatever others may do.

**234. Jephthah's Daughter, Judges 11:31**

Did Jephthah offer his daughter up for a burnt offering?

We do not think he did. One writer says: "The original of Judges 11:31 when properly translated reads thus:

"'And it shall be, that whoever comes forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be Jehovah's, and I will offer to Him a burnt offering.'

"The vow contains two parts: (1) That person who met him on his return should be Jehovah's, and be dedicated forever to His service, as Hannah devoted Samuel before he was born. 1 Sam. 1:11. (2) That Jephthah himself would offer a burnt offering to Jehovah. Human sacrifices were prohibited by the law (Deut. 12:30, 31); and the priests would not offer them. Such a vow would have been impious, and could not have been performed. It may be safely concluded that Jephthah's daughter was devoted to *perpetual virginity*; and with this idea agree the statements that 'she went to bewail her virginity;' that the women went four times in every year to mourn or talk with (not for) her; that Jephthah 'did with her according to his vow, and she knew no man.'"—*Appendix to Emphatic Diaglott.*

**235. Does God Cause Earthquakes? Ps. 104:32**

Does God cause the earthquakes and volcanic eruptions? Does God allow Satan to bring harm to His people?

To both questions, yes, and no. All the power there is in the world is from God, and the Source of that power or energy designed that it should always be used for good. Satan and sin have perverted that power, so that God's living law perverted "worketh wrath;" but it always works to the destruction of sin. What God permits, He is often said to do. He permits power to be perverted by rebellion, that men may see that His way only is life and preservation; and in His wisdom He has so ordered that sin will always work out destruction. He therefore does not cause earthquakes in the sense that they are a part of His plan. They are among

the evils which sin has brought, but which God is using to His glory. Yes, He allows Satan to bring temporal and seeming harm to His children. Satan brought it to Job, he brought it to Christ. Are we better than our Master? The harm would be permanent were not our God the living God, and to every soul who trusts Him God will turn all the evil to good. For "we know that to them that love God God worketh all things with them for good." Rom. 8:28, A. R. V.



**236. "Serve with Thy Sins," Isa. 43:24**

Please explain the meaning of the text, "Thou hast made Me to serve with thy sins." Isa. 43:24. I have heard it quoted to prove that we have God's blessing in our sins.

The text is a mistranslated and a fearfully misused one. The "thou" is said to those who never knew God, or professed to know Him. Read the context and it will be seen that the Lord is addressing His people who have departed from Him. And then read the text as given by the best translation in the English, the American Standard Revised Version: "Thou hast bought Me no sweet cane with money, neither hast thou filled Me with the fat of thy sacrifices; but thou hast burdened Me with thy sins, thou hast wearied Me with thine iniquities." The endeavor to prove God in every man by this text is evil and perversive. See Rom. 2:23, 24.



**237. Increase of Light, Isa. 30:26**

In order for the sun to shine seven times hotter on this earth made new, will not the earth flee away from its present orbit, and move seven times nearer the sun?

Reference is evidently made to Isa. 30:26: "Moreover the light of the moon shall be as the light of the sun [now is], and the light of the sun shall be sevenfold, as the light

of seven days, in the day that Jehovah bindeth up the hurt of His people, and healeth the stroke of their wound." No, the sun will not be nearer; it will simply shine undimmed, that is all. Scientists tell us that our poor, sin-marred, human eye can appreciate only two per cent of the light of the sun; ninety-eight per cent is invisible to us. God, in mercy, dims the glory of His creation in order that sinful man may be spared its overpowering glory. In that day when God binds up the breach of His people, God's sun shall shine forth in undimmed splendor, and, by that light which immortal eyes will be fitted to bear, we shall see new beauties in God's creation that we never could see before.



**238. Child and Sinner of a Hundred Years, Isa. 65: 20**

Will you please explain Isa. 65:20: "For the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed"?

The text and the context clearly refer to the end of sin and the entering upon the eternal inheritance. Let us consider what is elsewhere revealed of some of the events of the great day of God.

1. The great day of God's wrath begins with the close of probation and the pouring out of the seven last plagues.

2. Under the pouring out of the seventh plague Christ comes, and all the living wicked that are left perish in the presence of His awful glory. See Revelation 14 to 19.

3. During one thousand years—the "many days" of Isa. 24:22—the earth is left desolate; the wicked are dead, and the saints are in heaven with Christ.

