

# Beauties of the Truth

A Forum for the Publication of Scriptural Viewpoints  
Thought to be Harmonious with God's Plan of the Ages  
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## James and John and the Cup

*“Are ye able to drink of the cup that I shall drink of and to be baptized with the baptism that I am baptized with?” And they said unto him, ‘We are able’ ” (Matthew 20:22).*

The setting of this event (Matthew 20:20-23) was when our Lord was returning to Jerusalem with his Apostles for the observance of Passover. He had reached Jericho just before the Sabbath and paused there for a day as it was not in accord with the Law to make long journeys on the Sabbath. At this point the company was within two hours of Jerusalem. It was Nisan second and this would be Jesus' last trip to the holy city. Jesus was confronted by Salome, mother of James and John, “desiring a royal favor” according to Professor Lange.

At first we may consider this request presumptuous, but in light of her close relationship to Jesus (John 19:25) she felt free to ask.<sup>1</sup> Salome appears to be the first one to acknowledge our Lord as King, “worshipping him” by “kneeling” before him. Evidently she had heard of his promise to the Apostles (Matthew 19:28) respecting the thrones of glory in the regeneration when the Son of man was to sit in the throne of his glory. Hence, let us view this request in an understanding light and excuse her boldness.

Our Lord asked, “What wilt thou?” She wished to have one of her sons, no doubt James for he was the elder, sit on Jesus' right hand place of honor and John on his left. Jesus turned to the two Apostles and said, “Ye know not what ye ask.” Despite all our Lord's explanations regarding a future kingdom, and their close fellowship with the Lord, the Apostles had an incorrect view. They failed to comprehend that Messiah must suffer and die first.

### THE BAPTISM

Jesus placed before them two conditions: “Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?” The references to baptism in Matthew 20:22-23 are spurious but they are included in the manuscripts for Mark 10:35-45.<sup>2,3</sup> Hence, in Mark 10:38, “Jesus said unto them, Ye know not what ye

ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?”

Our Lord's baptism took place at the beginning of his ministry, some three years before. He knew then that he was to die in order to fulfill his Father's plan and his true baptism, “Pouring out his soul unto death” (Isaiah 53:12). These prophetic words use the present tense, indicating that he was laying down his life daily. An example of this is in Mark 5:30, when he felt “virtue,” power, or strength leave him during this miracle. Also Luke 6:19, “The whole multitude sought to touch him: for there went virtue out of him, and healed them all.” Thus it was “fulfilled which was spoken by Esaias the prophet, saying, himself took our infirmities, and bare our sicknesses” (Matthew 8:16, 17).

### THE CUP

Jesus spoke of the cup as future, “That I **shall** drink of.” He referred to this cup also in John 18:11, “Put up thy sword into the sheath, the cup which my Father hath given me, shall I not drink it?” The cup is used again in Jesus' Gethsemane prayer, “If this cup may not pass away from me, except I drink it, thy will be done” (Matthew 26:39, 42).

In Psalm 23:5, the cup that “runneth over” may seem to be a cup of pleasure, of joy. But our Lord's cup of suffering overflowed also, and this Psalm is prophetic of Christ and his church in this Gospel Age. Our Lord and his followers rejoice in this cup because of the glorious results.

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Psalm 116:13 speaks of a cup also, referred to in the Vow Unto The Lord, "I will take the cup of salvation." Christ and his followers rejoice in tribulation, not counting this earthly life dear to them that they may attain the great prize. "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Romans 8:18).

The word cup represents various experiences of life, a cup mingled with joy as well as sorrow. But in Matthew 20:22 our Lord used it in a special sense. He meant, are ye able to drink the cup of ignominy, shame, injustice, even the taking away of their lives. Are you willing to share in these experiences? The reply of James and John was that they were willing. Jesus then replied, "Ye shall indeed drink of my cup and be baptized with the baptism I am baptized with."

John 6:53, 54 speaks about eating the flesh and drinking the blood of the Son of Man. Many of his disciples were confused by these sayings of Jesus, for Jews were prohibited from drinking blood.<sup>4</sup> This was a hard saying and many of his disciples "walked no more with him." Jesus asked, "Will ye also go away?" and Simon Peter answered, "Lord to whom shall we go? Thou hast the words of eternal life." But what is the meaning here of the blood and the flesh?

