

God's Pilgrims

Their Dangers, Their Resources, Their Rewards

By Philip Mauro

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As far as twentieth century Christian figures are concerned, Philip Mauro stands out as one of the most captivating. After coming to a saving knowledge of the Lord in 1903, at the age of forty five, Mauro, a member of the bar of the Supreme Court of the United States and one of the foremost patent lawyers of his day, began his "Testimony" of what was to him the most important event in his life.

His repeated successes in courts of law, coupled with his legal briefs, could not but gain recognition, for they were "models of accuracy, conciseness, and literary finish." As such, they were "frequently used by judges in the text of their decisions." Perhaps one of the most important occasions where his legal work was requisitioned was in connection with the famous Tennessee-Scopes trial in 1925. The brief or argument which Bryan used, and thereby won the case, was prepared by Philip Mauro.

His early twentieth century was a period of great expansion for many errors, such as Dispensationalism and Anglo Israelism. Rising to the forefront of Christianity's great struggle against these foes, he applied the preparation God had given him, and scored great victories for sound doctrine. As a result of his body of work, the following generations have been able to pick up weapons at the spot where he fell and continue the struggle for Truth, as it is to this day. The very fact that a materialistic, scientific lawyer of such high reputation as Mr. Mauro had become such an earnest Christian and such an able advocate of Christianity, both by his pen and public addresses, caused him to be sought for increasingly as a speaker at Bible conferences and in Christian circles generally

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CHAPTER 16

Faith to the Saving of the Soul

We come now to the important words which bring the tenth chapter of Hebrews to a close, and introduce the great theme of chapter 11: "Now the just shall live by faith, but if he 'draw back MY SOUL shall have no pleasure in him. But we are not of them that draw back unto destruction, but (of them that are) of FAITH TO SAVING THE SOUL" (10:38, 39).

The foregoing is a literal rendering of the original text; and we would at the outset call attention to several corrections that need to be made in the A.V.

1. The words "any man" are introduced by the translators as the subject of the verb "draw back"; but they are wholly without warrant in the original. The antecedent subject is the "just man," who is to live by faith. The expression is the same that Paul used of himself in Gal. 2:20, "the life I now live in the flesh, I live by faith of the Son of God." Jesus Christ is not only the Author, but also the Finisher of faith. As already seen it is only the believer, the man who has been justified by faith, that can "draw back." The unbeliever has not come to anything from which he could "draw back." There is no question at all as to the correctness of the reading, "if he draws back." The drawing back to destruction is out in direct contrast with the living by faith, and going on to the saving of the soul. It is true that the believer cannot draw back from his standing in Christ. He cannot draw back from eternal life. But he can draw back from the pilgrim's place, and return to the world.

2. We have already seen that the word "perdition" should be "destruction." The difference is important the people of God will surely suffer destruction if they draw back into the world. Because it is polluted, it will destroy them with a sore destruction (Micah 2:10); that is, will involve them in great and irreparable damage or loss. But they will never come into "perdition."

3. The words "of them that believe," should read "of faith." The original has not a verb "that believe," but a noun "of faith"; and that word "faith" is a most important one because it leads into the theme of chapter 11, which is given to the people of God for the very purpose of instructing them as to the character or nature of that "faith" that is effectual to saving the soul. The next words are "Now faith," (that is, the faith by which the soul is saved), "is the substance of things hoped for, the evidence (or conviction) of things not seen." Then follow examples of those who lived, to the end of their days, according to that faith which is the substance (that which stands

under and thus supports) things hoped for, and the conviction as to the reality of things heard of, but not seen.

So far as the present writer is aware, the subject of the salvation of the soul has not been satisfactorily treated in any of the books of teaching now in the hands of the people of God. The manner in which this expression is commonly used indicates that "saving the soul" is regarded as meaning the saving of the individual man from condemnation, that is to say as equivalent to the justification of the sinner, and the impartation of eternal life upon believing the Gospel of God. In other words, being "born again," and "saving the soul," are generally taken to be identical. But according to the Scripture, the two are very different. In every case where the salvation of the soul is mentioned it is distinctly referred to as something future, and as something conditional upon the behavior of the individual himself. Eternal life is the gift of God, freely bestowed on every believer in Christ. But the saving of the soul is distinctly set forth in many Scriptures, particularly in the words of the Lord Himself, not as a gift, but as a reward to be earned by diligence, steadfastness, and obedience to His commands.

The chief reason for the misconception that exists on this point is the failure to distinguish between soul and spirit, a distinction which is carefully made in the Scriptures, as we shall take pains to show. The matter is of such surpassing importance, and so great consequences hinge upon it, that we strongly urge our readers to pay the closest attention to the sayings of the Lord Jesus, and to the other Scriptures cited in this chapter.

As an instance of the mention by our Lord of the saving and losing of the soul, we quote Matt. 16:25-27, calling attention to the fact that the word rendered "life" in ver. 25, is the same word rendered "soul" in ver. 26: "If any man will (is willing, that is, has finally resolved, to) come after Me, let him deny himself, and take up his cross and follow Me. For whosoever will (is willing to) save his life (soul) shall lose it; and whosoever will (is willing to) lose his life (soul) for My sake shall find it. For what is a man profited if he shall gain the whole world, and lose his soul? Or, what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of His Father, with His angels; and then He shall reward every man according to his works."