4. At the close of the one thousand years, the "many days," the wicked are raised from the dead, and vindicate God's infinite justice by yielding themselves once more to the deceptions of Satan. He organizes them again into armies, and attempts to take the city of God. Rev. 20:5-8; Isa. 54:15, 17. This is a "little season," as compared with the thousands of years of his existence, and will be about one hundred years in length.

5. There will be among these wicked ones the young who have just passed the age of accountability, and have rejected God. There will also be the hardened sinner; and for that period of time they will, by yielding to Satan's control, demonstrate that God has justly rejected them. For aught we know they may still beget and rear children.

Now in the light of these facts read Isa. 65: 17-21. Verses 17-19 present before us the glorious new earth and its capital city, in which sorrow and crying will never enter. See also Rev. 21: 1-4.

The next verse gives the reason,—for before that, all the former conditions will have passed away, the premature old man, the abnormally old infant; for at the close of that little season the child of wickedness will die a hundred years old, and the sinner being a hundred years old shall be accursed. And when God's glory appears above that city, they shall all perish in His presence. Rev. 20: 9. The age of each is expressed by that period, their resurrection life; their experience in sin by the terms "child" and "sinner."

We do not gather from the scripture that every responsibly wicked child shall live to be just one hundred years old; nor do we believe that the reference is to antediluvian children, some of whom were reputable fathers at sixty-five (Gen. 5: 15, 21); but the one hundred years covers that wonderful period in which God's plan will receive final vindication in justice from all the universe, and every false theory shall be determined at its true worth of utter emptiness and falsity. Man's presumptuous claim to inherent immortality, to deityship enthroned, to "divine immanence," to Christ within, whatever the character, will be laid bare, and Christ's words, "No man can come to Me, except the Father which sent Me draw him," and, "Without Me ye can do nothing," are proved forever true.

His Word declares that by nature men are "alienated from the life of God," "having no hope," and "without God in the world;" that the only hope in the world is by living faith to grasp God's promises, God's life, and God's regeneration. Those who do this, will be saved. Those who do not do this, shall remain condemned; and God will, in the period

which follows the thousand years, demonstrate the truth of His Word to all the universe in the negative as well as in the positive. In the negative He will show that the great mass of the wicked will in and of themselves have no desire whatever to worship Him or do His will. Right in the sight of the glorious city of God, in the face of the fact that they live only by His power, they are deceived by the enemy still to fight against God. Having utterly rejected the law, the Gospel, and the Spirit of God, they have no power to repent, no desire to return, no love for righteousness; they have placed themselves utterly outside of the plan of God. Their hearts are wholly carnal. Satan deceives them. He marshals them into armies,—a long and tedious task. He plans the mightiest campaign earth ever knew. He forges, through earth's mightiest artisans, the weapons of hell. But not a soul, whether of morally responsible youth or mature age, during that period turns to God; and at the close comes the total destruction of sin and all demonstrably identified with it. God will demonstrate His truth in a positive way in the fulfilment of all the blessed promises that He has given to the redeemed. The wicked are forever cut off. Beyond lie the glorious new heavens and earth, which the righteous shall inherit; and from henceforth "there shall be no more curse."



### 239. Taking an Oath, James 5:12

Is it right to be sworn? See James 5:12 or Matt. 5:34.

These scriptures forbid *extrajudicial oaths*. There are many people who seem to think their word will not be believed unless they connect with it some oath, such as "I hope to die;" or they swear by the earth, or by their head, or by some saint or prophet. All these things the Lord tells us are wrong. All extrajudicial oaths are out of place; but when authorities require us to take oath, it is proper for us so to do. Even so Jesus was sworn at the time of His trial. See Matt. 26:63. "I adjure Thee by the living God,"



was the form of the oath that was put to the Lord by the high priest. Before this Jesus answered nothing; but when the oath was put to Him by the priest, He replied. So we read in Hebrews 6 that the Lord swore by Himself. It is proper on right occasions for the Christian to take oath.



**240. A False Prophecy, Micah 4: 5**

Does Micah 4: 5 refer to the new earth?

No; it is part of a false prophecy that the people of "many nations" will raise in the last days; it begins at verse 2. See also Isa. 2: 3-5. But the Lord says that those who raise this cry of peace and safety are forsaken of the Lord, and are soothsayers like the Philistines. Isa. 2: 6. The Lord's message for the last days respecting the state and purpose of the nations is found in Joel 3: 9-16.



**241. "On" or "in," in the Lord's Prayer, Matt. 6: 10**

Shall we repeat the Lord's prayer "on earth" or "in earth"? What is the difference?