This expression, "eat his flesh and drink his blood," had a deeper significance than the Jews could receive. In the primary sense the Church participates in "eating" our Lord's flesh, that is, appropriating his merit to themselves. In a secondary sense this is applicable in the next age, when the world will need to eat of this symbolic bread (John 6:51).

But the cup of suffering is only for the Church during this Gospel Age. When the Church is complete in glory, there will be no further opportunity to share the sufferings of Christ. It is for us, the Church Class, to fill up that which is left of the afflictions of Christ, participating in the sin-offering as indicated in the Tabernacle types (Colossians 1:24).

The same thought also is expressed in Romans 6:3, "We are baptized into his death." Here we have a connection with the baptism of Matthew 20:20, "Are we willing to be baptized with his baptism?" We are counted with him, inasmuch as we are members of the body of Christ.

The two disciples said that they were willing. So it is with the Church. In following our Lord there is no earthly gain, no ease or worldly honor, no present reward, except the blessed consciousness of being a coworker and entering into the fellowship and joys of Christ. "Whosoever will live godly in Christ Jesus will suffer persecution" (2 Timothy 3:12).

## JAMES AND JOHN

James and John did not realize the full import. But they were willing, even anxious. They were indeed living up to the name "sons of thunder," probably given them because of their eloquence, forcefulness, and eagerness. They manifested a similar willingness, a quick and positive decision, when Jesus was walking by the Sea of Galilee, selecting those who were to be Apostles. "They immediately left the ship and their father and followed him" (Matthew 4:21, 22).



*Jesus at the Shore of Galilee*

James and John were among the first to be called of Jesus to become fishers of men. They were also with him in his last hours of freedom in the Garden of Gethsemane. James and John had the spirit of discipleship, willing to leave all — even family and occupation — in order to follow Jesus. This promptness of answering the call is worthy of our imitation.

It was a special test on the Apostles, for privation and persecution would be their immediate reward — while their future reward was obscured, not clearly discerned, because they had not yet received the holy Spirit. "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets which were before you" (Matthew 5:11, 12).

All that is suffered here is a storing up for us of an exceeding and eternal weight of glory. This does not mean that we should strive for persecutions, or endeavor to bring it upon ourselves unnecessarily, but we should not avoid it. Our Lord was not surprised at the attitude of the Chief Priests and religious leaders of his day. He knew from the beginning that he would have their opposition and hostility. He warned the Apostles and Disciples that they should not expect otherwise. They would be persecuted because "darkness hateth the light." "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves" (Matthew 10:16, 20, 22, 23).

## THE CRUCIFIXION

How did James and John withstand the trials which accompanied our Lord until his crucifixion? Evidently James fled with the others when Jesus was taken prisoner. John and Peter followed Jesus; John being personally acquainted with the High Priest Caiaphas was able to gain entrance into his palace, while Peter remained outside, where he denied the Master three times, then left. Inside, John remained unmolested. John was also the only Apostle present at the cross when Jesus charged him with the care of his mother (John 19:25-27).

After the events of the cross, the Apostles did keep their promise, "we are able." Shortly after Pentecost, John and

Peter were seized while preaching in the Temple and were brought before Caiaphas and Annas the high Priest. Peter had a chance to witness before the Elders of Israel. Finding no justification to detain them longer, they were released. When the Apostles continued to witness of Jesus and the resurrection, the High Priest became angry, and they “laid their hands on the Apostles and put them in a common prison” (Acts 5:18). This time they were beaten, or according to the Greek, “flogged” or whipped. But they departed rejoicing that they were counted worthy to suffer shame for his name. Nor did they desist from teaching every day in the Temple telling about the Gospel of Jesus the Messiah.

In the early persecution against the Church at Jerusalem the Apostles did not flee, though many disciples were scattered (Acts 8:1). After these events the activities of James and John are obscure. Approximately 10 years later, in AD 44, James was seized by King Herod and slain with the sword (Acts 12:1-3). Note the brief, simple description regarding the death of James. Peter also was imprisoned and chained between two soldiers. Herod intended to execute him after the holidays, but Peter was miraculously freed by an angel.

