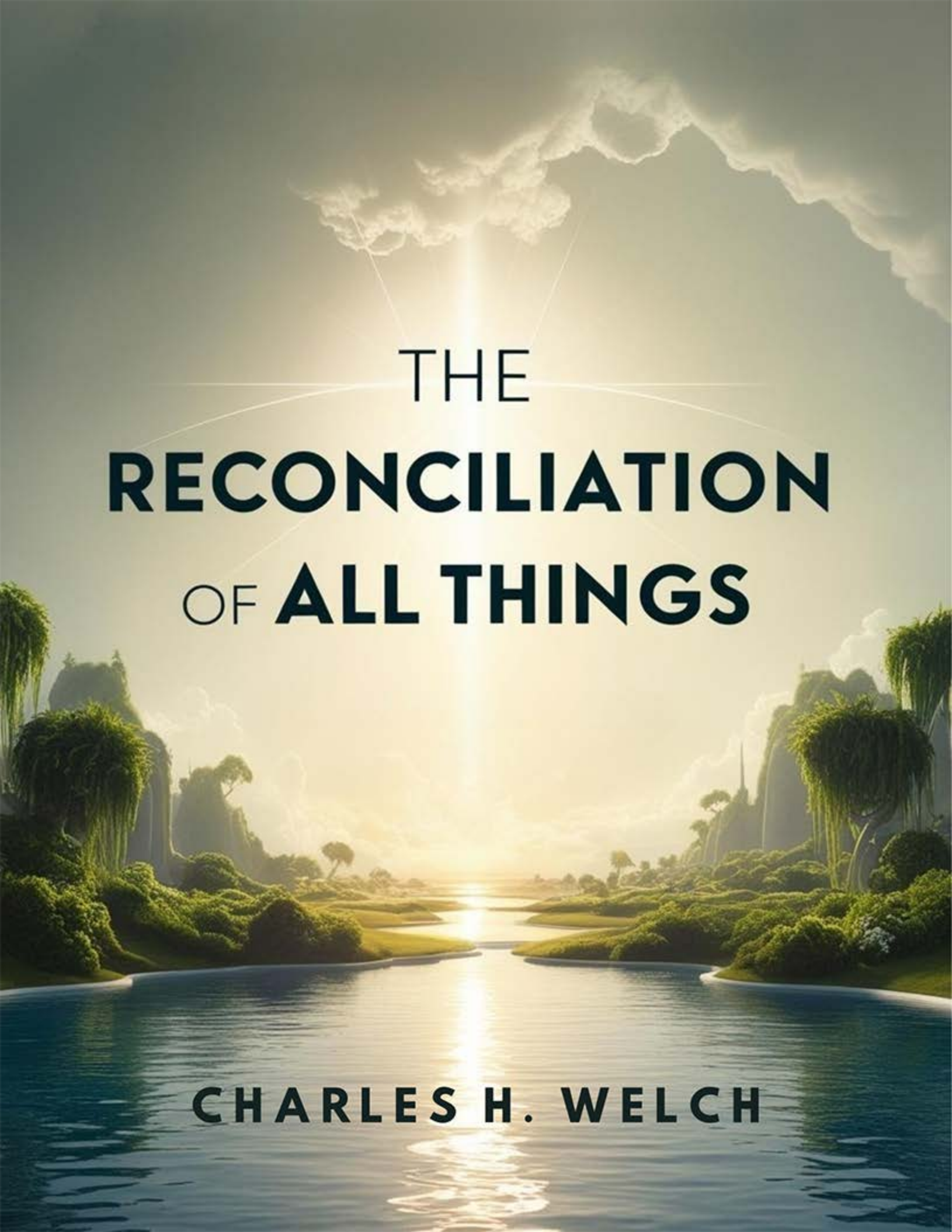
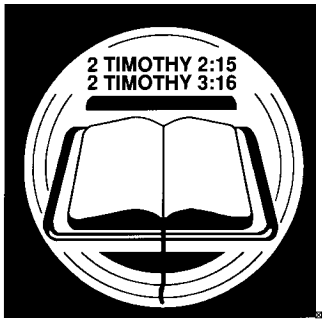

THE
RECONCILIATION
OF ALL THINGS
CHARLES H. WELCH

The RECONCILIATION of ALL THINGS

Charles H. Welch

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The Reconciliation of All Things

by

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The Chapel of the Opened Book
and
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The Berean Expositor

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Dispensational Truth
The Apostle of the Reconciliation
The Testimony of the Lord's Prisoner
Parable, Miracle and Sign
The Form of Sound Words
Just and the Justifier
The Prize of the High Calling
In Heavenly Places
etc.

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The Reconciliation of all Things

In the following pages A and B discuss the subject of The Reconciliation of all Things. The standpoint of B represents the standpoint of the Author, whilst the arguments of A are an attempt to present justly the views which the Author here entirely repudiates. The deep questions of Sin and the Deity of Christ are scarcely touched, but fuller consideration of these subjects may be found in the booklets *Sin and its relation to God* and *The Deity of Christ*.

Are the words 'all' and 'universal' synonymous?

A. --Do you believe in the reconciliation of all things?

B. -- Yes, most certainly I do.

A. -- I am glad to hear it, for I have been given to understand that you denied that doctrine.

B. -- Perhaps I had better explain my position as I do not want to give you a false impression. A little while ago a friend said to me, 'Then you do *not* believe in the restitution of all things?' to which I replied, 'I do believe in the restitution of all things *which God has spoken by the mouth of all His holy prophets* (Acts 3:21), but I am afraid you have in mind the restitution of all things as taught by Pastor or Mr. So and So, and that of course is another question'.

A. -- It comes to this then, that really and truly you do not believe that 'God will be all in ALL'.

B. -- Most certainly I do, but I do not necessarily believe the word 'all' embraces just exactly the same number you may do.

A. -- Yet I cannot understand how it is possible for 'all' or 'all things' to mean 'some' or 'some things' without resorting to some form of self-deception.

Scriptural usage of 'all'

B. -- I believe you will understand if once you see the passages in their contexts. Let us look at a few just by way of illustration. Would you say that such an expression as 'every nation under heaven' was universal in its scope or that it meant only some nations?

A. -- I should say most decidedly that if Scripture means what it says, 'every nation under heaven' must be nothing short of worldwide.

B. -- Well, the words are used in Acts 2:5 to speak of the nations from which the Jews had come to Jerusalem, and as the very passage goes on to enumerate those nations we can easily test the meaning. With the exception of Rome every other country mentioned in verses 9-11 can be included in a circle of 400 miles radius. This is an exceedingly small portion of the earth's surface.

A. -- Perhaps I must agree that in this case the expression cannot be taken universally, but I still maintain that where we read in the epistle to the Colossians that the Lord reconciled all things the context leaves us without doubt as to its universality.

The context of Colossians 1:20

B. -- I am prepared to leave Acts 2 if you so wish and consider the bearing of the context upon Colossians 1:20.

A. -- And abide by it?

B. -- And abide by it, most certainly.

A. -- The context of Colossians 1:20 speaks of Christ as the Creator of *all things* that are in heaven and earth, visible and invisible, that He is before *all things*, and that by Him *all things* consist. There is simply nothing more to say if you are willing to let the apostle explain his own terms.

B. -- Have you not presented but one side of the evidence? Does not the context extend as much *beyond* verse 20, as *before* it?

A. -- Yes, of course, but what difference will that make?

B. -- Only this, that in immediate connection with the words that you take in a *universal* sense comes an expression which you will be compelled to *limit*. In verse 23 the same apostle says that this gospel 'was preached to *every creature which is under heaven*'. We have no certain knowledge that Paul reached Spain, but, supposing we allow the possibility that he preached in Spain and also in Britain, the wildest stretch of imagination cannot bring these words to mean more than a small percentage of its literal meaning. Am I not justified in allowing the complete context to explain Paul's meaning?

A. -- You certainly have more for your view than I had believed.

B. -- When Paul wrote to the Corinthians 'all things are lawful for me' (1 Cor. 10:23), do I understand that you believe that Paul meant he could break the whole moral law, thieve, murder and slander with impunity?

A. -- Most certainly not; any one can see that he means that he was free from the obligations imposed upon his conscience by Pharisaism and the law of Moses.

B. -- I see, the term 'all things' can only be understood by the general teaching of Scripture, and not that the general teaching of Scripture must be bent and made to conform to our conception of the meaning of the term. I suppose you would agree that the same canon of interpretation holds good in such passages as 1 Corinthians 13:7, where we read that love 'believeth all things'?

A. -- Yes, for love rejoiceth not in iniquity but rejoiceth in the truth. I am afraid however that you are evading the question. I believe that 'all Israel' means 'all Israel', that 'all men' means 'all men', that --

Who are 'All Israel'?

B. -- There I have to differ with you. I do not believe 'all Israel' means 'all Israel' in the sense of including every single individual who claims descent from Abraham or Jacob.

A. -- You astound me. If I did not have evidence in your own writings that you profess to believe that the Scriptures are the Word of God, I should hold no further discussion with you.

B. -- Thank you! In spite of your inability to understand me you feel that I must have some scriptural basis for my position. Let me explain a little. The words 'all Israel' come in Romans 11:26, where we read, 'and so all Israel shall be saved'; and I will admit that without any further light it would be excusable in one to believe that the expression intended every single descendant of Abraham, Isaac and Jacob. But Romans 11 is part of a section of the epistle to the Romans which commences with chapter 9. Had we the opportunity we could set out the complete structure of the three chapters and you would see how wonderfully the theme of this dispensational section is balanced. However, enough for our purpose can be discovered by reading a few verses in Romans 9. Paul had enumerated the advantages of being a Jew, a subject begun but not pursued in Romans 3:1,2. He said:

> 'Who are Israelites; to whom pertaineth the adoption', etc. (Rom. 9:4).
>
> To prevent *a false inference* he immediately adds:
>
> 'They are NOT all Israel, which are of Israel: neither, because they are the seed of Abraham, are they all children: but, *in Isaac* shall thy seed be called -- the children of the promise are counted (reckoned) for the seed' (Rom. 9:6-8).

A. -- You mean therefore that when Romans 11:26 says 'all Israel' we must interpret the word 'all' in the light of these statements?

B. -- Yes, just exactly as you did with the examples already considered from 1 Corinthians.

A. -- But what principle underlies this?

B. -- It is given in the verses that follow (Rom. 9:10-12). There the same principle that set aside Ishmael sets aside Esau.

A. -- Do you mean that there is respect of persons with God? was Ishmael rejected because of his wild ways, or Esau because of his easygoing nature?

B. -- It would be so much better for us both if you would allow the Scripture to finish its argument, and not to jump to conclusions so hastily. God Himself says that the choice took place:

(1). Before the children were born and
(2). Before they could have done either good or evil; that the choice was
(3). Not of works, but that
(4). The purpose of God according to election might stand.