There are different translations, but the thought is the same in all. Literally, the Saviour said "on" or "upon," Greek *epi*. The American Revised renders, "Thy will be done, as in heaven, so on earth." And this is as near a right translation as we could ask.



**242. False Religion, Matt. 7: 22, 23; Mark 9: 39**

Please explain Matt. 7: 22, 23, with Mark 9: 39. Is there not a contradiction?

The first text simply shows that the last days will reveal the hypocrite and the false wonder-worker. Not signs then, but character, will avail. The second text points this les-

son,—that no disciple of Christ has been set as judge. It was not the business of the disciples to command or prohibit what should be done by others in Christ's name.



**243. Old Garments and Wine-Skins, Matt. 9: 16, 17**

Will you, through the columns of your paper, explain Matt. 9: 16, 17?

The parable reads thus: "No man putteth a piece of undressed cloth upon an old garment; for that which should fill it up taketh from the garment, and a worse rent is made. Neither do men put new wine into old wine-skins: else the skins burst, and the wine is spilled, and the skins perish: but they put new wine into fresh wine-skins, and both are preserved."

1. God's truth is living, strengthening, expansive, progressive. This the Pharisees of all ages, incrusting in dry, dead forms, have been unable to comprehend or apprehend. This has always been the danger of those who are disciples of men. John's disciples had followed the forms of the Pharisees; why did not Christ's disciples do the same? Answering the question of mere custom, Jesus touches the deeper truth in the parables above quoted. Undressed or unfulled cloth shrinks and thickens in the fulling. While it appears less, it is of greater worth. It is, so to speak, a living web. Placed upon old cloth, its shrinking would tear the old material, and make a worse rent. The whole Jewish system had grown old, not because of God's truth, but because truth had been mixed with human tradition till the life had departed and only a perverted form was left. God's living truth could not be patched upon the dry, dead form.

2. Skins of animals were used for bottles. The fresh bottle would expand with the fermentation of the new wine; but new wine put into old, dry, unexpansive skins would be sure to burst them. The cloth parable was symbolical of the doctrines of tradition; the wine-skins, of the hearts wedded to the traditions. Just as long as they remained

in that condition they could not receive the pure, living truth of God. Therefore the words of Jesus to Nicodemus, "Ye must be born again," "born from above," or receive the living truth of God. The parable does not mean that God's truth changes, or that eternal truth is set aside; but it does mean that warm, living truth can not be patched on to human creeds, and that hearts wedded to those creeds can not receive living, expansive truth. And the parable is applicable for all time.



#### 244. Smoking Flax, Matt. 12:20

In Matt. 12:20 it speaks of smoking flax. What does this mean?

"A bruised reed shall He not break, and smoking flax shall He not quench." It simply means this,—that God in His great goodness would not cut any one off so long as there was hope for him. The reed might be bruised, but He would not break it. He came to bind up. The smoking flax might be consuming, yet He would not put out the fire. He would not override the will of the sinner. He would not attempt to force moral conclusions. In His great mercy and goodness He would do everything He could to help the weak who seemingly were without help.



#### 245. "It Is a Gift," Matt. 15:4-6

Please explain Matt. 15:4-6. What is the meaning of "It is a gift"?

One of God's great commandments enjoins, "Honor thy father and thy mother." That means to support them in old age. But the Pharisees had a scheme of making void their duty. They said, My property is "Corban" (Mark 7:11), that is, "given to God," and I have no right to use it for you; and therefore they withheld the help their parents needed, while they used the property for their own benefit. Of course, it was not given to God. That was a plan to get rid of duty.

**246. Take Up Serpents, Mark 16: 18**

Do you not believe that those who believe are under obligation to take up serpents?

Not at all. That is one of the signs which the Lord declared should follow those who believe; but we are not to suppose that all these signs will follow every one, or be manifest at all times; nor ever at the will of man, but always at the will of God. God does not furnish power for man to display himself. If necessary to His work or for the glory of His name that men should work these miracles, and He can trust them with His power, God will enable them to do all that is here promised; but it is an utter perversion of this text to demand of a believer that he should do the things named to prove his faith. The man who would ask it is unwise, the man who would attempt to work miracles in response is both unwise and presumptuous. Jesus was thus challenged by both Satan and Herod, but He responded to neither; and John, among the greatest prophets, wrought no miracle.

