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Presenting every man perfect in Christ Jesus. Colossians 1:28

Volume XVIII
Issue 447

Destroying the Soul

A Collection of Comments

by — A.E. Knoch (1874-1965) and Adlai Loudy (1893-1984)

And be not afraid of those who are killing the body, yet are not able to kill the soul. Yet be fearing Him rather Who is able to destroy the soul and the body in Gehenna (Matthew 10:28).



The Lord's disciples would have little difficulty in understanding this Scripture from their viewpoint: our inability arises from the attempt to adjust it to our standpoint.

Strictly speaking, the soul cannot be "killed." It is only in figurative expressions in which the person is denoted by the "soul" that it is said to "die." It is notable that even in this passage God does not say that He is able to kill the soul, but to destroy it.

At death the soul returns to the unseen. In fact, it has no separate existence. It is the effect of the union of body and spirit. When that union is dissolved the soul is no more. Sending it to the "imperceptible" is but another way of saying that it has passed out of existence so far as our senses are concerned.

Yet the Lord's disciples would look at this statement from a practical angle. Should they be killed, what would be their experience? Though they should die, yet their next conscious moment, when the soul returns in resurrection, would be the bliss of the kingdom. All that men can do to them is to cut them off from further suffering and usher them into their reward.



Not so with God. In the kingdom (and we lose much if we do not keep the kingdom constantly in view in reading the "gospels") death will mean much to those who deserve it. Not only will their bodies be destroyed in the fires of Gehenna, which will be the place of punishment in that age, but they will lose all of the joys which the kingdom offers by the destruction of their souls.

Those killed by men escape suffering and awake to bliss: those destroyed by God forfeit bliss and awake to suffering at the bar of the great white throne.

Those who strive to enter that kingdom will have much need of this exhortation, for many, indeed, will enter the kingdom by way of the death of the body and the resurrection.

— A.E. Knoch
Unsearchable Riches
Volume 17

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Bible Student's Notebook™

Paul Our Guide – Christ Our Goal

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This free weekly electronic publication (52 times a year) is dedicated to:

- the proclamation of the riches of God's abundant, exceeding grace (Romans 5:20; 11:6; Ephesians 1:7);
- the affirmation of God's purpose to save all mankind through the death, burial, and resurrection of Christ (I Timothy 2:3, 4; 4:10; Titus 2:11);
- the "preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began" (Romans 16:25);
- true freedom and liberty apart from law (Galatians 5:1);
- the organic nature of the church, the Body of Christ (I Corinthians 12);
- the distinct message and ministry of Paul, the apostle to the nations (Romans 11:13);
- the importance of receiving all whom Christ has received (Romans 14-15);
- the recovery of rich Biblical truth that has too long remained hidden under the veils of traditionalism, prejudice, misunderstanding, and fear (Mark 7:7, 13);
- the completeness of the believer in Christ (Colossians 2:10), with:
 - total freedom from sins (Colossians 1:14);
 - identity in His death, burial, and resurrection (Romans 6);
 - adult sonship position (Galatians 4).

This publication is a joint effort of a few members of the body of Christ. It is a product of our individual lives and ministries together. We do not claim infallibility for its contents. Our readers are asked to be as the Bereans and search the Scriptures (Acts 17:10-11; I Thessalonians 5:21).

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☞ Soul (continued from front page)

Misunderstood figures are often the source or support of false teaching. Thus we are asked to infer that the soul lives on after death because our Lord exhorted the disciples not to fear those who are killing the body, yet are not able to kill the soul (Matthew 10:28; Luke 12:4). Except in figurative language, literal death is never limited to any part of the man. Death involves body, spirit and soul. How, then, could our Lord say what does not seem to be true? Because, in this terse way, He impressed on their hearts the actual state of things far better than by a roundabout explanation. The soul is the seat of sensation. In death there is no sensation. Take the case of Stephen. Literally, they stoned him to death. He is dead now. He will not be alive until the resurrection; but what will be his experience? They killed his body. His next conscious moment will be when he is roused. His soul loses nothing. They could not touch his enjoyment of the kingdom. They only hurried him into it. In contrast with him, one who is cast into Gehenna loses the joys of the kingdom.