The whole subject resolves itself into a recognition of the fact of a 'purpose of election' and a 'promise'.

Elective purposes govern 'All Israel' and 'All in Adam'

A. -- Well, supposing with regard to this phase of the purpose I admit the limitation you suggest, how does that alter such plain statements like:

'As in Adam all die, even so in Christ shall all be made alive' (1 Cor. 15:22).
'The Saviour of all men' (1 Tim. 4:10),

and many others?

B. -- Your question introduces a most important feature in the interpretation of the age purpose set forth in Scripture.

A Scriptural Principle of Interpretation

A. -- We are to consider a principle of interpretation, I believe, and one which is in some way connected with the meaning you suggested of the words 'all Israel'?

B. -- Yes, the principle of interpretation which I believe to be the true one is quite distinct from that which says 'if God be a God of love, then He must do this or that; that if He does not save every individual then Satan will triumph', etc., etc.

A. -- But that is just what I do believe, what fault do you find with such reasoning ?

B. -- Chiefly that it is 'reasoning'.

A. -- You surely do not believe that faith is unreasonable?

B. -- No, but I believe that revelation is not always explanation. Within the range of things proper to human knowledge, generalization and deduction are both legitimate and essential to progress, but when we say that God *must* do this or that or He denies His attributes, we are out of our depth. The Scripture does not present us with a philosophic conception of God. It opens with what God did:

'In the beginning God created the heavens and the earth' (Gen. 1:1).

Philosophy would require us to search back and find out God first. Scripture takes the position that:

'He that cometh to God *must believe that He is'* (Heb. 11:6).

The revelation of the Deity throughout Scripture is always *relative*. The moment we take one step beyond the circle of human things and the age purpose we flounder and fail. The method chosen by God for the purpose of revelation, the method which His wisdom saw to be the fittest for His purpose, viz., the constant use of type, figure and biography, is the method I am bound to follow in interpreting the record of the age purpose.

Interpretation by Type

A. -- But surely this method is limited to the Old Testament?

B. -- It is in the Old Testament that the foundation is laid. The New Testament builds upon it and accepts it, and so must we. God has revealed the general principles of the great purposes of the ages in the history of His people Israel. We cannot interpret 'all Israel' in one way and 'all men' in another, without forsaking a divine principle. What Abraham is to Israel, Adam is to man, and you will remember that descent from Abraham was not sufficient to constitute one a child of promise, but that the true seed were called 'in Isaac'. Therefore we must be prepared to find that descent from Adam likewise is not sufficient to establish one as a child of promise, but one must have been chosen 'in Christ', which limitation is indicated in the line that comes down from Adam to Seth, not from Adam to Cain. Israel are the age-people, and shadow forth the age purpose.

Israel the typical Nation

A. -- What is your warrant for calling Israel the age-people?

B. -- Isaiah 44:7 (A.V.) reads 'the ancient people'. The original is *am-olam*. Happily we are quite agreed that the interpretation of the Hebrew *olam* and the Greek *aion* should be 'age', and not 'ever', 'eternal' and the like. You will see that this age-people are called the Lord's 'witnesses' in the next verse. The theme of the chapter and Israel's witness is that of idolatry, but we have not gone far enough to consider the bearing of idolatry upon the purpose of the ages yet.

A. -- I call to mind other passages which link Israel on to the age purpose, such as, the 'everlasting covenant', Canaan as an 'everlasting possession', 'eternal redemption', 'eternal inheritance', and other similar statements where *olam* or *aion* are used.

Israel and the Age Purpose

B. -- Take for example the millennial kingdom which is the goal of Israel as the age-people. The blessings which are there limited to 'all My holy mountain' foreshadow the wider blessings of a new creation. Then again the Divine name Jehovah is specially connected with Israel and the ages:

> 'Jehovah, the God of your fathers -- this is My Name FOR THE AGE, and this is My memorial unto all generations' (Exod. 3:15 author's translation).

The *am-olam*, the age-people, find in Jehovah the *El-olam*, the God of the age (Gen. 21:33). Largely because of their typical character, the story of that one nation occupies the bulk of the Scriptures. The book that opens with the record of creation closes with the story of one man and his twelve sons (Genesis). The record of creation occupies 34 verses, the story of the tabernacle twelve chapters.

Example of the typical Principle

A. -- I should like you to give some definite example of the way in which the history of this people interprets the purpose of the ages.

B. -- We will read together the following Scriptures, viz., Genesis 15:5-16; Galatians 3:15-18; and Ephesians 1:3-14.

(*The reader is requested to read these passages*).

A. -- (*After reading Gen. 15 and Gal. 3*).

These two passages do not refer to the same thing. In one the bondage of Egypt is in question, and in the other the giving of the law at Sinai.

B. -- True, but you will readily observe the close parallel between them if you notice three features:

Genesis 15	Galatians 3
1. AN UNCONDITIONAL COVENANT: 'So shall thy seed be' (5).	1. AN UNALTERABLE COVENANT 'No man disannuleth, or addeth thereto' (15).
This involves an inheritance: 'To give thee this land to inherit it' (7).	This involves an inheritance: 'To Abraham and his seed were the promises made' (16).
2. A STRANGE INTERVAL OF BONDAGE: 'Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them 400 years' (13).	2. A STRANGE INTERVAL OF BONDAGE: 'And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was 430 years after, cannot disannul, that it should make the promise of none effect' (17).
3. THE INHERITANCE ASSURED: 'Afterward shall they come out with great substance -- in the fourth generation they shall come hither again' (14-16).	3. THE INHERITANCE ASSURED: 'For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise' (18).

The following words of Romans 4:16 are a fitting commentary on these passages -- 'sure to all the seed'. The bondage of Egypt is parallel with the bondage of the law. The redemption by the passover is parallel with the redemption from the curse of the law. The blessed fact is established in both cases that the interval of bondage *could not alter the original purpose of God.* Israel though bond men did enter the land of promise, and Israel though under the law shall yet inherit the promise 'by grace' (Rom. 4:16).

A. -- Am I to understand that you see a further parallel with Ephesians 1:3-14?

B. -- Yes, let us examine Ephesians 1. Do you agree as to its threefold division?

A. -- Yes, I see in verses 6, 12 and 14 the recurring words, 'to the praise of His glory', which I take to indicate the structural division.

B. -- Having the divisions marked for us, do you observe the parallel between them and those of Genesis 15 and Galatians 3.

Ephesians 1:1-14 parallel with Israel's experiences

A. -- Let me see. The first section was either an unconditional or an unalterable covenant.

B. -- That coincides with the great revelation of the will of the Father, choosing some in Christ to a position of glory before the foundation, or rather, the overthrow of the world.

A. -- The second division is that of bondage. I suppose you will say that such is the condition of man now?

B. -- Yes, and so for the first time in Ephesians we read of redemption. Here the great Kinsman-Redeemer is seen delivering his brethren from the bondage of sin and death, and redeeming the forfeited inheritance.

A. -- Where do we read of an inheritance in the first section?

B. -- It is involved in the word 'adoption' which we must consider separately, and it is further implied by the balance of the two occurrences of the word 'predestinate':

'Having *predestinated* us unto the adoption' (Eph. 1:5).

'In Whom also we have obtained an inheritance, being *predestinated*' (Eph. 1:11).

A. -- Why do you say the 'Kinsman-Redeemer' here?

B. -- That too is so important that we will leave it for the moment until we have finished this parallel.

A. -- The third section must be one that assures the inheritance, if it is to balance.

B. -- That is exactly what we find:

'*Sealed* with that Holy Spirit of promise, which is *the earnest* of our inheritance' (Eph. 1:13,14),

and that inheritance not only ours because of the unalterable and unconditional will of the Father, but ours by the great work of redemption, for it is:

'until the redemption of the *purchased* possession' (Eph. 1:14).

We have therefore in Ephesians 1:3-14:

(1) The unalterable and unconditional will of the FATHER.
(2) The strange interval of bondage from which we can only be delivered by the redemptive work of the SON. This redemptive work involves the heading up of all things in heaven and earth, and is not complete until the whole of the promised seed are restored and in possession of their inheritance.
(3) This assurance is the witness of the SPIRIT. The Spirit is essentially 'the Holy Spirit of *promise*'. The inheritance is ours by will and by purchase.

Sin and Redemption. Their place

A. -- Am I to understand by this parallel then that redemption is God's provision to deliver from the bondage and forfeiture in which the seed of promise had become involved, and not that sin and redemption form an essential part of His purpose?

B. -- That is so. The original will is unconditional and unalterable. We are justified in taking the words of Galatians 3 as a blessed argument. If the coming in of the law with its bondage and curse 430 years after the covenant with Abraham could not alter by one jot that original covenant, neither shall the present reign of sin and death in any wise prevent one child of promise reaching the goal.

A. -- Where does faith come in then?

B. -- We shall find that Israel's history provides a perfect parallel which we shall see in good time.

The Strange Interval

A. -- There is one other question that has been in my mind all the time, and that is, why should that strange interval of bondage have been necessary?

B. -- There you put your finger upon the great problem that lies behind the purpose of the ages.

A. -- Does your vaunted theory of interpretation provide a parallel? I feel that if it fails here the abused 'philosophic method' must be mine.

B. -- I see that you are keen, and I appreciate your eagerness. Never fear; the Word will meet all our needs.

Who is the Antitypical Amorite?

B. -- We have a series of problems before us. We must seek a right understanding of the term 'adoption', we must discover God's intention in 'redemption', and we have several other items of the age-purpose that must be dealt with before we can be satisfied as to the principle of interpretation I suggest, or of its results.

A. -- You will not forget the most important question of all, at least to me, and one which I suspect you realize will upset your particular theories. I speak of the strange interval of bondage which we found in Genesis 15, Galatians 3 and Ephesians 1. The question is: What is the reason for this interval, and what answer can you give from the history of the typical people Israel?

B. -- Shall we turn to Genesis 15 once again?

A. -- There you are! you cannot give a straight answer, but just involve the issue in a cloud of difficult passages.

The typical Principle tested

B. -- If by a 'straight answer' you mean some cut and dried theory of my own, then I gladly confess that I cannot give you one. Without the wonderful teaching and perfect parallel of the Scripture type, I suppose I should be obliged to accept one of the many systems of theology that attempt to account for the problems of the age-purpose; choosing according to my temperament and upbringing, one of the explanations offered; from Higher Calvinism with its decrees of election and reprobation on the one hand, to Universalism on the other. May I once again suggest that we turn to Genesis 15?

A. -- We have already seen what that passage teaches, but I am anxious to test your theory, so I suppose I must comply. (*Turns to Genesis 15*).