**247. "Hate" and "Love," Luke 14: 26**

We say to people, "The Bible means just what it says," and they confront us with the passage, "If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be My disciple." We say, "O, well, Christ meant that we must love them less than we do Him." They reply, "Then perhaps these other things do not mean just what they say either." Was not that minister right who said that there were errors in our translation?

The Bible means what it says, but the Spirit of God, not sin-loving man, must be the interpreter of those words. The Greek word translated "hate" is *miseō* (from *misos*, hatred), and is defined to mean, "to hate, regard with ill will, to detest, abhor, to *regard with less affection, love less, esteem less.*" What is said in Luke 14: 26 is just what is

said in Matt. 10:37. To love God with *all* the heart means not to love at all those things that would destroy our love for God. This is termed hate. But he who loves God with all his heart, will love father, mother, and all others, as no one outside of Christ can love them; but his love is for their eternal good, that they may be saved. To love them supremely is not to love God. Such love is worldly, carnal. It will end with this life. To love God supremely means oftentimes to forsake the dearest ties of earth; and this the world would call hatred. How many times is a child told that he does not love but hates his father and mother because he will do God's will contrary to their belief! And yet to follow Christ means to do this. He loves God so much that his regard for his friends the world calls hatred; and yet after all he loves them, if he loves Christ, with a love no worldly heart feels. Yes, there are errors in our translation, but not sufficient to lead a single soul astray who wants to find the way.



**248. The Sin "Winked at," Acts 17: 30**

What is the sin God winked at?

We do not read anywhere in His Book that He winked at any sin. The Scripture is, "The times of this ignorance God winked at." Acts 17:30. This means as given in the R. V., "The times of ignorance therefore God overlooked." In other words, He in mercy did not destroy the sinner.



**249. Mammon of Unrighteousness, Luke 16: 9**

What is the "mammon of unrighteousness"? and who are the "they" that "may receive you into everlasting habitations"?

"Mammon of unrighteousness" is the money and property of this world, the "riches" of this unrighteous world. The Revised Version reads, "Make to yourselves friends by

*means of the mammon of unrighteousness.*" The lesson is that we should so use the riches of this world that we shall have our hope upon something better. The "they" who receive us into everlasting habitations are the angels of God. See Matt. 13:39; 24:31.



#### 250. Who Judges? John 5:22

Please explain John 5:22, where it says that "the Father judgeth no man, but hath committed all judgment unto the Son." If Christ is our judge, who is our mediator?

There are different phases to a judgment work. There is the examination of cases, the pronouncing of the sentence, the execution of the sentence. In the closing of Christ's work as priest the Father is judge. Dan. 7:9, 10. But in the execution of the judgment, the work is committed to Christ. John 5:27. In the adjudication of the cases of the wicked Christ associates His people with Himself. 1 Cor. 6:2, 3.



#### 251. Women in the Church, 1 Cor. 14:34, 35

Please explain 1 Cor. 14:34, 35 and 1 Tim. 2:11, 12.

This is one of the questions ever bobbing up for answer, a needless question if it were not for timid sisters whom Satan or unbalanced men seek to silence by the misuse of this scripture. To say that we do not understand all that is implied in this might be a very proper thing. But this would not affect the main question at all. That the above scriptures forbid women lording it over men in church matters, assuming authority which they do not possess, making themselves unduly prominent, domineering, or arrogant, all sensible people will admit. Such conduct, which has been at times manifest in professed Christian churches, brings good neither to the women nor to the church, and is shocking to good taste and common sense.

But does the text forbid women's bearing testimony for Christ or speaking at all in public? — Emphatically, no. Let him or her who so thinks read of Deborah the prophetess, who helped Barak (Judges 4 and 5); of Huldah, who instructed all Israel (2 Kings 22: 12-20); of Anna, who gave public thanks in the temple (Luke 2: 36-38); of Priscilla, who instructed more perfectly the mighty and eloquent Apollos (Acts 18: 24-26); of Philip's four daughters who prophesied (Acts 21: 9); of Phebe, the deaconess (literally) of the church at Cenchrea, commended by Paul (Rom. 16: 1); and of the other women mentioned by the apostle in Romans 16. Read the instruction he gives to women who speak in public. 1 Cor. 11: 5, 6.

In the light of this let any and every woman, if she has a testimony to bear for God, *not* seek to usurp authority over a man, but on proper occasions bear her testimony in Christ's name with all assurance, but with becoming modesty. "With the mouth confession is made unto salvation." Rom. 10: 10. This includes women as well as men. See Rom. 10: 12, 13; Gal. 3: 28.