We see clearly from this Scripture that the saving or losing of the soul is a matter of the wider choice of the man himself; and this is the teaching also of every Scripture that deals with this subject. We see furthermore also that the time when those who choose to lose their souls now for Christ's sake will gain their reward, that is, will find their souls again, is to be when the Son of Man shall come in the GLORY OF HIS FATHER, with HIS ANGELS. From this Scripture alone it is clear that by the salvation of the soul is not meant salvation from eternal condemnation. The salvation of the sinner from the wages of sin is not dependent upon denial of self, taking up his cross and following the Lord Jesus; but is the gift of God's grace instantly and eternally granted the moment the sinner believes in the Crucified and Risen Savior. It is only a

believer who can make the choice to deny himself, take up his cross, and steadfastly follow his Lord in the way He went. To them who thus follow unto the end, a "reward" is promised. That reward is the finding, in the age to come, of the "soul" they purposely "lost" in this age. It concerns us, therefore, to ascertain, as may be done by diligent and prayerful inquiry, what the Lord meant by a man's losing and saving his own soul. That is the salvation of which the Lord "began" to speak, and which has been "confirmed to us by those who heard Him," that is, by His apostles. Whatever may be embraced in the meaning of the words "saving the soul," it is at least clear that they do not refer to the justification of the sinner by God's grace through faith in Christ, but to something in the nature of a reward set before those who have been already justified. The "salvation of the soul" is not something received at the beginning of the Christian life on earth; but something to be gained at the end thereof.

That the "saving of the soul" is not the salvation of the sinner from eternal doom in the Lake of Fire, and that the losing of the soul is not the damnation of the sinner, is clear from the simple fact that the Lord promises a great reward to the man who loses his soul in this world. Therefore, losing the soul and eternal damnation are totally different things.

In the sayings of the Lord Jesus, to which we will refer, the man is distinguished from his soul, insomuch that the soul is spoken of as a possession of the man, which he can keep or lose. Nevertheless, this distinction is practically obliterated, or at least ignored, in the theology of to-day. Indeed, there are those who expressly force the word "soul" to mean the man himself wherever that word occurs in the Bible.

Another cause of the misconception referred to is (as it appears to us) the relatively little heed that is given in many quarters to the words spoken by the Lord Jesus Himself. There is no room for dispute or doubt as to the value of the words of the Lord according to His own estimate thereof. They are "spirit and life" (Jn. 6:63). They are the very words His Father commanded Him to speak, and are what will judge those who receive them not (Jn. 12:47-50). His Sayings are HIMSELF (Jn. 8:25). The giving of His Father's words was the fulfillment of the purpose for which His Father sent Him into the world (Jn. 17:8, id.). His disciples recognized Him as the One Who had "the words of eternal life" (Jn. 6:68). Keeping His words is the test of love for Himself, and has the promise of a great reward. "If a man love Me, he will KEEP MY WORDS." "Because thou hast KEPT MY WORD." "Because thou hast KEPT THE WORD OF MY PATIENCE" (Jn. 14:23; Rev. 3:8, 10). Whereas, being ashamed of His words will be visited with disastrous consequences (Mark 8:38).

Notwithstanding these weighty and unmistakably plain utterances from the lips of the Lord Jesus Himself, it must be admitted that, in some of the teaching of to-day, the words of the Lord, recorded for us in the Gospels, are assigned 'to a place of distinct inferiority. In order to maintain certain dispensational views, it is necessary to relegate the ministry of Christ in the days of His Flesh to the "Jewish remnant, and to treat His utterances as having but a remote or indirect

reference and application to the members of His own Body, the Church. One consequence of this teaching has been to foster a neglect of His words, and to render the hearts and consciences of many saints insensitive to the wholesome exhortations and warnings uttered by Him, which they are taught to regard as applicable only to an insignificant remnant of Israel. A further consequence has been to blind the minds of the saints to the transcendently important matter of the salvation of their souls. On the other hand, the study of the doctrinal Epistles has been exalted to the position of first importance, the very highest value being placed upon the ability to comprehend doctrinal points, and to state them with verbal precision according to accepted theological standards. Failure on these points has been, and is severely visited; while failure in the weightier matters of the law of Christ—particularly in the matter of love for all the saints—has been viewed with indifference. Surely we should say "these things ought we to have done, and not have left the other undone."

What, then, is the "soul" of a man, concerning the salvation of which the Lord Himself made a BEGINNING of speaking? It is clear from the Scriptures that the "soul" is quite distinct from the "spirit"; and by attention to the teaching of the Word we may learn that the "soul" signifies the natural life of the man. This embraces all his own exclusive personal experiences, sensations, and emotions; and these in turn arise from his relations and associations with the created things about him, especially from his relations with his fellow human beings. It is distinctly the self-life, that is to say, the sum of every experience which pertains to the man himself, to his own separate personality, as distinguished from every other man. It embraces all his own distinct and personal desires, ambitions, gratifications, honors, and pleasures. It takes in all the plans and arrangements he devises to secure his own satisfaction, entertainment, enjoyment, and so forth. The instinctive longings of the soul are what impel men to pursue riches so ardently. For it is by means of money that the desires of the soul may be gratified, so far as it is possible to procure gratification for them in this world. Wealth commands distinction, attention, worldly pleasures, and high social position, and by means of it may be procured nearly everything that this world can supply for the satisfaction of the soul of man. Hence, the Lord says, "Beware of covetousness," and His Apostle says, "Covetousness is idolatry."

Important instruction on this point is given by the Lord in Luke 12, in the parable of the rich man. He spoke this parable for the express purpose of enforcing the warning :—" Take-heed, and beware of covetousness, for a man's SOUL consisteth not in the abundance of the things which he possesseth" (vs. 15). Then He tells of the rich man, whose ground brought forth plentifully, insomuch that he had not room enough to store his fruits. Therefore, the man laid his plans-for his own advantage, which is for his SOUL. He said, "I will pull down my barns and build greater; and there will I bestow all my fruits and all my goods. And I will say to MY SOUL, SOUL, thou hast much goods, laid up for many years; take THINE BASE, EAT, DRINK, and

BE MERRY. But GOD said unto him, Thou fool, this night thy SOUL shall be required of thee: then whose shall those things be, which thou hast provided?"