The question naturally arises — why was Peter spared and James taken? Was he less worthy than Peter of participating further in the Gospel work?

Apparently James had been the leader of the Apostles in Jerusalem. Herod felt that his execution would shock his followers, dealing a decisive and final blow. Instead, it awakened in our Lord’s followers greater zeal, greater energy, in proclaiming the truth. Among the brethren it also caused a greater appreciation for the other Apostles, and desire to abide in their teachings.

James was slain just before the Passover. His promise to Jesus was made shortly before the Passover. James had now fulfilled his portion of the promise that both he and John had made, to partake of Jesus’ cup and baptism. “He was able.”

John was still in Jerusalem as late as 15 years after Paul’s conversion and helped in settling the strife between Jewish and Gentile Christians. Paul spoke of John at this time as a Pillar of the Church (Galatians 2:9). After this we lose trace of John’s activities, for during Paul’s last visit to Jerusalem he was no longer there. That was AD 59. Tradition says John left Jerusalem and went to Ephesus. There he was seized during the short but severe persecutions under Emperor Domitian in AD 95-96, when over 40,000 Christians were slain, and John was banished to the penal colony on the Isle of Patmos.

This is recorded in Revelation 1:9, “I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.”

Here John had the high and singular honor of receiving the glorious vision of Revelation, and the commission to convey it to the Church. He received it humbly as a simple brother and companion of them in their tribulation, as members of the Kingdom suffering violence, patiently awaiting

the Kingdom of glory. Patmos was a rocky and barren island about 13 square miles, located five miles off the coast of Asia Minor. Because of its isolation, the island was used as a place of banishment for prisoners sentenced to hard labor. It was common practice to send exiles to the most desolate and rocky islands. Despite the severe conditions to which he was exposed, the Lord’s favors and revelations given to him more than offset these persecutions.

When Nerva succeeded Domitian as emperor, it was the Roman custom to free all political prisoners. According to Eusebius, John returned to Ephesus where he settled the matter as to the canon of Gospel authenticity by formally attesting the truth of the first three Gospels, and also by writing his own, which he probably started on Patmos. He died in Ephesus, a natural death, the only one of the Apostles who was not martyred.

Yet in a certain sense he suffered the deepest and longest martyrdom among the Apostles. He died at the age of approximately 100 years. Now he, too, had fulfilled his pledge to the Lord, “Yes, we are able.”

When we partake of the emblems annually, we as James and John should be affirmative in our answer to the question “Are ye able?”, “Are ye willing?” We should be of the same frame of mind as when we consecrated. Have we done all in the past year to present a testimony for the truth? Have we continued as an example of the believer to the world? How much of the world have we partaken of — its pleasures, its worries, its concern for the future?

Or have we by faith put aside all of these worldly fears? Have we been carrying out our commission this past year of Isaiah 61 to “Preach good tidings to the meek?” For the Apostle Paul admonished us in 1 Corinthians 9:16 “For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea woe is unto me, if I preach not the gospel.”

Paul worded it well in Colossians 2:6,7, “As we have therefore received Christ Jesus, the Lord, so walk ye in him, Rooted and built up in him established in the faith, as ye have been taught, abounding therein with thanksgiving. “

Have we remained established in the faith, not blown about by every wind of doctrine? No human doctrines should be mixed with the divine message. Our roots of faith must push down deep into the knowledge of God’s plan, while the tree of character grows higher and higher, developing and maturing the rich fruits of the spirit. Once we have seen the plan of God and have given ourselves to the study of his word, the only way to retain our spiritual growth is to continue in the doctrine. A tree is not always flooded with sunshine, but needs the rains, winds, and storms, for its full development. So we need varied experiences to develop all the fruits of the spirit. Our Father knows how much sunshine, rain, wind and cold is best. Only by a careful scrutiny of ourselves in the light of his word, can we progress in this narrow way. Following thus in the Lord’s leading we can find the only true joy and can make the only true progress (2 Timothy 1:10-11).

Unless we partake of his cup and unless we are immersed into his death, we can have no share in his kingdom glory — we can never sit with him in his throne. We must count worldly things as merely transitory, in order to gain that pearl of great price.