#### 252. Who Are the Branches? Rom. 11: 17

In Rom. 11: 17 who are the branches broken off? Are *we* the wild olive-tree that is grafted in?

The branches broken off are the tribes of unbelieving Israel. Compare Jer. 11: 16; Rom. 11: 14-21. Unbelieving Gentiles are the wild olive branches; and such were we (Eph. 2: 12; Titus 3: 3), but believing in Jesus Christ we become of the true Israel, grafted into the True Vine (Rom. 11: 20, 22; Eph. 2: 19, 20; Titus 3: 4, 5; Eph. 3: 6).



#### 253. "Every Eye Shall See Him," Rev. 1: 7

If this earth is round like a globe, how can every eye behold Christ as He comes in the clouds at the second advent?

Does not the earth revolve? If the Lord Jesus should first appear as directly overhead, it would only take twenty-

four hours for all the longitudes of earth to see Him. In that fearful day the earth may revolve more rapidly at the will of her Maker; and angels will *gather* the elect.



**254. The Whole Family in Heaven and Earth, Eph. 3: 15**

From whom do the whole family in heaven and earth receive their name, from God the Father, or Christ the Son? And is it revealed in His Word what that family name will be?

According to Eph. 3: 14, 15 the family name is that of the Father. See the American Revised Version from later and better Greek texts: "For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named." What one of the great names of the Creator will be used as the family name, we know not. It may be "Jehovah," God's great covenant name.



**255. "I" or "He," Rev. 13: 1**

Why the difference in Rev. 13: 1? My Bible reads, "I stood upon the sand," etc.; but you quote, "He [the dragon] stood upon the sand," etc. Please explain.

It was the dragon, and not John. All the oldest and best Greek manuscripts read "he" instead of "I." In the original there is no break between this and the chapter before.



**256. Priests in the New Earth, Rev. 5: 10**

What office will priests have in the new earth?  
Rev. 5: 10.

Just the same office they would have had if sin had never entered. We get a wrong conception of the eternal priesthood by looking at the office solely from the standpoint of sinful conditions. One of the great purposes of



priests, according to Mal. 2:7, is teaching. "For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of Jehovah of Hosts." And so God will have a ministering, teaching priesthood to the undeveloped tho sinless in character throughout all eternity. The blessed office of unselfish ministry will go on forever.



### 257. The Bottomless Pit, Rev. 9: 1; 20: 3

It has been said that the term "bottomless pit" of Rev. 9:1 refers "to the unknown wastes of the Arabian desert." Why should it not refer to the Arabian desert in Rev. 20:3, instead of to the entire earth?

We do not know that it does so refer in Rev. 9:1. The original term, *abussos*, "the deep" (Gen. 1:2, Septuagint), refers to the earth in its condition of chaos; and the term in Rev. 20:3, to the earth as it will be when sin has finished its work, and chaos comes again (Jer. 4:23-25; Isa. 24:1-5). Does not "abyss" in that highly figurative prophecy of the trumpets refer to the very elements of hell which reduce the earth to chaos? The one is a type of the other.



### 258. What Is the Meaning of Old Style and New Style?

The Old Style of reckoning time is that of the Julian Calendar, prescribed by Julius Cæsar, "in which three years of 365 days each were *always* followed by one of 366 days, and the months, after some changes made by Augustus as to their number of days, had the length now adopted in Europe and America. This calendar is now *twelve* days behind the Gregorian Calendar."—*Standard Dictionary*, 1907.

The New Style is that of the Gregorian Calendar, "prescribed by Pope Gregory XIII, by which the Julian Calendar was modified by calling Oct. 5, 1582, October 15, and continuing the count ten days in advance, and by making the terminal

years of the centuries, 1700, 1800, 1900, etc., common years of 365 days, except when the year was a multiple of 400, as 1600, 2000, etc.; the calendar now in use in nearly all Christian countries except Russia and Greece."—*Id.*

The change was made in Rome as given above. It was not made in England till 170 years later, when Sept. 3, 1752, was reckoned September 14, and the beginning of England's year was changed from March 25 to Jan. 1, 1753. But these changes in no way affected the days of the week. In Rome Oct. 4, 1582, was Thursday. The next day was called October 15, New Style, and that day was Friday. In England Sept. 2, 1752, was Wednesday. The next day was called September 14, and that day was Thursday. Neither change made any difference in the days of the week. Russia's days of the week are identical with ours.