This parable gives a clear idea of what the soul of man is; and it teaches plainly that the loss of the soul is the separation thereof from the things capable of affording satisfaction to it.

In examining this important subject of the SALVATION OF THE SOUL, we would begin with the first reference to the soul in Hebrews, which is in chapter 4:12. We find there the important statement that the Word of God sharply divides between the soul and the spirit; a distinction, however, which teachers and commentators generally fail to observe. There are some who professedly make a specialty of "rightly dividing the Word of Truth"; which, however, may be merely the arranging of dispensational divisions according to their own ideas, It is questionable whether 2 Tim. 2:15 means that we are to divide up the Word of Truth. A better reading would seem to be, holding a straight course in the Word of Truth. But on the other hand, it is certain, as has been aptly said, that the Word of God divides us up, even to the dividing asunder of soul and spirit. The Word of God speaks of the salvation of the spirit, of the salvation of the soul, and of the salvation of the body; and there is a great difference between them. In 1 Cor. 5:5, Paul speaks of delivering one of the members of the assembly of Corinth unto Satan (who has the power of death), "for the destruction of the flesh, that the spirit may be saved in the Day of the Lord Jesus." Again, in many passages which we propose to notice, the Word speaks of saving the soul. Phil. 3:21 speaks of the Coming of the Lord as Savior to change our bodies.

The distinction between the spirit of man and the soul of man is recognized throughout Scripture. Thus in 1 Thess. 5:23, the Apostle prays for the sanctification of the whole man, and that "your whole spirit, and soul, and body be preserved blameless unto (at) the Coming of our Lord Jesus Christ."

Of the Lord Jesus it is written that just before His death He commended His SPIRIT to His Father. "And when Jesus had cried with a loud voice, He said, Father, into Thy Hands I commend My Spirit. And having said thus He gave up the Spirit" (Luke 23:46). Of His SOUL and BODY it is written in Psa. 16, quoted in Acts 2:31, "that His SOUL was not left in Hades, neither did His FLESH see corruption." It thus appears that His body went into the tomb, but saw no corruption there, while His soul went to Hades, or Paradise, the place of the departed. With this also agrees the word He spoke to the believing malefactor, "Verily I say unto thee, to-day thou shall be with Me in Paradise" (Luke 23:43).

The word "soul" signifies, as we have said, the natural, or personal life of the individual man, in the broadest sense, including all the experiences, sensations, and emotions pertaining thereto. In fact, the Greek word, *psuchē* is sometimes in our versions translated "life," sometimes "soul." When the word "life" in our versions stands for *psuchē* it never means eternal life, possessed by Christ, and imparted as the gift of God to those who believe On Him. For that life the Greek

word is zōē. It is sometimes of much importance to know what the original word is. Thus, in John 10, one of these words occurs in verse 10, the other in verse 11. When Christ said "I am come that they might have LIFE," He used the word zōē, eternal life. When, however, He added "the good shepherd giveth his LIFE for the sheep," He used the word psuchē, soul, or natural life; and the same word occurs in verses 15 and 17. In verse 17 we read, "Therefore doth My Father love Me, because I lay down My life (soul) that I might take it again." The Lord Jesus has a true human soul, an individual, personal life, like each one of us, only without sin. He laid it down; but He has taken it again. Thus the Lord speaks of laying down His own sinless Soul, and in this we have further and conclusive proof that losing one's soul does not mean damnation. It means, as we have said, the cutting off of the soul from the things created for its satisfaction and enjoyment. In verse 28, however, "and I give unto them eternal life," the word is zōē. That life can never be lost; for they who receive it "shall never perish." Thus the life (soul) which Christ gave for us is not the same as the life He gives to us. The difference is great.

Again, in John 12, both words occur in verse 25: "He that loveth his life (psuchē) shall lose it; and he that hateth his life (psuchē) in this world, shall keep IT (his soul, psuchē) unto life (zōē) eternal."

This is one of the instructive passages in which the Lord began to speak of the salvation of the soul. The statement is brief, but comprehensive. The man who loves his soul (psuchē) shall lose it; and he that hates his soul IN THIS WORLD shall keep it unto life eternal. The Lord here declares clearly that the salvation of the soul is a thing future, and that it is dependent upon the faith, obedience, and steadfast endurance of the man himself. In verse 27 He speaks of His own soul (psuchē) saying, "Now is My SOUL troubled." In the Garden of Gethsemane He said to His disciples, "My SOUL is exceeding sorrowful, even unto death" (Matt. 26:38). In the passage quoted from Heb. 10, He says, "My SOUL shall have no pleasure in him." It is therefore in the soul that sorrow and pleasure are experienced.

From the above passage (Jn. 12:25) and from other Scriptures, it clearly appears, as we have already said, that the soul of man is that part of his being which is capable of experiencing sensations arising from relations with created things—"the world." The actual functions of seeing, hearing, tasting, etc. are performed by the organs of the body; but the experiences and emotions resulting therefrom are of the soul. The seeing of pictures, statues, buildings, processions, carnivals, ornate religious ceremonials, etc.; the pleasures of music, literature, especially fiction, banqueting, dancing, sports, and the like; all amusements, entertainments, social functions, etc., form part of the life (or soul) of a man "in this world." It is by hating his soul, or self-life in this world, that a man may KEEP IT for the age that is coming.