— *Adapted from a discourse by Bro. John Tryzna*

- (1) There is a suggestion that Salome was the sister of Jesus' mother.
- (2) Editor's note: The alteration of the text of Matthew is from the well-known tendency of copyists to revise and standardize readings.
- (3) One may also notice that Mark omits reference to the mother of James and John while Matthew includes it.
- (4) The instructions to Noah indicate that abstaining from blood is a commandment to all mankind (Genesis 9:4).

## *Shepherd of the Sheep*

*“The God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, [with] the blood of the everlasting covenant, make you perfect in every good work” (Hebrews 13:20, 21).*

This text refers to Jesus as the “Shepherd of the Sheep.” The thought that Jesus is our shepherd is expressed by Jesus himself in John 10:11, 14, “I am the good shepherd: the good shepherd giveth his life for the sheep ... I am the good shepherd, and know my sheep” (John 10:14).

This thought is also expressed by the prophets of the Old Testament. Zechariah 13:7 is a well known example, “Awake, O sword, against my shepherd ... smite the shepherd, and the sheep shall be scattered.” This text is applied to Jesus directly in Matthew 26:31.

Ezekiel 34:23 is another example, “And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.” Here “David” refers to Messiah, the descendant of David of old. Jesus is that Messiah whom God appointed to shepherd His flock.

### **MORE SPECIFIC**

However, the reference by Paul in Hebrews 13:20 to Jesus as the “Shepherd of the sheep” is more than merely Paul's application of this general metaphor. Paul apparently drew this expression from a specific Old Testament text. However, the reference is veiled to us because Paul drew from the Septuagint version.

The passage comes from Isaiah 63:11. In this text Isaiah speaks of Israel in the days of Moses and the Exodus. “He remembered the days of old, Moses, and his people, saying, Where is he that brought them up out of the sea with the shepherd of his flock?” (Isaiah 63:11). The expression “shepherd of the flock” is given in the Septuagint as “shepherd of the sheep.”

In Hebrews, Paul applied this expression to Jesus when referring to Jesus being raised from the dead by the power

of God. In Isaiah 63:11 it is used of Moses — who was a type of Christ — when he was coming up out of the Red Sea — which is a type or picture of Christian baptism. “All our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea” (1 Corinthians 10:1, 2).

Elsewhere Paul specifies that baptism into Christ is a baptism, immersion, into sacrificial death with Christ. “Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?” (Romans 6:3). Thus, Moses, coming up out of the Red Sea as the leader of Israel, represents Jesus coming up out from death to life at his resurrection — which is exactly the construction Paul puts upon it in Hebrews 13:20.

Our forerunner, Jesus, has already completed his death baptism (Matthew 20:22). Many of the saints have completed their's as well, but the latter members of the body of Christ, we who are still in the flesh, are still passing through this experience.

### **UP TO HEAVEN, ACROSS THE SEA**

Forty years later, Moses addressed Israel in his final exhortation, contained in the book of Deuteronomy. In chapter 30, verses 12-16, Moses urged Israel to faithfully observe the Law of God which had come to them as a marked favor from above. That Law, Moses told them, “is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?” (verse 12). Actually Moses had gone up to heaven in a sense, on their behalf, as he climbed the heights of Mount Sinai to receive the Law of God from angelic messengers.

Then Moses adds, “Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?” (verse 13). Actually Moses had gone across the sea, and led Israel through the sea, as the first part of their trip toward Mount Sinai where they had obtained the Law of God.

So now, as Moses exhorted Israel, it was not necessary to mount up to heaven, or to cross the sea — that had been done, and Israel now had the precepts of God right before them, “the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it” (verse 14).

So it is with us, and with the one who is “greater than Moses,” our Lord Jesus. He came down from heaven to teach us of God and deliver His precepts into our mouths and hearts. Jesus crossed through the Red Sea (Christian baptism), and has been raised out of death again, enthroned as our deliverer on high, to teach us the precepts of God.