### 259. Old and New Dispensations

Will you please explain through your paper the difference between the new and the old dispensation? Much is said about the superiority of the present age of "free grace"—the age of the "Holy Spirit," etc.; and there must be a great difference some way, since the angels sang for joy at Christ's birth. But yet the "law," or commandments, are as binding now as then, and faith was as essential then as now. The righteous men of old were filled with the Spirit as fully as are any now, and people were saved then as now by virtue of Christ's sacrifice. Of course Christ's life and death made clearer the character of God and His plan of salvation; but is *this* all?

1. The word "dispensation" simply means a dispensing, a weighing or dealing out, a distribution, a stewardship. Old and new dispensations are not Bible terms. If used at all as distinguishing different ages, they would refer to the forms and modes of administration of God's blessings, not to the character of the blessings.

2. God's character, and hence His character-requirements, are always the same. He demands obedience to His will, the keeping of His commandments, in all ages alike. He appoints the same means of salvation, the sacrifice of Christ, and faith in God. Neither time nor circumstances can change these principles.

3. But there has been a constant development or disclosing of God's plan in varying degrees throughout the ages; and instructions have grown fuller and completer as the ages have gone by.

4. In the patriarchal times the family was the center around which all worship revolved, the head of the household being the priest and chief dispenser of God's blessings. More elaborate, more detailed, were the ceremonies and the worship during the Levitical age; and the chief ministers or dispensers of God's truth were the Levites. All the shadows of the past met the substance in the person and sacrifice of Christ Jesus, and the dispensation of blessing was largely among the ministers and elders of God.

5. But there were "free grace" and "the Spirit" of old; and the efficacy of Christ's offering then availed, as now, and it was necessary to believe God to be saved.

6. Wherein, then, lies the great difference?—In these chiefly: (a) It was a great step in the development of God's plan; (b) It demonstrated the power of God over sin in human flesh; (c) In this perfect life of our Lord the world safely passed its crisis (John 12: 31), and the doom of Satan and sin was forever sealed; (d) Until that time even the angels had been, if not in doubt, at least in perplexity; but all was settled in the personal triumph of Christ. Rev. 12: 10-12. See Rom. 16: 25, 26; Eph. 3: 3-6; Rev. 5: 1-10. Much more might be said, but we have not the space. But our correspondent will see that the glorious confirmations in fulfilment of all God's promises in Christ Jesus were marvelous events. All these were the manifestations of the mystery of godliness for which the church had been in travail, and the world had been waiting.

**260. Meaning of "Jews," Gen. 49: 10; Rom. 2: 28, 29**

Does the term "Jew" apply to all of the tribes of Israel, or to the tribe of Judah alone?

The word is used as referring to a citizen of the kingdom of Judah, embracing the tribes of Judah, Benjamin, and the Levites among them, tho spiritually it has a far larger meaning. Scholars differ as to its derivation. Some contend that it came from "Jahwe" (another way of spelling the covenant name of God), "Jahwes" ("Jews" in our language), the people of Jahwe or Jehovah. Others hold that it came from the tribe of Judah. But in God's mind this comprehended all; for in Judah was the rulership, and through that tribe came Christ, the Creator, the Redeemer, the King of all Israel. Gen. 49: 10. Therefore Jesus declares, "Salvation is of the Jews." John 4: 22. And therefore Paul declares, "He is *not* a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit not in the letter; whose praise is not of men, but of God." Rom. 2: 28, 29. The true Jew is a true disciple of Christ.

**261. Can a Child of God Be Lost? Heb. 3: 1, 14**

Can a child of God, redeemed by the precious blood of Christ, so far apostatize as to be at last eternally destroyed? Or, in other words, can a person "born again" be unborn and lost?

Every soul is redeemed by the precious blood of Christ. Only those who accept that redemption will be saved. "Begotten" is a better term to use than "born." The very fullness of birth will not take place till the resurrection, tho the essential of it, the character, must be produced here. Whatever figures the Lord uses to indicate or symbolize the change of character which must take place in the children of earth in order to be saved, they must not be understood so as to preclude man's free choice. The natural child is begotten and born without any will of its own; and, while God does

all the work through His creative power in the spiritual child, yet the spiritual child *must choose*. And, having chosen, he can retract his choice. Saul was, by the Spirit of Jehovah, "turned into another man." "God gave him another heart." 1 Sam. 10:6, 9. Yet Saul rejected God, and turned to the very agents of darkness instead, for which he died. 1 Chron. 10:13, 14. "He that endureth to the end, the same shall be saved." Matt. 24:13. The highest of all created beings, Lucifer, son of the morning, fell to destruction. These things are given us in warning; for we, "holy brethren," "are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." Heb. 3:1, 14. See also Heb. 6:4-8; 10:26-31.