B. -- That's good. Now we rest once more on solid truth. Will you read verse 16?

A. --

'But in the fourth generation they shall come hither again: FOR THE INIQUITY OF THE AMORITES IS NOT YET FULL'.

I see it! What a revelation! What a relief from that awful doctrine that I felt obliged to accept, which, in order to explain this interval of death and sin, makes God Himself responsible. Yet as I say this, I remember the claim that:

'Of Him, and through Him, and to Him, are all things' (Rom. 11:36).

Israel's Bondage and the Amorite

B. -- Let us go one step at a time. Before us is a definite statement. Israel's bondage was not primarily connected with Israel's sin, but with God's forbearance and long-suffering with a sinful race that had started its course before an Israelite had been born. You will find the same principle in operation just before Israel are redeemed out of Egypt. Before one of the plagues fell God warned Pharaoh that if he did not let Israel go, it would result in the loss of his firstborn. Yet plague after plague fell in the longsuffering of God before that dreadful night overtook Egypt. After that you will remember Pharaoh and his host made one more desperate attempt against the Lord with the result that the Lord said:

'The Egyptians whom ye have seen to day, ye shall see them again no more for ever (the age)' (Exod. 14:13),

and when the waters returned and covered the Egyptians we read:

'There remained *not so much as one of them*' (Exod. 14:28).

This utter destruction coming upon the *second revolt* finds its parallel in Revelation 20, where, when Satan gathers the nations that are in the four quarters of the earth against the beloved city after the millennium, we read:

'Fire came down from God out of heaven, and *devoured* them' (verse 9).

Returning to the Amorites, you will remember that with them, as with the remainder of the Canaanites, nothing less than utter extermination was ordained of God. You will find one further parallel in connection with the flood. Do you remember the name of the man who lived longer than any son of Adam either before or since?

A. -- Yes, Methuselah. His age is proverbial.

B. -- Remember then that his age indicates the long suffering of God, for his name means 'At his death it shall be', or words to that effect, and in the year that Methuselah died the flood came, and that was utter extermination of man, woman, child, and beast, except those who entered the ark with Noah.

The Type applied

A. -- I quite see that phase of the truth, but I do not yet see what connection it had with Israel, or what it foreshadows in the age-purpose.

B. -- Shall we turn to Deuteronomy 2, or will you remark on my failure to give a 'straight answer'?

A. -- No, pardon my rudeness, there is after all no proof for the child of God like 'Thus saith the Lord', and no safety unless we 'search and see'.

B. -- Capital! I seek no triumph in debate, but do rejoice in the spirit manifested in those words.

A. -- I have Deuteronomy 2. What verse shall I read?

B. -- It will be necessary to read the first twenty-five verses. Let us read them silently, and then discover the argument. (*They read. The reader is earnestly asked to do the same*). What is the subject before us in this passage?

A. -- It seems to deal with the manner in which several nations took possession of their inheritance, which was already held by others.

B. -- As you perceive the theme, you will appreciate this summary.

ESAU. -- His inheritance possessed by the *Horims.* These were 'destroyed' by Esau, who 'succeeded' them, 'and dwelt in their stead' (verse 12).

MOAB. -- His inheritance possessed by the *Emims.* They are described as 'giants' and 'as the Anakims' (verses 9-11).

AMMON. -- His inheritance possessed by the *Zamzummims.* These also were 'giants' and 'as the Anakims'. They were 'destroyed' and Ammon dwelt in their stead (verses 19-22).

The principle is expressed in verse 12, which you might read again.

A. --

> 'The Horims also dwelt in Seir beforetime; but the children of Esau succeeded them (or as the margin reads *inherited them*), when they had destroyed them from before them, and dwelt in their stead; AS ISRAEL DID UNTO THE LAND OF HIS POSSESSION, which the LORD gave unto them'.

B. -- There you see the reason for this series. Israel find the Amorite in possession and, before they can enter into their inheritance, they have to destroy the Amorites. These were the 'giants' with walled cities, that terrified the spies who went to spy out the land. This destruction you will find repeated most emphatically by Amos in chapter 2:9 :

> 'Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath'.

The Amorites and 'All in Adam'

A. -- There certainly seems in the type a marked contrast between Israel and the Amorites, and two questions seem to demand an answer:

(1). -- Were not these Amorites men, just as much as the Israelites?

and (2). -- Who are the antitypical Amorites who must be dispossessed in the fuller sense of the term?

B. -- I will answer question (2) first, as question (1) demands more time. If I mention the words 'heavenly places' can you not supply an answer?

A. -- 'Heavenly places'! these words come in Ephesians, where we read, 'Blessed with all spiritual blessings in heavenly places' (Eph. 1:3).

B. -- And in chapter 6?

The Amorite, Principalities and Heavenly Places

A. -- Yes, I have it:

'Spiritual wickedness in high (heavenly) places' (verse 12).

Certainly the parallel holds good there. Where the special blessings of the church are, there the spiritual Amorite is to be found. This term 'Canaanite' or 'Amorite' includes, I see:

'Principalities and powers, rulers of the darkness of this world' (verse 12).

I had not thought that the Amorites could typify angelic beings, but I am anxious to know the answer to the other question as to the Amorites.

The Two Seeds, The Master Key

A. -- We are now to consider the Amorites, and particularly wherein they differ from Israel. The difference can only be one of nationality, for they are descendants of Adam equally with Israel, and Scripture further declares that 'all things are of God'.

B. -- Let us take up our study at that point. You quote 'all things are of God'. Now I believe the expression 'all things' is limited, as 'all Israel' is limited, to the 'seed' and the 'promise'; but a few passages of Scripture will help us. Let us turn to John 8. In verse 33 it is recorded that certain Jews claimed descent from Abraham, and this is admitted by the Lord in verse 37: 'I know that ye are Abraham's seed'.

Here we can place the Amorite; he too could say, 'We be Adam's seed', and we should have to reply, 'I know that ye are Adam's seed'.

The Lord however continued:

'I speak that which I have seen with *My Father*: And ye do that which you have seen with *your father*' (John 8:38).

Here a distinction is drawn. You might of course say that 'My Father' indicates God, and 'your father' indicates Abraham, but this would be untrue. The Lord's meaning is made clear in verse 44:

'Ye are OF YOUR FATHER THE DEVIL'.

'Of God' and 'not of God'

The Greek words are *ek tou patros.* In verse 47 we read that the Lord says:

'He that is OF GOD heareth God's words: ye therefore hear them not, because ye are NOT OF GOD'.

The Greek words are *ek tou Theou.* Here we have a perfect parallel. We have it positively stated that these men *were* of their father the devil, and negatively that they *were not* of God. Turn to Matthew 13 and read the parable of the tares in verses 24-30. I suppose you know that our English tares are not intended here?

A. -- Yes, I understand that the reference is to a false wheat, the Eastern *dewan*, which I take to mean false doctrine.

B. -- You are right as to the *dewan*, but not as to the typical meaning. Let us turn to the explanation of the parable.

'The field is the world; the good seed are the children of the kingdom; but the tares are the CHILDREN OF THE WICKED ONE' (Matt. 13:38).

Here you have wheat typifying the sons of the kingdom, and *dewan* the sons of the wicked one:

'The enemy that sowed them is the devil -- They shall gather out of His kingdom all things that offend (the word offence refers to traps set to catch the unwary, the first trap being set in the garden of Eden itself by this enemy), and them that do iniquity (lawlessness); and shall cast them into a furnace of fire' (Matt. 13:39-42).

Will you note at this point that the words of the parable, 'bind them in bundles to burn them', are interpreted as a literal furnace of fire? It is difficult to see how this fire can in any sense eventuate in reconciliation, but that is not our immediate concern. There is an expression here which I translated 'them that do lawlessness' (verse 41).

Lawlessness and Satan's mystery

A. -- Yes, I noticed it at the time. Has that some special significance?

B. -- In Matthew 7:23 the Lord says:

'Then will I profess unto them, I never knew you: depart from Me, ye that work iniquity (lawlessness)',

and Matthew 13:41 speaks of 'them that do lawlessness'.

In Matthew 23:28 those to whom the Lord's 'woe unto you' is addressed are said to be 'full of hypocrisy and lawlessness', and these are further addressed in verses 32 and 33:

'Fill ye up then the measure of your fathers, ye serpents, ye progeny of vipers. How can ye escape the judgment of Gehenna?' (Author's translation).

Compare this with the 'tares'. Matthew 24:12 says:

'Because lawlessness shall abound, the love of many shall wax cold'.

Here are all the occurrences of 'lawlessness' in Matthew, and they appear to refer to some one definite thing, and not to the sins and shortcomings of men in general. We must reserve judgment on this until we examine 'the mystery of lawlessness' itself. Meanwhile we will turn to 1 John 3. In the fourth verse we read, 'for sin is the transgression of the law', literally 'the sin is the lawlessness'.

Sin is essentially that Satanic system headed up in the mystery of iniquity, and so 1 John 3:8 says:

'The one doing lawlessness is of the devil: for the devil sinneth from the beginning' (Author's translation. cf. John 8:44).

Here we have *ek tou diabolou*, 'of the devil'. In 1 John 3:9,10 we read:

'Whosoever hath been begotten of God (*ek tou Theou*) does not do sin; for His seed remaineth in him, and he cannot sin because he hath been begotten of God *(ek tou Theou).* In this are the CHILDREN OF GOD manifest and the CHILDREN OF THE DEVIL' (Author's translation).

In verse 12 we are taken back to the beginning of things:

'Not as Cain, who was of that wicked one (*ek tou ponerou*), and slew his brother'.

Am I not therefore Scriptural when I limit the scope of the term 'all things are of God', and when I refuse to confuse this term with that which is 'of the devil'?

A. -- This is all very strange and awful, but how does this bear upon the character of the Amorites?

B. -- The last reference (1 John 3:12) takes us back to Genesis 4:1. At the birth of Cain, Eve exclaimed, 'I have gotten a man, even Jehovah' (*Hebrew, Ish eth Jehovah*). Eve believed that this first son born was the promised seed who should bruise the serpent's head. Scripture reveals the awful fact that instead of being the promised seed Cain was the first of the seed of the serpent; he was 'of that wicked one'.

A. -- How can this be? and how can a man be Jehovah?

B. -- As to the second question. Jehovah is a title of Christ, and Eve's hope was fulfilled in the birth of Christ:

'For unto you is born this day -- a Saviour, which is Christ the Lord (Jehovah)' (Luke 2:11).

Reading on in Genesis 4, we find Cain's descendants given as far as Tubal-Cain. Cain built a city and its name Enoch means 'dedicated'. To whom it was dedicated seems evident, for the action is repeated after the flood by Nimrod who carried on the secret of lawlessness.