This application of Moses' words is made by Paul in Romans 10:6 and forward. “The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) (7) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) (8) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; (9) That if thou shalt con-

ness with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. (10) For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”

Paul is clearly referring here to Moses’ words, but notice the change of language. Deuteronomy 30:13 says the Law is not “beyond the sea” or “over the sea” — Romans 10:7 says “descend into the deep? ... to bring up Christ again from the dead.” These are two ways of saying the same thing.

To go “beyond” or “over the sea” was done by Moses by passing through the sea as it opened, thus descending to the depth of the sea bed, or as Paul says, “descend into the deep” — and coming up out the other side is to rise up again, which Paul applies as a figure of the raising of “Christ again from the dead.”

Thus here Paul is consistent with his later statement in Hebrews 13:20, that Jesus is the “shepherd of the sheep” — the counterpart to Moses who led Israel through, up, and out of the Red Sea — as Jesus was raised to glory, and we follow after in the same example.

## *The Eternal Debate*

*(This is the forepart of a lengthy treatise excerpting writers throughout the age respecting hope for the unsaved. The portion below takes us through only the second century of the Christian era.)*

Both Jews and Christians have debated for centuries about eternal life, the immortal soul, hell, and the scope of God’s salvation. This debate reaches from the Jewish writers, the early Church, to many others who have written down through the centuries until our day.

Many of the early writings have been lost to the unfortunate circumstances of time, but some have been preserved. Some survive only through fragments of what someone else said they believed, rather than what the person may or may not have actually said.

A word of caution or warning must be mentioned, for many of these writers were not only inconsistent with themselves and others from their day, but also were involved in controversies, political maneuverings, and personal agendas.

“[Edward] Beecher maintained that of the six theological schools of the early Church, four taught universal restoration, one taught annihilation and one only taught endless torment. Beecher and [Rev. J. W.] Hanson are both confident that real universalism was never condemned by any General council nor endless punishment ever taught by any ecumenical creed. In a local council at Constantinople in 544 AD, Origen’s doctrine was for the first time officially condemned ... Dr. Hanson shows, however, that what was really condemned was “The fabulous pre-existence of souls and the monstrous restitution that follows from it.” Whatever may have been intended, it is certain that there is no condemnation of real Universalism in those words.”<sup>1</sup>

Although the universalism taught in the writings that have survived from the early church is different than what universalists teach today, the concept that hell would have an end, and restoration for all is possible, was clearly taught.

The following quotations are provided as an expression of the universal hope of salvation for those who had not escaped the judgment of God, not to show the absolute harmony of their opinions with each other or others through the past millennia.

“In the nineteenth century the Gospel was carried from Boston to the mid-Pacific Sandwich Islands, and thousands of Hawaiians were converted. ... However, a troubling question arose among the new Christians: ‘What will happen to our ancestors of blessed memory? They never heard the good news.’ Could the Congregational missionaries give them an answer? In New England during the late 1800s, the subject of the unreached was much to the fore. Missionaries brought the Hawaiians’ question back with them to the theologians, the churches, the clergy and the laity. Different answers were debated in church papers, on mission boards, in seminaries. The discussion became so heated that an artist for the famous New York magazine, Puck, drew a cartoon showing one group of professors pushing another group out of a boat, each brandishing their theories of salvation. Out of the controversy grew a point of view much like the one taken up here. This ‘postmortem’ conviction, however, did not get its start just one hundred years ago. It appeared early in Christian history and has been advocated here and there ever since.”<sup>2</sup>

“Says a European author, who has extensively written upon the subject: ‘If we examine the writings of the earlier fathers, Barnabas, Clement of Rome, Hermas, Ignatius, Polycarp, Justin Martyr, Theophilus of Antioch, Irenaeus, and Clement of Alexandria, we find them all faithful to the apostolic doctrine of the final destruction of the wicked. The dogma of everlasting torment did not creep into the Church until she yielded to the influence of Platonic philosophy.’ ”<sup>3</sup>

### **JEWISH WRITINGS**

“The wicked stay in [hell] till the resurrection, and then the Messiah, passing through it, redeems them.”<sup>4</sup>

“After the last judgment [hell] exists no longer.”<sup>5</sup>

“There will hereafter be no [hell].”<sup>6</sup>

“The righteous bring out of [hell] imperfect souls.”<sup>7</sup>

“God created Paradise and [hell], that those in the one should deliver those in the other.”<sup>8</sup>