The passage last above quoted does not teach that the pleasures of the natural or personal life are necessarily evil; quite the contrary. Neither does the passage teach that it is wrong for the people of God to experience gratification when some pleasing sight—as a beautiful landscape or

gorgeous sunset—meets their eyes, though they should exercise care as to the liberty they allow themselves in this direction. It is because these things are lawful and good in themselves, and are appointed for man's enjoyment, that the Lord would have His disciples keep their souls unto eternal life for then the pleasures of the created universe may be enjoyed to the full, without any taint of sin, and without any alloy of sorrow or pain. To that end the disciple must hate his self-life (soul) in this world. To love one's life in this world is much the same as to love the world and the things that are in the world. **BUT CHRIST IS NOT IN THE WORLD.** He laid down His Personal Life (psuchē) in the world, and has now no part or pleasure in it. Nor could He have pleasure in the world as it is now. His portion here was always sorrow. Therefore, it behooves the disciple of Christ to set his affections on things above where Christ is at the Right Hand of God (Col. 3:1, 2). And the consequence of not doing so is that he may indeed enjoy his soul here, but will lose it hereafter. That judgment is just, and is so plainly declared in the Scripture that there is no excuse for ignorance in regard to it. Thus it is that the Word of God divides between the soul and the spirit of man.

The above-cited passage in Colossians states that "YE DIED and your life (zōē) is hid with Christ in God. But when Christ Who is our life (zōē) shall appear, then shall ye also appear with Him IN GLORY." Those who are to appear with Him "in glory" are those who died with Him. It is needful on the believer's part to reckon this to be true and to act accordingly, taking the place of one crucified to the world, and therefore having no portion in it. All that the believer has in the world is a path through it; the same path that the Master trod.

The view we have presented as to the soul of man is confirmed by the passage in Matthew 10:37-39: "He that loveth father or mother more than Me is not worthy of Me; and he that loveth son or daughter more than Me is not worthy of Me. And he that taketh not his cross and followeth after Me is not worthy of Me."

It is quite common for a person to refer to some trial or burden he is compelled to bear, as his "cross"; but that is not at all what the Lord means by this saying. A disciple's "cross" is never something he must bear. In order to fulfill this saying of the Lord's the bearing must be voluntary. The disciple must, as the act of his own will, take up the cross, and follow Christ; that is, follow Him unto crucifixion to the world; for the sole use made of the cross is to crucify thereupon the one who bears it. The saying, therefore, is the strongest possible expression for the act of deliberately choosing to be with Christ in the place of death to the world, and to all the world has to offer those who seek their self-life there.

And the next words of the Lord are: "He that findeth his soul shall lose it, and he that loses his soul for My sake, shall find it." The literal rendering, which is preferable to the A.V., is: "He that hath found his soul shall lose it; and he that hath lost his soul, for My sake, shall find it."

This saying needs no explanation. It contains a clear promise that the man who has lost his soul for Christ's sake shall find it; and as clear a warning that he who has found his soul shall lose it. The words "has found," "has lost," point to the making of a settled and abiding choice. One man has found his soul in this world as it now is, and has settled down to the spending of it. He will learn in the end that he has indeed spent it. Another, for Christ's sake, has parted with his soul, in this world. He shall surely find it. Instead of losing it, he is really keeping it for the coming age. These sayings of the Lord show that the losing of the soul in this world is the parting with all that ministers gratification to the soul. It consists in taking such a position that the man is cut off from all the things the soul desires. If such be indeed the meaning of losing the soul in this world, it will assist us to understand what is meant by the loss of the soul in the world to come.

Turning to Mark's Gospel we find in chapter 8:31-38, a passage in which the Lord "began to teach His disciples" 'certain things; and there we observe an important amplification of this doctrine of the Lord. We read: "Whosoever WILL (that is, purposes or chooses to) come after Me, let him deny himself, and take up his cross, and follow Me" (ver. 34). In this saying the action of the man's own "will" is made conspicuous. Also the words are added, "let him deny himself," signifying the putting of self, and all personal inclinations aside, in order that he may be free to act according to the will of Another. This denying of self is the giving up of all that constitutes the self-life or soul in this world.

In the next verse we find another addition. In it the words "and the gospel's" are added to the words "for My sake." The literal reading is, "on account of Me and of the good news." We take it that "the good news" in this connection is the good news of the so-great salvation that awaits the sons whom God shall bring "unto glory." The opening words of this gospel of Mark are "A beginning of the good news of Jesus Christ, SON OF GOD." The Epistle to the Hebrews calls special attention to the things spoken BY THE SON; and defines the "so-great salvation" as that of which "A BEGINNING" was "received to be spoken by the Lord." The correspondence is suggestive, at least, and may have more significance than appears at first glance.

Continuing to read in Mark, we come to the question: For what shall it profit a man, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" In this passage the word "psuchē" is correctly rendered "soul" instead of "life," as in the preceding verses. It is the same word in the original. Verses 35-37 read as follows, giving the word psuchē the same rendering throughout: "For whosoever will save his soul shall lose it; but whosoever shall lose his soul for My sake and the gospel's, the same shall SAVE IT. For what shall it profit a man if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

The Lord then adds this significant utterance: "Whosoever therefore shall be ashamed of Me and OF MY WORDS in this adulterous and sinful generation; of him shall the Son of Man be ashamed, when He cometh in THE GLORY OF HIS FATHER with the holy angels." This points

very clearly to the Coming of the Son of Man with the angels of His power, as the time when the saving or losing of the soul, as to the next age, will take place. It also admonishes us not to be ashamed of His words. We should take heed therefore lest we slight the words of the Lord Jesus, which He spake concerning the age to come wherein He will reign over the earth. **We greatly fear the consequences of the tendency observable in certain quarters to treat the millennial kingdom of the Son as a thing of little interest to the saints of God.**

A passage almost identical with the one last quoted is found in Matt. 16:24-28, quoted in an earlier part of this volume. We call attention again to the fact that this teaching was introduced by the Lord in connection with Peter's confession of Him as the Christ, the SON OF THE LIVING GOD, and in connection with His own disclosure to His disciples of His approaching sufferings and death. And the Lord stated that "then," namely, at this moment when those who have lost their souls for His sake shall find them, would be the time when He would "reward every man according to his works."