The Two Seeds

Cain's line ends in proud boasting (Gen. 4:24). Seth, the seed appointed in the place of Abel, has a son, and he is called Enos, meaning 'frail'. The truth named man frail. This was an opportunity to be used by the wicked one to further his own plan, and so we read:

'Then one commenced to be called IN THE NAME JEHOVAH' (Gen. 4:26 author's translation).

The same emphasis on 'the name' recurs at the building of Babel:

'Let us make us a name' (Gen. 11:4).

The name is Jehovah, and the great antichristian mystery is here seen appropriating that blessed name for its own awful ends. We shall get a fuller answer to your question as to how a man can bear the name of Jehovah when we study the subject of redemption. Your other question, 'How can this be?' is more difficult to answer. For one thing Scripture itself is very guarded and uses somewhat veiled terms. Then again it is difficult to speak openly upon these themes, but we can keep in mind the blessed answer which the angel Gabriel gave to Mary, when he said:

'The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God' (Luke 1:35).

Now inasmuch as some are called the children of God and others the children of the devil, we must allow the possibility implied in this verse. Let us go on to Genesis 6. Here we read:

'The sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose' (Gen. 6:2).

The result was that 'there were giants in the earth' (verse 4).

The sons of God are contrasted with the daughters of Adam, and this title is used of angels (Job 1:6). That there has been a fall of angels Jude 6 makes plain, and that their fall has some close connection with the depravity of Sodom the words 'in like manner' and 'strange flesh' indicate (verse 7). These angels left their own habitation (*oiketerion*). This word is used in 2 Corinthians 5:2 of the resurrection, and suggests that the angels left their spiritual body. These are the 'spirits in prison' who fell in the 'days of Noah' (1 Pet. 3:19,20; 2 Pet. 2:5). Their progeny are called *Nephilim* and *Rephaim.* Noah alone carried the seed uncontaminated, and of him it is written:

'Noah was a just man and uncontaminated as to his pedigree' (Gen. 6:9 author's translation).

This shows how far the evil one had succeeded in sowing the field with his tares. There could be but one result; the destruction of all living except those saved in the Ark.

The pedigree of the Amorites

The next incident brings us down to the Amorites. The Amorites were descendants of Canaan, and you will remember that some unexplained sin of unclean character brings down upon Canaan the curse.

To the serpent God said 'Thou art cursed above all cattle'.

To Cain the Lord said 'Thou art cursed more than the earth'.*

To Canaan Noah said 'Cursed be Canaan'.

Contrary to common belief no curse was pronounced upon either Adam or Eve. The first man to be cursed is Cain. The second is Canaan. The words of Genesis 6:4, 'and also after that', refer to Canaan and his descendants.

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* The Authorized Version reads: 'And now art thou cursed *from the earth*', but the Companion Bible note reads: The Hebrew accent (*athnach*) after "cursed" suggests "*more than the ground*".

The same evil interference that had caused the flood now peopled the land of Canaan, and when Abraham, the true heir, entered into the promised land, we are told 'the Canaanite was then in the land' (Gen. 12:6). Just as the corrupted race had to be destroyed by the flood, so the smaller and local corruption of the Canaanites had to be exterminated by the sword of Israel. The slaying of Sihon king of the Amorites and Og king of Bashan is followed by the refrain in Psalm 136:19,20:

'For His mercy endureth for ever'.

Satan's plan to corrupt the true seed

I leave you to continue to trace this evil attempt to corrupt the seed of God. You will see more meaning perhaps in the two instances of Pharaoh and Abimelech (Gen. 12 and 21) and Abraham's strict prohibition to his servant that he should not take for his son Isaac one of the daughters of the Canaanites.

The case of the giant Goliath is another full type, foreshadowing the Babylonian dynasty which forms the theme of Daniel's prophecies. If through the weakness of the flesh the Canaanites were not utterly destroyed, Scripture is clear as to the issue. The command had been:

'But of the cities of these people, which the LORD thy God doth give thee for an inheritance, *thou shalt save alive nothing that breatheth*' (Deut. 20:16-18).

When at length Israel enter into their inheritance it is written:

'In that day there shall be NO MORE the Canaanite in the house of the LORD of hosts' (Zech. 14:21).

A. -- I am to understand then that while, by the interference of Satan, there has come through Adam the seed of the wicked one, so through Adam has come the true seed of God, called the seed of the woman, who shall ultimately crush the serpent's head. I do not quite see the object of this terrible thing, but I realize it is there.

B. -- Its purpose will be more clear to you when we study the question of the two mysteries in Scripture. Meanwhile let me say that I am at liberty to take the words 'all men' in their fullest sense, providing I do not join together what God has kept asunder, and speak of those concerning whom He says they are 'of the devil' as being 'of God'. If we keep in mind the Lord's words, 'An enemy hath done this', and realise what it is that the enemy has done, we shall perceive that the recognition of the two seeds in Scripture is practically a master key to the purpose.

Adoption and Redemption

A. -- There are two subjects that I think need attention before we go further, viz., *adoption* and *redemption.*

B. -- Let us consider *adoption* first. In Romans 9:3-5 we find it included in the list of Israel's privileges. If we notice the arrangement of the items it may help us. You will observe that Israel's privileges are bounded by 'the flesh':

A According to the flesh. KINSMEN.
B Who are Israelites.
C To whom pertaineth the adoption.
D And the glory.
E And the covenants.
E And the giving of the law.
D And the service.
C And the promises.
B Whose are the fathers.
A According to the flesh. CHRIST.

Here you will see that adoption finds its complement in the promises. This we will keep in mind. For the moment we must turn to Galatians 3 and 4. In Galatians 3:15 we have the word 'covenant' which is the rendering of

the Greek word *diatheke*. In most passages 'covenant' is the true translation of the word, for it generally refers either to the old or new covenant. In Galatians 3:15 however there are these qualifications:

1. 'I speak after the manner of men'.
2. 'Though it be but a man's covenant'.

Here the word *diatheke* should be translated 'testament', in the sense of a man's 'last will and testament'. Let us call it for the time being 'A man's will'.

The Galatian Will

A. -- Pardon my interruption, but I think you are mistaken, for the passage goes on to say:

'Yet if it be confirmed, no man disannulleth, or addeth thereto'.

This is not true of a man's Will, for he is at liberty to alter, annul or add to his Will as many times as he chooses.

B. -- You are making the mistake of interpreting the past by the light of the present. The law governing the making of a Will here in England is very different from that which obtained in Galatia in the first century. I am indebted to the researches of Sir W.M. Ramsay for light upon this subject, and in his *Historical Commentary on Galatians* he shows that then a man had to think seriously before he made his Will and appointed his heir, for when once it had been 'confirmed' and the heir adopted the man was powerless to alter it. Sir W.M. Ramsay cites a case where the 'adopted' son had greater claims than the testator's own children. Behind all this of course was the policy of the state, and the guarding of the worship of the gods, but it supplied the apostle with a wonderful illustration both of the unalterable character of the Will of God, and the fact that the word 'adoption' is practically the same as appointing an 'heir'. Galatians 4 takes up the theme of the Will of the father, using the illustration of a child who though heir is, during his minority, under tutors and governors:

'Until the time appointed of the father' (Gal. 4:2).

The argument then proceeds:

'Even so we, when we were children, were in bondage under the elements of the world: but when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons' (Gal. 4:3-5).

Adoption and Inheritance

If you study the references to adoption in Romans 8 you will find that they too speak of deliverance from bondage, and the entry into a position of predestined glory. There are many important features which I have omitted: you will find a fuller treatment of them in Sir W.M. Ramsay's *A Historical Commentary on St. Paul's Epistle to the Galatians*, or in articles in *The Berean Expositor*, e.g., vol. 20, p. 51.

A. -- I noticed in Galatians 4, Romans 8 and Ephesians 1 that the word 'adoption' appears in the same context as the word 'redemption'; why is this?

B. -- Perhaps we shall be in a better position to answer that question after we have looked into the scriptural meaning of the term. Now, how would you arrive at the meaning of redemption?

A. -- We can best understand redemption by realizing the nature of sin, and the character of God.

The Chameleon* method

B. -- Had we a complete understanding of 'sin' and 'God' I would grant that your method would be a good one, but, when one man's temperament causes him to magnify the love of God above all other attributes, and another man's

*Chameleon. Figuratively, someone who shows great facility of changing or pretending to change his sentiments. From the lizard of that name, which has the ability to change its colour to approach that of its background.

temperament leads him to place undue emphasis upon God's righteousness, the meaning of redemption will be coloured continually by such differences in point of view; the same also is true as to the meaning of sin. Is it a crime, a weakness, a lapse, a failure, a forfeiture? According as you answer, so will you understand redemption. This I call the 'Chameleon method of interpretation'; it is the fruitful cause of all the 'isms' that split up the church of God into conflicting camps.

A. -- What alternative can you offer to this 'Chameleon method' as you call it? Will not your method be as equally coloured by your own temperament?

B. -- No. My method being based upon the revealed typical teaching of Scripture is so far impersonal. It can only become tinged by my own personality when I attempt the construction of a creed. The material is already to our hand.

A. -- Do you propose traversing Leviticus or examining the various offerings and sacrifices of Israel's ritual?

The Book of Ruth and Redemption

B. -- No, not at the moment, but these offerings supply a wealth of detail as soon as the main principles have been established. For the moment we shall find all we require in the Book of Ruth.

A. -- Surely that pastoral story, beautiful as it may be, cannot supply instruction of such a fixed and basic character as you appear to imagine.

B. -- That I will not debate at present. Before we meet again I suggest that you read the Book of Ruth right through so that our time may be employed in the use of this important portion of the Divine system of interpretation.

(*Before going further the reader is asked to read the Book of Ruth right through*).

A. -- I have complied with your suggestion and have read the Book of Ruth, so will you now proceed?

B. -- It is impossible to separate redemption from the redeemer and when we grasp the scriptural essentials that go to make up a scriptural redeemer we shall be well on the way to attaining to the idea of scriptural redemption. Assuming that you are acquainted with the story of the Book of Ruth, let me draw your attention to the closing portion of the second chapter. When Ruth returned from her gleaning and told Naomi of the attitude of Boaz, we have the first reference to the redeemer. Naomi said of Boaz:

> 'The man is near of kin unto us, one of our next kinsmen' (Ruth 2:20).

The Kinsman-Redeemer

A. -- Where is there any mention of a redeemer in that statement?

B. -- Look at the note in the margin.

A. -- (*Reads*), '*One that hath right to redeem*'.

B. -- Keep that in mind while we proceed. In chapter 3. we are told that Ruth, acting on Naomi's instructions, lies at the feet of Boaz on the threshing floor, and at midnight upon being discovered Ruth said:

> 'I am Ruth thine handmaid: spread therefore thy wing over thine handmaid; FOR THOU HAST RIGHT TO REDEEM' (Ruth 3:9, Margin).