“The future world will have its [hell], but the last times will have it no more.”<sup>9</sup>

“Their soul shall perish with their body in the day of death.”<sup>10</sup>

### **CHRISTIAN WRITINGS**

**Epistle of Barnabas** (70-131 AD) — The epistle of Barnabas suggests that Jesus descended to speak to the spirits in prison, “that he might render to the FATHERS what had been promised to them.”<sup>11</sup>

“He said above ‘Be fruitful and have dominion over the fish of the sea.’ Now who is there that is really able at present to have dominion over the beasts, or fishes, or the birds of heaven. We see it implies a power of order, rule, and domination; if then this has not yet come to pass, and still he has promised it, when will it take place: Why — when we ourselves shall be perfected as inheritors of the promise of the Lord.”<sup>12</sup>

According to Barnabas, sin is a road which “is crooked and full of cursing. For it is a road of aionian death with punishment, in which they that walk meet those things that destroy their own souls.”<sup>13</sup>

“Those who choose evil, will perish together with his works. For this reason is resurrection; for this reason recompense”<sup>14</sup>

**Polycarp** (70-156 AD) — Polycarp wrote, “For everyone who does not confess that Jesus Christ is come in the flesh is antichrist. And whoever does not confess the testimony of the cross is of the devil. And whoever ... says there is neither resurrection nor judgment, this one is Satan’s firstborn.”<sup>15</sup>

**Justin** (100-165 AD) — Justin wrote, “We are taught that Christ is the first-born of God, and we have explained above that he is the Word of whom all mankind have a share, and those who lived according to reason are Christians even though they were classed as atheists. For example, among Greeks, Socrates and Heraclitus.”<sup>16</sup>

“For those things which exist after God ... have the nature of decay, and are such as may be blotted out and cease to exist; for God alone is unbegotten and incorruptible, and therefore He is God, but all other things after Him are created and corruptible. For this reason souls both die and are punished.”<sup>17</sup>

“Now, that the soul lives, no one would deny. But if it lives, it lives not as being life, but as the partaker of life. ... Now the soul partakes of life, since God wills it to live. Thus, then, it will not even partake [of life] when God does not will it to live. For to live is not its attribute, as it is God’s; but as ... the soul leaves the body, and the man exists no longer; even so, whenever the soul must cease to exist, the spirit of life is removed from it, and there is no more soul, but it goes back to the place from whence it was taken.”<sup>18</sup>

“And that expression, ‘The sword shall devour you,’ does not mean that the disobedient shall be slain by the sword, but that the sword of God is fire, of which they who choose to do wickedly become the fuel. Wherefore He says, ‘The sword shall devour you: for the mouth of the Lord hath spoken it.’ And if He had spoken concerning a sword that cuts and at once dispatches, He would not have said, shall devour.”<sup>19</sup>

“Wherefore God delays causing the confusion and destruction of the whole world, by which the wicked angels and demons and men shall cease to exist, because of the seed of the Christians. ... If it were not so ... the fire of judgment would descend and utter destroy all things, even as formerly the flood left no one but ... Noah. ... For so we say that there

will be the conflagration, but not as the Stoics, according to their doctrine of all things being changed into one another, which seems most degrading. ... But since God in the beginning made the race of angels and men with free-will, they will justly suffer in eternal fire the punishment of whatever sins they have committed.”<sup>20</sup>

**Tatian** (110-180 AD) — Tatian, “The soul in itself is not immortal, but mortal: nevertheless it has the power of escaping mortality.”<sup>21</sup>

“There will be a resurrection of bodies after the consummation of all things ... a resurrection once for all ... for the purpose of passing judgment.”<sup>22</sup>

**Ireneaus** (125-202 AD) — “Wherefore also he drove him (Adam) out of Paradise, and removed him far from the tree of life, not because He envied him the tree of life, as some dare to assert, but because He pitied him, and desired that he should not continue always a sinner, and that the sin which surrounded him should not be immortal, and the evil interminable and irremediable.”<sup>23</sup>

— Bro. Jeff Mezera

(1) Fisher, Lewis Beals, *Which Way?: A Study of Universalists and Universalism*, 1921, pages 27-28.