Luke 9:20-26 also contains a passage so closely resembling the above that no further comment thereon is required. This fact, however, should be noted, namely, that the teaching we are now considering is given in each of the four Gospels, which shows the great importance attached to it by the Spirit of God. **Yet this surpassingly important doctrine has practically no place at all in the teaching received by many of the Lord's people at the present time.**

We turn now to the great passage in Matt. 10. The saying of the Lord recorded there was spoken when He had been rejected by that generation to whom He had given the words the Father commanded Him to speak, and before whose eyes He had done the works of God. For their heart was waxen gross, and their ears were dull of hearing, and their eyes they had closed. So He cries, "He that hath ears to hear, let HIM hear" (ver. 15). This is the Voice of Wisdom calling to all Her children to hearken to excellent things. And the Lord in this connection declares that "Wisdom is justified of her children" (ver. 19). They are not like the children sitting in the market place (ver. 16-18). Then He announces that ALL THINGS have been given Him of His Father; and speaks of KNOWING THE SON, saying, "And no man knoweth the Son but the Father" (ver. 27). This knowledge of the Son is, as we have seen, the knowledge that is appropriate for those fully grown. Then He says: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." In the original, the words "give rest" are a verb, which may be rendered "will refresh" you. This refreshing He gives to all who come to Him. It is the washing of regeneration, the renewing of the Holy Ghost, the making of a new creature in Christ. Then come the important words: "Take My Yoke upon you, and learn of Me, for I am meek and lowly of heart, and ye shall FIND REST unto your SOULS. For My Yoke is easy, and My burden is light."

There is, then, a "rest" that is to be earned through submission to the yoke of Christ, and through learning from Him meekness and lowliness of heart; and this doubtless is the "rest" referred to in Heb. 3 and 4, that remaineth for the people of God. None need fear to submit to His yoke, for it

is "easy," nor to His burden, for it is "light." "His commandments are not burdensome" (1 Jn. 5:3). But the point of chief importance for our present purposes is the doctrine that the "rest" by which the disciple of Christ is to be rewarded for his obedience, is rest to his SOUL. "Let us labor therefore to enter into that rest" (Heb. 4:2).

In another passage of great interest and importance the Lord speaks to His disciples of saving their souls. The passage is found in Luke 21. The Lord is there foretelling the time of false christs, wars and commotions, earthquakes, famines and pestilences, and of persecutions, betrayal and death for His followers (vss. 8-16). For their comfort He says: "And ye shall be hated of all men for My Name's sake; but there shall not an hair of your head perish" (2:18). Then He adds the exhortation, as rendered in the A.V., "In patience possess ye your SOULS." This rendering, however, does not at all give the sense of the original. The word translated "possess" means to "gain," as the reader can readily ascertain for himself by consulting any critical version or Greek concordance. In "Bagster's Englishman's Greek New Testament" the verse is thus literally rendered; "By your patient endurance gain ye your souls." The only question among the competent authorities seems to be whether the form of the verb be imperative— "gain ye"—or future—" ye shall gain." For the purpose of our study it is immaterial what may be the tense of the verb. In either view it signifies that the disciple of Christ may gain his own soul as a reward for the endurance of trials and persecutions. This is the word of Christ's patience (2 Thess. 3:5, R.V.; Rev. 3:10).

It should be observed that, although Christ declares that some of His disciples should be put to death, He nevertheless immediately adds that not a hair of their heads should perish. This promise clearly proves the full restoration of the entire man.

It is at the close of this passage that the Lord warns His disciples against allowing their hearts to be overcharged with surfeiting and drunkenness, and cares of this life (bios), lest "that Day" come upon them suddenly; and admonishes them to watch and pray always, that they may be accounted worthy to escape all these things, and to stand before the Son of Man. It thus appears that watchfulness and prayer are needed in order to gain the promised reward (compare 1 Thess. 5:6, 17).

The foregoing are the recorded instances in which the Lord made a beginning of speaking of the salvation of the soul among "those that heard Him," and that have confirmed the teaching to us, and amplified it, was the Apostle James. This Apostle addresses believers as "my beloved brethren," and admonishes them to be "swift to hear, slow to speak, slow to wrath," and he exhorts them to "receive with meekness-the engrafted Word which is able to SAVE YOUR SOULS" (1:19-22).

In this important passage the Apostle clearly distinguishes between the "gift" of the new birth and the reward of saving the soul. He first speaks of the gift, saying, "Every good and perfect

GIFT is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning" (vs. 17). The next verse indicates a special gift from above, namely, the new birth, which is of the Will of God, and therefore not subject to be withdrawn, for in Him is no variableness. Note the words, "Of His own Will begat He us with the Word of Truth, that we should be a kind of first fruits of His creatures" (comp. Jn. 1:12, 13). Let it then be carefully noted that those who have been already begotten again with the Word of Truth (having believed on Christ, Who is the Truth), are exhorted to receive with submission the implanted Word, which is able to save their souls. This clearly distinguishes the new birth from the saving of the soul. It shows that a man may have been begotten again, and yet not save his soul. The reason is that the new birth is a work done in a man's spirit. "That which is BORN of the Spirit is SPIRIT" (Jn. 3:6). If we assume that the exhortation of James 1:21 is addressed to those who have been already born again, as we must do since they are addressed as "brethren," it necessarily follows that the saving of the soul is something distinct from the new birth.