Boaz now revealed a fact that made a pause in the accomplishment of Naomi's purpose:

> 'It is true that I am thy near kinsman: howbeit there is a kinsman nearer than I -- if he will perform unto thee the part of a kinsman, well -- but if -- not -- then will I do the part of a kinsman to thee' (Ruth 3:12,13).

It is evident that the pity, the love, the riches, the willingness of Boaz could not avail apart from *the essential element of kinship.* This little hitch brings into prominence the law of God on the subject of redemption. So let us continue on into chapter 4. Boaz calls the nearer kinsman to him as he passes the gate of the city and puts the case of Naomi before him saying:

'If thou wilt redeem it, redeem it: but if thou wilt not redeem it, then tell me, that I may know: for there is none to redeem it beside thee; and I am after thee. And he said, I will redeem it' (Ruth 4:4).

When however Boaz gave this kinsman to understand that the redemption of Naomi's inheritance involved the marrying of Ruth because of the death of her husband, the kinsman withdrew, and left the way clear for Boaz.

Redemption and the forfeited inheritance

A. -- Why was it necessary for the redeemer of the inheritance to marry Ruth?

B. -- This is vital to the scriptural conception of redemption, and you will find a full explanation in the law given in Deuteronomy 25:5-10, which you might read.

A. -- (*Reads*):

'If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's next kinsman (margin) shall -- take her to him to wife, and perform the duty of an husband's next kinsman unto her. And it shall be, that the firstborn which she beareth shall succeed IN THE NAME OF HIS BROTHER WHICH IS DEAD, that his name be not put out of Israel'.

B. -- Boaz undertakes this as you will see:

'Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi. Moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, *to raise up the name of the dead upon his inheritance*, that the name of the dead be not cut off from among his brethren, and from the gate of his place' (Ruth 4:9,10).

Two important facts in the scriptural conception of redemption are prominent here:

(1). The kinsman-redeemer.
(2). The effect of that redemption -- the type sets forth the entry into the lost inheritance in resurrection life.

We will look a little more closely at the doctrine involved in the kinsman-redeemer.

The Deity and Humanity of the Scriptural Redeemer

A. -- I have been looking up the word 'redeemer' in the Old Testament and am particularly impressed with the Divine titles that are connected with it in Isaiah.

B. -- Perhaps it will be helpful to see how the word is used in Isaiah.

A. -- I find such titles as 'The Holy One of Israel', 'Creator', 'King of Israel', 'Lord of hosts', 'The Lord thy God', 'The mighty One of Jacob', 'The God of the whole earth'.

B. -- If you will remember that the word *gaal* means not simply redeemer, but *the kinsman who has the right to redeem*, these titles become doubly important. If Jehovah, the Creator, the God of the whole earth, is to be also the *gaal* or kinsman-redeemer of the sons of Adam, then *God must become man.* Now it is exactly what we should expect of the Scriptures, that the prophet who gives the Divine titles such prominence and thereby *creates the problem* will also supply the information that *provides the answer.* Isaiah brings the two sides together in the blessed name Immanuel:

'Behold, a virgin shall conceive, and bear a son, and shall call His name Immanuel (GOD WITH US)' (Isa. 7:14).

Matthew 1:20-23 leaves us in no doubt that this is prophetic in its fulness of the Lord Jesus Christ. Again Isaiah says:

'Unto us a child is born, unto us a son is given -- His name shall be called -- the mighty God' (Isa. 9:6).

This Divine kinsman is seen in John 1:1 and 14:

'The Word was GOD. The Word was made (became) FLESH'.

Galatians 4:4,5 emphasizes this kinship also:

'When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to *redeem*'.

Hebrews 2:14,15 speaks most definitely of this kinship:

'Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage'.

A. -- There is certainly strong Scripture evidence that this kinship so stressed in Ruth is a vital part of redemption. I notice also that the next verse reads:

'For verily He took not on Him the nature of angels' (Heb. 2:16).

What does this imply?

B. -- There are three different interpretations of the passage, and therefore I would not unduly press this verse into service:

1. The Lord did not assume angelic nature, but limited His kinsmanship to mankind.
2. The angels are not laid hold upon to rule in the kingdom that is coming (see parallel in verse 5).
3. The fear of death did not lay hold upon angels, but men, therefore Christ did not become an angel, but a man.

Has Satan a Kinsman-Redeemer?

A. -- In any case it seems to strike a blow at the doctrine I have fondly entertained, that Christ's redemptive work embraced not only men, but angels and even Satan himself.

B. -- I feel, with Scripture as my guide, that my attitude with regard to these things must be expressed like this. Before we can think of discussing the question of the possibility of the redemption of Satan or angels, can you point me to their KINSMAN? Until you can, the matter is for me ruled out.

There is another element in the scriptural conception of the kinsman-redeemer that we have not considered, but which finds an expression here in Hebrews 2:14,15 in the two words:

'That He might *destroy* -- and *deliver*'.

The kinsman was both redeemer and avenger. You will read in Numbers 35:19 and other places of the 'revenger of blood'. The double office is suggested in the words of Isaiah 63:4:

'The day of *vengeance* is in my heart, and the year of my *redeemed* is come'.

The same is found in 1 John 3:5-8:

'He was manifested *to take away* our sins -- For this purpose the Son of God was manifested, that He might *destroy* the works of the devil'.

Here the works of the devil are to be destroyed; in Hebrews 2:14 the devil himself is said to be destroyed.

A. -- But at the reconciliation of all things Colossians 1 suggests that 'principalities and powers' come under the power of redemption.

Redeemer OR Avenger

B. -- Without arguing over your comment in detail I would remind you that Colossians 1 presents *one side* of the picture. Colossians 2 presents *the other*; and when they are brought together, the kinsman-redeemer and avenger, the twofold office fulfils the double statement. The avenger is seen in Colossians 2:15:

'And having spoiled principalities and powers, He made a shew of them openly, triumphing over them in it'.

So that you must understand that at the *very same time* and by that *very same cross*, some principalities and powers were reconciled and some spoiled. Now the Old Testament type absolutely forbids the idea that the kinsman could ever be an avenger upon those who were redeemed by him, neither could he redeem those who were the objects of his vengeance.

The Cities of Refuge

A. -- I am just wondering whether you have forgotten a very important 'type' which may make you alter your opinion as to this idea.

B. -- What is that? I want the truth at all costs.

A. -- I refer to the cities of refuge, which were appointed to provide a means of *escaping the avenger of blood.* As you are so keen on the typical method, your omission of this important feature looks suspicious.

B. -- Numbers 35 speaks of these cities, and clearly distinguishes between two classes, a man slayer 'which killeth any person at unawares' (verses 11,15), and 'without enmity' (22), or 'seeing him not' neither seeking the slain man's harm (23), he it is who could find safety in one of these cities, but:

'*the murderer shall surely be put to death*' (16-21).

Murder precluded from City of Refuge

Now Satan is a 'murderer from the beginning', his work is intentional, there is nothing 'unawares' about it. He is called 'the enemy'. Further, Numbers 35:31 says:

'Ye shall take no satisfaction for the life of a murderer, which is guilty of death: but he shall be surely put to death'.

There is no suggestion in the type that calls for any modification, you will see, it but confirms my original statement.

A. -- Thank you, it was just a straw, but I realize that while you hold to your interpretation by type you are beyond argument.

Kinship and Redemption

B. -- Coming back then to the question of *kinship* and *redemption*, the words:

'As in Adam all die, even so in Christ shall all be made alive' (1 Cor. 15:22),

must be interpreted with the type in view. Without repeating what we have seen as to Cain, the Amorites, the giants, and the two seeds, we realise that Christ is not kinsman to such. They may be connected physically with Adam, just as many were connected physically with Abraham; yet the words 'in Adam' stand for something more than this, and 1 Corinthians 15:22 pledges the redemption and new life of the children of the promise. Further, Isaiah 26:14 speaks of some who though dead shall not live:

'They are dead, they shall NOT LIVE; they are deceased (the Rephaim, elsewhere called "giants"), THEY SHALL NOT RISE'.

These therefore could not have been 'in Adam', for if they had been they would have the hope of resurrection before them. In contrast we read in verse 19:

'THY DEAD -- shall live, together with my dead body shall they arise'.

Jehovah's dead are in His keeping and they have been ransomed from the power of the grave, death hath no more dominion over them. It is otherwise with the seed of the serpent:

'The earth shall cast out the dead (Rephaim)' (Isa. 26:19).

' In that day the LORD -- shall slay the dragon that is in the sea' (Isa. 27:1).

Coming back to the subject of redemption, we learn:

(1) Redemption can only be effected by the next of kin.
(2) Who at the same time is the avenger on the enemy.
(3) The two main types for which redemption was provided are:
    (a) A forfeited inheritance (Ruth).
    (b) Bondage (Lev. 25:47-52).
(4) That resurrection life is the outcome (Hos. 13:14; Psa. 49:7-9; Job 19:25-27).
(5) That in this new life the redeemed are reinstated, the adoption is realised, the inheritance secured, the bondage removed, and the way made clear for the outworking of the original purpose of God.

A. -- I suppose you would say that the fact that we have been redeemed will be sufficient to prevent us from falling again?

B. -- No, I do not. Eternity would never be free of the dreadful possibility of failure if that were so. Once more to our type. Boaz, not only redeemed the forfeited inheritance, HE MARRIED THE WOMAN. Our security for ever is that we are not only redeemed by His precious blood, but made one with Himself; that is our stay.

The Will of God, and the Mystery of His Will

A. -- I must admit that your presentation of redemption is very convincing and seems to fit in with many passages of Scripture, but when we were looking at Ephesians 1:1-14 I think you said that redemption was not included in the will of the Father. Would you mind making your meaning clear?

B. -- My meaning was that in the will of God, speaking of it 'after the manner of men', He appointed His heirs, and their place in His purpose. The question of their possible fall and need for redemption does not figure therein, but is indicated by a special term in the section which is connected with 'the work of the Son'.

A. -- My own conception of the subject is that God's Fatherly love could never have been manifested or experienced had not sin given it the necessary background of hatred and distance, and that sin was as much the purpose of God as any other part of His creation.

The Father's love, apart from sin

B. -- I know there are some who do not hesitate to say that God would never have known the sweet response of love apart from sin, but such is not the truth. In John 17:23 the Lord Jesus says of the Father:

'Thou -- hast loved them, as Thou hast loved Me'.

Unless you are prepared therefore to say that the Lord Jesus Christ Himself is the chief of sinners, you must confess that those who teach that it was necessary for God to plunge men into sin and wickedness in order to show how much He loved them, are perilously near to becoming blasphemous. Imagine a father exposing his sons and his daughters to lives of shame and vice, so that when they had sounded the depths of degradation and sin he could show his fatherly love in their reconciliation! The idea is monstrous, and only gains in its terrible character as it is suggested of God the Father.