— A.E. Knoch
Unsearchable Riches
 Volume 31

With the kingdom of the heavens at hand, in the days of our Lord, and in the future, during the time of awful tribulation, many of the sons of Israel will be killed “because of the testimony of Jesus and because of the Word of God.” Yet with the establishment of the kingdom, they will be resurrected to priestly sovereignty and satiate their souls in the bounty of good things promised in that era. Yet, under the reign of Messiah, transgressors of the law will not only be executed, but the soul (the seat of the sensations by which they enjoy the fullness of the blessings of the kingdom) and body will be destroyed in Gehenna. Such a judgment gives them no further right to the blessings of the kingdom, and the Jews, to whom these teachings of Christ were addressed, apprehended the truth it involved and the shame and abhorrence that would be the portion of


those coming under the accursed judgment.

The conventional idea of *hell* should never be thought of in connection with the passages where Gehenna is used. To do so is a monstrous perversion of the idea conveyed by the original term.

— Adlai Loudy
God's Eonian Purpose
 page 344

The soul is the seat of sensation, but is popularly confounded with the spirit. A soulish man is one who is swayed by his senses. He may even be sensual, for such is the usual rendering of James 3:15. Those of the apostles who were killed later will lose nothing in the kingdom. Their souls will be surfeited with joy in that day. Their death will only add to their soul's delight in the resurrection. They, however, who come under God's judgment in the kingdom will not only have their bodies destroyed in the vale of Hinnom, just below Jerusalem, where the offal of the city was incinerated, but they will miss all of the joys which their souls long for in the millennium. The martyrs who die for the sake of the kingdom have nothing to fear. So far as their souls are concerned, death gives them an immediate entrance into the delights of that earthly paradise, even though at their martyrdom it was thousands of years in the future.

— A.E. Knoch
Concordant Commentary
 page 24



Restitution of All Things
 by — Andrew Jukes (1815-1901)
 194 pages, PB
See order form.
 The author, who wrote *Four Views of Christ* and *The Law of the Offerings*, also penned this work in 1867. It brings the reader into an aspect of the author's later ministry which may surprise some. In it he examines the Scriptures regarding the destiny of the human race.

“This book changed my life.” – Martin Zender

Israel, Jehovah's Witness

by — H.A. Ironside (1876-1951)

"Ye are My witnesses," saith the Lord, "and My servant whom I have chosen: that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me" (Isaiah 43:10).

When the Lord said to Israel, "Ye are my witnesses," He meant that the history of this particular nation is the proof that He was speaking through the prophets.



In the Scriptures, we have set forth the past, present and future of this remarkable people, and their history for thirty-five hundred years has been a positive authentication of the inspiration of the Bible.

Let us briefly notice how wonderfully this comes out in the Word of God.

THEIR PAST CONDITION

We have to go back to the Book of Genesis from chapter 12 on to get the beginning of this nation. There we have the Abrahamic Covenant with its solemn and unconditional promises to the friend of God and his seed.

Note the exact promises made:

- (a) *I will make of thee a great nation.*
- (b) *I will bless thee, and make thy name great.*
- (c) *Thou shalt be a blessing.*
- (d) *I will bless them that bless thee, and curse them that curseth thee.*
- (e) *In thee shall all families of the earth be blessed (Genesis 12:1-3).*

An additional promise is given in :7.

Unto thy seed will I give this land.

In various forms, these promises are repeated again and again to Abraham, Isaac and Jacob.

To what extent have they been fulfilled? As we follow the history of the record in Genesis to II Chronicles, we see the people in the Land of Palestine, the objects of God's peculiar care. To them was committed the Oracles of God, and thus they were blessed and made a blessing.

When we turn to the four Gospels, we come face-to-face with the Promised Seed through Whom the



224 pp, PB

The Book of Job

by — E.W. Bullinger

Bullinger offers his perspective on the Book of Job, with an interpretation focused on appreciating the mysteries of God's ways and a translation that pays close attention to rendering the meaning of the original Hebrew as fully as possible. With full annotations and explanations, this important book will grant students of the Bible and of Christianity new and deeper insights into one of the most misunderstood sections of Scripture.

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↖ blessing was to come to all of the world – but, alas,

He came unto His own and His own received Him not.

So we have the sad record of His rejection and crucifixion and, for the time being, Israel's national history as a divinely favored people comes to a close.

Have, then, the promises of God failed? Not at all, for in the prophetic writings of both Testaments it is clearly predicted that, because of their sins, they would be scattered throughout the entire world. This is, and has been, their state for nineteen hundred years.

THEIR PRESENT CONDITION

Moses plainly predicted this when on the plains of Moab, and said to them,

The Lord shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them: and shalt be removed into all the kingdoms of the earth (Deuteronomy 28:25).