The new birth, then, is a past event for every believer in Christ, and can never be undone. But the saving of the soul is a thing yet to be accomplished. Receiving the implanted Word is an exhortation having practically the same force as "giving earnest heed to things we have heard," or letting "the Word of Christ abide" in us.

This much neglected Epistle of James, which by many is practically set aside as "Jewish," contains much valuable instruction and comfort for God's pilgrims. The very first words are strikingly appropriate:—" My brethren, count it all joy when ye fall into divers temptations (or trials)." Why? **Because "the trial of your faith worketh PATIENCE"; and this is the very thing declared by the Lord in Luke 21:19 and by the Apostle in Heb. 10:36 to be needed for attaining the promise, namely, the salvation of the soul.** The next words are very important: "But let patience have her perfect work, that ye may be PERFECT and entire wanting (i.e. lacking) nothing." The words of the Lord recorded in Luke 21:19 show that the perfect work of patience or endurance is gaining the soul.

This Epistle belongs to a portion of the New Testament (including also Hebrews, and the Epistles of Peter, John, and Jude) which closely corresponds to the Book of Numbers, the Book of the pilgrimage of God's people in the wilderness. This correspondence has been often pointed out, and much helpful instruction has been based thereon. But the correspondence teaches more than is generally supposed.

It is highly appropriate that just here we find God's gracious provision for sickness among His people (James 5:14-16). That provision is slighted by many; but it is highly valued by such of God's pilgrims as have accepted His care for their mortal bodies, not looking for help from the world's systems of healing.

The Epistles of Peter are also full of valuable instruction for those children of God who would be true "Hebrews." Here again the Word of God cuts sharply and cleanly between the new birth and the salvation of the soul. The message of Peter is addressed to those who have been already "begotten again unto a living hope by the Resurrection of Jesus Christ from the dead" (1:3). These are now being "kept by the power of God THROUGH FAITH unto salvation ready to be revealed at the last time" (comp. 1 Jn. 2:18). This future salvation is the salvation of the soul, spoken of in Heb. 10; and the "faith" mentioned is the "faith to the saving of the soul." This is perfectly clear from verses 6-9. Those born-again ones who are in "manifold temptations" are called upon (as in James) to rejoice, and for the reason that the outcome of the trial of faith, is to be rewarded by "praise, and honor, and glory, at the Appearing of Jesus Christ." Through believing on Him Whom they have "not seen," they may rejoice with joy unspeakable and "glorified," receiving (as they shall if they hold fast to the end the hope to which they have been begotten) THE END of their faith, namely, THE SALVATION OF THEIR SOULS. We would call special attention to the fact here stated that this salvation of the soul is the "end" of our faith, not the beginning. Then we are informed that this salvation is that concerning which the prophets inquired and searched diligently, desiring to know what or what manner of time the Spirit of Christ Who was in them did signify, in testifying beforehand the sufferings of Christ and the glory that should follow. Unto those prophets it was revealed that, not to themselves, but to us, they did minister the things which are now reported unto you (these being "the things which we have heard ") by those who preached the gospel unto you, with the Holy Ghost sent down from heaven. All this is manifestly in close correspondence with Heb. 2, where the "so great salvation" is mentioned. And, to make the correspondence still closer, it is stated that this is a matter in which the angels are directly interested; for the Apostle Peter adds: "which things the angels desire to look into" (vss.10-12).

The next verse shows that the message is for pilgrims: "Wherefore," that is to say, in order to gain the end proposed (the salvation of the soul), "gird up the loins of your mind, be sober, and hope to the end, for the grace that is to be brought unto you at the revelation of Jesus Christ." Grace provides this great salvation, and faith attains it, through hoping to the end. "As OBEDIENT CHILDREN, not fashioning yourselves according to the former desires in your ignorance; but as He which hath CALLED YOU is holy, so be ye holy in all manner of behavior. And if ye call on Him as Father, Who, without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (13-17).

Here we have express mention of obedience, of the children who call upon God as Father, of the heavenly calling, of the judgment of believers' works, of the sojourning, and of fear as to the consequences of disobedience. These are the very topics to which prominence is given in Hebrews.

In chapter 2 we find the "holy priesthood," who are to offer spiritual sacrifices (worshipping God in spirit) acceptable to God through Jesus Christ (ver. 5), and the "royal priesthood" who are to

show forth the excellencies of Him Who" called them out of darkness into His marvelous light. This exercise of the functions of the "royal priesthood" belongs, we take it, to the age to come, when the sons of the priestly house will show forth (which they certainly cannot do now) the excellencies of the Son, Who has called them into His marvelous light, which will then be displayed.

Again, at verse 11 is a strong exhortation addressed expressly to God's pilgrims: "Dearly beloved, I BESEECH you, AS STRANGERS and PILGRIMS, abstain from fleshly lusts (desires) which war AGAINST THE SOUL." Surely, the meaning of this is unmistakable. The cravings of the flesh, whether coarse or refined, war against THE SOUL, and if indulged will, as the Lord declared, cause the loss of the soul in the age to come. It is the "pilgrims" that are warned against enemies which make war against the "soul."

All the exhortations and encouragements of this Epistle are advantageous for God's pilgrims; but we must leave our readers to study them in detail for themselves, asking them to observe that the practical object of all is that "when HIS (CHRIST'S) GLORY shall be revealed, ye may be glad also, with exceeding joy"(4:13). We call special attention also to the reference to Christ as the Shepherd and Overseer of YOUR SOULS (2:25); and to the exhortation to those who suffer according to the Will of God, that is, according to God's appointment instead of for wrongdoings as in 4:15, to commit the KEEPING OF THEIR SOULS unto Him in well doing, as unto a faithful Creator.