(2) Fackre, Gabriel, *What About Those Who Have Never Heard, Three Views on the Destiny of the Unevangelized*, 1995, page 71.

(3) Extinction of Evil, pages 63-64, quoted by Preston, Charles, Earl, *The First Doctrine of the Christian Church*, page xvi, 1891.

(4) Emek Hammelech, f. 138, 4, quoted by Farrar, Frederick, *Mercy and Judgment*, 1881, page 203.

(5) Midrash Rabba, I, 30. Aboda Zara, 3, quoted by Farrar, Frederick, *Mercy and Judgment*, 1881, page 203.

(6) Asarah Maamaroth, f. 85, 1, quoted by Farrar, Frederick, *Mercy and Judgment*, 1881, page 203.

(7) Falkuth Chadash, f. 57, 1, quoted by Farrar, Frederick, *Mercy and Judgment*, 1881, page 203.

(8) Falkuth Koheleth, quoted by Farrar, Frederick, *Mercy and Judgment*, 1881, page 203.

(9) Rabbi Bar Nachman, quoted by Farrar, Frederick, *Mercy and Judgment*, 1881, page 203.

(10) Rabbi Jose, Rabbi Jehudah, Rabbi Eliezer, Buxtorf, xv, R. Kimchi on Psalm 1, quoted by Farrar, Frederick, *Mercy and Judgment*, 1881, page 203.

(11) Huidekoper, Frederic, *The Belief of the First Three Centuries Concerning Christ’s Mission to the Underworld*, 1876, page 10.

(12) Barnabas, C. 6, quoted by Cunningham William, *A Dissertation on the Epistle of St. Barnabas*, 1877, page 97.

(13) Barnabas 20:1, quoted by Beecher, Edward, *History of Opinions on the Scriptural Doctrine of Retribution*, 1878, page 281.

(14) Barnabas 21:1, quoted in Fudge, Edward William, *The Fire that Consumes*, 2000, page 317.

(15) Polycarp to the Philippians 7:1, quoted in Fudge, Edward William, *The Fire that Consumes*, 2000, page 320.

(16) Apology, 46, Pinnock, Clark, *A Wideness in God’s Mercy*, 1994, page 36.

(17) Dialogue with Trypho, Chapter 5, quoted by Fudge, Edward William, *The Fire that Consumes*, 2000, page 325.

(18) Dialogue with Trypho, Chapter. 6, quoted by Fudge, Edward William, *The Fire that Consumes*, 2000, page 325.



Thus the number five is a fitting symbol of the class that receives the honor of the High Calling during this age. The two parts of the linen covering perhaps represent the Jewish and Gentile segments of the Church. This may also be shown in the two wave loaves on the Day of Pentecost (see also Ephesians 2:13-17, Romans 4:16).

The **second** covering was of goats' hair (Exodus 26:7). In this case also we have two parts, but rather than five strips in each there were five for one part, and six for another — eleven total. The goats' hair curtain represents the Church as we are during the Gospel Age. We are dual creatures in a sense — our New Creature, being developed for a spiritual life, is confined within the fallen human nature. The number of curtains in each part seems to depict these two elements — five strips showing that we are part of the New Creation, and six strips showing that we are still within fallen flesh. Eleven depicts us as new creatures still in the flesh.<sup>4</sup>

The number eleven also appears once in the vision of Ezekiel's Temple. "The length of the porch was twenty cubits, and the breadth eleven cubits" (Ezekiel 40:49). This may indicate that the world will approach God during the Millennium through the ministry of the Church, who sacrificed their human lives during the Gospel Age in order to be priests of God and of Christ to bless the world during the next age (Revelation 20:6).<sup>5</sup>

## ELEVEN IN JUDGES

A final "double eleven" appears in the Book of Judges. The period of Judges comes before the period of Kings, and represents the Gospel Age that precedes the time of Christ's Kingdom. The apostasies during the period of Judges represent departures from the true faith by the Christian world during the Gospel Age. The victories during the period of Judges represent victories by the true Church over her enemies.

In the closing part of the Book of Judges there are three narratives which depict the spirit begotten ones of the present age.