A. -- I am afraid I had not looked at the subject in that light, and certainly feel it does not square with John 17:23. Yet God loved the world of sinners, and Christ died for such.

B. -- That is blessedly true. It is one thing to believe that God's love is such that neither sin nor death can alter it or make it fail of its purpose; it is quite another thing to teach that He plunged us all into sin in order to impart to His creatures the delicious sense of His Fatherly affection.

A. -- Yet redemption cannot be something outside the will of God.

B. -- That is true, and you will find that Ephesians 1 employs a special term when dealing with it. Let us turn once again to Ephesians 1 and notice the passages which speak of God's will.

A. -- (Reads Ephesians 1:5):

> 'Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will'.

B. -- That passage read in the light of Galatians 4:1-5 shows us the will of the Father appointing His heirs. This will is unalterable and the predestination is not to sin but to adoption and holiness. Read the next occurrences.

The Mystery of His Will

A. --

> 'Having made known unto us the mystery of His will' (Eph. 1:9).
> 'In Whom also we have obtained an inheritance, being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will' (Eph. 1:11).

B. -- The original will of God therefore shall be accomplished, but you will observe that when the subject is the intervening period of bondage and redemption, another word is added.

A. -- Yes, it is then 'the *mystery* of His will'.

B. -- That is an important fact to keep in mind, and if you realize the place that 'mystery' occupies in the purpose of the ages you will not easily be misled by the teaching we discussed a moment or two ago.

A. -- Does your 'typical' method of interpretation offer any help in this case?

B. -- Yes, it does. If you refer to the Greek version of the Old Testament commonly referred to as the LXX., you will find that the word 'mystery' occurs only in the book of Daniel. This version called the Septuagint was in the hands of Israel many years before Christ, and New Testament phraseology is largely that of the Septuagint. Now is there any significance in the place where we find the word 'mystery' in the Old Testament?

A. -- Daniel was the prophet who spoke most concerning the period dominated by Babylon.

Mystery and the Interval of Bondage

B. -- That is the point. Not until Israel's king is captive and Nebuchadnezzar constituted king of kings do we read the word 'mystery'. It was the *will of God* that Israel's king and kingdom should be established, and that shall yet be accomplished. It is the *mystery of His will* that allows the interval between Israel's failure and Israel's glory to be occupied by the Gentile powers, from Nebuchadnezzar onwards.

Where do we first meet the word mystery in the New Testament?

A. -- In Matthew 13 where we read of 'the mysteries of the kingdom of heaven'.

B. -- Do you see any parallel with Daniel?

A. -- Why yes. In Matthew 11 and 12 the Lord has been rejected. He stands among Israel 'greater than the temple', 'greater than Jonah', and 'greater than Solomon' (Matt. 12:6,41,42).

B. -- And yet in His threefold office of Priest, Prophet and King, Israel refused Him. *Then come the mysteries of the kingdom* giving the revelation of the way in which God will deal with this apparent failure. Come now to Ephesians. There we have not only the mystery of His will, but 'the dispensation of the mystery' (Eph. 3:9 R.V.). Can you not see that this also is exactly parallel?

A. -- Yes, for Acts 28 quotes the very same passage, viz., Isaiah 6:10, that the Lord quoted in Matthew 13, and Ephesians reveals the dispensation of the mystery that intervenes during the period of Israel's blindness.

The place of Sin and Redemption in the Divine Purpose

B. -- You can now appreciate the distinction I suggest that exists between the *original* will made without regard to sin and death, and the *mystery* of His will which meets that dark period of bondage by the gift of the Kinsman-Redeemer. Those who put sin, death, and redemption into the *original* will of the Father are driven to the terrible conclusion you quoted just now.

A. -- All this is very interesting, but how does it bear upon the reconciliation of all things?

Two distinct Mysteries

B. -- Running through the ages, Scripture indicates two distinct mysteries. They are true parallel lines that never meet. The one is called:

THE MYSTERY OF GODLINESS,

and the other,

THE MYSTERY OF INIQUITY.

The one is 'of God', and the other is 'of the wicked one'. The one is manifested in Christ, the other in Antichrist. They have many features in common which will help you to see that the one is an awful counterfeit of the other. It is the work of 'the enemy' who sowed 'tares' in the field. The mystery of iniquity is expressed in the claim:

'I WILL ascend into heaven,
I WILL exalt my throne above the stars of God:
I WILL sit also upon the mount of the congregation --
I WILL ascend above the heights of the clouds;
I WILL be like the most High' (Isa. 14:13,14).

The mystery of godliness finds its expression in the words of Philippians 2:5-9:

> ' -- Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: but made Himself of no reputation, and took upon Him the form of a servant -- Wherefore God also hath highly exalted Him, and given Him a (the) name which is above every name'.

You can hear the echo of the mystery of iniquity in the garden of Eden, 'Ye shall be as God (Hebrew, *Elohim*)', and again at its consummation:

> ' -- the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God' (2 Thess. 2:3,4).

The Devil sinneth from the beginning

Away back before the age-times there was one who answered to the following description:

(1). Full of wisdom, and perfect in beauty.
(2). Had been in Eden the garden of God.
(3). Covered with precious stones.
(4). Was the anointed cherub.
(5). Was upon the holy mountain of God.
(6). Walked up and down in the midst of the stones of fire.
(7). Perfect at his creation.

These words are taken from Ezekiel 28, and I think you will agree that they are not applicable to any human being.

A. -- That is so. I notice he was *created perfect*, but that he fell.

B. -- Yes, and as a result he was cast out from the mountain of God, and the judgment pronounced was:

'I will destroy thee, O covering cherub, from the midst of the stones of fire' (Ezek. 28:16).

A. -- What has this to do with the mystery?

B. -- Here we have a spirit being who bears the name both of 'Christ' (for he is called the 'anointed') and 'cherub'. The derivation of the word cherub is controversial: our own conclusion (which however we will not press) is 'like the greatness', and this seems echoed in the words 'I will be like the Most High'. Michael's name seems to challenge this, for it means 'Who is like God?' You will observe in Genesis 3 that the cherubim balance the serpent in the structure. But this is a long subject and beyond our present scope. You will find it dealt with in *The Berean Expositor* vol. 15, pp. 113, 130, 181.

The Goal of the two Mysteries

All I now say is that originating with the anointed cherub, who was cast out as profane, is the mystery of iniquity, the goal of which is the usurpation of the throne of God. The origin of the mystery of godliness is found in the true Christ, the true Anointed, Who when the work of redemption is accomplished presents to the Father the perfect result, that God may be all in all.

These two mysteries come to a crisis in the Book of the Revelation. There 'the mystery of God is finished' (Rev. 10:7). With the ending of the mystery comes the ending of the present period of bondage and alienation. The purpose of God shall have been accomplished, the utmost opposition of the enemy thwarted.

A. -- It struck me just now that it was strange that there should have been one called 'the Christ' or 'anointed' other than the Lord.

B. -- You will find that it is entirely in line with a principle that runs throughout the record of the ages. The first in order of *time* is not the first in order of *purpose*. Always the type sets forth that evil is allowed its opportunity first, but that the true purpose is found in the second. Let us make a list:

The first christ. -- Ezek. 28.	The true Christ. -- The Lord Jesus.
The first son. -- Cain.	Abel. -- The true seed.
The first son. -- Ishmael.	Isaac. -- The true seed.
The first son. -- Esau.	Jacob. -- The true seed.
The first man. -- Of the earth.	The second man. -- The Lord from heaven.
The first king of Israel. -- Saul.	David. -- The true king.

The same may also be said of the angels. Though angels, principalities and powers belong to a family created before man, nevertheless man is destined to take a place 'far above principality and power', 'the saints shall judge angels', and though made 'for a little lower than the angels' man *the second family* is the true heir of glory. It will not be possible to pursue our theme much further, although there still remains a great deal untouched.

A. -- Before we bring this study together to a close, I should like a word or two upon the question of the second death, for I believe that Scripture teaches that those who are subject to the second death are to be delivered from it at last and numbered among the redeemed.

B. -- We will proceed to consider this question, and then shall have to conclude with a résumé of the chief features that have come before us.

The Second Death

Universal reconciliation necessitates a resurrection from the second death. The proof text is here examined

A. -- I want to consider the teaching of the Word concerning the second death before we leave the subject of universal reconciliation.

B. -- May I ask why you consider this subject so important?

A. -- Well, to be frank with you, were it not for the faith I have that those who are held by the second death shall one day be delivered from its power and be numbered with the redeemed, I confess that your arguments would prove too strong for me.

B. -- Will you state clearly what you believe as to this, so that we may not beat the air in our argument?

1 Corinthians 15:26 and the Second Death

A. -- I believe that at the consummation of the ages, beyond the great white throne, those who have been cast into the lake of fire shall come forth,

redeemed of the Lord, that the second death will, at the consummation, usher into life in Christ.

The word distinctly affirms that 'the last enemy that shall be destroyed is death' (1 Cor. 15:26). Actuated by the exigencies of a theory, some have attempted to limit this statement to the first death, but the attempt is futile. A comparison of 1 Corinthians 15:26 with the statement in Revelation 20:14 and 21:8 will show that the lake of fire is to be abolished at the consummation. It is the last enemy.

Is the Second Death in 1 Corinthians 15?

B. -- I observe that you do not pretend to discover this deliverance from the lake of fire in the book of the Revelation.

A. -- No, I will admit that apart from 1 Corinthians 15:26 Scripture is silent on the subject.

B. -- So then, your whole doctrine stands or falls with your interpretation of 1 Corinthians 15:26. Now I believe that death as spoken of in 1 Corinthians 15 always refers to the death brought in by Adam, and never to the second death. My beliefs, however, like your own, must stand the test of Scripture, or they must be renounced as false. Let us therefore seek afresh the scope of the word *death* as used in 1 Corinthians 15. Will you share in this search, and 'prove all things'?

The Words Dead, Die and Death examined

A. -- I find that *nekros*, the word 'dead', occurs thirteen times. The verses are: 12,13,15,16,20,21,29,32,35,42,52. They speak of 'the resurrection of the dead', and I admit that Adamic death is intended in each case.

B. -- Perhaps you will find confirmation of your theory in *apothnesko*, 'to die'.

A. -- This word occurs five times. The verses are: 3,22,31,32,36. The usage is limited to the death of Christ and the first death of men. And again I confess that the second death is not in view.

B. -- Your last hope then is in the word *thanatos.*

A. -- This word meaning 'death' occurs five times. The verses are 21,26,54,55,56.

B. -- Perhaps you had better give these passages in full, and will you also take note of anything in the original that distinguishes one passage from another?