Peter's second Epistle is also full of pertinent instruction; but we would only call attention to the things which they who "have obtained like precious faith" are to add to their faith (1:1, 5-8), in order that they be not barren or unfruitful in the knowledge of our Lord Jesus Christ (chapter 1:5-8). Also to the words that follow: "Wherefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall" (comp. Heb. 4:11); "for so an entrance shall be ministered unto you abundantly into the EVERLASTING KINGDOM OF OUR LORD AND SAVIOUR JESUS CHRIST" (10, 11).

This connects the passage directly with the Kingdom of the Son, which is the theme of Hebrews. Therefore, the instructions given are of the utmost importance to those who would gain an entrance into that Kingdom, and especially to those who seek, as every saint should seek, an abundant entrance there into.

Returning now to Hebrews, we would note that the hope there set before us, and which enters into that within the veil, is as "an anchor OF THE SOUL" (6:19). The occurrence of the word "soul" in this passage is very significant, but the significance thereof is rarely, if ever, noticed in the commentaries on Hebrews. It is not said or implied, here or elsewhere, that a man may, by holding fast to a promise of God, save himself from perdition; but it is clearly implied in this

Scripture that the heir of promise, by holding fast to the hope set before him, may save his soul for the age when joy will be complete and unalloyed. The only security for the soul is that afforded by the Anchor within the veil.

We fervently pray and trust that the foregoing comments may be blessed of God, to the end that His saints may through study of the Scriptures cited, and by the teaching of the Holy Spirit, receive an understanding of that salvation so-great, the salvation of souls, whereof a beginning was spoken by the Lord, and which has been confirmed to us by them that heard Him.

In the light of the Scriptures we have examined, the meaning of the words "faith to saving the soul" (Heb. 10:30), is plain; and thereby also, the lesson of chapter 11 may be clearly perceived. We refrain from commenting upon the details of that chapter. It must suffice for our purpose to point out that the saints of former ages who are mentioned there had not only repentance and faith towards God for redemption from sin and death, but also had faith to the end of their days, waiting for something whereof they had heard from God and therefore "hoped for," but had "not seen." They all became "strangers and pilgrims on earth" (vs. 13), and declared plainly that they sought a country. They were free to return "to that country from whence they came out"; but they set their hearts on a better country, that is, an heavenly, and for that reason, "God is not ashamed to be called their God" (14-16). And such as these also are they of whom it is written that Christ "is not ashamed to call them brethren" (2:11).

These "Hebrews" were tested in various ways. No two were tried in exactly the same way. On this point see especially verses 31-38. But, whatever may have been the test appointed by God, it served to show that the man or woman was at heart a true Hebrew—that the HEART was right towards Him; and that is the essential thing.

Excerpt from God's Pilgrims: Appendix (*The Wrath of God*)

7.SAVING THE SOUL. We are not aware that anyone has heretofore attempted to lead the Lord's people to inquire precisely what is meant by "saving the soul." So far as we have information, it is a new subject; and it is very probable that most of our readers have never sought to trace, by the aid of the Scriptures, the distinction between soul and spirit. It is not surprising, therefore, that some have found difficulty in laying hold of that distinction. Desiring to aid further to that end, we offer here some additional suggestions.

The point of chief importance to be grasped is that "saving the soul" does not mean escaping eternal perdition. The saving of the soul is not what is preached as the Gospel of God's grace to sinners. What the Gospel offers to every believing sinner is the forgiveness of sins and the bestowal of eternal life as the free-gift of God. Hence the saving of the soul is never spoken of in connection with the Gospel. It is not in the Lord's commission to the apostles (Luke 24:47). It is not in Peter's addresses to Jews in Acts 2 and 3, and to Gentiles in Acts 10. It is not in Paul's model Gospel address in Acts 13, nor in his Epistles which treat of the Gospel (Rom., Cor., Gal.).

The saving of the soul is something radically different from the justification and life which God bestows upon every sinner who believes on the Crucified and Risen Savior. **The saving of the soul is not preached to sinners at all. It is spoken of by the Lord only to His disciples, and by the apostles only to believers. Moreover it is invariably spoken of as something in regard to which the saints themselves have responsibility.**

Losing one's soul does not mean being eternally lost, i.e., damned. It does not mean incurring the wrath of God. Conclusive proof of this is furnished by the Lord's words to His disciples in which He urged them, for their own advantage, to lose their own souls, and to hate their own souls in this world. We need hardly say the Lord did not exhort His disciples to be damned in this world. If losing the soul in this world does not mean damnation, then losing it in the world to come does not mean damnation.

On the other hand, we may learn what is meant by saving the soul in the world to come, by ascertaining what it means for a man to "find his soul" in this present world; and this we may do by attentively considering the Scriptures cited in chapter 16 of this book. Whatever be meant by finding one's soul in this age, the same thing is meant by finding it in the age to come.

By reference to those Scriptures it will be seen that the subject of saving and losing the soul is always found in connection with a reference to experiences in this world that are directly contrary to the natural feelings and desires of a human being, and which involve present loss, suffering, trial, or denial of self in some form. The first occurrence of the subject is in connection with the sufferings which the Lord foretold as awaiting the twelve (Matt. 10:16-39). The next is

in connection with the Lord's disclosure to His disciples of the sufferings that awaited Himself at Jerusalem (Matt. 16:21-27). He was speaking there of laying down His own Soul, and His call to His disciples is to "follow" Him in losing their souls in this world, though not necessarily in the same manner in which He parted with His.