## 262. Discoveries of Geology, 2 Peter 3:6

Do the discoveries of geology *really* conflict with the statement in God's Word that the world was created in six literal days, as scientists claim that they do?

None of the *true* discoveries of geology really conflict with God's Word. The chief difficulties with geologists are that they discover many things that are not so, and make wrong calculations on what they do discover. All will admit that at some period or other the earth has been submerged; but geologists deny the universal Flood in the time of Noah. The Word of God indicates that the changes at that time were both tremendous and universal. "The world [the cosmos, the arrangement] that then was, being overflowed with water, perished." 2 Peter 3:6. Not only were the flood-gates of heaven opened, but "the fountains of the great deep" were broken up. Gen. 7:11. The tremendous cataclysm changed the whole face of nature, heaved up mountain chains, buried forests, and melted the rocks. Sea became land, and land became water. Earthquake, fire, and deluge held high carnival; and changes took place in a day that geologists ascribe to millenniums. In simple rea-

son when geologists differ from 350,000,000 years to 17,000,000 on the age of the earth, we still prefer to trust in the Word of God, of which "they willingly are ignorant." 2 Peter 3: 5-7.



**263. Will Solomon Be Saved? Eccl. 12: 9-14**

We hope so. It is always sad to think of one's utterly failing for whom God has done so much. We believe he will be saved, because Ecclesiastes, written after his idolatry and worldliness, shows that he clearly saw them to be folly, and repented of his sins. Eccl. 12: 9-14.



**264. The Holy Shekinah**

In reading the Bible there is one name that I have failed to find,—“The Holy Shekinah.”

The word “Shekinah” is not in the Bible. It is a late Jewish term referring to God's abiding presence among His people through His glory. It comes from a word meaning “to dwell,” and may, according to the Standard Bible Dictionary, be “that which abides.” In a common sense it is generally applied to the manifestation of glory which abode in the sanctuary over the mercy-seat.



**265. “God” in the Plural**

Is it proper to address the Deity in the plural, as, “We thank You, God, for providing for our many wants”? Is not that putting God in the plural?

The word from which “God” comes, *Elohim*, is a plural word with a singular signification applied to the Godhead. “Jehovah is one;” and while it might be proper to use “you” so far as language is concerned (for “you” is used in both singular and plural), it does not sound well, and carries with it a feeling of irreverence. “Thou” and “thy” and “thee” carry with them, through custom, more of respect

and reverent regard. To us it sounds much better and more reverent to say, "We thank Thee, O God," than to say, "We thank You, O God." In addressing our Father in heaven we should use such terms as would foster respect and reverence. Human nature gets away from such things altogether too quickly.



**266. Was Peter a Catholic? Matt. 16: 18**

Please tell me if Peter, one of Christ's disciples, was a Catholic. Does it say anywhere in the Bible that Peter was a Catholic?

Nowhere in all the Bible does it say that Peter was a Catholic, or a Presbyterian, or a Congregationalist, or a member of any other denomination or sect. He was a disciple and an apostle of Jesus Christ, one of the leading ones among the apostles, one of the very first to confess Jesus as the Christ, as we learn from Matthew 16, in which Jesus said to him that flesh and blood had not revealed to him that great truth, but the Father in heaven; and then Jesus tells him that he is Peter, a stone; and "upon this Rock [his confession in Christ Jesus the Rock] I will build My church; and the gates of Hades shall not prevail against it." Not upon Peter was the church built, but upon Christ Jesus. See 1 Cor. 3: 11; 1 Peter 2: 6-8. Peter is one of the living stones built on Christ, the foundation.



**267. The Lord's Prayer, Matt. 6: 9-13; 1 Tim. 2: 1, 2**

Is the Lord's Prayer sufficient? We take Jesus for example, and He taught us that. Sometimes I think this is the only way we ought to pray.