He depicted the Roman invasion and destruction of their cities in unmistakable terms in the same chapter from :49 to the end. Space forbids quoting it all, but the following verses are too plain to be misunderstood:

The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand: a nation of fierce countenance, which shall not regard the person of the old, nor show favor to the young: and he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed: which also shall not leave thee either corn, wine, or oil, or the increase of thy kine, or flocks of thy sheep, until he have destroyed thee. And he shall besiege thee in all thy gates, until thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates throughout all thy land, which the Lord thy God hath given thee ... And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. And among these nations shalt thou find no ease, ►



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neither shall the sole of thy foot have rest: but the Lord shall give thee there a trembling heart, and failing of eyes, and sorrow of mind (Deuteronomy 28:49-52, 64-65).

One might almost think that these words must have been written in the present century; but for thousands of years they have been in the hands, first of Jews, and then of Christians – a solemn witness to God’s displeasure with His people because of their great sin, and a conclusive proof that Moses wrote by divine inspiration.

The Jew ordinarily takes it for granted that the greatest sin of which a Hebrew can be guilty is that of idolatry. Because of this sin their fathers were carried into Babylon and not permitted to return to their land until seventy years had expired. Yet the greater sin was committed nineteen hundred years ago, as a result of which they have been out of the land all of the centuries since, and that sin was the rejection of the Lord Jesus Christ.

During all of these years, Israel as a nation is set to one side and “*blindness in part has happened to them,*” so that even when they read their own Scriptures there is a veil over their hearts and they cannot see the many references to Jesus, their rejected Messiah.

While this is true of the nation as such, an individual Jew may be saved if he will put himself on the same ground as the Gentile sinner. He must come to God owning his guilt and putting his trust in the Lord Jesus Christ, the One whom his fathers rejected.

Our blessed Lord referred to this present time and their wretched spiritual condition when He declared,

Your house is left unto you desolate. Ye shall not see me again until ye say, “Blessed is He that cometh in the name of the Lord” (Matthew 23:38-39).

During all of this time of Israel’s national rejec-

tion, God is taking out from among the Gentiles a people for His name. From Jew and Gentile saved by grace, He is forming one new man, the Body of Christ. When this special work is finished He will turn again to Israel, who are still beloved for the Father’s sake.

We read in Romans 11:25-27:

For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved: as it is written, “There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob: for this is My covenant unto them, when I shall take away their sins.

This brings us then to think of ...

THEIR GLORIOUS FUTURE

Concerning this, the prophetic Scriptures have much to say. Unfortunately a great deal of this has been lost to the average Christian through the pernicious habit of calmly appropriating to themselves wonderful prophecies of blessing for Israel, Judah and Jerusalem, with which the prophetic writings abound.

Most illogically, many expositors apply all such Scriptures to the church of this age, ignoring completely their true relationship to Israel, God’s earthly people. As someone has well said, “They give all the curses to the Jews and take all the blessings for the church,” whereas it should be perfectly plain to any thoughtful person that if the judgments predicted as about to fall on Israel were fulfilled in the sufferings of that people, then the prophecies of their future restoration and blessing must be just as literally fulfilled in the Lord’s appointed time.

The Lamp of Prophecy, or, Signs of the Times (1940)



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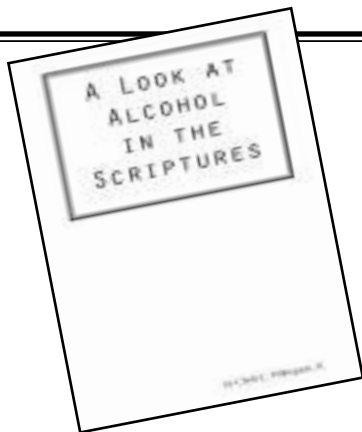


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32 pp, BK

A Look at Alcohol in the Scriptures

by — Clyde L. Pilkington, Jr.

[God brings forth] *wine which makes man's heart glad* (Psalm 104:15).

Wine was a blessing in Scripture (Proverbs 3:10), something to be received gratefully from God (Psalm 104:15). Like many things that God has graciously given to man, alcohol can be used or abused.

However it is important that we do not confuse use with abuse, or drinking with drunkenness. To prohibit the use of alcohol, by pointing to verses about its abuse, would be like condemning the eating of food because of gluttony, or requiring sexual abstinence because of carnal sins. This is deceptive and erroneous religious reasoning.

This study briefly surveys alcohol related Hebrew and Greek words and some of their contexts, considers passages usually used to condemn the use of alcohol, and looks at a few common objections.

See order form.