Likewise in John 12:23-27 the Lord speaks of saving and losing the soul in direct connection with His own Sufferings on the Cross. And here it is recorded that He used the expression "Now is My SOUL troubled."

In Luke 21:19 the Lord's exhortation "By your patience (endurance) gain ye your souls" is found in connection with the sufferings which He foresaw for His disciples. By enduring those sufferings as the present portion of their souls, in lieu of the pleasures which the soul naturally craves, they were to "gain" their souls, though apparently losing them. In Heb.10 and 1 Pet. 1, where the same subject is referred to, the immediate context speaks of sufferings experienced through the natural human feelings. These Scriptures afford much light as to the significance of the expression we are considering.

Thus, from the teaching of the Lord and His Apostles, we learn that to every Christian is presented a choice between two paths in this world. One is the path of self pleasing. Those who take it are in pursuit of pleasures, honors, indulgences, and whatever else is gratifying to the natural feelings of a man, which feelings have their seat in his soul. There may be nothing inherently wrong in the things sought.

They may be quite proper and respectable, so that the Christian may "see no harm in them." In that path, then, one may perhaps succeed in finding gratifications for his soul, so far as it is possible for this present world to supply them. This is what we understand by "finding one's soul in this world."

The other path is that of denial of one's self: To walk in it involves submitting to present loss, to the daily cutting off of the soul from the things which exist in the world for its enjoyment. It involves the endurance of reproach, ridicule, and it may be of persecution, for Christ's sake and the Gospel's.

They who enter upon that path have deliberately willed (for it is an action of the heart) to part with their souls, as it were, during this present time for the sake of Christ. They "will" to lose their souls in this world; for the loss of the things that satisfy the soul of man is virtually the loss of the soul itself.

To choose that path is an act of faith; for the choice is influenced solely by the Word of God. Such a choice is, from the natural standpoint, an act of folly—throwing one's life away—forth that path leads away from all that makes life in this world agreeable. They who walk in that path of separation and loss "walk by faith"; for they are influenced in so doing by "things not seen."

In fact, they must go directly against all the powerful attractions of the things that are seen. To follow the Word of God in a direction contrary to nature, and because of what God has spoken, is the walk of FAITH.

This is that particular kind of faith spoken of in Hebrews. Abraham displayed it when, at the bidding of God's Word, he came out of his native country, and when he sojourned as a stranger in the land promised to him for an inheritance (Heb. 11) This following of God's Word in a direction contrary to the natural inclinations, is the distinguishing trait of those who are "of faith to saving the soul"; for thereby they are distinguished from those who "draw back" to the resources of the world, seemingly to their immediate gain, but really to their great and irreparable loss (Heb. 10:39).

The Lord's words found in Matt. 11:29 are sufficiently clear to settle the meaning of the expression "saving the soul"; and surely no one who believes His words would dare, in the face of that saying, to maintain that a man can find rest unto his soul in any other way than by taking voluntarily the yoke of Christ upon Him, and by learning of Him meekness and lowliness of heart.

Finally, let us keep in view the main thing, which is, not to settle the meaning of a disputed passage of Scripture, but to secure the benefit of the doctrine of the Lord. Beyond all doubt, consequences of the most serious character depend upon our walk here below. Whether we describe those consequences by the words "saving the soul," or by some other words, does not affect their serious character. Whatever explanation of those disputed passages may seem right to us, we cannot afford to neglect that salvation so great, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard Him.

Soon after the Pilgrims built their settlement, they came into contact with Tisquantum, or Squanto, an English-speaking Native American. Squanto was a member of the Pawtuxet tribe (from present-day Massachusetts and Rhode Island) who had been seized by the explorer John Smith's men in 1614-15. Meant for slavery, he somehow managed to escape to England, and returned to his native land to find most of his tribe had died of plague. Compared with later groups who founded colonies in New England, such as the Puritans, the Pilgrims of Plymouth failed to achieve lasting economic success. After the early 1630s, some prominent members of the original group, including Brewster, Winslow and Standish, left the colony to found their own communities. The Pilgrims repeatedly thanked God for their good fortune. But without two earlier developments, the entire undertaking at New Plymouth would have likely failed. In their bountiful yield, the Pilgrims likely saw a divine hand at work. As Gov. William Bradford wrote in 1623, "Instead of famine now God gave them plenty, and the face of things was changed, to the rejoicing of the hearts of many, for which they blessed God." But my recent research on the ways Europeans understood the Western Hemisphere shows that "despite the Pilgrims' version of events" their survival largely hinged on two unrelated developments: an epidemic that swept through the region and a repository of advice from earlier explorers. A "desolate wilderness" or "Paradise of all parts" Objective : Return the Seelie to their rightful places and unlock the entrance to a Domain in Wolvendom. Through Pass. "... In order for us to make the best articles possible, share your corrections, opinions, and thoughts about "Achievements List and Their Rewards" with us! When reporting a problem, please be as specific as possible in providing details such as what conditions the problem occurred under and what kind of effects it had. Items and Resources Guides. In their bountiful yield, the Pilgrims likely saw a divine hand at work. ADVERTISEMENT. As Gov. William Bradford wrote in 1623, "Instead of famine now God gave them plenty, and the face of things was changed, to the rejoicing of the hearts of many, for which they blessed God." LISTEN: Mark Cuban Joins The New Raw Story Podcast! Bradford and other Pilgrims believed in predestination. Every event in their lives marked a stage in the unfolding of a divine plan, which often echoed the experiences of the ancient Israelites. ADVERTISEMENT. Throughout his account, Bradford probed Scripture for signs.