'For since by man came death (Gk. *ho thanatos*)' (21).

'The last enemy that shall be destroyed is death (Gk. *ho thanatos*)' (26).

'Death is swallowed up in victory (Gk. *ho thanatos*)' (54).

'O death, where is thy sting? (Gk. *thanate*)' (55).

'The sting of death is sin (Gk. *tou thanatou*)' (56).

No Distinction in the Original

B. -- With the exception of verse 55, each verse uses the word with the article. The expression 'O death', being in the vocative, dispenses with the article. There is therefore one unbroken reference to some one thing called *ho thanatos*, 'death'. How do you prove that verse 26 deals with the second death?

A. -- I must confess that the more closely we examine this chapter, the less I find to support my theory, yet I have been led to believe that those who saw only Adamic death in 1 Corinthians 15 were blinded by prejudice.

The Scope of the Subject examined

B. -- What is the scope of 1 Corinthians 15?

A. -- The scope of any passage is determined by its literary structure.

B. -- Shall we then seek the inspired structure of this chapter? I think we can omit verses 1-11 from our present discussion; they deal with the evidences and evangel of resurrection.

Verse 12 starts with the question, 'HOW?'
Verse 35 returns to the question, 'HOW?'
Verse 34 is an exhortation 'AWAKE'.
Verse 58 is also an exhortation 'BE STEDFAST'.

The intervening verses, 13-33 and 36-57, which constitute the bulk of the chapter, both deal with:

ADAM and CHRIST

The structure may be set out as follows:

A 15:12. The fact of resurrection. 'HOW?'
B 13-33. Adam and Christ.
Death destroyed.
'When'? 'Then'.
C 34. Exhortation. 'AWAKE'.
A 35. The manner of resurrection. 'HOW?'
B 36-57. Adam and Christ.
Death swallowed up.
'When'? 'Then'.
C 58. Exhortation. 'BE STEDFAST'.

The predominance of Adam

You will see that the major sections are headed by the names Adam and Christ, and these sections contain the references to the destruction or swallowing up of death. The scope of the passage is defined for us, and it is not possible to introduce the second death without committing violence to the passage. Paul amplifies the statement concerning the destruction of the last enemy by the words, 'Death is swallowed up in victory'. That 'swallowing up' takes place at resurrection, and is the destruction of the last enemy -- death.

A. -- I agree with you as to the strong argument you have for the place of Adam in this chapter, but do not follow your meaning when you speak of Paul amplifying.

B. -- Paul follows a customary method. First he states his theme briefly, then follows with fuller details. There are at least four such amplifications:

1. Every man in his own order.
2. Adam and Christ.
3. The destruction of death.

4. The answer to the question ‘when?’

Let us put this statement to the test.

1. *Every man in his own order.*

The amplification occupies verses 37-44. The words ‘celestial bodies’ and ‘terrestrial bodies’ and the differing glory of the sun, moon and stars, all bear upon the fact that in the resurrection every man will be in his own rank or order.

2. *Adam and Christ.*

In this amplification, which occupies verses 45-49, the relation of Adam to Christ and the resurrection is brought out in the following passages:

‘The first man Adam	a living soul’.
‘The last Adam	a life-giving spirit’ (R.V.).
‘The first man	of the earth’.
‘The second man	the Lord from heaven’.
‘The image of the earthy’.	
‘The image of the heavenly’.	

The next item is that of the destruction of the last enemy. Do you not feel that, with this evident amplification of the subject, those who introduce into this passage the second death are the ones who are obliged to do so by the exigencies of their own unscriptural theories?

Destruction of Death at the Resurrection

A. -- I must confess that the evidence seems all against any other death in 1 Corinthians 15 than that connected with Adam. Please proceed, as I want to see what the amplification is of the destruction of the last enemy.

B. -- (Reads 1 Corinthians 15:51-57):

‘Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed,

In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

For this corruptible must put on incorruption, and this mortal must put on immortality.

So when the corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.

O death, where is thy sting? O grave, where is thy victory?

The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ’.

This is Paul’s inspired commentary upon the destruction of the last enemy. Can this passage by any possibility refer to the second death?

A. -- I cannot tell you.

B. -- ‘We shall not all sleep’. What place is there in that for the second death? It is ruled out. ‘At the last trump’; ‘We shall be changed’; ‘This mortal must put on immortality’. Not one of these statements can be made to fit the second death. Further, the amplification of the time period is included in the verses just read.

A. -- I begin to feel that there is not much of my position left, but there is one argument you have not met, viz., that the destruction of the last enemy takes place ‘at the consummation of the ages’.

B. -- I look in both the English, and the Greek Original, but I do not see such a passage.

A. -- I am sure it is there, for I have quoted it many times when proving the resurrection from the second death. (*Looks for the passage, but fails to find it*).

B. -- I think I can explain. 'The consummation of the ages' is what your friends read into the words, 'then cometh the end'.

The meaning of 'The End'

There is no word for 'cometh' in the original of verse 24. It simply reads 'Then the end'. Some understand the words to mean 'Then the end *rank*', but we can find no justification for such a rendering. Cremer, in his note on *to telos*, says that this word does not primarily denote the *end, termination*, with reference to time, but the *goal reached, the completion or conclusion* at which anything arrives, either as *issue* or *ending*; or as a result, acme, consummation, e.g., *polemon telos*, 'victory' (literally 'the end of war', end, not measuring time but object); *telos andros*, 'the full age of man' (not the end of man -- death), also of 'the ripening of seed'. In Luke 1:33 and Mark 3:26 the idea of termination seems uppermost. The idea of *issue, end, conclusion*, is seen in Matthew 26:58, 'To see the end'; James 5:11, 'Ye have seen the end of the Lord'; 1 Peter 4:17, 'What shall the end be of them that obey not the gospel?'

The idea of a *goal reached* is seen in Romans 6:21, 'The end of those things is death'; Philippians 3:19, 'Whose end is destruction'. So also 2 Corinthians 11:15; Hebrew 6:8. When the apostle wrote the words of 1 Corinthians 15:24, 'Then the end', what goal had he in view? What is the object of resurrection? Does it not take man back into the place intended for him in the Divine purpose, for which sin and death had for a while rendered him unfit? The goal, this end in view, is contained in the words of 1 Corinthians 15:28, 'That God may be all in all'. Although 'the end' is mentioned immediately after the resurrection of those that are Christ's at His *parousia*, it is not attained without a reign of righteousness and a rule of iron. The uninterrupted statement of the end is as follows:

> 'Then the end, when He shall have delivered up the kingdom to God, even the Father -- (with the object) that God may be all in all' (1 Cor. 15:24-28 author's translation).

This is 'the end'. The 'consummation of the ages' is an invention, a false peg upon which to hang a false theory. Just notice how the destruction of death is one of a series of steps toward the goal.

1 Corinthians 15:24-28

A 15:24-. The end.
  B **a** 15:-24-. WHEN He delivers up the kingdom.
    b 15:-24. WHEN He abolishes all rule.
      c 15:25-. FOR He must reign.
        d 15:-25. Till all enemies under foot.
        d 15:26-. The last enemy; death abolished.
      c 15:-26. FOR He hath put all things under His feet.
    b 15:27. WHEN. The one exception.
  a 15:28-. WHEN. The Son Himself subjected.
A 15:-28. That God may be all in all.

A. -- My position I feel is untenable, and I am informed that there is no other passage of Scripture, except 1 Corinthians 15:26, that teaches a resurrection from the second death, so I fear my theories have proved false. I should like to finish the matter though, and see what is said by way of amplifying the time period.

'When . . . . . Then'

B. -- You will notice in each section the words 'when' and 'then'.

The end is attained 'when He shall deliver up the kingdom to God, even the Father', and this is not done until all enemies are abolished, and all the redeemed are placed in their proper rank under Christ. The abolishing of death is timed for us in 1 Corinthians 15:54 by the words, 'When -- then'. Isaiah 25: 8 contains the verse quoted in 1 Corinthians 15:54. It is in a context of Millennial administration:

> 'Then the moon shall be confounded, and the sun ashamed, when the LORD of hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously' (Isa. 24:23).

'And in this mountain shall the LORD of Hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord GOD will wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the LORD hath spoken it' (Isa. 25:6-8). (See also Isa. 26:1 and 27:1).

A further note of time is given in 1 Corinthians 15:52 'At the last trump'. In Revelation 11, at the sounding of the seventh trumpet, 'the kingdoms of this world become the kingdoms of our Lord and of His Christ'. Immediately there follows reference to the 'great power' and the 'reign' and the 'time of the dead', and the 'destruction of them that destroy the earth'. These Scriptures therefore place the period in view as being before the second death.

Death was *virtually* destroyed when Christ rose from the dead:

'Who hath abolished (*katargeo*) death' (2 Tim. 1:10).

Death will be *actually* destroyed when the last of the dead stand before the great white throne. Death will be *manifestly* destroyed when it is cast into the lake of fire.

A. -- I have been led to make a comparison between the lake of fire and the flood.

A true and a false analogy

B. -- The comparison is justifiable, I believe. What makes you hesitate now in accepting it?

A. -- I had believed the following comment to be true. In Noah's day He cleansed away abounding sin by means of *water.* And was not water a purifier well suited to the task? And if in preparation for the last *aion* He once more wishes to dispose of evil, what more effective agent can be found than fire? It is the most searching purifier known.

B. -- These observations are rather involved. First you say that the water of the flood *cleansed away* abounding sin; then you say that the fire was an effective agent to *dispose of* evil; then you say that fire is *a purifier,* so I suppose your thought is that just as the flood purified in part, the fire will purify completely.

A. -- Yes, that expresses my idea.

B. -- Well, your idea will not stand the test. Turn to Genesis 6, 7, and 8:

'Behold, I will destroy them' (6:13).
'Behold, I, even I, do bring a flood of waters upon the earth, to destroy all flesh' (6:17).
'Every living substance was destroyed' (7:23).
'I will not again curse the ground any more for man's sake' (8:21).

Destruction and curse are what is written of the flood, not purifying.

A. -- Perhaps the passage I think of is in the New Testament.

B. -- Let us find it by all means. The Gospels speak of the flood coming and taking all away:

'The flood came, and destroyed them all' (Luke 17:27; *see also* Matt. 24:38,39).

There is no writer left now other than Peter:

'And spared not the old world, but saved Noah the eighth person -- bringing in the flood upon the world of the ungodly' (2 Pet. 2:5).

That does not speak of purifying. The only reference that speaks of cleansing is 1 Peter 3:20,21, but the type of salvation or purifying is the ark that saved Noah, not the flood that destroyed the ungodly.