Our Lord did not mean, when He taught the disciples the Lord's Prayer, that they should invariably and always say that same form of words and no other. He did not say, "Pray these words;" but He said, "*After this manner* pray ye." The Lord's Prayer is given to us as a short example

of what prayer should comprehend,—praise and glory to God, submission to His will, a request for those things that we need, a heart of love and mercy toward others, and the ascription to Him of power and glory. It is a wonderfully comprehensive petition, covering all subjects in principle. He has told us elsewhere to pray for all men, for kings, for those who are in authority, to pray for the servants of God, to pray for our enemies, to ask in His name, etc., etc. He would have us by prayer and supplication cast all our cares upon Him, and make our requests known to Him. But of course the long, detailed prayers should be in secret communion between ourselves and our heavenly Father. God would not have us learn any set form of words through which our petitions should be breathed at all times. Genuine prayer always has in it reverence for God and faith in Him, with a deep sense of need on our part. Such prayers prevail.



**268. Life-Insurance, Deut. 30: 19, 20**

I know something about the \_\_\_\_\_ Company. It is not connected with any secret society, it only insures lives, for one or two or more thousands of dollars. In twenty years you can get your instalments (which run about fifty dollars a year) in one sum, whether you die or no. It is simply a big savings-bank. After you have been with them three years, and don't care to be with them any longer, you can get your instalments returned. Now, what is wrong in a life-insurance? Is it not all right for a person to take out a policy, and if he dies, his family of wife and little ones have something to fall back on, without being compelled to rely upon the day's wages of the mother? Is a life-insurance, as I described above, not just like any other speculation?

It seems to us that a savings-bank would be much better. You can put money in any bank, and draw it out the next month if you desire. And if you wished to leave it for three years, you could draw not only your deposits, but in-



terest beside. How is insurance any better than a bank? In twenty years you have paid \$1,000. Of course, some of this has been on deposit only a short time, but the whole has been deposited on an average of ten years. One thousand dollars for ten years, annual interest at five per cent without compounding, would amount to \$1,500; but from your company you only get, at the end of twenty years, the principal. It is much better, we think, to invest in a small piece of land, or some kind of business in which wife and children will have an interest, than place before them the temptation of wishing for the death of a husband and father. To us God is a good insurance company; for "He is thy life, and the length of thy days," the only One who can insure life, and into whose care we can safely commit wife and children. Life-insurance is a "speculation," but trusting God is a sure investment.



### 269. Why Men Shave

Could you please explain the object in shaving, and whether it is wrong or not?

How could we tell all the objects men have in view? Some do it because it is fashionable, just as they part their hair on the side, or in the middle, or not at all. Some because the face feels more comfortable. To some the wearing of a beard is almost torture. Some men can not raise a good beard, and the little that does grow they think might as well be shaved off. Some shave because they think it is more becoming, just as others wear a particular shaped hat, or their hair in a particular style. Other some shave to please their wives. And still other some do not think much about it anyway, they just shave, that is all. We know nothing against the mere act. It depends on the spirit and motive. The instructions to God's people anciently to avoid the fashions of heathen devotees have no special application here. Who knows that a razor was never on the face of our Lord? We do not think there was; but who knows? Evi-

dently His hair was cut at times, and perhaps His beard was trimmed. There are bigger things than these for Christian hearts and minds.



**270. The Morning of the Resurrection, John 20: 19**

When the disciples were assembled on the morning of the resurrection, were they there for worship, and had the door locked because the Jews were opposed to their way of worshiping? or were they living there, and afraid the Jews would kill them?

We have no account whatever in the Scriptures that the disciples met on the morning of the resurrection. The record which speaks of their meeting together, with the doors closed for fear of the Jews, refers not to a morning meeting, but to an evening meeting, held toward the close of the first day, and continuing until the second day had well begun. See John 20: 19, "the same day at evening." Note also that that expressly says that the doors were shut where the disciples met for fear of the Jews. This was not an assembly for meeting; for we read in Acts 1: 13 that this upper room was the place where abode both Peter and James, and John, etc., the whole eleven disciples. It was their common living abode.

During the whole of this first day they were in doubt, in trouble, in perplexity, many of them doubtless ashamed to appear in public, because the One in whom they had hoped was to them lying in the grave. So far from meeting to celebrate His resurrection, they did not even believe that He was raised from the dead. See Luke 24: 36-41; Mark 16: 11-14.



**"He that overcometh shall inherit all things; and I will be his God, and he shall be My son." Rev. 21: 7.**

# Scriptural Index

Not all the following texts are explained by any means. Some are used as proof texts, some as illustrations, some as parallel passages to those quoted. Very many have been omitted. The reference is to the *page* in the book.

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