(1) **Overcomers.** In chapters 13-16 is the narrative about Samson. He is a picture of the Church. His experiences show the strengths and weaknesses of the Church during the seven stages of the Gospel Age, leading to a final victory as the powers of this world collapse.

(2) **Failure to Overcome.** In chapters 17-18 is a narrative about the tribe of Dan, explaining how that tribe went early into idolatry and continued in it until they were taken captive by their Assyrian conquerors. Dan is the only tribe of ancient Israel not mentioned in Revelation chapter seven to depict part the triumphant Church class. Thus Dan appears to represent those among the spirit begotten who fail to overcome, and fail of a reward.

(3) **Great Company.** In chapters 19-21 is a narrative about the tribe of Benjamin. This narrative describes an egregious sin by men within that tribe. When the sin was called to the attention of the tribe of Benjamin, they refused to deliver

over the offenders. As a result, the tribe was almost destroyed, though at last they were spared so that a tribe would not be expunged from Israel. Thus Benjamin appears to represent those among the spirit begotten who are purged "so as by fire," are preserved, and receive a position in glory as the Great Company class. These will serve God in His heavenly temple, but lose the high reward of becoming part of the Bride class. (See 1 Corinthians 3:12-15, Revelation 7:9-15.)

Within the first two of these narratives we find a conspicuous number repeated — **1100**. The number appears nowhere else in the Old Testament, but it appears in two consecutive narratives here in Judges. In the first case **1100** shekels of silver was the amount paid to five lords of the Philistines to ensnare Samson (Judges 16:5). In the second case **1100** shekels of silver was the value of a silver idol in the story about the deflection of the tribe of Dan (Judges 17:2, 3).

Eleven (or eleven hundred in this case) is an appropriate number to appear in these narratives, for they depict experiences during the Gospel Age, when the spirit-begotten classes are developing New Creatures (five), but still in fallen flesh (six).

— Bro. David Rice

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(1) [www.harkarkom.com](http://www.harkarkom.com) is the site for Professor Anati's work. An article by him also appears on this site — [www.bibleinterp.com/articles/Anati\\_Mount\\_Sinai.shtml](http://www.bibleinterp.com/articles/Anati_Mount_Sinai.shtml). At that site appears the following paragraph.

"At the beginning of Deuteronomy, it is written: "It takes eleven days from Horeb, by the way of Mount Seir, to Kadesh-Barnea" (Deuteronomy 1:2). For many scholars, even among those who do not agree with the identification of Har Karkom, Kadesh-Barnea is identified with Ain Kudeirat (or with the nearby Ain Kadis) and Mount Seir with Jebel Arif el-Naqa. In fact there is a good trail between Har Karkom and Ain Kudeirat by the way of Jebel Arif el-Naqa; along it, there are ten groups of wells at distances of 7 to 14 miles from each other. Therefore, if Har Karkom is Mt. Sinai, it takes a person who walks on foot exactly eleven days from Horeb by the way of Mt. Seir to reach Kadesh-Barnea."

(2) That month was called Nisan after the captivity of Israel in Babylon, after the name of the Babylonian month, Nisanu.

(3) See "The Herald of Christ's Kingdom," November-December 2004 issue, article titled "Symbolic Numbers," for a fuller treatment of 2, 3, and 5 with various examples of their use in Scripture.

(4) As to the material — goats' hair — other scriptures appear to make a link between the symbol of "goat" and the church (see Song of Solomon 4:1, Leviticus 16:5, Genesis 27:16). The next covering was of rams' skins dyed red, a picture of the ransom which is a covering for our imperfect fallen flesh. Over that was a covering of Sea-cow skins (see *Beauties of the Truth*, February 2010, "Tabernacle Coverings of Sea-cows"), indicating what the world sees of us — nothing specially attractive, as our flesh veils to them the beauties that God and Christ see as the end product of our life.

(5) In a similar way Ezekiel 40:11 shows that the world's access to God will also depend on the ransom sacrifice of Christ. The gate described in Ezekiel 40:11 measures 13 cubits in length — 13 a picture of the ransom, the perfect man Jesus (seven) on whom our sins were laid (six). (Compare Isaiah 53:5, John 3:14.)