The Flood did not purify its Victims

A. -- It appears that I have been misled in believing the flood had a purifying effect.

B. -- Yes, and your other idea of the purifying effect of the second death vanishes with it.

A. -- Perhaps the meaning was that the flood did not purify its victims, but the earth on which they lived.

B. -- In that case the analogy does not serve your purpose. I would readily agree that the burning up of the elements was a purifying of the earth, but what you have been trying to prove is that it purified or preserved its victims. I believe with you that the flood foreshadows the lake of fire, and the inspired words are 'destroy' and 'curse', not 'purify' and 'vivify'. Our chief purpose at the moment is the question, Does Scripture warrant a resurrection from the lake of fire? I believe you must agree that it does not.

A. -- I am afraid I must. I am reluctant to give up the idea, for it is the last position left.

Second Death not Aionion Fire

A. -- You have said, however, in one of your articles that the second death was unrevealed at the time when 1 Corinthians 15 was written. There I think you are mistaken. An *aionion* fire prepared for the Devil and his angels was already the subject of revelation (Matt. 25:41).

B. -- Where do we read that the Devil and his angels are cast into the second death?

A. -- In Revelation 20.

B. -- Will you read the passage.

A. --

> 'And the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever' (Rev. 20:10).

B. -- But *that* lake of fire was burning at the commencement of the Millennium (Rev. 19:20). *Aionion* fire is Gehenna, as you can see by comparing Matthew 18:8,9, and is connected with Isaiah 66:24 (see Mark 9:48). This *aionion* fire must be local if it is burning right through the Millennium, and is accessible from Jerusalem, when all flesh come up to worship (Isa. 66:20,23).

The lake of fire, however, spoken of in Revelation 20:14,15 is:

(1). After the great white throne.

(2). Has no reference to the Devil and his angels, and

(3). Is specifically called the second death which Gehenna is not, and, by the parallel of 2 Peter 3:12, involves both the heavens and the earth.

A. -- I see that I am mistaken. You must pardon me if I am not easily convinced.

Who enter the Second Death?

B. -- We have not time to go into details as to other phases of the subject, but I should like to ask you who they are which die the second death.

A. -- I believe that everyone that appears before the awful light of the great white throne dies the second death.

B. -- Will you read the literal translation of Revelation 20:15?

A. -- (*Reads*), 'And if anyone was not found written in the book of life, he was cast into the lake of fire'.

B. -- Do you not see how intensely individual the words 'if anyone' are?

A. -- Now that you point it out, I confess they do appear so.

B. -- The judgment here is twofold; one out of the *books*, the other out of the *book*; the books being a judgment of works, the book being a question of life or death. You have made two assumptions. First you have supposed that all

who stand before the great white throne die the second death, and secondly, having plunged this vast multitude into the lake of fire, you have then entertained the unscriptural idea of a resurrection from it.

A. -- Is it possible then that only very few will be cast into the second death?

B. -- The question of the number of those who are thus judged hardly comes within the sphere of our enquiry, but I should not like you to draw a false conclusion from my remarks. While the words 'if any one' are very individual, and set aside your idea that all who stand before the great white throne must necessarily be cast into the lake of fire, nevertheless Scripture gives a very comprehensive list of those who merit this awful doom:

> 'The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death' (Rev. 21:8).

The Nature of the Second Death

Returning to the *nature* of the second death, perhaps you would say what death is, apart from resurrection.

A. -- Sleep.

B. -- No; death can only be called sleep with resurrection in view. If there be no resurrection, Paul says that they which have fallen asleep in Christ have *perished* (1 Cor. 15:18). Throughout Scripture, fire is spoken of as a destroyer, and often the agricultural figure of a fire for burning up weeds is used. Your theory would suggest that the husbandman gathers the thistles and the weeds together to burn them, in the hope that by some weird alchemy such weeds shall be transmuted into vines, figs, olives or wheat.

Summary

Let us summarize our findings before parting:

All Things

When once we have seen that Scripture deals with two conflicting lines of purpose, we can then see that the words 'all things' embrace all within the limits of the original purpose. Perhaps 2 Corinthians 5:17,18 expresses the relation of 'all things' to God and the new creation as clearly as any passage:

> 'If anyone be in Christ, there is a new creation; the old things have passed away; new things have come in; but the all things are of God, Who has reconciled us' (Author's translation).

All Things of God

Scripture categorically declares that some things are 'not of God' (1 John 3:8-12), and among them those things which are 'of the Devil'. Anyone therefore who teaches that the 'all things' that are of God include the Devil and all his works is not only unscriptural, but antichristian and must be rejected.

A Scriptural Principle of Interpretation

There is no formal system of Divinity to be found in Scripture. The great principles of faith are taught in the recorded lives of men, and in the dealings of God with Israel. Israel's history furnishes a digest of the greater purpose of the ages. The words 'all in Adam' are to be understood by the parallel words 'all Israel', and inasmuch as they are not all Israel which are of Israel, so they are not all in Adam which are of Adam. In both cases there is in operation the law that sets aside 'Ishmael' and reckons only such as are 'in Isaac' as children of the promise and the true 'seed'.

The Present Interval of Bondage

A comparison of Genesis 15:5-16. Galatians 3:15-18 and Ephesians 1:3-14 reveals that underlying the purpose of the ages is a threefold development, viz.:

(1). An unconditional promise — The *will* of the FATHER.
(2). An interval of bondage — The *work* of the SON.
(3). The promise fulfilled — The *witness* of the SPIRIT.

The will of God shall be accomplished, but not without conflict. There is an enemy at work. And just as Israel's bondage in Egypt was connected with the iniquity of the Amorite, so the bondage of the true seed is connected with Satan and the mystery of iniquity. Israel enter into the inheritance held by the Amorites and exterminate them. The true seed will enter into their particular inheritance, and the seed of the wicked one, the names of whom not being in the book of life, will be destroyed.

The Two Seeds

From the birth of Cain onward to the Giants of Noah's day, the Canaanites of Joshua's time, and the 'tares' sown by the enemy, there has existed side by side with the true seed 'the children of the wicked one'. Not until these 'tares' are bound in bundles and burned can the 'righteous shine forth in the kingdom of their Father'. The seed of the wicked one being 'of the Devil' cannot be 'of God' and are not included in the 'all things' that make up the new creation.

The Kinsman-Redeemer

Scripture reveals three outstanding features which are fundamental to a true conception of redemption:

The redeemer must be next of kin.
The redemption touches:
(a) A forfeited inheritance,
(b) Bondage.
The redeemer is also the avenger.

Hebrew 2:14,15 reveals Christ as the great Kinsman-Redeemer ('flesh and blood, He likewise -- '), exercising the twofold office of redeemer ('deliver -- bondage'), and avenger ('destroy -- the Devil'). The provision of the cities of refuge was not for a 'murderer'. Satan was a murderer from the beginning.

The Deity of the Redeemer is abundantly testified in the Old Testament. His humanity is necessitated by the demand of kinship, and both aspects of His person are found in 'Immanuel', the child born who was nevertheless 'the mighty God'.

The Mystery of His Will

God did not plan sin, but He provided against it. His original purpose is spoken of as His will; the provision against sin and death is spoken of as the '*mystery* of His will'. It was the will of God that Israel should be 'head and not tail', but upon their temporary failure the mystery of His will was put into operation, placing Nebuchadnezzar upon the throne, and giving dominion to the Gentiles until such time as 'all Israel shall be saved'.

We most emphatically repudiate the horrible teaching that God definitely planned sin, and that the Devil was deliberately designed to be 'a devil', but we glory in the fact that in His matchless wisdom God has taken the wise in their own craftiness and overruled evil for good.

The Two Mysteries

Two mysteries run through the ages, viz., the *mystery of godliness*, and the *mystery of iniquity*. Both have relation to claims of Deity. The satanic mystery finds its goal in the man of sin, the son of perdition, who sits in the

temple of God, showing himself as God. The mystery of godliness finds its goal in the exaltation of the Son of man, the Son of God, with every knee bowing and every tongue confessing that Jesus Christ is Lord to the glory of God the Father. The one mystery ends in destruction and is called 'the LIE', the other ends in glory and is called 'the TRUTH'. Scripture declares that 'no lie is of the truth', and the workers of iniquity, who have even cast out demons in Christ's name, are repudiated by Him.

The Second Death

It is an absolute necessity to the doctrine of *Universal Reconciliation* that there shall be a deliverance from the second death. We look in vain for the slightest hint of such a deliverance in the only book that specifically deals with it by name (the Revelation), but we are told that such doctrine is not within its scope. There is however, we are assured, one passage of Scripture which does definitely teach deliverance from the second death, and that is 1 Corinthians 15:26, 'The last enemy that shall be destroyed is death'. An examination of the chapter reveals that the only death that is in view is that brought in by Adam. This death is destroyed at the resurrection, as the amplification shows that 'death is swallowed up in victory'. The new heavens and the new earth follow immediately upon the casting of death into the lake of fire (Rev. 21). This same sequence is found in 2 Peter 3 where the new heavens, the new earth, and the day of God follow the burning up of the earth and its works, and the passing away of the heavens. The end, that God may be all in all, i.e., 'the day of God', follows hard upon the destruction of the last enemy (1 Cor. 15:24-28). That last enemy is the death which came upon all men through one man's sin.

There is no room in any of these passages for the resurrection from the lake of fire. If there be no deliverance from the second death, there can be no such thing as universal reconciliation. Not one whose name is found written in the book of life enters the second death. Satan's seed, those who worship the beast and receive his mark, these we are distinctly told have not their names written in the book of life. Here is the final division of the two seeds. The 'tares' are burned in the fire; the 'wheat' are gathered into the barn. The very order is important. The tares are destroyed first. Those who teach a resurrection from the lake of fire at long last must either deny this order, teach that the burning of the tares changes them into wheat, or believe that the manifestation of the sons of God is indefinitely postponed.

Conclusion

Universal reconciliation is an attractive doctrine. Its attractiveness is its bait and its snare. The 'comfort' some receive from it is no more proof of its truth than is the 'comfort' received from the traditional idea that our loved ones who have died are now consciously in glory. Doubtless '*Christian Science*' made the Bible a 'new book' to many, but it is nevertheless a doctrine of demons. We have but one test for truth; it must stand four-square with '*all* Scripture'.

In the pages of this booklet we have sought to indicate what we believe is the truth of God. We have no personal quarrel with individuals, and apart from answering any legitimate questions that may arise out of this treatise we shall take no further notice of either the erroneous doctrine or any who propagate it. Because this particular error compromised our own stewardship we felt obliged to deal with it and show our own position. We trust nevertheless that the truth may be seen all the clearer for the moment of conflict.

To all to whom this witness makes its appeal as truth we earnestly commend this booklet, trusting that many will be able to use it in the fight of faith.

'I have not written unto you because ye know not the truth, but because ye know it, and that NO LIE IS OF THE TRUTH' (1 John 2:21).

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